Compendium of Jainism

Jain Academic Bowl Manual of 2021
JAINA Education Series - JES904

4th Edition - January 2021

Compiled by
Jain Academic Bowl Committee
JAINA Education Committee
Federation of Jain Associations in North America
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Compiled by
Jain Academic Bowl Committee
JAINA Education Committee
Federation of Jain Associations in North America

We are interested in your comments.

Email - jainaedu@gmail.org
Tel. and Fax - 919-859-4994
Website – https://jainelibrary.org/

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Jaina Education Committee
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(https://jainelibrary.org/)

For their continued efforts and commitment in promoting religious awareness, nonviolence, reverence for all life forms, protection of the environment, and a spirit of compassionate interdependence with nature and all living beings. As importantly, for their commitment to the practice of Jainism, consistent with our principles, including vegetarianism and an alcohol/drug free lifestyle.

We especially appreciate the efforts of all the Päthashälä Teachers in instilling the basic values of Jainism and promoting principles of non-violence and compassion to all youth and adults.

Special thanks to all Jain Vegan and alcohol/drug free youths and adults for inspiring us to see the true connection between our beliefs and our choices.

A vegan and alcohol/drug free lifestyle stems from a desire to minimize harm to all animals as well as to our own body, mind, and soul. As a result, one avoids the use of all animal products such as milk, cheese, butter, ghee, ice cream, silk, wool, pearls, leather, meat, fish, chicken, eggs and refrains from all types of addictive substances such as alcohols and drugs.
Acknowledgements

The project of compiling, revising, and editing of this book was accomplished by the dedicated group of Young Jains, Pāṭhashālā teachers, scholars, and individuals of North America. The devoted contribution of all these supporters is evident on every page of this book and is gratefully acknowledged.

For Compiling, Revising, and Editing of the Compendium of Jainism Book

Shweta Daftary  
Dallas, TX

Raj Salecha  
Los Angeles, CA

Harsh and Bhavisha Shroff  
Chicago, IL

Megha Doshi  
Ashburn, VA

Siddharth Shah  
Houston, TX

Pradip and Darshana Shah  
Chicago, IL

Mukesh Doshi  
Chicago, IL

Hema Ojha  
Houston, TX

Priti Doshi  
Hanover, NJ

Anish Doshi  
Chicago, IL

Anjali Doshi  
Chicago, IL

Charmi Vakharia  
Monroe, NJ

Chintav Shah  
Somerset, NJ

Devang Dedhia  
Los Angeles, CA

Priti Shah  
Dallas, TX

Priyal Gandhi  
Ashburn, VA

Rekha Banker  
Raleigh, NC

Rekha Patel  
San Jose, CA

Shanti Mohnot  
Pittsburgh, PA

Shibani Shah  
Chicago, IL

Shweta Shah  
Raleigh, NC

Vinit Shah  
Detroit, MI

Pravin K. Shah, Chairperson  
JAINA Education Committee

Shweta Daftary, Chairperson  
JAB Committee
The Arhats and Bhagavats (the worthy and venerable ones) of the past, present, and future, all say thus, speak thus, declare thus, explain thus:

All breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.

- Lord Mahāvīr
- Āchārāṅga Sutra (Book 1, Lecture 4, Lesson 1)
- Translated by H. Jacobi
Preface

Jai Jinendra,

We are living in the age of science and technology. The growth of the scientific knowledge and technology have given new dimensions to our life and influenced every field of our living. Science has done a great service to humanity by providing amenities of pleasant living and saved humanity from many miseries and uncertainties of the primitive past. It has also destroyed many superstitions and religious dogmas.

However, at the same time it has also uprooted the moral, religious, and cultural values of our society. Most of our traditional religious values and beliefs have been thrown away by this growth and outlook of scientific knowledge. We know much about the atom but not enough about the moral values needed for a meaningful life. Our life is full of excitements, emotional disorders, and conflicts of moral values. It seems that we live in the state of chaos. Thus, we do not only live in the age of science but also the age of anxiety and mental tensions.

Today what we need is mental peace, a complete integration into our personality, and the integration into the social environment. Jainism can meet this need of our times if we understand its true essence. The Jain philosophy fully advocates limitless power and energy of the human soul and its independency. It bestows full responsibility upon us, and us alone, to attain the highest goal of our lives - infinite bliss. Jainism is a unique religion of self that prescribes a code of conduct for all human beings irrespective of creed, caste, color, and religion.

Non-violence (Ahimsä), Non-possession and Non-attachment (Aparigraha), and a Non-absolutistic (Anekãntavâd) viewpoint are fundamental principles of Jainism. If we observe these three principles, peace and harmony can certainly be attained within us as well as in the world. Non-violence is the backbone of Jain philosophy. It is the focal point of Jainism. The rational thinking and the rational conduct are auxiliary colors spread on the vast canvas of non-violence. Thus, the Jains have presented a deep and vivid study of non-violence.

In order to make Jain principles known to the world at large, Jain literature must be widely made available in English. In countries like the USA, Canada, UK, and Africa, where many Jains are settled permanently, children do not have access to Jain literature in English. It is also necessary to publish it in varieties of mediums (i.e. books, videos, cassettes, CDs, DVDs, and web deployment) for the English-speaking people harboring interest in the Jain religion and its scriptures. JAINA Education committee has taken up this task.

The current JAINA Education Committee is pleased to present the JAINA Education Series books in English for all ages of students. A great deal of effort has been taken for the preparation of this. Much care has also been taken to present Jainism in a non-sectarian way.

This book Compendium of Jainism is compiled using all Jain Päthashälä textbooks and reference books of Jaina Education Series. This book will be used in the Jain Academic Bowl competition during JAINA and YJA conventions.

Every edition of the JAINA Education Päthashälä books go through minor/major revisions incorporating suggestions received from various Päthashälä teachers, educators, and students from different centers.

The committee members who prepared this material are Jain Päthashälä (Sunday school) teachers and not the Jain scholars. Hence, you may find some errors and certain items may be applicable to one Jain sect and not applicable to other sects of Jainism. Please use the material objectively and provide positive suggestions so that we can easily incorporate them in the future revisions. The pdf file of all Päthashälä books is available from Jain eLibrary website. https://jainelibrary.org/

Many minds, and many blessings, directly and indirectly, have touched this noble project. We sincerely appreciate and thank every person who made this project successful. In compiling this book, we have utilized many sources and we are grateful to their authors and publishers for using their work liberally. We sincerely appreciate and thank every person and every organization that made this project successful.

All material published by the JAINA Education Committee is not a copyright material for personal and private use. Please use it respectfully and distribute it on a cost basis. As always, if you have any
suggestions for improvement, please feel free to contact us. In addition, if we have mentioned anything against the teachings of the Tirthankars, we ask for forgiveness.

Michchhāmi Dukkadam.

Thank you and Jai Jinendra.

Pravin K. Shah, Chairperson
JAINA Education Committee

Shweta Daftary, Chairperson
JAB Committee

“A non-religious person when awaken would make others sleep. Therefore, his sleeping is good.

A religious person when awaken will awaken others. Therefore, his awakening is good.”

- Lord Mahavir
Pronunciation Guide

Indian words, especially Sanskrit and Prakrit words, are difficult to write in English language for their exact pronunciation. It is disrespectful to the sutra, to mispronounce any word. To correctly read the language of our scriptures, it is necessary to put diacritical marks on some English vowels & consonants.

For simplicity, we have used only one such mark in this manual. Two dots over the letter ‘a’ indicates a long vowel sound. The bold letter in each Sanskrit or Prakrit word given in the table should be pronounced similarly to the bold letter in each English word.

Here are some examples to help with the short and long ‘a’ vowel sound:

<table>
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<th>Indian word</th>
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<tr>
<td>a</td>
<td>Ago, Woman</td>
<td>Samvar, Tap</td>
</tr>
<tr>
<td>ä</td>
<td>Far, Palm</td>
<td>Pramān, Atmā</td>
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Additionally, to differentiate the Indian words easily in this manual, they all begin in upper case.

It is incorrect to change an Indian word to its plural form by adding ‘s’ at the end. For example, the Indian word ‘ghar’ cannot be ‘ghars’ in plural form. We have kept the Indian word in its original form in most places instead of changing to plural form with an ‘s’ except in certain places such as ‘Tirthankars’ or ‘Sadhus’.

Some words may have been spelt differently during its English translation for better readability.

We suggest that if you are not familiar with any Indian word, you should ask a knowledgeable person about it for its proper pronunciation. If any Pāṭhāshāla teacher or a JAB coach needs help with proper pronunciation of any Sanskrit or Prakrit word, you can reach out to Pradipbhai & Darshanaben for guidance at pradipks1@gmail.com

If there are any words in this manual that are misprinted due to our ignorance or unintentionally, we ask for your forgiveness.

Michchhāmi Dukkadam.
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A.1. Jain Prayers

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Namaskār Mahāmangal Sutra is also known as Namaskār Mantra, Navakār Mantra or Namokār Mantra. This is the most revered text in Jainism in which homage is paid to the five worship worthy personalities: Arihant (enlightened human beings), Siddha (liberated souls), Āchārya (head of the Jain congregation), Upādhyāy (ascetic teachers), and all Sādhus including all monks and nuns (ascetics) of the universe.

नमो अरिहंताणं।
Namo Arihantānam

नमो सिद्धाणं।
Namo Siddhānam

नमो आयरियाणं।
Namo Āyariyānam

नमो उवाज्झायाणं।
Namo Uvajjhāyānam

नमो लोए सव्वसाहूणं।
Namo Loe Savva Sāhunam

एसो पंच नमुक्कारो।
Eso Pancha Namukkāro

सव्वपावप्पप्पासणो।
Savva Pāvappāsanō

मंगलाणं च सव्वेसिं
Mangalānam cha Savvesim

पठमं हवइ मंगलं।।
Padhamam Havai Mangalam

Namo Arihantānam

I bow to all Arihants (Tirthankars or Jina) who have attained enlightenment by overcoming their inner weaknesses such as anger, ego, deceit, and greed.

Namo Siddhānam

I bow to all Siddhas (liberated souls) who have attained the state of perfection and immortality.

Namo Āyariyānam

I bow to all the Āchāryas, who are the heads of various Jain congregations.

Namo Uvajjhāyānam

I bow to the Upādhyāys, who are the learned scholars of the Jain scriptures.

Namo Loe Savva Sāhunam

I bow to all the Sādhus and Sādhvis (ascetics) of the universe who strictly follow the five great vows of conduct.

Eso Pancha Namukkāro

To these five types of great souls, I offer my prayers.

Savva Pāvappāsanō

May such prayer help diminish all my negative vibrations and sins.

Mangalānam cha Savvesim

Amongst all of the auspicious benedictions

Padhamam Havai Mangalam

Offering this prayer is the foremost.
A.1.2. Māngalik – Chattāri Mangalam: (Divine Refuge Prayer)

चत्तारि मंगलं, अरिहंता मंगलं,
सिद्धा मंगलं, साहु मंगलं,
केवलिपणताः धम्मं मंगलं .1.

Chattāri mangalam, Arihantā mangalam,
Siddhā mangalam, Sāhumangalam,
Kevali pannatto dhammo mangalam .1.

There are four auspicious entities in the universe. Arihants are auspicious. Siddhas are auspicious. Sādhus and Sādhvis are auspicious. The religion explained by the omniscient is auspicious.

चत्तारि लोगुत्तमा, अरिहंते लोगुत्तमा,
सिद्धे लोगुत्तमा, साहु लोगुत्तमा,
केवली पण्णतो धम्मेऽलोगुत्तमा .2.

Chattāri loguttama, Arihante loguttama,
Siddhe loguttama, Sāhu loguttama,
Kevali pannatto dhammo loguttama .2.

There are four supreme entities in the universe. Arihants are supreme. Siddhas are supreme. Sādhus and Sādhvis are supreme. The religion explained by the omniscient is supreme.

चत्तारि सरणं पवज्जासम, अरिहंते सरणं पवज्जासम,
सिद्धे सरणं पवज्जासम, साहू सरणं पवज्जासम,
केवली पण्णतो धम्मं सरणं पवज्जासम।।

Chattāri saranam pavajjāmi, Arihante saranam pavajjāmi,
Siddhe saranam pavajjāmi, Sāhu saranam pavajjāmi,
Kevali pannatto dhāmman saranam pavajjāmi ||

I take refuge in the four auspicious and supreme entities of perfected souls, liberated souls, ascetics, and the religion expounded by Tīrthāṅkara Kevalis. These are expounded by self-control, non-violence, and compassion.

A.1.3. Khāmemi Savva Jive Sutra: (Universal Forgiveness Prayer)

By means of this sutra, we ask for forgiveness from all living beings of the universe and we also grant forgiveness to all living beings of the universe. In this way a relationship of mutual forgiveness and friendship is developed among all living beings. This is the true essence of the Jain religion.

खामेसम सव्व जीवे, सव्वेजीवा खमंतुमे।
मिती मे सव्व भूलुसु, वेरम्म मज्ज न केणइ।।1.

Khāmemi savva jive, savve jive khamantu me,
Mitti me savva bhuyesu, veram majha na kenai .1.

I forgive all living beings, may all living beings forgive me.

My friendship is with all living beings, my enmity is nonexistent.

A.1.4. Upsargāh Kshayam Yānti Sutra: (Reflection on Universal Peace)

Recitations of the following sutras help to spread peace among all living beings in the universe.
उपसर्ग: क्षयं यान्ति, छिदरन्ते विग्रहवल्लयः।
मन: प्रसन्न तामेति, पूज्यमाने जिनेभ्ये॥ ।।

Upasargāḥ kshayam yānti, chidyante vighna-vallayah.
Manah prasannatāmeti, pujyamāne jineshvara . ।

All problems get resolved; All obstacles get removed.
The heart becomes full of joy, for those who get in touch with the inner higher self.

A.1.5. Shivmastu Sarva Jagatah Sutra: (Reflection on Universal Friendship)
Recitations of the following sutras help to spread good wishes to all living beings in the universe.

शिव मस्तु सर्वजगातः, परहितनिरता भवन्तु भूतगणः।
दोषा प्रयांतु नाशं, सर्वत्र सुखी भवन्तु लोकः॥ ।।
Shivmastu sarva jagath, Parhit niratā bhavantu bhutaganāh,
Doshā prayāntu nāsham, Sarvatra sukhi bhavantu lokāḥ . ।

May the whole universe be blessed,
May all beings engage in each other's well-being,
May all weakness, sickness and faults diminish and vanish,
May everyone be healthy, prosperous, blissful, and peaceful.

A.1.6. Religious Stutis

मंगलं भगवान् वीरो, मंगलं गौतम प्रभु।
मंगलं स्थूलिभद्राय, जैन धर्मस्तु मंगलं॥
Mangalam Bhagawän Viro, mangalam Gautam prabhu /
Mangalam Sthulibhādrāy, Jain dharmostu mangalam //

Shvetāmbar version - Bhagawän Mahāvīr is auspicious, Ganadhar Gautam Śwāmi is auspicious; Āchārya Sthulibhadra is auspicious; Jain religion is auspicious.

मंगलं भगवान् वीरो, मंगलं गौतमो गणः।
मंगलं कुन्दकुन्दाय, जैन धर्मस्तु मंगलं॥
Mangalam Bhagavāna Viro, mangalam Gautamo gani /
Mangalam Kundakundāryo, Jain dharmostu mangalam //

Digambar version - Bhagawān Mahāvīr is auspicious, Ganadhar Gautam Śwāmi is auspicious; Āchārya Kundkund is auspicious; Jain religion is auspicious.

अह्मो भगवान् इन्द्र महिता:, सिद्धा च सिद्धि स्थिता।
आचार्या: जिनशासनोन्नतिकाः, पूज्या उपाध्यायकाः।
श्री सिद्धान्तसुपाठका मुनिवरा, रत्नाराधकाः।
पचे ते परमेश्वर: प्रतिदिनम्, कुर्वितु वो मंगलम॥
Arhanto bhagavanta indramahitāḥ, Siddhāḥṣchā siddhisthitā /
Āchāryā jinashāsanonratikārāḥ, pūjyā Upādhyaśakāḥ /
Shri siddhāntasupāṭhakā Munivarā, ratnaraṇāraṇadhakāḥ /
Panchai te Parameshthinah pratidinam, kurvantu vo mangalam //

Tirthankar Bhagawän, who is worshipped by heavenly gods; Siddha Bhagawän, who permanently reside above Siddha-shilā; Ächärya Mahäräj, who propagate the Jain religion; revered Upādhyäy Mahäräj; and Sädhus and Sädhvis who are well versed in the scriptures and followers of three jewels of Jainism; may these five supreme beings bestow bliss every day.

आदिम पृथिवीनाथ-मादिम निष्परिग्रहम।
आदिम तीर्थनाथं ऋषभस्वामिनं स्तुम्।

Ädimam pruthivinatha-mädimam nishparigraham /
Ädimam tirthanätham cha, Rushabhasväminam stumah //

We pray to Bhagawän Rishabhadev who was the first king, who was the first one to renounce all his possessions and who is the first Tirthankar.

वीरं सर्वसुरासुरेन्द्र-महितो, वीरं बुधं संप्रिता:
वीरणाबिंहत अवकम निद्रो, वीरय निश्चयं नमः।
वीरात तीर्थमिदुपत्रस्तुतं, वीरस्य चोरं तपेः
वीरे श्री कृष्णे कांति निभयं: श्री वीर भवेद्र दिश:।

Virah sarvasuräsürendra-mahito, Viram budhāh sanshritāh
Virenābhivāhatah svakarma nichayo, Virāya nityam namah /
Virāt tirthamidam pravruttamatulam, Virasya ghoram tapo
Vire shri dhyuti kiriti kānti nichayah, shri Vira bhadram dishah ||

I always bow down to Bhagawän Mahävir, who has eradicated all His Karma and who is worshipped by all heavenly gods as well as demons. O Mahävir Swāmi Bhagawän, the learned take refuge in You. You have established this un-paralleled Tirth (four-fold Jain Sangh). O Bhagawän Mahävir, your austerities were intense. You have attained the ultimate enlightenment, wealth of knowledge, patience, glory, grace, and peace. Oh! Bhagawän Mahävir, please guide me on the path to liberation.

तुभ्यं नमस्तिभुवनातितिहराय नाथ।
तुभ्यं नम: ध्वितितलामलूक्षणाय॥
तुभ्यं नमस्तिजगत: परमेश्वराय।
तुभ्यं नमो जिन: भवेदृधी शोषणाय॥

भक्तामर स्तोत्र - आचार्य माणुतंगसूरी

Tubhyam namastribhuvanärtiharāya nātha
Tubhyam namah kshithitalāmalabhushanāya /
Tubhyam namastrijagatah parameshvarāya,
Tubhyam namo jina! bhavodadhi shoshanāya ||

Bhaktāmar Stotra - Ächärya Mänatungasuri

O Lord! My namaskär to you because you destroy the miseries of the three worlds.
O Lord! My namaskär to you, as you are the jewel on the surface of the earth.
My namaskär to you, as you are the Lord paramount of the three worlds.
My namaskār to you as make the ocean of mundane existence completely dry (free us from the cycle of transmigration)

अज्ञान तिमिरान्धानं, ज्ञानाज्ञ शलाकया।
नेत्र उभीलित येन, तस्मे श्री गुरवे नमः।।

अज्ञानः तिमिरान्धानम्, ज्ञानाज्ञ शलाकया।
नेत्रम् उभीलितम् येन, तस्मात् श्री गुरवे नमः।।

Yogshāstra - आचार्य हेमचंद्रसूरि

A.1.6.1. Prayer to reflect on True Qualities of Our Soul

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य,
होय मुमुक्षु घट विषे, एह सदाय सुजाये।

Dayā śānti samatā kshamā, satya, tyāg, vairāgya,
Hoya mumukshu ghata vishe, eha sadāya sujāya.

The true seeker of eternal peace has seven cardinal virtues, which are compassion, peace, equanimity, forgiveness, truthfulness, renunciation, and non-attachment to worldly relations and objects. These qualities keep one constantly vigilant.

कषायनी उपिःता, मात्र मोक्ष अभिलाष,
भवे खेद, प्राणी दया, त्यां आत्मार्थ निवास।

Kashāya-ni upashānta-tā, mātra moksha abhilāsha,
Bhave khed prāni dayā, tyā ātmārtha nivāsa.

Where there are no passions like anger, ego, deceit and greed; where there are no worldly desires; where there is compassion for all living beings; and where the only desire is to liberate the self, there is the abode of self-realization.

राग, द्वेष, अज्ञान, मुख्य कर्मनी प्रंथ,
ध्याय निवृति जेह थी, तें ज मोक्षनो पंथ।

Rāga, dvesha, ajñāna e, mukhya karma-ni grantha,
Thāya nivrutti jeha-thi, te ja mokshano pantha.

Attachment, hatred, and ignorance are the three principal reasons of the bondage of karma to the soul. The path by which stoppage of karma occurs is the path of liberation.

A.1.7. Sadguru prayers: (Reflection on True Teacher)

By reciting the following sutras, we respect our true teacher and his / her qualities.

जे स्वरूप समज्या विना, पायो दुःख अन्तं,
समजायूं ते पद नमुं, श्री सदृढ्यभवंत।

Je svaroop samajyā vinā, pāmyo dukha anant,
Samajavyu te pad namu, shri sadguru bhagvant.

I bow to the feet of the Holy Teacher, who explained the true nature of the Soul; without its understanding, I suffered infinite misery.

आत्मा ज्ञान समदर्शिता, विचरे उदय प्रयोग,
अपूर्व वाणी परमश्रुत, सदगुरु लक्षण योग.

Ātmä-jnān samadarśiṭā, vichare uday-prayog
Apurv vāṇi param-shruti, sadguru lakṣhaṇ yog.

The admirable qualities of the Holy Teacher are self-realization, equanimity, compassion, pious speech, and the knowledge of the highest scriptures. He lives worldly life without any attachment or aversion.

देह छता जेनी दशा, वर्न देहातील,
ते ज्ञानी चरणमा, हो वंदन अगणित.

Deh chhatā jeni dashā, varte dehātīt,
Te gnānine charanmā, ho vandan aganit.

I often bow to the feet of the Holy Teacher who lives in a human body, but his actions are beyond all attachments to the body and other worldly relations.
A.2. Dharma: Religion

Jain Verse
- May the entire universe attain bliss,
- May all beings be oriented to the interest of others,
- Let all faults be eliminated and
- May people be happy everywhere.

Hindu Verse
- May all persons be happy,
- May all be disease free,
- May all attain well-being and
- Let no one be overtaken by miseries.

A.2.1. Introduction

Every living being desires happiness, and endeavors to avoid pain and suffering. The question is how these objectives can be achieved. Generally, a person will feel happy if he gets whatever he desires and can avoid everything that he does not like. However, situations do occur, which are not in his interest or do not conform to his liking. Even in favorable situations, it is not always within his power to prolong the situation. Every situation changes and a person feels miserable when the new situation is not to his liking. Moreover, desires and likes or dislikes of all beings are not identical. What one person loves may be of utter distaste to another. It is therefore impossible that everything can happen to everyone’s taste. Viewed in this light, it would seem, that there could not possibly be a way for making everyone happy.

Fortunately, however, there is a way. Two verses, one each from Jain and Hindu traditions quoted above, address that way. It should be noted that they have identical meanings. Both convey the same message of well-being for all, for the whole universe, and for the elimination of evil. Shraman (Jain, Buddhist) and Vedic (Hindu) traditions have flourished together; both have borrowed from and influenced ideologies of the other. It is therefore not surprising that Jain scholars have repeatedly insisted on the study of not only Jainism, but also the six schools of thought prevalent in India and collectively known as Shad-darshan. Broadly classified, they are known as Vedic and Shraman traditions, both having originated from the same Indo-Aryan culture. Both have addressed the subject of universal happiness and have discovered that the way to universal happiness is to wish and act for happiness and well-being for all. If everyone acts accordingly, the world can turn into paradise and there would not be any misery; at least manufactured misery would end.

Indian philosophies go beyond seeking happiness in this life. Almost all of them believe in the existence of an eternal soul and in a continually changing pattern of everything else. Therefore, they seek happiness that lasts beyond the present life. Their ultimate goal is to present the path of liberation leading to the termination of the cycle of life and death. However, as long as we are not liberated, their approach is to seek continuing universal happiness. The above two verses therefore urge everyone to look earnestly for the well-being of all others, to stay meritorious in this life to be sure of reaping fruits of their merits in subsequent lives.

When one talks of religion, the question may arise, ‘Why do we bother about religion? Could we not be happy in this life without worrying about religion?’ One may be healthy, have a loving spouse and children that they love, have plenty of money, and possess all the amenities that one needs. What more is religion going to offer?

These are legitimate questions. The concept underlying these questions revolves around our body. Its health, its relations, its well-being, and comforts and luxuries it can indulge in are supposed to bring forth
happiness. Accordingly, when such situations are to our liking, we consider ourselves happy. Unfortunately, the body with which, we identify ourselves and everything around, it is transitory. All the situations are ephemeral. The happiness that we might be experiencing from such situations can disappear at any time. We do not know what is going to happen at the next moment. In fact, our so-called happiness is unstable and short-lived.

Even if situations conducive to our interest were likely to continue indefinitely, peace and happiness may not always materialize. As the poet Percy Shelley put it in one of his poems, we are prone to ‘look before and after and pine for what is naught.’ Hardly anyone feels satisfied with what he has. We have the tendency to desire what we do not have. Our desires are endless and as long as those desires remain unsatisfied, no one can ever feel happy and experience real peace that can lead to blissful pleasure. We may strive hard for achieving that pleasure but hardly anyone attains it any time during his life.

A.2.2. What is Religion?

The growth of scientific knowledge and technology has given new dimensions to our lives and has influenced every aspect of our living. Science has done a great service to humanity by providing amenities for pleasant living and has saved men from many miseries and uncertainties of the primitive past. It has also destroyed many superstitions and religious dogmas. At the same time, the scientific outlook has uprooted the moral, religious, and cultural values of our society. In the light of the advance of scientific perspective some individuals have renounced our traditional religious beliefs and values. We know much about the atom but not much about the values needed for a meaningful and peaceful life. We are living in a state of disarray. Our lives are full of worries, emotional disorders, and conflict of values.

Today man needs mental peace and complete integration with his own personality and with his social environment. Can religion, in general, and Jainism in particular, meet this need of our times? Yes, it can. Religion has eternal concepts and values that can meet the needs of the time.

Now, what do we mean by the term religion? Many western scholars define religion as faith. Some say that religion is belief in spiritual beings. Others define religion as faith in the conservation of values. The inner core of religion is faith, but it is the faith in our own existence and our own real nature, belief in some eternal and spiritual values that are essential for the existence and uplift of mankind. A generally accepted definition of religion is ‘Dhārayati Iti Dharma’. It means that what holds (from falling) is religion. Our remaining in a deluded state constitutes a fall and religion tends to protect us. It teaches us that the physical body, with which we identify ourselves, is alive on account of the soul that abides within it. The soul is our true self. We are the consciousness pervading the body and our association with a body terminates at the end of life. The true nature of consciousness is to know whatever happens without any sense of craving or aversion. It is therefore futile to be pleased or displeased with different situations. Thus, by revealing our true nature, religion helps in extricating us from the deluded state in which we have been entangled since time without beginning. Religion teaches us to know ourselves.

“He, who knows one (soul), also knows all; He who knows all, knows the one.”

This quotation taken from Jain scripture Āchārāṅga Sutra states that he who knows the soul, knows everything else. This is so because the knowledge of true Self as pure, enlightened, not aging, immortal and ever blissful soul can lead to the state of having no desire.

Therefore, Jain scriptures define religion as ‘Vatthu Sahāvo Dhammo’. It means that religion is the real nature of things. Religion is the nature or property of all substances (Shad (Six) Dravya) including soul and matter. We seldom try to explore who we are and what is our true nature. Nothing against our nature is going to give us lasting happiness or real satisfaction. Without knowing ourselves and without realizing our own nature, we have been trying to gain happiness. No wonder that it eludes us, because we have been trying to gain it from extraneous circumstances. In a way, we have been dwelling all the time in a state of delusion about ourselves. We can just as well say we have been pursuing a mirage.
That being so, what is the real nature of the human being? The real nature of human beings is equanimity. Āchārāṅga sutra defines religion as mental equanimity. In Bhagavati sutra, Gautam Swāmi asks Bhagawān Mahāvīr, "What is the nature of soul?" Bhagawān replies, "The nature of soul is equanimity." Gautam asks, "What is the ultimate aim of soul?" Mahāvīr replies, "The ultimate aim of the soul is also equanimity." Āchārya Kundkund, in Samaysär, has equated the essential nature (Svabhāv) of soul with equanimity.

This, of course, does not mean that we should not try to change an undesirable situation; nor does it endorse inaction. As long as the soul is embodied, it will stay active. There are different types of activities that a monk or a layman should undertake. Religion, however, prescribes that everyone should undertake activities vigorously but without any degree of attachment. This would mean facing any situation dispassionately without reacting in terms of craving or aversion. The common objective is to enable one to view every situation, comfortable or uncomfortable, with equanimity and without getting agitated. That would amount to knowing oneself and abiding in one’s own blissful nature.

Religion is nothing but an endeavor for the realization of one’s own essential nature. Dwelling in one’s own essential nature means to remain secure in the state of a spectator or observer. It is the state of subjectivity or of a pure knower. In this state, the consciousness is completely free from excitement and emotions, and the mind becomes tranquil. It is the precondition for enjoying spiritual happiness, and for relieving mental tension, which is an impure state of mind. This is the practice of equanimity of mind. Nobody wants to live in a state of stress. All seek relaxation instead of tension, contentment instead of anxiety. Our real nature is mental peace or equanimity. Religion is nothing but a way of achieving this mental peace.

Religion is truth. When you first discover and then begin to live by inner truth, it becomes your measurement for everything. If an action fits with this truth, then you do it. If it does not, you reject it. It is not justifying; it is acting in accordance with your inner measuring rod. Truth becomes your permanent inner companion.

The path to liberation of rational knowledge, rational perception, and rational conduct is the application of equanimity in the three aspects of our conscious life, which is, knowing, feeling, and willing. Even-mindedness, broader and unbiased outlook and regard for other ideologies and thoughts constitute equanimity of knowledge or rational knowledge. Detachment from the objects of worldly pleasures, balanced state of mind, and the feeling of equality constitute equanimity of feeling or rational perception. Control over one's desires, regard for other's life and property, equity and fairness in social life constitute equanimity of willing or rational conduct. The three organs of rational conduct are body, speech, and mind. According to Jain teachers, equanimity of body, speech, and mind should be the directive principle of religious life. Equanimity of mind entails non-attachment or non-possessiveness; Equanimity of body is nonviolence (Ahimsā), and Equanimity of speech is non-absolutism. Nonviolence, non-attachment, and non-absolutism are the three pillars of Jainism. By adopting these concepts, we can attain happiness and peace in our lives and create an atmosphere of tolerance and trust in society.

**A.2.3. Meaning of Jainism**

Jainism is a religion propounded by a `Jina`. Principles enunciated by a `Jina` constitute Jainism and the follower of Jainism is known as a `Jain`. Further, a `Jina` is neither a supernatural being nor an incarnation of an all-powerful God. The word `Jina` means the conqueror or the victorious, i. e., one who has conquered the worldly passions by one's own strenuous efforts. Human beings are entitled to become `Jina` and as such `Jina` are persons of this world who have attained supreme knowledge, subjugated their passions like desire, hatred, anger, greed, and pride and are free from any sort of attachment. Thus, Jainism is a religion of purely human origin. It is propagated by self-realized individuals who have attained perfect knowledge, omniscience, and self-control by personal effort and have been liberated from the bonds of worldly existence, and the cycles of all future life and death. Jina are popularly viewed as Gods in Jainism. An infinite number of Jina existed in the past. All human beings have the potential to become a Jina.

In ancient times, Jainism was also known as Shraman Dharma, an ascetic tradition, or the religion of Nirgrantha, one who is not attached to internal or external objects.
The basic tenet of Jainism is "Ahimsā Parmo Dharmah". From an ethical point of view, Dharma means duty - compassion is the supreme duty of an individual. From a religious point of view, Dharma means the true nature of a substance - compassion is the true nature of a human being. In addition, the Jain dictum "Parasparopagraho Jivānām" means, "Living beings (Souls) render service to one another".

**A.2.4. Why Do We Pray?**

A Jain verse says, "I bow down to the path of salvation, which is supreme, which is omniscient; I bow down to that power because I wish to become like that power." The object is not to receive anything from the entity or from that spiritual nature, but to become one like that. It is not that spiritual entity will make us become like itself by a magic power, but by following out of ideal which is before our eyes, we shall be able to change our own personality. It will be regenerated, as it were, and will be changed into a being, which will have the same character and divinity which is our idea of God. So we worship God, not as a being who is going to give us something, not because it is going to do something to please us, not because it is profitable in any way; there is not any idea of selfishness; it is like practicing virtue for the sake of virtue and without any other motive.

God to us would mean to have attained the perfect and liberated state. We pay homage to the perfect for the sake of perfection, and not for any reward. One of the prayers of the Jains is "I worship with power all consciousness which becomes the leader for us on the path of salvation; which has broken to pieces the mountain of physical forces of Karma; which has acquired omniscience." I worship it because I wish to become that power.

The Jina are not Gods in the sense of being the creators of the universe, but rather as those who have accomplished the ultimate goal of liberation through the true understanding of self and other realities. The concept of God as a creator, protector, and destroyer of the universe does not exist in Jainism. The concept of God's descent into a human form to destroy evil is also not applicable in Jainism.

The Jina that have established the religious order and revived the Jain philosophy at various times in the history of humanity are known as Tirthankars. The ascetic sage, Rishabhadev was the first Tirthankar and Mahāvir was the last Tirthankar of the spiritual lineage of the twenty-four Tirthankars in the current era.

In summary, Jainism does not believe in a creator God, however this does not mean that Jainism is an atheistic religion. Jains believe in an infinite number of Jina (Gods) who are self-realized omniscient individuals who have attained liberation from birth, death, and suffering.

What you are is God's gift to you.
What you make of yourself is your gift to God.
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B.1. Introduction to Jainism

B.1.1. What is Jainism?

B.1.1.1. Jains

- Jains are the followers of Jina
- Jina means victors
- Jina are the victors over their inner passions (Kashāy) which are Anger (Krodh), Ego (Mān), Deceit (Māyā), and Greed (Lobh)
- Jina are also called Tirthankars or Arihant, and they are Gods in the human forms.

B.1.1.2. Tirthankar

Tirthankars establish the four-fold order of Jain congregation, which are Sādhus, Sādhvis, Shrāvaks, and Shrāvikās. There are 24 Tirthankars in every ascending and descending time cycle. Jains follow the teachings of Tirthankars.

Tirthankars are

- Self-Enlightened and Enlighteners
- Super Most Illuminators
- Conqueror of Inner Enemies
- Revealers of True Path
- Liberated and Liberators
- Constitutors of Religious Order

Shri Mahāvir Swāmi is 24th Tirthankar in this time.

B.1.1.3. Concept of God in Jainism

- Every soul in its purest form is called Siddha and is a God. Arihants are God in the human form.
- Every soul is equal and is capable of becoming God.
- The way to become God is to get rid of all Karma by removing anger, ego, deceit, and greed from within ourself.
- Every soul creates its own destiny.
- Jains do not believe in God as a creator, destroyer, or preserver of the universe.

B.1.1.4. Jain God

- God is not a Creator, Preserver or Destroyer of the Universe
- God is a pure consciousness or perfected soul without any karma attached to it.
- A human being with Tirthankar Nām Karma, who has attained absolute knowledge is known as Arihant.
- Tirthankar, also known as Arihant, establishes four-fold order known as Jain Sangh.
- Liberated Souls are Jain Gods, who are only knower and Observer but not Doer.
- At liberation, the soul remains finite, lives in Moksh forever, and never loses its identity.
- Every Soul is Eternal, Individual, and has a potential to become Liberated or God.
B.1.1.5. Religion

“Any activity of thought, speech or action that helps us get rid of our vices/inner enemies such as anger, ego, deceit and greed is a Jain religious activity”.

B.1.2. Major Beliefs of Jainism

The universe is without a beginning or an end and is everlasting and eternal. No one has created it, and no one can destroy it.

Six fundamental substances or entities known as Shad Dravya constitute the universe. They are Soul (Jiva), Matter (Pudgal), Principle of Motion (Dharma), Principle of Rest (Adharma), Space (Ākāsh), and Time (Kāl). All six entities are eternal. Although they undergo countless changes continuously, they do not transform from one substance to another and retain their inherent qualities.

The soul is the only living substance, which is consciousness. Every living being is a soul. An infinite number of souls exist in the universe and they are all unique individuals. The remaining 5 substances are non-living beings (Ajiva).

From eternity, every soul is ignorant and in delusion of its true nature and is also bounded by karma.

The ignorant and deluded soul, while remaining in bondage, continues to attract and bind new karma. It is due to karma that the soul migrates from one life cycle to another and passes through many pleasure and painful situations and suffers.

A soul in its pure form has no Kashāy such as anger, ego, deceit, and greed. Thus, it has no karma attached to it and possesses infinite knowledge, infinite perception, infinite energy and power, infinite bliss, and no physical body.

A soul in its impure form (a soul having Kashāy meaning karma particles are attached to it), possesses limited knowledge, limited perception, limited energy, physical body and its limitations, and experiences pleasure and pain.

The ultimate goal for the soul is to achieve liberation from suffering through understanding and realization of its pure nature.

Jainism believes that the proper Knowledge of reality, when combined with total Conviction of the knowledge of reality and proper Conduct leads the worldly soul to break the continual binding process of karma to the soul and attain liberation from karma.

Jains believe that each living being is a master of his/her own destiny. They rely a great deal on self-effort and self-initiative for both their worldly requirements and their salvation or liberation.

The complete true reality cannot be observed from a single viewpoint. To understand the true nature of reality, it is essential to acknowledge and accept the positive nature of the multiple perspectives of each situation or idea. This concept is called Anekāntavād (non-absolutism).

Jains do not believe that there is a supernatural power that does favors for us if we please him or creates hurdles for us if it is displeased.

B.1.3. Main Principles / Tenets of Jainism

B.1.3.1. Ahimsā (Non-violence)

Ahimsā, or non-violence, is a very broad subject. Jains believe that all life forms have a soul, and all souls are basically equal and should be treated with respect. This teaches us universal love and compassion towards all living beings. Violence can be committed in three ways – thoughts, words, and actions.

Violent actions are obviously harmful to both, the doer, and the receiver.
Violent words leave permanent scars in the heart and the mind of the other
As thoughts are the root cause of words and actions, violent thoughts that may or may not result in violent actions are considered bad because they do the most damage to your soul.
Vegetarianism is just an expression of this belief of compassion for all living beings

**B.1.3.2. Anekäntaväd (Non-absolutism)**
Understanding truth from various standpoints is Anekäntaväd. Considering our limited scope of arriving at complete truth, Jainism presents the theory that truth is relative to the viewpoint from which it is known. All knowledge is multi-sided and true only from a limited perspective. Once we acquire this attitude, we will always be tolerant of others’ viewpoints and willing to learn from it. Accepting partial truth in each one-sided view we can lead a life of partnership and participation, a life of friendliness and harmony.

**B.1.3.3. Aparigraha (Non-attachment / Non-possessiveness)**
Possession of material things is external possession.
Attachment to material things as well as attachment to people is internal possession.
Both can lead to anger, ego, deceit, and greed.
Hence, attachment is the cause of all our problems. The practice of non-attachment leads to equanimity in our lives, which is necessary for the liberation of our soul.

**B.1.4. Karma Theory (Law of Cause & Effect)**
The soul is like a magnet.
Karma is like iron particles.
Our Kashäy (anger, greed, deceit, and ego) attract these karma particles to the soul which get bound to the soul.
Due to this continuous accumulation of Karma, the soul has to pass through the cycles of birth and death.
Our goal is to get rid of all previously attracted particles and stop attracting new particles like demagnetization.
We do this through knowledge, equanimity, tolerance, penance, self-control, forgiveness, repentance, reverence, compassion, service, meditation, and renunciation.

**B.1.5. Texts / Scriptures**
The Jain scriptures called “Āgam” are based on the teachings of Mahāvir-swāmi. They are composed in Ardhā-Māgadhī Prākrit language, the common language during the time of Mahāvir-swāmi.

There are many other works by noted Āchāryas, Upādhyāys, Sādhus, Sādhvis, and scholars throughout history, which go into the details of every aspect of life.
B.2. Panch Parameshthi

B.2.1. Namaskār Mantra

Namaskār Mahāmangal Sutra is also known as Namaskār Mantra, Navakār Mantra or Namokār Mantra. As mentioned in the previous chapter, this is the most revered text in Jainism in which homage is paid to the five worship worthy personalities: Arihant (enlightened human beings), Siddha (liberated souls), Āchārya (head of the Jain congregation), Upādhyāy (ascetic teachers), and all Sādhus including all monks and nuns (ascetics) of the universe.

The Namaskār Mahāmangal sutra illuminates and awakens the divine qualities of the soul like the light brightens the dark surroundings. It is not a religious ritualistic prayer, but an eternal expression of perfection. It holds the science of life within itself. It is a key to the divine treasury of knowledge.

The Namaskār Mahāmangal has 9 sentences. The first five sentences provide obeisance to the above five worshipful personalities and the remaining four sentences explain the importance of these obeisance.

Namo Arihantuṇām

I bow to all Arihants (Tirthankars or Jina) who have attained enlightenment by overcoming their inner weaknesses such as anger, ego, deceit, and greed. They have achieved infinite knowledge, infinite vision, perfect conviction and conduct, and unlimited energy. This way they have eradicated all karma which subdued the original qualities of the soul (four Ghāti karma). They are perfect human beings and they have shown us the path to liberation which brings an end to the cycle of life, death, and suffering. At the end of their life the remaining human body related karma will be exhausted, and they will become pure soul (soul without body) known as Siddha.

Namo Siddhānām

I bow to all Siddhas (liberated souls) who have attained the state of perfection and immortality. They are pure soul and pure consciousness. They possess no karma and hence no physical body. After Nirvāṇa (death), all Arihants become Siddhas.

Namo Āyariyānām

I bow to all the Āchāryas, who are the heads of various Jain congregations. They explain the path of liberation, which is the unity of Samyag Darshan (Right Conviction), Samyag Jnān (Right Knowledge), and Samyak Chāritra (Right Conduct). They explain the importance of spiritual life over material life and preach everyone to live a compassionate and simple life.

Namo Uvajjhyāyānām

I bow to the Upādhyāys, who are the learned scholars of the Jain scriptures and their proper interpretations. They teach the principles of Jain religion and how to apply such principles in our daily life.

Namo Loe Savva Sāhunam

I bow to all the Sādhus and Sādhvis (ascetics) of the universe who strictly follow the five great vows of conduct; Ahimsā, truth, non-stealing, celibacy, and non-possession and thus inspire us to live a simple life.

Eso Pancha Namukkāro, Savva Pāvappanāsana

This five-fold obeisance eradicates all sins.

Mangalānām Cha Savvesim, Padhamam Havai Mangalam.

This Navakār Mantra is foremost amongst all that is auspicious.
The Navakār Mantra is the most sacred mantra in Jainism and can be recited at any time. While reciting the Navakār Mantra, we bow down and offer obeisance to Arihant (souls who have reached the state of non-attachment towards worldly matters), Siddhas (liberated souls), Āchāryas (heads of the Jain Sangh, consisting of Sādhus, Sādhvis, Shrāvaks, and Shrāvikās), Upādhyāyas (those who have mastered and teach scriptures and Jain principles to followers), and all Sādhus and Sādhvis (monks and nuns, who have renounced their worldly attachments).

Together, they are called Panch Parameshthi (five supreme beings). In this mantra, we worship their virtues rather than worshipping any one as an entity. When we recite Navakār Mantra, it reminds us that one must work hard to attain these virtues. This mantra is also called Namaskār or Namokār Mantra because in this Mantra we offer Namaskār (bowing down) to these five supreme beings. Recitation of the Navakār Mantra creates positive vibrations around us and repels negative ones.

The ultimate goal of every embodied soul should be to become a liberated soul.

To liberate from the cycle of life and death, we ultimately need to renounce worldly affairs by becoming a monk or a nun. By following the right path, we will progress to a higher spiritual state (Kevali or Arihant), and ultimately proceed to become a Siddha after Nirvāna (liberation from the cycle of birth and death). The Navakār mantra shows us that path.

Navakār Mantra is composed of 68 letters in nine lines. In the first and second line, obeisance is offered to the omniscient Lords. In the third, fourth, and fifth line, obeisance is offered to Guru Mahārāj. The remaining four lines explain the importance of this obeisance. Some Jain traditions do not include the last four lines in Navakār Mantra.

There are 108 attributes of the Panch Parameshthi (Arihant, Siddha, Āchārya, Upādhyāy, and Sādhu). The Jain rosary has 108 beads signifying the 108 attributes of the five supreme beings. These 108 attributes are as follows:

<table>
<thead>
<tr>
<th>Arihant</th>
<th>12 attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Siddha</td>
<td>8 attributes</td>
</tr>
<tr>
<td>Āchārya</td>
<td>36 attributes</td>
</tr>
<tr>
<td>Upādhyāy</td>
<td>25 attributes</td>
</tr>
<tr>
<td>Sādhu</td>
<td>27 attributes</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>108 attributes</strong></td>
</tr>
</tbody>
</table>

**Table B.2–A**

### B.2.2. Arihant

The word “Arihant” has many meanings. The word is derived from the word “Arhat”. Those who are revered by heavenly beings and humans are known as Arahants or Arhats. The word Arihant is also made up of two words: 1) Ari means enemies, and 2) Hant means destroyer. The enemies referred to here are inner desires and passions, namely anger, ego, deceit, and greed. Therefore, Arihant means destroyer of enemies. The real nature or the qualities of our soul will not be realized or manifested until we eliminate these passions. When an individual destroys all four kinds of defiling karma attached to his soul, he attains the full manifestation of absolute knowledge, Keval-jnān. That person is now known as Kevali (Omniscient) or Jina. An Omniscient lives in realization of infinite knowledge, perception, energy, and bliss. It is essential to be totally free from passions to get rid of four kinds of defiling karma. One becomes omniscient only upon eradicating all four defiling or Ghāti Karma.

These four defiling Karma are:

- Jnānāvaraniya (Knowledge Obscuring) Karma
Darshanāvaraniya (Perception Obscuring) Karma
Mohaniya (Deluding) Karma
Antarāya (Obstructing) Karma

These Karma are called Ghāti (destructive) karma because they directly affect the true nature of the soul. When these Karma are destroyed, a person attains the following four infinite qualities (Anant Chatushtay):

- Keval-jnän (Anant-jnän) - Perfect knowledge due to the destruction of all Jnānāvaraniya Karma
- Keval-darshan (Anant-darshan) - Perfect perception due to the destruction of all Darshanāvaraniya Karma
- Anant-chāritra - Passionless state due to the destruction of all Mohaniya Karma
- Anant-virya - Infinite energy due to the destruction of all Antarāya Karma

B.2.2.1. Classification of Arihant

There are two broad classifications of Kevalis:

- Sämänya (simple) Kevali
- Tirthankar Kevali

Upon attaining omniscience, Sämänya Kevalis simply spend the remainder of their lives in meditation until all non-destructive Karma are exhausted. Tirthankar Kevalis, upon attaining omniscience, reestablish the Jain Sangh (fourfold Jain order) consisting of Śādhus, Śādhvis, Shrāvaks (male householders), and Shrāvikās (female householders). They devote their lives to preaching and guiding others toward the path leading to liberation. In each half of one-time cycle, only 24 Kevalis attain the distinction of Tirthankar. The first Tirthankar of our time period was Bhagawān Rishabhadev, and the twenty-fourth and last Tirthankar was Bhagawān Mahāvir. Bhagawān Mahāvir lived from 599 BC to 527 B.C.

According to some, all Kevalis are called Arihant because they have destroyed their four inner enemies. However, in the Navakār Mantra, the word Arihant refers only to Tirthankar Kevali. All those who attain omniscience attain liberation upon Nīrvāṇa, and these liberated souls are now known as Siddhas. Thus, all Kevalis, whether or not they are Arihant, become a Siddha upon Nirvāṇa. The Siddha stage is the ultimate stage for the soul. It is important to understand that the Arihant stage precedes the Siddha stage for Tirthankars, which means that Siddhas are more spiritually advanced. However, since Siddhas have attained ultimate liberation, we do not have access to them. In the Navakār Mantra, obeisance is first offered to Arihants because Arihants devote their remaining lives to preaching and guiding us to the path of liberation. Without their preaching and guidance, nobody can attain liberation.

At the time of Nīrvāṇa (liberation from the worldly existence), Arihants shed off the remaining four Aghāti (Non-destructive) karma:

- Nām (Body Determining) Karma
- Gotra (Status Determining) Karma
- Vedaniya (Feeling Pertaining) Karma
- Āyushya (Lifespan Determining) Karma

These four Karma do not affect the true nature of the soul; therefore, they are called Aghāti karma. They are related to the physical body of the soul.

Tirthankars were human beings like us who went through the cycle of birth and death, accumulating Karma. One of the Karma they earned was the Tirthankar Nām-karma. One acquires this Nām-karma by having an intense desire of spreading the message of compassion towards all living beings, Anekāntavād, non-possessiveness and self-control to all living beings.
This Näm-karma is determined two lives prior to the life they attain Moksh. This karma matures in the third life, where they attain Keval-jnān.

For example, Shāntināth Bhagawān attained Tirthankar Näm-karma in the tenth life (Bhav) when he was born as Prince Megharath. He attained Keval-jnān in his twelfth life (Bhav) as Shāntināth.

### B.2.2.2. Samavasaran

Samavasaran (assembly hall) is a place from where Tirthankars preach religious sermons to the people.

The Samavasaran is a three-layered circular structure with a sacred Ashok tree at its center. It is created for a Tirthankar’s sermon soon after he attains Keval-jnān.

The Samavasaran is either circular or square. There are three enclosures. The lowest one is made of silver, the middle one is made of gold, and the uppermost is made of precious stones like diamonds. The lower most enclosure serves as a parking ground for heavenly beings and human beings, the middle one is meant for animals, and the third and the uppermost is where heavenly beings and human beings listen to the sermon.

The sermon is delivered to ascetics, lay people, heavenly gods, and animals.

During the sermon, a Tirthankar always faces east, but the Devs (heavenly gods) create three replicas of him facing the other three directions, so that the assembly of heavenly beings, humans and animals can see and listen to a Tirthankar’s sermon no matter where they are sitting. Tradition has it that once an Arihant (Jina) attains Keval-jnān, he gives sermons several times a day in the local language of the people. When the 24 tirthankars of this time period gave sermons, they delivered them in the common language of the time, which was Ardha-māgadhi Prākrit.

### B.2.2.3. Twelve Attributes of Arihants

Tirthankars have 12 unique attributes called Atishay. The first four attributes are manifested in the Tirthankar upon attaining Keval-jnān and the later eight attributes, known as Pratihārya, are endowed by heavenly gods once the Tirthankar attains Keval-jnān.

#### B.2.2.3.1. Four Main Attributes
- Omniscience
- All heavenly gods and humans respect and bow down to Tirthankar
- Thirty-five special qualities of Tirthankar’s sermon
- Absence of all calamities and diseases within 125 Yojans (unit of area measurement) of Tirthankar

Some Jain traditions believe the four Anant Chatushtay (Infinite Knowledge, Infinite Perception, Perfect Conduct, Infinite Energy) are the four main attributes rather than aforementioned attributes.

#### B.2.2.3.2. Eight Other Attributes endowed by Heavenly Gods (8 Prätihāryas)

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simhāsan</td>
<td>A divine seat from where Arihant delivers sermons</td>
</tr>
<tr>
<td>Bhāmāndal</td>
<td>A halo behind Arihant’s head</td>
</tr>
<tr>
<td>Chāmar</td>
<td>Angels waving fans (Chowries) to honor Arihant’s greatness</td>
</tr>
<tr>
<td>Chhatra</td>
<td>A three-tier divine umbrella over the head suggesting the Arihant’s superiority over the three regions - Hell, Earth, and Heaven.</td>
</tr>
<tr>
<td>Ashok Vruksha</td>
<td>A tree under which Arihant sits</td>
</tr>
</tbody>
</table>
Some Jain literature expands on the 12 attributes to 34 attributes of Tirthankars also known as 34 Atishay. Some differences exist between the Shvetambar and Digambar traditions in defining these Atishay.

B.2.2.4. Thirty-four Atishay of a Tirthankar - Shvetambar Tradition

B.2.2.4.1. Four (4) Attributes present at Birth
- Divine and healthy body, which is fragrant and without perspiration
- Fragrant breath
- Milky white, odorless blood and odorless flesh
- Invisible food intake (diet) and excreta

B.2.2.4.2. Eleven (11) Attributes attained at Omniscience or Keval-jnān
- The first eight attributes indicate absence of disease, enmity, calamity, plague, flooding, drought, famine, and political unrest up to a distance of 125 Yojans (an ancient degree of measurement. 1 Yojan = approximately 9.09 miles).
- 9th attribute - The Tirthankar’s sermon, though delivered in Ardha-Māgadhi language, is understood well by all, including animals, and is heard clearly up to 1 Yojan away.
- 10th attribute - Aura or Halo (Bhāmandal), a circle of light around Tirthankar’s head.
- 11th attribute - A total of 10,000,000 x 10,000,000 (= 100,000 billion) human beings, heavenly beings, and animals can be accommodated within a space of 1 squared Yojan when a Tirthankar delivers sermons.

B.2.2.4.3. Nineteen (19) Attributes created by Heavenly Gods
- Wheel of dharma (Dharma-chakra) that moves with the Tirthankar
- Chāmar
- A throne
- Three layered umbrella over the head of the Tirthankar
- A flag (Dharma-Dhwajā)
- Nine golden lotus flowers to walk upon
- A gold, silver, and jewel-laden fort (Samavasaran) for delivering sermons
- Visibility of Tirthankar’s face from all directions while delivering sermons
- Ashok tree
- Thorns face downwards where the Arihant is walking
- Trees bow down to the Tirthankar
- Music from divine drums at the time of sermons
- Cool, soothing breeze

Table B.2-B

<table>
<thead>
<tr>
<th>Pushpa-vrushti</th>
<th>A continuous shower of fragrant flowers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dev Dundubhi</td>
<td>A divine announcement declaring Arihant’s sermons</td>
</tr>
<tr>
<td>Divya Dhvani</td>
<td>Celestial music accompanying Arihant’s sermons</td>
</tr>
</tbody>
</table>

Some Jain literature expands on the 12 attributes to 34 attributes of Tirthankars also known as 34 Atishay. Some differences exist between the Shvetambar and Digambar traditions in defining these Atishay.
● Circumambulation of birds
● Sprinkling of fragrant water
● Shower of fragrant flowers
● Tirthankar’s hair and nails do not grow following renunciation
● Ten million heavenly beings always accompany the Tirthankar
● The seasons are always favorable

B.2.2.5. Thirty-four Atishay of a Tirthankar - Digambar Tradition

B.2.2.5.1. Ten (10) Attributes present at Birth
● Most beautiful body
● Body full of fragrance
● Body devoid of perspiration
● Body devoid of excretion
● Peaceful and soothing voice
● Unmatched physical strength
● Milk-like blood
● 1008 desirable birthmarks and features
● Proportionally built body
● Solid physique

B.2.2.5.2. Ten (10) Attributes attained at Omniscience or Keval-jnän
● Prosperity exists everywhere in the presence of Arihant
● Walking without touching the ground
● Visibility of Arihant’s face from all four directions
● Total compassion
● Life devoid of obstacles
● No food required to sustain life
● Perfect knowledge
● No growth of hair and nails
● No blinking of eyes
● No formation of a shadow of body

B.2.2.5.3. Fourteen (14) Attributes created by Heavenly Gods
● Speaking a universal language
● Enabling all beings to get along with each other
● Clean air everywhere
● Clear skies
● Fruits, crops, and flowers flourish year-round irrespective of season
● Miles and miles of neat and clean grounds
● Lotuses made from gold under Tirthankar’s feet
● Sounds of reverential praises in the skies around Tirthankar
● A slow and fragrant breeze
● Fragrant rain
● Removal of all potential obstacles from the land
● Contentment everywhere
● Movement of the Dharma-chakra (symbolic wheel of religion) in Tirthankar’s Samavasaran
● Presence of eight embellishments: Chhatra, Chāmar, Dhwajā (flag), bell, Kalash (sacred vessel), fan, Swastik, and mirror around the Tirthankar

B.2.3. Siddha

As explained in the section of Arihant, when an individual destroys all four kinds of defiling karma (Ghāti Karma) attached to his soul, he attains the full manifestation of absolute knowledge, Keval-jnān. That person is now known as Kevali (Omniscient) or Jina. All omniscient ultimately become Siddha when they exhaust the remaining four destructive Karma upon attaining Nirvāna. Siddhas are liberated souls that are free from the cycle of birth and death. These liberated souls stay permanently in a place called Siddha-kshetra, which is located at the topmost part of the universe. They have reached the highest state, which is liberation, and have attained Moksh. They have eradicated all their Karma and do not accumulate any new Karma, thus freeing themselves forever from the cycle of birth and death (Akshay-sthiti).

A liberated soul has infinite bliss (Avyābādha-sukh), infinite knowledge (Anant-jnān), infinite perception (Anant-darshan), and infinite energy (Anant-virya). These souls have the ability to know everything that is happening now, that has happened in the past, and that will happen in the future. They are only knowers and observers but not doers. They have no desires and are completely detached from any sense of craving or aversion (Anant-chāritra or Anant-sukh). Despite the fact, that all Siddhas retain a unique identity, they are immortal, (Akshay-sthiti), equal (Aguru-laghutva) and formless (Arupitva).

B.2.3.1. Eight Attributes of Siddha

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anant-jnān</td>
<td>Infinite knowledge</td>
</tr>
<tr>
<td>Anant-darshan</td>
<td>Infinite perception</td>
</tr>
<tr>
<td>Avyābādha-sukh</td>
<td>Infinite, uninterrupted bliss</td>
</tr>
<tr>
<td>Anant-chāritra or Anant-sukh</td>
<td>Perfect conduct or infinite happiness</td>
</tr>
<tr>
<td>Akshay-sthiti</td>
<td>Immortality</td>
</tr>
<tr>
<td>Arupitva</td>
<td>Formlessness</td>
</tr>
<tr>
<td>Aguru-laghutva</td>
<td>Equalness with all Siddhas</td>
</tr>
<tr>
<td>Anant-virya</td>
<td>Infinite energy</td>
</tr>
</tbody>
</table>

Table B.2–C

B.2.4. Āchārya

Āchārya is the spiritual head of the Jain congregation (Sangh) in the absence of Tirthankar. The teachings of Tirthankar are carried on by the Āchāryas. They are our spiritual leaders. The responsibility of spiritual (not social or economic) welfare of the entire Jain community rests on the shoulders of the Āchāryas. Before
reaching this state, one has to do an in-depth study and achieve proficiency in the Jain scriptures (Āgam). In addition to acquiring a prominent level of spiritual excellence, they also lead the congregation of monks, nuns, and laypeople. They have knowledge of various languages and other philosophies and religions of the world. They have the following 36 attributes:

**B.2.4.1. Thirty-six Attributes of Āchārya - Shvetāmbar Tradition**

**B.2.4.1.1. Five Attributes - Control over pleasures or pain derived from five sense organs**
- Touch, Taste, Smell, Sight, Hearing

Āchārya Mahārāj remains in perfect equanimity whether these sensory experiences are favorable or unfavorable.

**B.2.4.1.2. Nine Attributes - Guard against sensual pleasure to observe celibacy (Brahmacharya)**
- They do not stay near or in a place where persons of the opposite sex, eunuchs, or animals live.
- They do not stay alone in a place with a person of the opposite sex.
- They do not observe a person of the opposite sex.
- They do not sit at the same place where a person of the opposite sex has been sitting until a certain amount of time has elapsed.
- They do not listen to the conversations of couples and do not live in a place where they must share a common wall with a couple.
- They do not think about any sensual pleasures or experiences from their life before renunciation.
- They do not consume intoxicating food or liquids.
- They do not indulge in tasty foods and eat simple foods in moderation.
- They do not adorn the body and wear simple clothes.

**B.2.4.1.3. Four Attributes - Complete control over four passions (Kashāy)**
- Krodh (Anger)
- Mān (Ego)
- Māyā (Deceit)
- Lobh (Greed)

**B.2.4.1.4. Five Attributes - Observation of five great vows (Mahāvrat)**

Āchārya Mahārāj observes these great vows and does not ask, encourage, or appreciate anybody who indulges in any activity which is contrary to these vows.
- Prānātipāt Viraman Vrat (Nonviolence) - Complete and total commitment to nonviolence in thoughts, words, and actions
- Mrushāvād Viraman Vrat (Truthfulness) - To speak only harmless truth
- Adattādān Viraman Vrat (Non-stealing) - To take only those things which are duly given
- Maithun Viraman Vrat (Celibacy) - To observe complete celibacy
- Parigraha Viraman Vrat (Non-possessiveness) - To own no money, property, or ornaments. They should own no more than the bare necessity of clothing and pots to accept alms.
B.2.4.1.5. Five Attributes - Observation of five codes of conduct (Āchār)

- Jnānāchār (Code of conduct regarding right knowledge): To study and teach scriptures, to write and encourage others to write and publish scriptures, and to take proper and due care of religious books.
- Darshanāchār (Code of conduct regarding right faith in Jina): To understand the preaching of Jina without any doubts and to respect and honor Jina and the path to liberation.
- Chāritrāchār (Code of right conduct regarding ascetic life): To observe ascetic regulations and restrictions properly and to help other monks do the same.
- Tapāchār (Code of right conduct regarding observation of austerities): To observe austerities and to encourage and help others observe austerities. There are 12 different ways to observe austerities to shed karma. The austerities related to voluntary endurance of hardships and restrictions of bodily pleasures are known as external austerities (Bāhya Tap). The austerities of inner discipline are known as internal austerities (Abhyantar Tap).
- Viryāchār (Codes of conduct regarding mental, verbal, and physical abilities): To use mental, verbal, and physical abilities properly and constantly engage in spiritual activities without a moment of laziness.

B.2.4.1.6. Five Attributes - Observation of five kinds of carefulness (Samiti)

- Iryā Samiti (Carefulness in movements to avoid any Himsā).
- Bhāshā Samiti (Carefulness of speech so as to speak only harmless truth and to speak only what is necessary).
- Eshanā Samiti (Carefulness in accepting alms (Gochari) to avoid the 42 faults of accepting alms).
- Ādān-bhanda-matta Nikshepanā Samiti (Carefulness in handling clothes, pots, and pans used for alms).
- Pārishthā-Panikā Samiti (Carefulness in disposal of bodily waste)

B.2.4.1.7. Three Attributes - Observation of restraints of thought, speech, and body (Gupti)

- Mana Gupti (control over mind)
- Vachan Gupti (control over speech)
- Kāya Gupti (control over body)

Below is the summarized table of the 36 attributes of Āchārya Mahārāj as per Shvetāmbar Tradition:

<table>
<thead>
<tr>
<th>Control over five sense organs</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Observance of celibacy in nine ways</td>
<td>9</td>
</tr>
<tr>
<td>Freedom from four passions</td>
<td>4</td>
</tr>
<tr>
<td>Commitment to five great vows</td>
<td>5</td>
</tr>
<tr>
<td>Observation of five codes of conduct</td>
<td>5</td>
</tr>
<tr>
<td>Carefulness in five activities</td>
<td>5</td>
</tr>
<tr>
<td>Control over mind, speech, and body</td>
<td>3</td>
</tr>
</tbody>
</table>

*Table B.2–D*
B.2.4.2. Thirty-six Attributes of Āchārya - Digambar Tradition

B.2.4.2.1. Six Attributes - Six Bāhya Tap (External Austerities)

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anashan</td>
<td>Not eating for a set period of time</td>
</tr>
<tr>
<td>Unodari</td>
<td>Eating less than needed</td>
</tr>
<tr>
<td>Vritti-sankshep</td>
<td>Eating within the limits of predetermined restrictions</td>
</tr>
<tr>
<td></td>
<td>● Material - Eating only a certain number of items</td>
</tr>
<tr>
<td></td>
<td>● Area - Eating only within the limits of a certain area</td>
</tr>
<tr>
<td></td>
<td>● Time - Eating only once at certain time</td>
</tr>
<tr>
<td></td>
<td>● Mode - Eating food obtained or made only by certain means</td>
</tr>
<tr>
<td>Rasa Tyāg</td>
<td>Eating non-tasty food, eg. - Áyambil</td>
</tr>
<tr>
<td>Kāya-klesh</td>
<td>Penance, tolerating physical pain voluntarily</td>
</tr>
<tr>
<td>Sanlinatā</td>
<td>Staying in a forlorn place and occupying minimum space</td>
</tr>
</tbody>
</table>

Table B.2–E

B.2.4.2.2. Six Attributes - Six Abhyantar Tap (Internal Austerities)

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prāyashchitta</td>
<td>Repentance or remorse</td>
</tr>
<tr>
<td>Vinay</td>
<td>Respect for others</td>
</tr>
<tr>
<td>Veyāvachcham</td>
<td>Selfless service to monks, nuns, and the needy</td>
</tr>
<tr>
<td>Swādhyāy</td>
<td>Study of religious scriptures</td>
</tr>
<tr>
<td>Dhyān</td>
<td>Meditation</td>
</tr>
<tr>
<td>Kāyotsarg</td>
<td>Giving up physical activities and staying absorbed in the soul</td>
</tr>
</tbody>
</table>

Table B.2–F

B.2.4.2.3. Ten Attributes - Ten Supreme Virtues

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kshamā</td>
<td>Forgiveness</td>
</tr>
<tr>
<td>Mārdav</td>
<td>Humility</td>
</tr>
<tr>
<td>Ārjav</td>
<td>Straightforwardness</td>
</tr>
<tr>
<td>Shaucha</td>
<td>Content - absence of greed</td>
</tr>
<tr>
<td>Satya</td>
<td>Truth</td>
</tr>
<tr>
<td>Sanyam</td>
<td>Restraint of all senses</td>
</tr>
<tr>
<td>Tap</td>
<td>Austerities</td>
</tr>
<tr>
<td>Tyāg</td>
<td>Renunciation</td>
</tr>
<tr>
<td>Ākinchanya</td>
<td>Non-possessiveness</td>
</tr>
<tr>
<td>Brahmacharya</td>
<td>Celibacy</td>
</tr>
</tbody>
</table>

Table B.2–G
B.2.4.2.4. Five Attributes - Five Ächär (Codes of Conduct)

<table>
<thead>
<tr>
<th>Codes of Conduct</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darshanächär</td>
</tr>
<tr>
<td>Jnänächär</td>
</tr>
<tr>
<td>Chāriträchär</td>
</tr>
<tr>
<td>Tapāchār</td>
</tr>
<tr>
<td>Viryāchār</td>
</tr>
</tbody>
</table>

Table B.2–H

B.2.4.2.5. Six Attributes - Six Ävashyak (Essential Duties)

<table>
<thead>
<tr>
<th>Essential Duties</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dev Pujā</td>
</tr>
<tr>
<td>Gurupästi</td>
</tr>
<tr>
<td>Swādhyyāy</td>
</tr>
<tr>
<td>Sanyam</td>
</tr>
<tr>
<td>Tap</td>
</tr>
<tr>
<td>Dān</td>
</tr>
</tbody>
</table>

Table B.2–I

B.2.4.2.6. Three Attributes - Three Gupti (Control)

<table>
<thead>
<tr>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mana Gupti</td>
</tr>
<tr>
<td>Vachan Gupti</td>
</tr>
<tr>
<td>Kāya Gupti</td>
</tr>
</tbody>
</table>

Table B.2–J

B.2.5. Upädhyāy

A Sādhu, who has mastered the Jain scriptures (Āgam) and philosophical systems, is given the rank of an Upädhyāy. They teach Jain scriptures to other ascetics and laypeople. Upädhyāys possess 25 attributes. These 25 attributes are the symbolic representation of the 25 Jain scriptures they study.

B.2.5.1. Twenty-five Attributes of Upädhyāy

- 11 canonical texts (Anga Āgam) compiled by Ganadhars, who were the immediate disciples of Tirthankar
- 12 canonical texts (Upānga Āgam) compiled by Shrut-kevalis
- 1 scripture that enumerates 70 ways to observe code of conduct
- 1 scripture that enumerates 70 ways to observe and perform rituals and activities

According to Digambar Tradition, Upädhyāy has knowledge of 11 Anga Āgam (same for all Jain sects) and 14 Digambar Anga-bāhya Āgam.
B.2.6. Sādhu and Sādhvi

When householders want to become detached from the worldly aspects of life and want spiritual uplift, they renounce the worldly life and become Sādhus (monks) or Sādhvis (nuns). Before becoming a Sādhu or a Sādhvi, a layperson must stay with Sādhus or Sādhvis to understand their lifestyles and study religion for several months. When they feel confident that they will be able to live the life of a monk or a nun, they inform the Āchārya that they are ready for initiation. If the Āchārya is convinced that they are capable of following the vows of Sādhus and Sādhvis, he prepares them for Dikshā. Dikshā is an initiation ceremony which a householder must perform before becoming a monk or a nun. At the time of Dikshā, Sādhus and Sādhvis commit to the five major vows for the rest of their lives. Their lives are directed towards the upliftment of their souls to the state of liberation.

Sādhu and Sādhvi follow the five great vows, which are explained below:

<table>
<thead>
<tr>
<th>Vow</th>
<th>Meaning</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahimsā Mahāvrat</td>
<td>Nonviolence</td>
<td>Not to commit any type of violence</td>
</tr>
<tr>
<td>Satya Mahāvrat</td>
<td>Truth</td>
<td>Not to indulge in any type of lie</td>
</tr>
<tr>
<td>Asteya Mahāvrat</td>
<td>Non-stealing</td>
<td>Not to take anything not given properly</td>
</tr>
<tr>
<td>Brahmacharya Mahāvrat</td>
<td>Celibacy</td>
<td>Not to indulge in any sensual activities</td>
</tr>
<tr>
<td>Aparigraha Mahāvrat</td>
<td>Non-possessive</td>
<td>Not to acquire more than what is needed to maintain day-to-day life</td>
</tr>
</tbody>
</table>

When monks and nuns commit to these five vows, they promise to never break these vows and to never ask or encourage anybody else to break these vows - whether in thought, speech, or action.

B.2.6.1. Twenty-seven Attributes of Sādhus - Shvetāmbar Tradition

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Five great vows as explained above</td>
<td>5</td>
</tr>
<tr>
<td>To protect five one-sensed beings found in water, fire, earth, air, and plants, and group of moving living beings known as Tras beings (includes as one group all two-sensed to five-sensed living beings)</td>
<td>6</td>
</tr>
<tr>
<td>To control pleasures derived from any of the five senses: touch, taste, smell, sight, hearing</td>
<td>5</td>
</tr>
<tr>
<td>To observe five types of carefulness</td>
<td>1</td>
</tr>
<tr>
<td>To control mind, speech, and body</td>
<td>3</td>
</tr>
<tr>
<td>To not eat before sunrise and after sunset</td>
<td>1</td>
</tr>
<tr>
<td>To forgive others</td>
<td>1</td>
</tr>
<tr>
<td>To avoid greed</td>
<td>1</td>
</tr>
<tr>
<td>To endure hardship</td>
<td>1</td>
</tr>
<tr>
<td>To endure suffering</td>
<td>1</td>
</tr>
<tr>
<td>To be introspective</td>
<td>1</td>
</tr>
<tr>
<td>To keep the heart pure</td>
<td>1</td>
</tr>
</tbody>
</table>
Some scriptures mention following 27 attributes of Sādhu and Sādhvi:

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Five Great Vows (Mahāvrat)</td>
<td>5</td>
</tr>
<tr>
<td>Control of 5 senses</td>
<td>5</td>
</tr>
<tr>
<td>Devoid of Kashāy: Anger, Ego, Deceit, Greed</td>
<td>4</td>
</tr>
<tr>
<td>Gupti – Control of mind, speech, and body</td>
<td>3</td>
</tr>
<tr>
<td>• Bhāv or Reflection (Dharma and Shukla Dhyān)</td>
<td>3</td>
</tr>
<tr>
<td>• Karan or Activities (following prescribed activities and regulations) and Yoga (body, speech, and mind activities)</td>
<td>3</td>
</tr>
<tr>
<td>3 Jewels: Darshan, Jnān, and Chāritra</td>
<td>3</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>1</td>
</tr>
<tr>
<td>Samveg – Disinterest in worldly affairs and interest in liberation</td>
<td>1</td>
</tr>
<tr>
<td>Conquering of Parishaha – Enduring hardships and suffering with equanimity</td>
<td>1</td>
</tr>
<tr>
<td>Sanlekhānā - Endurance and fearlessness towards death and associated pains, and also acceptance of voluntary death</td>
<td>1</td>
</tr>
</tbody>
</table>

Table B.2–M

B.2.6.2. Twenty-seven Attributes of Sādhus - Digambar Tradition

Attributes of the Digambar (sky-clad) monks vary somewhat, but they have one significant requirement that male monks must not wear any clothes.

- Observation of five great vows: Mahāvrat
- Observation of five kinds of carefulness (Samiti)
- Control of five senses
- Observation of six essentials (Six Āvashyak - same as in Digambar Āchāryas)
- 6 other attributes:

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>Keshā-lochan</td>
<td>Plucking of own hair</td>
</tr>
<tr>
<td>Asnān</td>
<td>No bathing</td>
</tr>
<tr>
<td>Bhumi Shayan</td>
<td>Sleeping on the floor</td>
</tr>
<tr>
<td>Adanta-dhovan</td>
<td>No brushing of teeth</td>
</tr>
<tr>
<td>Uttisthan-āhār Sevan</td>
<td>Eating food in standing posture</td>
</tr>
<tr>
<td>Ekabhukti</td>
<td>Eating only once a day</td>
</tr>
</tbody>
</table>

Table B.2–N

Some Jains that consider twenty-eight attributes for monks add not wearing any clothes as one more attribute.

When we recite Navakār Mantra, we should remember the 108 virtues of five supreme beings and strive to attain those virtues. When someone is determined to attain those virtues, he or she will naturally commit fewer sinful activities. In addition, simply engaging in prayer will help eradicate bad Karma. This is why the sixth line of Navakār Mantra explains that offering obeisance to the five supreme beings destroys sins. Eradication of sins and purification of soul are the most important steps for the spiritual upliftment of the soul towards its journey to salvation. The last line in the Navakār Mantra states that this sutra is the most blissful and auspicious sutra in the entire universe. The Navakār Mantra has stayed in its original version.
since the beginning of time and will stay that way forever. It contains the real essence of all 14 Purva. One should recite Navakār Mantra upon waking up in morning, before going to bed, before meals, before starting any new activity, and preferably all the time. One who dies while reciting and/or listening to Navakār Mantra will be reborn as a heavenly being or a human. There is a lot of deeper meaning within the Navakār Mantra, so it is important to take time to understand the lines as you say them.
B.3. Jain Path of Liberation - Ratna Trayi

The Jain philosophy is based on the premise that the ultimate goal of human life is liberation; to realize the free and blissful state of our true being. True philosophy should result in removing all bondage karma in the process of purifying the soul. Let us first understand the Soul.

B.3.1. Ātmā (Soul)

What is Soul? Where is it? What color is it? What shape is it? Does it really exist? If it does exist, then why do we not see the Soul?

Undoubtedly, we believe in the existence of matter. We can see it and detect it around us. We usually tend to believe only what we see, hear, feel, touch or smell. The presence of certain objects or phenomenon is, in many cases, beyond the scope of our senses. For example, we cannot see the air and electricity, but we realize their existence by their operations. Similarly, the existence of soul or Ātmā is realized by its operations.

Jains believe that the difference between a living being and a nonliving object is that the living being has a soul and a nonliving object does not. The eternal question of “WHO AM I?” automatically establishes the existence of a soul. The distinguishing quality of the soul is consciousness (Chetanā) i.e. awareness of existence, feelings, and thoughts.

B.3.1.1. Attributes of the Pure Soul

- Anant-jnān (Infinite knowledge)
- Anant-darshan (Infinite perception)
- Avyābādha-sukh (Infinite, uninterrupted bliss)
- Anant-chāritra or Anant-sukh (Perfect conduct or infinite happiness)
- Akshay-sthiti (Immortality)
- Arupitva (Formlessness)
- Aguru-laghutva (Equalness with all Siddhas)
- Anant-virya (Infinite energy)

Jainism addresses the true nature of soul and the reality. Lord Mahāvir explained that all souls are equal in their potential for infinite knowledge, infinite perception, infinite energy or power, and unobstructed bliss. However, Jainism states that from eternity the soul is ignorant of its true nature (in Mithyātva) and is in bondage with karma (Karmic particles of matter). It is due to karma that the soul migrates from one life cycle to another and faces various circumstances of happiness and unhappiness. It is due to the ignorance of its true nature that the soul seeks pleasure in materialistic belongings and possessions and continue to feed its passions such as anger, ego, deceit, greed, lust, hatred, and self-centered violent thoughts. This action continuously accumulates new karma and suffering.

The conduct of the present life should be aimed to attain liberation (Moksh), the state of eternal bliss from which there is no return to the cycle of life and death. Every soul can attain liberation, a supreme spiritual state by realizing its intrinsic purity and perfection.

Jainism lays down a definitive course of practical moral discipline, contemplation of the highest truth, and reorientation of life for attaining ultimate reality or truth. Lord Mahāvir and the other Tirthankars have shown the effectiveness of spiritual progress by putting it into the practice in their own lives. The prominent Monk, Umāsvāti, around the 1st or 2nd century A.D., reminded us of it again in the very first verse of his Tattvārtha Sutra. It reads:
“Samyag-darshan-jnān-chāritrāni Mokshamārgah”.

This prescribes a path to liberation - Moksh, which consists of the following trinity Ratna-Trayi:

<table>
<thead>
<tr>
<th>Ratna</th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samyag Darshan</td>
<td>Right perception</td>
</tr>
<tr>
<td>Samyag Jnān</td>
<td>Right knowledge</td>
</tr>
<tr>
<td>Samyak Chāritra</td>
<td>Right conduct</td>
</tr>
</tbody>
</table>

Table B.3–A

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

B.3.2. Samyag Darshan (Right Perception or Faith)

According to Jain doctrine, all knowledge, except omniscience, is only partial truth from a particular viewpoint. Each individual has his or her unique perception of the world, which is a mixture of truth and ignorance. All perceptions are valid, but incomplete, views of reality. The limited knowledge of the worldly souls is distorted by ignorance unless it is uncovered by the right perception or faith. The first step in the process of self-realization is to discard wrong beliefs and to adopt a rational attitude in life. It is ascertaining true nature of the substances as they are. In other words, one should understand the true nature of the self and non-self, their interaction, and the result thereof without being guided by one’s bias, prejudice or likes and dislikes.

Thus, Right Faith consists of seeing the true nature of every substance in the universe. Jainism advocates that one should first try to know, comprehend, and understand the nature of reality. One should analyze, examine, test, verify, and then, if satisfied, be convinced of its truth and efficacy. Samyag Darshan is the foundation of truth and moral and spiritual discipline. It determines the right path of action and guides the consciousness toward the goal. Right faith is not blind faith but the faith resulting from the discretionary power of thought accompanied with the universal law of cause and effect. This faith enables one to discriminate what is beneficial from what is harmful. Right faith arouses the pure desire to acquire knowledge and it also turns whatever limited knowledge one has, into right knowledge.

From a practical point of view, Samyag Darshan means to have a total faith in the Tirthankars, the Gurus, and the scriptures containing their preaching.

B.3.2.1. Qualities of Samyag Darshan

There are five internal qualities or “Lakshan” of Samyag Darshan, which we can introspect and see whether these qualities are present in our self.

<table>
<thead>
<tr>
<th>Lakshan</th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āstikya</td>
<td>True Faith in Religion</td>
</tr>
<tr>
<td>Anukampā</td>
<td>Empathy towards all living beings</td>
</tr>
<tr>
<td>Nirved</td>
<td>Realize that World is full of sorrow</td>
</tr>
<tr>
<td>Samveg</td>
<td>Only desire left is to achieve Moksh</td>
</tr>
<tr>
<td>Upasham</td>
<td>Suppressing of our passions or Kashāy such as anger, ego, deceit and greed</td>
</tr>
</tbody>
</table>

Table B.3–B

It is important to note that these qualities are internal. The person himself can introspect and know whether these are present or not. Others will not be able to decide.
Right Conviction and Right Knowledge together provide a proper understanding towards valid discrimination between what is worthy of rejection and what is worthy of acceptance, which is called Vivek or Bhed Jnān. This stage of spirituality is called realization of truth or self-realization known as Samyaktva (4th spiritual stage Gunasthān).

**B.3.3. Samyag Jnān (Right Knowledge)**

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

Right knowledge is the true and relevant knowledge of the reality. The knowledge about the existence of the soul, its good or bad action and its effect on the soul, and the possibility of entirely terminating the cycle of life and death by realizing the true nature of the soul is right knowledge.

From the practical point of view, right knowledge means the proper knowledge of the six universal substances and nine principles or Nine Tattvas, which defines the relationship between Soul and Non-living substance (Matter) and doctrine of Soul and Karma.

**Six Universal Substances are:**
- Jiva (Soul), Pudgal (Matter), Dharmāstikāy (Medium of Motion), Adharmāstikāy (Medium of Rest), Ākāsh (Space), and Kāl (Time)

**Nine Tattvas are:**
- Jiva (Soul), Ajiva (Non-living elements), Āsrav (Influx of karma), Bandh (Bondage of karma), Punya (Virtue), Pāp (Sin), Samvar (Stoppage of the influx of karma), Nirjarā (Partial exhaustion of the accumulated karma), and Moksh (Total liberation from karma)

It is not necessary for a person to have detailed knowledge of above said universal substances or nine Tattvas to have right faith. If one has faith in the existence and energies of the soul and believes that by following the path of non-violence and non-attachment one can advance on the path of perfection, one has the Right Knowledge. A firm belief that the soul, though residing in the body is different from the body and possesses special qualities not found in the body, and by proper spiritual discipline can be free from the cycle of births and deaths is right Knowledge. Right perception or faith is essential in recognizing right knowledge from wrong knowledge (Mithyā Jnān). Right knowledge is free from three main defects: doubt, delusion, and indefiniteness.

**B.3.4. Samyak Chāritra (Right Conduct)**

Both right faith and right knowledge lead to right conduct. The realization right faith or Samyaktva leads a person to practice Right Conduct. Right conduct places a great emphasis on non-violence (Ahimsā), compassion, truthfulness, non-stealing, pluralism of views (Ānekāntavād or Syādvād), non-possession (Aparigraha) or limitation of possessions and non-possessiveness, self-purification, self-control, austerity, asceticism, penance, yoga and meditation, as the means of attaining liberation.

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

Understanding of Samyag Darshan, Samyag Jnān, and Samyak Chāritra itself is not good enough to take us anywhere but we would have to apply them in real practice to their fullest to get the actual results. It should also be remembered that we would have to follow all three simultaneously.

This threefold discipline helps us realize our own intrinsic purity. The trinity must be cultivated collectively to ensure liberation. Individually, they are incomplete and insufficient because they are mutually dependent. Collectively, the three jewels produce harmony, contentment, and bliss with the progressive march of the soul to higher planes.
B.3.4.1. Samyak Chāritra and Spiritual Stages (Gunasthān)

Various spiritual stages exist in practicing the Right Conduct. Householders follow initial stages and ascetics follow advanced stages and ultimately attain liberation.

In the beginning, every living being is at the spiritual stage known as Mithyātva (1st stage of Gunasthān). On the path of spiritual progress, a person after acquiring proper knowledge of soul, matter, and karma, destroys Faith Deluding (Darshan Mohaniya) karma first and attains Right Conviction or Faith. At that moment, his acquired knowledge is known as Right Knowledge because he has developed the unshakeable trust in his knowledge. This does not mean that he acquires all knowledge. This stage is known as the attainment of Samyaktva (4th stage of Gunasthān).

The person then gradually destroys Conduct Deluding karma (Chāritra Mohaniya karma) through the progressive manifestations of the soul’s innate faculties of Right Conduct.

First, one adopts the twelve vows of conduct of laypeople for self-control (5th stage of Gunasthān) and then, gradually progresses towards the renunciation of worldly life and becomes an ascetic (6th and 7th stage). As an ascetic, one follows the five great vows and is slowly able to remove passions such as anger, ego, deceit, and greed from his nature.

At the perfection of Right Conduct, he destroys all Conduct Deluding karma (Chāritra Mohaniya karma) and becomes completely free from passions. This is known as an attainment of Vitarāg state or state of no passions (12th stage of Gunasthān).

Once all Mohaniya karma (faith and conduct deluding karma) are exhausted, the remaining three Ghāti Karma - Jnānāvaraniya Karma, Darshanāvaraniya Karma, and Antarāya Karma are destroyed naturally and automatically within 48 minutes and without any further effort. This is known as attainment of a Keval-jnān state (13th stage of Gunasthān known as Sayogi Kevali).

This is how a person destroys all four Ghāti karma and attains:

<table>
<thead>
<tr>
<th>Karma Destroyed</th>
<th>Quality Revealed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mohaniya Karma</td>
<td>Anant-sukh meaning infinite happiness and Anant-chāritra meaning</td>
</tr>
<tr>
<td></td>
<td>perfect conduct</td>
</tr>
<tr>
<td>Jnānāvaraniya Karma</td>
<td>Anant-jnān (Omniscience) or infinite knowledge</td>
</tr>
<tr>
<td>Darshanāvaraniya Karma</td>
<td>Anant-darshan (Omni perception) or infinite perception</td>
</tr>
<tr>
<td>Antarāya Karma</td>
<td>Anant-virya or infinite power and energy</td>
</tr>
</tbody>
</table>

Table B.3–C

After the destruction of all Ghāti Karma, a Kevali or Arihant continues to live a human life as an ascetic and delivers sermons at various places. This way his activities of body, speech, and mind are used to spread the message of non-violence, compassion, non-possessiveness, and pluralism view.

At the end when he realizes that his life’s span is near the end, he freezes his activities of body, speech, and mind. This is the 14th and last stage of Gunasthān known as Ayogi Kevali. He lives at this stage for few seconds.

Shortly after that, a person destroys all his four Aghāti Karma, which happens at the time of death or Nirāvna and attains total liberation.

<table>
<thead>
<tr>
<th>Karma Destroyed</th>
<th>Quality Revealed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vedaniya Karma</td>
<td>A vyābādha-sukh meaning Infinite and uninterrupted bliss</td>
</tr>
<tr>
<td>Gotra Karma</td>
<td>Aguru-laghuta or Equal-ness with other Siddhas</td>
</tr>
</tbody>
</table>
The purified soul travels to the top of Lokākāśa and remains in a permanent blissful state forever.

Table B.3–D

<table>
<thead>
<tr>
<th>Nām Karma</th>
<th>Arupitva or formlessness meaning no physical body</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ayushya Karma</td>
<td>Akshay-sthiti or immortality meaning liberated soul will not return to birth, life, and death cycle</td>
</tr>
</tbody>
</table>

The purified soul travels to the top of Lokākāśa and remains in a permanent blissful state forever.

Figure B.3:A
B.4. Six Universal Substances I: Jiva or Living Being

B.4.1. Jain Reality

Jainism states that the universe is without a beginning or an end and is everlasting and eternal. Six fundamental substances or entities known as Shad Dravya constitute the universe. Although all six entities are eternal, they continuously undergo countless changes known as Paryāy. During these transformations nothing is created or destroyed, and fundamental properties or qualities of the base substances remain unchanged which are known as Guna (qualities).

Lord Mahāvir explained this phenomenon in his Three Pronouncements known as Tripadi:

उप्पन्नेइ वा, विगमेइ वा, धुवेइ वा।।

Uppannei vā, Vigamei vā, Dhuvei vā

He proclaimed that Existence or Reality (also known as Sat) is a combination of appearance (Utpād or Uppannei vā), disappearance (Vyaya or Vigamei vā), and persistence (Dhrauvya or Dhuvei vā).

B.4.2. Shad Dravya (Six Universal Substances)

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

The universe consists of two classes of objects:

<table>
<thead>
<tr>
<th>Living beings</th>
<th>Conscious, Soul, Chetan, or Jiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-living objects</td>
<td>Unconscious, Achetan, or Ajiva</td>
</tr>
</tbody>
</table>

Table B.4–A

Non-living objects are further classified into five categories:

<table>
<thead>
<tr>
<th>Matter</th>
<th>Pudgal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Space</td>
<td>Akāsh</td>
</tr>
<tr>
<td>Medium of motion</td>
<td>Dharmāstikāy</td>
</tr>
<tr>
<td>Medium of rest</td>
<td>Adharmāstikāy</td>
</tr>
<tr>
<td>Time</td>
<td>Kāl or Samay</td>
</tr>
</tbody>
</table>

Table B.4–B

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

These six entities of the universe are eternal. There is no beginning and no end of any one of these entities. However, they continuously undergo countless changes. During the changes, nothing is lost or destroyed. Everything transforms into another form.

As explained above Jainism believes that the universe is made from the combination of the six universal substances. All of the six substances are indestructible, imperishable, immortal, eternal, and continuously go through countless changes.
B.4.3. Jiva (Soul or Living being)

The Soul or Self is variously known as Jiva, Ātmā, Paramātmā, Chaitanya, and consciousness. The basic characteristic of soul as defined in the Jain scripture is “Upayoga Lakshano Jiva”. It means that the soul is capable to know, think, and meditate. Soul is also known as awareness. This attribute is inseparable from consciousness.

The soul is the only living substance. Soul is invisible and has no form or shape. The senses cannot experience it. It is intangible, invisible, colorless, odorless, tasteless, formless, and shapeless. An infinite number of souls exist in the universe.

In its pure form a soul without karma particles possesses infinite knowledge, infinite perception, infinite energy, and infinite bliss. The pure or perfect soul is also defined Sachchidanand, which is Sat, Chit and Ānand meaning eternal, conscious, and bliss, respectively. Some sages have described soul as “Neti, Neti” (Not this, not that) meaning it cannot be described. It can however be experienced by dwelling deep within oneself.

In its impure form a soul with karma particles attached, each soul possesses limited knowledge, limited perception, limited energy, and experiences pleasure and pain. From time to time, worldly soul resides in different life forms through which it manifests itself. This type of transmigration and new embodiment, birth after birth, has been going on since the beginning of time.

The main qualities of worldly soul are it grows, decays, fluctuates, varies, eats, sleeps, awakes, acts, fears, rests, has limited knowledge and perception, attempts to self-defend, and reproduces. It pervades the entire body it occupies.

B.4.3.1. Classification of Jiva

All living beings are classified into two major categories:

- Liberated or Siddha Jiva
- Non-liberated or Sansāri Jiva

B.4.3.1.1. Siddha Jiva (Liberated Soul)

Liberated souls are known as Siddhas. They have no Karma and therefore, they no longer go through the cycles of birth and death. They are formless and devoid of body. They reside at the uppermost part of the universe just above Siddha-shilā. They have infinite knowledge, infinite perception, infinite energy, and infinite bliss. All Siddhas are an individual soul, and they all are equal in their qualities, status, and nature. There are an infinite number of liberated souls.

B.4.3.1.2. Sansāri Jiva (Worldly Soul)

There are an infinite number of worldly souls. Worldly soul is the one, which is not yet liberated due to bondage of karma particles. They have to go through the cycles of birth and death until they are liberated. They have limited knowledge, perception, energy, and bliss. They possess a definite shape, form, and body. Worldly souls enjoy or suffer as a result of Karma bondage. However, all worldly souls have a potential to be liberated and become Siddha. Worldly or the embodied soul is generally called Jiva.

Worldly soul's qualities are as follows:

- Limited Knowledge
- Limited Vision
- Limited Power
• Limited Bliss
• Possesses a body plants, hellish, animal, human, or angel
• Wanders in the cycle of life and death
• Suffers from birth, death, pain, and pleasure
• Doer of all kinds of Karma actions
• Enjoyer of the fruits of the Karma
• Infinite number of worldly souls
• Capable of becoming free from worldly life

Entire universe is packed with Jiva. Jain scriptures state that there are 8.4 million types of birth places of Jiva. They are broadly classified into two categories: mobile and immobile. Mobile Jiva have a capacity to move on their own while immobile Jiva lack this capacity.

They are also classified based upon the number of senses they possess. All immobile (Sthāvar) Jiva are one-sensed, which are further classified into five categories based upon the kind of body they possess. Mobile (Trasa) Jivamay possess anywhere from two to five senses.

B.4.3.1.2.1.
**Sthāvar Jiva (Immobile)**

As explained above immobile Jiva have only one sense, the sense of touch. They are known as Ekendriya Jiva. They are divided into the following five categories:

B.4.3.1.2.1.1.
**Prithvikāya (Earth Bodied Jiva)**

Seemingly inanimate forms of earth like, clay, sand, metal, coral, etc. are one sensed living beings. Their body is made of earth and hence these living beings are known as Prithvikāya. Prthvi means earth and Kāya means body.

B.4.3.1.2.1.2.
**Apkāya (Water Bodied Jiva)**

Different forms of water are living beings. Examples are dew, fog, iceberg, rain, etc. Their body is made of water and hence these living beings are known as Apkāya. Sanskrit term for water is Ap.

B.4.3.1.2.1.3.
**Teukāya (Fire Bodied Jiva)**

Different forms of fire are living beings. Examples are flames, blaze, lightning, forest fire, hot ash, etc. Their body is made of fire and therefore they are known as Teukāya. Sanskrit term for fire is Tejas.

B.4.3.1.2.1.4.
**Vāyukāya (Air Bodied Jiva)**

Air is also a living being. Examples are wind, whirlwinds, cyclones, etc. Their body is made of air and therefore they are known as Vāyukāya. Sanskrit term for air is Vāyu.
Vanaspati-käya (Plant Bodied Jiva)

All forms of vegetation and plants are one sensed living beings. Trees, plants, branches, flowers, leaves, roots, and seeds are some examples of plant life. Vanaspati means vegetation. Plant bodied living beings are further classified into following two subcategories:

- Pratyek Vanaspati-käya Jiva
- Sädhärän Vanaspati-käya Jiva

Pratyek Vanaspati-käya Jiva:

Pratyek means individual, each, or everyone. In this kind of plants, each cell contains one soul. However, since each leaf, fruit or a part of a plant contains innumerable cells and therefore each such plant, fruit or a piece of vegetable that grows on such plant contains innumerable (not infinite) number of souls. Trees, plants, bushes, stem, branches, leaves, and seeds, etc., which grow above the ground are all examples of Pratyek Vanaspati-käya Jiva.

Sädhärän Vanaspati-käya Jiva:

Sädhärän means common. In Sädhärän Vanaspati-käya plants, infinite number of souls occupy a single cell as against Pratyek Vanaspati-käya wherein each cell contains only one soul. However, each seed, leaf, vegetable, and roots of the plant contain innumerable cells and hence, such plant possess infinite souls in a very small segment of the plant. Such plants therefore are also known as Anant-käya. Root vegetables, which grow under the ground such as potatoes, carrots, onions, garlic, beats, etc., belong to this category.

In summary, a very small segment of Pratyek Vanaspati-käya plant contain innumerable souls and the Sädhärän Vanaspati-käya plant contains infinite number of souls.

Trasa Jiva (Mobile)

All Mobile living beings have more than one sense organ. They are further classified depending upon the number of sense organs they possess.

Beindriya (Two Sensed Living Beings)

Two sensed beings have the sense of touch and taste. Examples - shells, worms, leaches, termites, and microbes in stale food.

Teindriya (Three Sensed Living Beings)

Three sensed beings have the sense of touch, taste, and smell. Examples - white ants, moths, insects in grains, and centipedes.

Chaurindriya (Four Sensed Living Beings)

Four sensed beings have the sense of touch, taste, smell, and sight. Examples - scorpions, crickets, spiders, beetles, locusts, and flies.
B.4.3.1.2.2.4.
Panchendriya (Five Sensed Living Beings)

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

Five sensed living beings are further classified into following four categories:

<table>
<thead>
<tr>
<th>Näraki (Infernal)</th>
<th>Living beings in the hell</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tiryancha (Animals)</td>
<td>Elephants, lions, birds, fish, etc.</td>
</tr>
<tr>
<td>Dev (Celestial)</td>
<td>Heavenly living beings</td>
</tr>
<tr>
<td>Manushya</td>
<td>Human being</td>
</tr>
</tbody>
</table>

Table B.4–C

The five sensed beings, which possess a capacity of rational thinking are called Sangni Panchendriya and, those without it are called Asangni Panchendriya.

B.4.4. Paryāpti (Power) and Prān (Vitality)

All living beings have special attributes related to body such as Paryāpti (power) and Prān (vitality)

B.4.4.1. Paryāpti (Bio-potential Power)

Paryāpti means an ability through which living beings can convert matter Pudgals like food into distinct kinds of energy. There are six kinds of Paryāptis:

- Ability to consume food
- Ability to form a physical body
- Ability to develop the senses
- Ability to acquire the power of respiration
- Ability to acquire the power of speech
- Ability to acquire the power of mind

When any living being dies, the soul along with its Tejas (fiery body) and Kārman (karmic) bodies transmigrates into a new body and the first thing it does is to consume food. Then the Jiva gradually acquires a physical body and the power of senses. The activities of consuming food, developing a body, forming and strengthening sense organs go on continuously. The body is formed in duration called the Antar-muhurta within 48 minutes. Next, the Jiva acquires the power of respiration and eventually the powers of speech and mind.

The Ekendriya, one sensed jiva, have four Paryāpti, 1) Ability to consume food 2) Ability to form a physical body 3) Ability to develop the senses, and 4) Ability to acquire the power of respiration

The Beindriya, the Teindriya, the Chaurindriya and the Asangni Panchendriya Jiva possess one more Paryāpti in addition to the above four 5) Ability to acquire the power of speech

The Sangni Panchendriya jiva possess one more Paryāpti in addition to the above five 6) Ability to acquire the power of mind (capacity of rational thinking).

Depending upon the development of the Paryāpti, the living beings are also classified as:

- Paryāpta Jiva
- Aparyāpta Jiva
Paryäpta Jiva means they have developed Paryäpti to its full capacity while Aparyäpta Jiva have not developed Paryäpti to its full capacity.

B.4.4.2. Prän (Vitality)

Depending upon the development of living beings, they have up to ten kinds of prän or vitality. They are:

- Sparsha-Indriya (Touch): Ability to feel the sensation of touch
- Ras-Indriya (Taste): Ability to taste
- Ghrän-Indriya (Smell): Ability to smell
- Chakshu-Indriya Vision): Ability to see
- Shravan-Indriya (Hearing): Ability to hear
- Mano-bal (Mind): Ability to think
- Vachan-bal (Speech): Ability to speak
- Käya-bal (Body): Physical Ability
- Shväso-chchhväs (Respiration): Ability to inhale and exhale
- Āyushya (Longevity): Ability to live

The Ekendriya Jivapossess only four Prän: They possess touch, body, respiration, and longevity.

The Beindiya Jivapossess six prän. They possess the taste and speech vitality in addition, to the above four prän.

The Teindriya Jivapossess seven prän. They possess the smell vitality, in addition, to the above six prän.

The Chaurindriya Jivapossess eight prän. They possess the vision vitality in addition to the above seven prän.

The Panchendriya Jiva are divided into two groups:

- The Asangni (non-sentient) Jiva, whose minds are not fully developed.
- The Sangni (sentient) Jiva, whose minds are fully developed.

The Asangni Panchendriya Jiva possess nine prän. They possess hearing vitality in addition to the above eight prän.

The Sangni Panchendriya Jiva possess ten Prän. They possess mind vitality in addition to the above nine prän.

Thorough understanding of vitalities is very important for leading a life of non-violence. Any injury, no matter how little, to any of these vitalities of a living being, is considered violence. The degree of violence committed is greater and graver when committed to living beings that possess more vitalities. Also, more injury caused to a given vitality, more is the violence committed. When we do Himsä, our soul accumulates bad Karma or Päp (sin). Therefore, to prevent the accumulation of karma, observe Ahimsä- nonviolence related to all of these ten prän for all the categories of Jiva. Now you may understand why we say “Ahimsä Parmo Dharma” (Nonviolence is the supreme religion), because by observing Ahimsä we are protecting the vitality of the soul.
### B.4.4.3. Paryāpti and Prān Table 1

<table>
<thead>
<tr>
<th>Type of Jiva</th>
<th>Abilities</th>
<th>Paryāpti or Power</th>
<th>Prān or Vitality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ekendriya</td>
<td>Living beings with one sense</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Beindriya</td>
<td>Living beings with two senses</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Teindriya</td>
<td>Living beings with three senses</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Chaurindriya</td>
<td>Living beings with four senses</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>Asangni Panchendriya</td>
<td>Living beings with five senses but without a fully developed mind</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>Sangni Panchendriya</td>
<td>Living beings with five senses with a fully developed mind</td>
<td>6</td>
<td>10</td>
</tr>
</tbody>
</table>

*Table B.4–D*

### B.4.4.4. Paryāpti and Prān Table 2

<table>
<thead>
<tr>
<th></th>
<th>One sense</th>
<th>Two sense</th>
<th>Three sense</th>
<th>Four sense</th>
<th>Asangni Five sense</th>
<th>Sangni Five sense</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Paryāpti</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Food</td>
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<tr>
<td>Senses</td>
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<td>Respiration</td>
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<td>Speech</td>
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<td>Mind</td>
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<tr>
<td><strong>Prān</strong></td>
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<td>Touch</td>
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<td>Physical Ability</td>
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<td>Respiration</td>
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<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Taste</td>
<td>No</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Speech</td>
<td>No</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Smell</td>
<td>No</td>
<td>No</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Sight</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Hearing</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Ability to think</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>✓</td>
</tr>
</tbody>
</table>

*Table B.4–E*
B.4.5. Four Realms

These are various forms of living beings in this universe. At the same time, every second, someone dies, and someone is born. Nothing is permanent. This makes us wonder what happens to those who die, and who decides what one will be born as. Jainism explains this in a very simple and sound logical way based on karma theory. Due to the Karma associated with their souls, living beings have been going through the cycle of life and death in various life forms since time immemorial. The journey of soul through the cycles of birth and death ends when the soul becomes completely free of karma and attains liberation.

According to all Eastern religions including Jainism, there are four realms of life where one may be reborn after death. These are known as Gati in Jain terminology. These realms of life are:

- Manushya (Human) beings
- Dev (Heavenly) beings
- Tiryancha (Animal, birds, insects, vegetations) beings
- Näraki (Infernal) beings

It is the kind of Karma bound to the soul, which determines the realm in which a given soul will be born after death. Thus, it is only our deeds and Karma, past or present, which will determine our destiny after death.

B.4.5.1. Manushya (Human Beings)

One who leads simple, straightforward, and compassionate life is generally reborn as human. To be reborn as human it is imperative to observe vows and restraints, have deep faith in true Guru, strive to gain true knowledge as preached by the Tirthankar Bhagawan, lead a life free of strong attachment to worldly things, and exercise a strong control over anger, ego, deceit, and greed.

As human beings, we have been endowed with the ability to think and differentiate right from wrong. We can decide what is good for us, and what is not. We also have capacity to control our mind and activities. We can learn principles of Jainism and practice them by adopting appropriate vows and restraints. We can also renounce worldly life (Samsar) and become Sadhu, which can help us lead to liberation.

B.4.5.2. Dev (Heavenly Beings)

Those who lead simple and disciplined life, observe vows of Shravak or ascetic, observe penance, and follow a good moral life are generally reborn as heavenly beings. Heavenly beings have superior physical capabilities, numerous supernatural powers, and access to all luxuries. But heavenly life is also transient. They are also not free of death. Heavenly beings cannot adopt restraints or become Sadhu. Therefore, heavenly being cannot attain liberation from their heavenly life. They will have to be reborn as human beings in order to attain liberation. We may be born as a heavenly being due to more good Karma (Punya). But at the same time, we must remember that the soul will never attain liberation from a heavenly life.

B.4.5.3. Tiryancha (Animals, Bird, Insect, Vegetation Beings)

Those who are selfish, deceptive, cause troubles, or wish evil for others are likely to be reborn as Tiryancha. Lion, elephant, bird, plant, bug, etc. are examples of Tiryancha beings. Some animals, birds, sea creatures, and reptiles do have a mind, but their thinking capacity is limited. So, they cannot follow any vows nor progress spiritually.

B.4.5.4. Näraki (Infernal Beings)

Those who engage in violence, lying, stealing, and excessive sensual pleasure or are too possessive, angry, egoistic, greedy, deceptive, or intensely attached to the worldly life are likely to be reborn as infernal beings in hell. As an infernal being, one has to continuously suffer. Infernal beings spend most of their life
fighting among themselves, and thus causing more suffering to each other. Therefore, such a life is absolutely unsuitable for spiritual pursuit.

B.4.6. Conclusion

Among all living beings, the most happiness is found in celestial beings, while the most suffering is found in infernal beings. Neither celestial nor infernal beings can take any vows. They cannot attain salvation during that life. Animals possess only limited restraint and, therefore, they cannot attain salvation. Only human beings can use logic to the fullest extent, can perform austerities, can live with restraint and can do meditation. Thus, a soul can attain Moksh only through human life.

In conclusion, we, the humans are the masters of our own destiny. We must not blame anyone or anything else for our destiny. Let us aspire to lead a spiritual life without delay so that we may be reborn as human beings again and continue to progress on the path of liberation.
Figure B.4: A
B.5. Six Universal Substances II: Non-Living Substances

B.5.1. Ajiva (Non-living Substances)

Anything that does not have life or consciousness is Ajiva. Ajiva literally means without a soul and therefore, Ajiva cannot accumulate any karma. It does not have birth, death, pleasure, or pain as it is Achetan or inert). Examples of Ajiva- a box, car, fan, television, photo frame, iron, watch, etc.

B.5.2. Classification of Ajiva

Ajiva is classified in following five categories:

<table>
<thead>
<tr>
<th>Dharmāstikāy</th>
<th>Medium of Motion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adharmāstikāy</td>
<td>Medium of Rest</td>
</tr>
<tr>
<td>Ākāshāstikāy</td>
<td>Space</td>
</tr>
<tr>
<td>Pudgalāstikāy</td>
<td>Matter</td>
</tr>
<tr>
<td>Kāl</td>
<td>Time</td>
</tr>
</tbody>
</table>

Table B.5–A

B.5.2.1. Dharmāstikāy (Medium of Motion)

Dharmāstikāy is made up of two words: Dharma and Astikāy. In this connotation, the term Dharma does not refer to religion, but it means the medium of motion. Astikāy means collection of spaces. It denotes the medium of motion for things in the universe. Jiva and other matters would be unable to move in the absence of this medium. This medium prevails in Lok (cosmic space), but is absent in Alok (trans-cosmic space).

Its primary function is to help in the movement of soul and matter just the way water provides a medium for fish to move. It exists in the entire cosmic universe (Lokākāś).

B.5.2.2. Adharmāstikāy (Medium of Rest)

This word is also made up of two words: Adharma and Astikāy. Here again, Adharma does not refer to a lack of religion, but rather it means the medium of rest. In the absence of this medium, Jiva and other things would continuously move. This medium also prevails in cosmic space but is absent in trans-cosmic space.

It is the auxiliary cause of rest to soul and matter just as the shade of a tree the auxiliary cause of rest for the travelers. It exists in the entire cosmic universe (Lokākāś).

B.5.2.3. Ākāshāstikāy (Space)

Ākāshāstikāy is made up of two words: Ākāsh and Astikāy. Whole space in the universe is called Ākāsh. Ākāsh is divided into two parts: Lokākāś Lok or cosmic space and Alokākāś Lok or trans-cosmic space. Jiva, Pudgal, Dharmāstikāy, and Adharmāstikāy exist only in Lokākāś.

The characteristics are as follows:

- Provides room to soul, matter, medium of motion, and medium of rest
- Pervades everywhere infinite
- Supports everything and is self-supported
- Has no form, color, taste, smell, or touch
Alokākāś is an empty space surrounding cosmic space and it does not contain anything.

The entire space is divided into two parts:
- Lokākāś (Universe)
- Alokākāś (empty space)

**B.5.2.3.1. Lokākāś (Occupied by 5 Substances)**

The part of the space which is being occupied by the rest of the five substances is called Lok or Lokākāś (Universe). It is finite and limited in scope.

The Lokākāś is divided into four sub-parts.
- Moksh - the region located at the top of Lokākāś is the permanent abode for liberated beings.
- Upper world - the region where Vaimānik Devs (celestial beings) live. They have limited life and after that they are born as a human or other living being.
- Middle world - the region where Jyotiska Devs, human beings, animals, and Vyantar Devs live. This is the only part of the universe from which a human being can achieve enlightenment and liberation.
- Lower world - the region where Bhavanpati Devs and infernal beings live. This region consists of seven hells where infernal beings are tormented by Bhavanpati Devs and by each other. After their death they are born as animals or humans.

**B.5.2.3.2. Alokākāś (Empty / Void Space)**

The remaining limitless space surrounding Lokākāś is called Alokākāś, which is infinitely larger than Lokākāś and is empty or void.

**B.5.2.4. Pudgalāstikāy (Matter)**

The word Pudgal is made up of two words - Pud means to combine and Gal means to do dissociate. In other words, that which undergoes modifications by combinations and dissociations is called the Pudgal or the matter. All the matters in the universe are called Pudgal.

Matter is a nonliving substance. It is the only substance, which possesses a physical body consisting of mass and volume. The smallest particles of matter are Paramānu (atom). It occupies only one unit of space called Pradesh.

The clusters of matter and atoms have following qualities:
- Possess a physical body
- Have qualities of touch, taste, smell, and color
- Do not have consciousness
- Do not have any knowledge
- Are of infinite number

There are four categories of matter:
**Skandha (whole matter)**

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

**Skandha Desha (portion of matter)**

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

**Skandha Pradesh (smallest particle of matter)**

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

**Paramānu or Anu (atom)**

When the smallest portion of the matter is separated from its Skandha, it is called Paramānu or Anu. Paramānu matter cannot be further subdivided, cut, or pierced.

---

<table>
<thead>
<tr>
<th>Name of Varganā</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>Audārik Varganā</td>
<td>makes a physical body</td>
</tr>
<tr>
<td>Vaikriya Varganā</td>
<td>makes a special body to heavenly and infernal beings</td>
</tr>
<tr>
<td>Āhārak Varganā</td>
<td>makes a special separate body to spiritually advanced monks which can be sent a long distance</td>
</tr>
<tr>
<td>Tejas Varganā</td>
<td>responsible for heat and digestion power</td>
</tr>
<tr>
<td>Bhāshā Varganā</td>
<td>responsible for speech</td>
</tr>
<tr>
<td>Mana Varganā</td>
<td>responsible for physical mind</td>
</tr>
<tr>
<td>Shvāso-chchhvas Varganā</td>
<td>responsible for breathing</td>
</tr>
<tr>
<td>Kārman Varganā</td>
<td>makes Karmic body or Karma</td>
</tr>
</tbody>
</table>

---

All visible substances are matter but certain types of matter, which are too subtle to experience through one’s senses, are not visible. Also, the other five non-matter substances - soul, medium of motion and rest, space, and time are not visible at all.

Many types of matter exist in the universe. Everything we see, touch, and feel is also matter and hence Jainism states that sound, light, darkness, color, and smell are all diverse types of matter.

However, the soul interacts with only eight types of such matter known as Varganā. The entire universe is filled with these eight types of Varganā along with other matter, which does not interact with soul.

A soul interacts with these Varganā as follows:

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Audārik and Vaikriya Varganās can have a visible state while other Varganās are not visible. When these Varganās interacts with the soul, they manifest their characteristics of touch, taste, smell, sight, and color. Extremely minute particles (smallest size of all 8 Varganās) constitute karma. These particles are not visible though they are considered a form of matter.

**B.5.2.4.1. Karma or Karmic Matter Karma (Pudgal)**

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

B.5.2.5. Kāl (Time)

Kāl means time, which measures changes in living beings and non-living substances. It is not the cause of such changes. A child becomes a young person, a young person becomes an old person, and the old person dies. In other words, something, which is new, becomes old, worn, and torn over a period of time. So, the soul and matter continuously change their form of existence which is known as Paryāy. These changes in the soul and matter are measured as time. All of these changes do not occur because of time. Kāl is merely the measure of time, over, which those changes occur. The past, present, and future are different modes of time and are measured in terms of years, months, days, hours, minutes, or seconds. Commonly, for practical purposes, a second is the smallest measurement of time. Jainism, however, recognizes a very tiny measurement of time known as Samañ, the smallest indivisible portion of time. Infinite numbers of Samañ make one second.

Two views exist in Jainism with regards to time:

1) Time is an imaginary thing; it has no real existence.

2) Time has a real existence consisting of innumerable time atoms.
   - The smallest indivisible portion of time is called Samañ. Combination of Samañ are called moment, second, minute, hour, day, month, year and so on.
   - The smallest change in a substance, which can be measured by the knowledge of Arihant (Kevali) is called Samañ, which is the basic unit of time.

Jainism regards historical time as cyclical. The universe moves through lengthy eras of time. Time is infinite, without any beginning or end. Time is divided into infinite equal time cycles (Kālchakras). Every time cycle is further subdivided in two equal halves. The first half is the progressive or ascending cycle and is called Utsarpini. The other half is the regressive or the descending cycle called Avasarpini. Every Utsarpini and Avasarpini (half cycle) is divided into six unequal periods called Ārā. During the Utsarpini half cycle, progress, development, happiness, strength, age, body, religious trends, etc., go from the worst conditions to the best. During the Avasarpini half cycle, progress, development, happiness, strength, age, body, religious trends, etc. go from the best conditions to the worst. Presently, we are in the fifth Ārā of the Avasarpini phase. When the Avasarpini phase ends, the Utsarpini phase begins. The Kālchakra repeats and continues forever. Usually this is described by Jains as the series of downward and upward movements of a point on the rim of a turning wheel. The downward movement is called Avasarpini (half cycle) and the upward movement is called Utsarpini (the other half cycle). Each full turn of the wheel is called a kalpa.

   - The total duration of the entire time cycle is Twenty Koda Koda Sāgaropam unit = 20 x 10E7 x 10E7 Sāgaropam. In short it is called 20KK (20^14) Sāgar time.
   - The name and the order of the six Ārā of the regressive half cycle are defined below.
   - All Tirthankars are born in the 3rd and 4th Ārā in our region. At present, we are in the 5th Ārā of the regressive half cycle known as Unhappy Ārā (2500 years have passed of its total duration of 21,000 years).

   - The progressive half cycle time has the reverse order.

<table>
<thead>
<tr>
<th>Innumerable Samay</th>
<th>One Avali (time required to blink an eye)</th>
</tr>
</thead>
<tbody>
<tr>
<td>16, 777, 216 Avali</td>
<td>One Muhurt (48 minutes)</td>
</tr>
<tr>
<td>30 Muhurt</td>
<td>One day</td>
</tr>
</tbody>
</table>
The names and duration of each part of Six Ārās are as follows:

<table>
<thead>
<tr>
<th>Ārās</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sukham Sukham Kāl</td>
<td>Happy Happy (happiness all the time)</td>
</tr>
<tr>
<td>Sukham Kāl</td>
<td>Happy (happiness)</td>
</tr>
<tr>
<td>Sukham Dukham Kāl</td>
<td>Happy Unhappy (happiness with some unhappiness)</td>
</tr>
<tr>
<td>Dukham Sukham Kāl</td>
<td>Unhappy Happy (unhappiness with some happiness)</td>
</tr>
<tr>
<td>Dukham Kāl</td>
<td>Unhappy (unhappiness)</td>
</tr>
<tr>
<td>Dukham Dukham Kāl</td>
<td>Unhappy Unhappy (unhappiness all the time)</td>
</tr>
</tbody>
</table>

**Table B.5–E**

**B.5.2.5.1. Sukham Sukham Kāl**

This is a time of all happiness. All the needs and desires of the people are fulfilled by ten different kinds of Kalpa-vriksha (wish granting trees). These trees provide places to live, clothes, pots and pans, healthy food, fruits, sweets, harmonious music, jewelry, beautiful flowers, radiant lamps, and a bright light at night. There is no killing, crime, or vices. During this phase people are very tall and live for a very long period of time. There is no need of religion and no Tirthankars exist during this time period.

**B.5.2.5.2. Sukham Kāl**

This is also a time of most happiness, but it is less than in the first phase. The wish granting trees still continue to provide for the people’s needs. People are not as tall and do not live as long. There is no need of religion and no Tirthankars exist during this time period.

**B.5.2.5.3. Sukham Dukham Kāl**

This is a phase consisting of more happiness than misery. During this period, the Kalpa-vriksha do not consistently provide what is desired. The first Tirthankar of Avasarpini half time cycle is born towards the end of this Ārā. In the current time cycle first Tirthankar Bhagawān Rishabhdev was born. He realized that things were going to get worse. So, he taught the people useful arts of daily living including, pottery, farming, and cooking to enable them to depend upon themselves. He introduced a political system and became the first king. This Ārā ended three years and eight months after the Nirvāna of Rishabhdev. The
first Chakravarti (king of kings) Bharat, his brother Bähubali, well known for his strength, Brähmi, his sister, who devised eighteen different alphabets and, Sundari, also his sister, who devised math, were Rishabhadev’s children.

**B.5.2.5.4. Dukham Sukham Käl**

This is a phase of more misery, sorrow, and suffering than happiness. The other twenty-three Tirthankars and eleven Chakravartis are born during this Ārā, which ended three years and eight months after the Nirvāna of last Tirthankar Bhagawän Mahāvir-swāmi.

**B.5.2.5.5. Dukham Käl**

This is the currently prevailing Ārā. It is an Ārā of unhappiness, which began a little over 2,500 years ago and will last for a total of 21,000 years. No one born during this period will gain liberation in his or her present life, because no one will be capable to follow the true religion to the fullest extent. It is said, that by the end of this Ārā, the Jain religion will be extinct only temporarily, to be revived in the next half cycle by future Tirthankars.

**B.5.2.5.6. Dukham Dukham Käl**

This is a time of great misery and unhappiness. During this time, people will experience nothing but suffering. There will be no trace of religious activity. The life span of people will be very short, exceeding no more than twenty years. Most people will be non-vegetarian, and the social structure will be destroyed. The weather will become extreme, the days will be very hot, and the nights will be very cold.

At the end of this Ārā, a period of Utsarpini will start and the time wheel will take an upward swing. Miseries will gradually diminish, and happiness will gradually increase until every phase is once again reached. First 23 Tirthankars will be born during the Dukham Sukham Käl and 24th Tirthankar will be born in the early phase of the Sukham Dukham Käl of the ascending cycle or Utsarpini. The time cycle will keep on rolling until eternity.
**B.6. Nav Tattva Part I: Jiva, Ajiva, Punya, Päp, Äsrav, Bandh**

**B.6.1. Introduction**

Nav-tattva or nine fundamentals are the essence of Jain philosophy. They deal with the theory of karma, which provides the basis for the path of liberation. The karma that binds with our soul are not only due to the actions of our body, mind, and speech, but more importantly, due to the intentions behind our actions. It explains that the principle governing the successions of life is karma. Hence it provides a rational explanation to the apparently inexplicable phenomena of birth and death, happiness and misery, inequalities in mental and physical attainments, and the existence of different species of living beings. Without proper knowledge of these fundamentals (Tattvas), a person cannot progress spiritually.

The philosophy of Nav Tattva is very practical. Tirthankars have explained to us the existence of the living beings, and their relationship with Karma through these nine aspects. One stops the influx of Karma (Samvar) and eradicates the past Karma (Nirjarā); and by these two processes, one liberates himself from the karmic bondage, and attains the ultimate goal, the liberation - Moksh. We should therefore pursue the path of Samvar and Nirjarā to be successful in discovering the truth about our own self.

The philosophy of Nav Tattva is very practical. The Tirthankars have explained the nature of the substances and their interactions through nine (from some perspective seven) principles. These tattvas are the single most important subjects of Jain philosophy. They deal with the theory of karma, which provides the basis for the path of liberation. Without proper knowledge of these tattvas, a person cannot progress spiritually.

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Jiva</td>
<td>Soul or living being (Consciousness)</td>
</tr>
<tr>
<td>2 Ajiva</td>
<td>Non-living substances</td>
</tr>
<tr>
<td>3 Äsrav</td>
<td>Influx of karma</td>
</tr>
<tr>
<td>4 Bandh</td>
<td>Bondage of karma</td>
</tr>
<tr>
<td>5 Punya*</td>
<td>Virtue</td>
</tr>
<tr>
<td>6 Päp*</td>
<td>Sin</td>
</tr>
<tr>
<td>7 Samvar</td>
<td>Stoppage of the influx of karma</td>
</tr>
<tr>
<td>8 Nirjarā</td>
<td>Partial exhaustion of the accumulated karma</td>
</tr>
<tr>
<td>9 Moksh</td>
<td>Total liberation from karma</td>
</tr>
</tbody>
</table>

*Some scriptures do not consider Punya (virtuous deeds) and Päp (bad deeds) as separate Tattvas. They include them in Âsrav and Bandh. In reality, Punya and Päp are the result of Âsrav. Hence, truly there are only seven tattvas.

Jain philosophy views nine fundamentals or Nav Tattva in three categories:

<table>
<thead>
<tr>
<th>Jneya meaning those to be known</th>
<th>Jiva and Ajiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heya meaning those to be avoided</td>
<td>Päp, Asrav and Bandh</td>
</tr>
<tr>
<td>Upâdeya meaning those to be adopted</td>
<td>Punya, Samvar, Nirjarā and Moksh</td>
</tr>
</tbody>
</table>

The fundamental of Karma theory states that at every moment, 7 out of 8 categories of Karma are attached to our soul. The 8th category which is Äyushya (age determining) Karma, is acquired only once in the
lifetime of a soul. It is Mohaniya Karma which is responsible for the bondage of new Karma of all 8 categories.

A meritorious deed done with attachment and with an expectation of reward acquires Punya Karma along with Mohaniya karma due to attachment. However, if the same deed is done without any expectation and the feeling of attachment, it is the true nature of a soul or “Shuddha Bhāv” and it does not bind the soul with new Mohaniya Karma. Such Punya when acquired, does not create a hurdle in acquiring Keval-jñān and so is classified as Upādeya. Mohaniya Karma is a Ghāti Karma which will hinder our progress on the path to liberation. All Punya Karma are Aghāti Karma, which does not affect the true nature of soul and hence it does not hinder our spiritual progress. A person can attain Keval-jñān with all four Aghāti Karma which includes all Punya Karma.

Hence, for a layperson, in the beginning stages of spiritual development, Punya activity is considered especially necessary even if it is done with attachment or ownership. On the other hand, for spiritually advanced individuals’ good deeds do not bind them with any new Mohaniya karma because their acts are carried out as if it were their own nature. For example, Arihant delivering sermons after attaining Keval-jñān. Such aspirants do not have the feeling of attachment to even meritorious deeds. No Mohaniya karma can bind with the soul, if an action is done without any attachment or feeling of accomplishment.

Some description of Jiva has been given earlier while dealing with Shad Dravya. It should however be clear from the discussion thus far that the knowledge of these fundamentals is meant for knowing the Self. The Self is variously known as Jiva, Åtmā, Paramātmā, Chaitanya, Brahma, consciousness, etc. Thus, soul being the focal point and ultimate objective of all knowledge, it would be useful to discuss it here at some length.

B.6.2. Jiva (Living Beings)

‘What is this soul after all?’ No one has ever seen it. Therefore, atheists’ people who do not believe in God, who refuse to believe in anything that cannot be perceived or grasped by senses, deny the existence of the soul. Most scientists contribute to this view. They think that the body is a biochemical composition and is made from a peculiar combination of genes from the parents. As long as the composition is active, it is said to be a living organism; and when the activity ends, it is considered to be dead. But science does not clarify what exactly makes it active and why does the activity end. It is a fact that when a person dies, his heart, kidneys and other limbs may still be active, but the body is unable to use them and therefore they cease to function. If, however, they are removed from that body in time, they can be transplanted in another body and function effectively in the new body. Does it not mean that there was some sort of invisible energy activating different limbs of the body while it was alive? When that energy disappears, it is death. The presence or absence of that energy is the difference between life and death. Spiritual science calls that energy soul.

There exist an infinite number of souls and every living body has a soul. Śādhāran Vānapati-kāya has infinite number of souls in the one body. The soul is invisible and has no form or shape. It cannot therefore be experienced by the senses. It is an element of its own and cannot be created by any sort of combination or composition and can never be decomposed. It is eternal and lasts forever. From time to time, worldly soul resides in different organisms through, which it manifests itself. This type of transmigration and new embodiment birth after birth has been going on since the time without beginning.

Even though a particular body happens to be its temporary residence, soul tends to take it as its permanent abode and gets happy or unhappy depending upon the type of that body and its environment. Forgetful of its true nature, it aspires to get maximum happiness within the framework of its given embodiment and surrounding situations. This attachment results from the delusion of the soul about its true nature. Attachment gives rise to the disposition of craving for the desirable and of aversion for the undesirable. These craving and aversion are the causes of the bondage of Karma.
Every living being wants to be happy. The deluded sense of being one with the body however causes the soul to feel happy or unhappy depending upon the prevailing situation, as a consequence of its previous Karma. Our ancient seers have dwelt deeply in search of true happiness. They tried to explore the Self by raising the question, 'Koham', which means 'Who am I'. The appropriate answer that they obtained was 'Soham', which means that I am that soul. They also perceived that the 'I' or the true Self is the source of true happiness and the abode of perfect bliss. They realized that lifeless matter does not have the property to make any one happy or unhappy and that happiness is the inherent property of the soul.

We however do not experience lasting happiness, because we do not realize the true properties of the soul. After thoroughly exploring the nature of the soul, the seers have concluded that the principal property of the soul that distinguishes it from lifeless matter is the capability to know or capability of being aware. None of the five lifeless substances possesses that property. The scriptures have described this as 'Upayoga Lakshano Jiva'. It means the capability to know is the characteristic of the soul. This attribute is inseparable from consciousness and therefore it is its basic characteristic. As such, the soul should simply stay aware of any given situation without in any way reacting to it because none of the situations really belong to it. This would result in a sense of detachment to any extraneous influence, which will ultimately enable the soul to exist forever in ultimate bliss. It is not surprising that the seers have called this bliss as indescribable.

To sum up, the soul is pure consciousness. Infinite awareness and eternal bliss are its principal characteristics. Sanskrit words for eternity, consciousness and bliss are respectively Sat, Chit and Ānand. Therefore, a perfect soul is variously known as Sachchidānand, Chidānand or Sahajānand. It is intangible, invisible, colorless, odorless, tasteless, formless, and shapeless. It is therefore described by Neti, Neti (Not this, not that). It can however be experienced by dwelling deep within oneself.

B.6.3. Ajiva (Non-living beings)

The description of Ajiva and its five categories has been discussed earlier.

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

B.6.4. Punya and Pāp (Good Deeds and Bad Deeds)

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

Many physical activities may be called either good or bad. Organized societies endeavor to encourage beneficial or virtuous activities and to discourage the wicked or vicious ones. There may also be legal provisions to forbid some of the manifestly wicked activities so as to maintain peace and order within society. Some of the activities however cannot be clearly labeled as good or bad. In the spiritual sense, the intention behind performing them, and the disposition in which an activity is performed, play a key role in deciding whether it would attract virtuous or non-virtuous Karma.

Refer to B.10 – Punya and Pāp for more details

Let us examine this aspect with the help of examples.

B.6.4.1. Doctor and Burglar

A burglar, for instance, comes across a person who he wants to rob. He fatally stabs the person. On the other hand, a patient with tumor in stomach is advised to undergo surgery. He goes to a surgeon who opens his belly with the surgical knife. Unfortunately, for the patient, the tumor is in a very advanced stage or there are other complications. Consequently, the patient dies during surgery. In both these cases a person hurts other person with a knife and the other person dies. Does it mean that the burglar and the surgeon would attract the same type of Karma? This is not true. The burglar's activity is evidently sinful, while that of the surgeon is meritorious.

B.6.4.2. The story of Two Monks

The two monks named Suresh muni and Raman muni, who have taken a vow of celibacy including not to touch opposite sex person, were traveling from one place to another. On the way they come across a river that is flooded. On the bank of the river, there was a beautiful young girl intending to go across, but she was scared of so much water. Realizing her anxiety, Suresh muni offers his hand and leads her into water. Watching this, Raman muni objected the action of Suresh muni, but Suresh muni ignored his objection and went ahead. The flow of the river got swifter causing the girl to drift. Suresh muni therefore holds her waist and leads her ahead. For Raman muni, this act of Suresh muni was beyond imagination and he severely reproached Suresh muni for his audacity.

Suresh muni again ignored his objection. Water gets deeper ahead. The girl did not know how to swim. Suresh muni therefore carried her on his back and swims across the river. This is too much for Raman muni who cursed Suresh muni for gross violation of the vow. Suresh muni did not respond in any way. He left the girl on the other bank and quietly proceeded with Raman muni. On the way, Raman muni rebuked him repeatedly for what he had done and warned him of the dire consequences when they confront Guru Mahāraj. Suresh muni maintained his silence while reproaches of his friend continue unabated. After listening for one hour, Suresh muni pointed out that he left the girl one hour back while Raman muni was still holding her in his head.

It is evident that in this example that Suresh muni had no intention other than helping a girl cross the river. While holding her hand or while carrying her on his back, he had no other thoughts. Therefore, he left her as soon as he reached the other bank. He even did not look at her beauty. For him, she was simply a person who needed help. He rendered it without any passionate thoughts throughout. Raman muni's attitude on the other hand was completely different. Though he did not even touch the girl, he was thrilled by the imaginary sensation of close contact of a beautiful girl. In his heart, he longed to have the feel of her touch. He did not actually do so simply because it was forbidden. In the spiritual sense he therefore, committed the sin of indulging in undesirable activity while Suresh muni earned the Punya of helping a
person in need. Thus, Päp and Punya are to be viewed in relative terms and they depend upon one’s mental attitude in a given situation.

**B.6.5. Äsrav and Bandh (Inflow of Karma and Bondage of Karma)**

The next two fundamentals, which are Äsrav and Bandh, are closely related. In a way, these two fundamentals are two aspects of the same phenomenon pertaining to bondage of Karma. The term Äsrav is made up of two words, ‘Ä’ meaning from all sides and ‘Srav’ meaning dripping in. Therefore, Äsrav means inflow and attachment of Karma. Bandh is the bondage of incoming Karma with the soul.

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

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

Thus, Äsrav and Bandh are the result of ignorance of the soul about its true nature. One may, however, question how any conscious person can be ignorant about one’s self.

**B.6.5.1. Äsrav (Inflow of Karma)**

The ignorance of the soul regarding its true nature is on account of its delusion. Its perception remains deluded, just as a drunken person stays deluded about himself. This wrong faith is known as Mithyätva. It is because of this delusion and ignorance the soul views any given situation as the cause of its own happiness or unhappiness. If the situation is pleasing to the senses, the soul identifies itself with that feeling and craves for continuance of such situations. If it is unpleasing, soul identifies with the resulting unhappiness and tries to avoid it. Thus, the soul continues to react to different situations with the sense of craving or aversion.

These cravings and aversions are the defilements of the soul because they defile its true nature of staying in equanimity. These defilements are expressed in the form of Krodh (Anger, enmity etc.), Män (Ego and arrogance), Mäyä (Deception) and Lobh (attachment and greed). These are known as the four Kashäy or four passions, which drag the soul downwards. In addition to these, there are Nokashäy or semi defilements like joy, gloom, affection, disaffection, fear, disgust, and certain sensual impulses. On account of these Kashäy and Nokashäy, the soul indulges in arrogance, greed, joy, affection, love etc. when it views any given situation as favorable. If it views the situation as unfavorable, it indulges in anger, deception, gloom, disaffection, fear, disgust etc.

Let us sum up the causes of Äsrav.
- Mithyātva is wrong faith or ignorance. It is believing in the wrong faith, wrong knowledge, and the wrong conduct and believing that it is right to have passions or commit sins.
- Avirati is a lack of self-restraint and not taking any vow to abstain from sinful activities.
- Pramād* is negligence or laziness in religious activities. Five causes of Pramād are: addiction, sensual craving, passions, sleep, and gossiping.
- Kashāy is passions like anger, ego, deceit, and greed.
- Yoga: activities of mind, speech, and body

Refer to C.5.2.5.1 - Five Major types of Vices: (Causes of Pramād / Negligence)

*Some Jain literature mentions only four causes of Āsrav. They include Pramād in the category of Kashāy.

If we correctly understand above mentioned causes of Āsrav, we can remain unaffected by any given situation and stay in equanimity. The soul does not acquire new karma when in equanimity.

B.6.5.2. Bandh (Bondage of Karma)

Refer to B.8.2 Bandh (Characteristics and Process of the Bondage)
Nav Tattva

**Jneya - meaning those to be known**
- Jiva - Soul or living being (Consciousness)
- Ajiva - Non-living substances

**Heya - meaning those to be avoided**
- Āsrav - Influx of karma
- Bandha - Bondage of karma
- Pāp - Sin

**Upādeya - meaning those to be adopted**
- Punya - Virtue
- Samvar - Stoppage of the influx of karma
- Nirjarā - Partial exhaustion of the accumulated karma
- Moksh - Total liberation from karma

*Figure B.6:A*
B.7. Nav Tattva Part II: Samvar, Nirjarā, and Moksh

B.7.1. Introduction

- Samvar means prevention of the incoming Karma
- Nirjarā means partial eradication of acquired Karma
- Moksh means complete eradication of acquired Karma

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

B.7.2. Samvar (Prevention of Karma)

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

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

Wrong perception, absence of restraint, negligence and passions are the main causes of the influx of Karma. Craving and aversion lead people to indulge in such defilements from time to time. Of all these, the four Kashāyā of Krodh, Mān, Māyā and Lobh are the principal defiling factors. If the soul avoids them, it can stay in equanimity in all conceivable situations. It can prevent the influx of new Karma while facing the consequences of the current operative Karma. This is similar to closing all openings of our house when dirt and trash happen to be flung inside due to a tornado. Staying in equanimity may not be as easy as closing the doors. It should not however be too difficult, and it does not mean that one should not try to change a given situation. Making effort is also Karma and if that Karma happens to give instant results, the situation may change. One should avoid the sense of pride and arrogance in favorable circumstances and stop blaming anything or anybody else for unfavorable circumstances. In short, one should have the right perception to avoid indulging in Kashāyā in all circumstances. Staying free of Kashāyā is Samvar and it helps prevent the inflow of new Karma.

The method that stops fresh karma from attaching into the soul is called Samvar. This process is a reverse process of Āsrav. It can be accomplished by constant practice of following:
### B.7.2.1. Fifty-Seven Ways of Samvar

Jain literature defines 57 practical ways, by which one can stop the attachment / influx of karma. These ways are described mainly for monks and nuns, but it is strongly recommended to be practiced by Shrāvaks and Shrāvikās as far as possible.

<table>
<thead>
<tr>
<th>Type of Samvar</th>
<th>Meaning</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samiti</td>
<td>Carefulness in our activities</td>
<td>5</td>
</tr>
<tr>
<td>Gupti</td>
<td>Preservation/Restraints in our activities</td>
<td>3</td>
</tr>
<tr>
<td>Yati Dharma</td>
<td>Religious Virtues</td>
<td>10</td>
</tr>
<tr>
<td>Bhāvanā</td>
<td>Reflections or Contemplations, some literature adds 4 compassionate Bhāvanā</td>
<td>12</td>
</tr>
<tr>
<td>Parishaha-Jaya</td>
<td>Tolerance or Endurance to Suffering with equanimity</td>
<td>22</td>
</tr>
<tr>
<td>Chāritra</td>
<td>Conduct</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>57</td>
</tr>
</tbody>
</table>

**Table B.7–B**

#### B.7.2.1.1. Five Samiti (Carefulness)

Samiti means carefulness or continuous awareness of all our activities with special attention towards nonviolence. Samiti purify the actions.

<table>
<thead>
<tr>
<th>Samiti</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iryā Samiti</td>
<td>Proper care in walking</td>
</tr>
<tr>
<td>Bhāshā Samiti</td>
<td>Proper care in speaking</td>
</tr>
<tr>
<td>Eshanā Samiti</td>
<td>Proper care in begging</td>
</tr>
<tr>
<td>Adān Nikshep Samiti</td>
<td>Proper care in taking and keeping (Gochari)/any items</td>
</tr>
<tr>
<td>Utsarga Samiti</td>
<td>Proper care in disposing waste</td>
</tr>
</tbody>
</table>

**Table B.7–C**

#### B.7.2.1.2. Three Gupti (Restraints)

Control or stillness towards non-virtuous activities of mind, speech and body is called Gupti, which is an important aspect of Samvar. Gupti prohibits sinful activities.

<table>
<thead>
<tr>
<th>Gupti</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mana Gupti</td>
<td>Proper control over Mind</td>
</tr>
<tr>
<td>Vachan Gupti</td>
<td>Proper control over Speech</td>
</tr>
<tr>
<td>Kāya Gupti</td>
<td>Proper control over Body</td>
</tr>
</tbody>
</table>

**Table B.7–D**
### B.7.2.1.3. Ten Yati Dharma (Religious Virtues)

These ten virtues are pure passionless modes of the conduct.

<table>
<thead>
<tr>
<th>Virtue</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kshamā</td>
<td>Forbearance, Forgiveness</td>
</tr>
<tr>
<td>Mārdav</td>
<td>Modesty, Humility</td>
</tr>
<tr>
<td>Ārjav</td>
<td>Straightforwardness, Candor</td>
</tr>
<tr>
<td>Shaucha</td>
<td>Contentment or Purity of mind</td>
</tr>
<tr>
<td>Satya</td>
<td>Truthfulness</td>
</tr>
<tr>
<td>Sanyam</td>
<td>Self-restraint, Control of Senses</td>
</tr>
<tr>
<td>Tap</td>
<td>Austerity, Penance</td>
</tr>
<tr>
<td>Tyāg</td>
<td>Renunciation</td>
</tr>
<tr>
<td>Ākinchanya</td>
<td>Non-attachment</td>
</tr>
<tr>
<td>Brahmacharya</td>
<td>Celibacy, Chastity</td>
</tr>
</tbody>
</table>

### B.7.2.1.4. Twelve Reflections (Thoughts, Bhāvanā, or Anuprekshā)

To make room for pure thoughts and to drive out the evil ones, Jainism recommends reflecting on the twelve thoughts known as the Twelve Bhāvanā (Anuprekshā) or Reflections with deep concern and feelings. These twelve Bhāvanā cover a wide field of Jainism.

<table>
<thead>
<tr>
<th>Reflection</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anitya Bhāvanā</td>
<td>Impermanence of everything in the world</td>
</tr>
<tr>
<td>Asharan Bhāvanā</td>
<td>No one provides protection</td>
</tr>
<tr>
<td>Sansār Bhāvanā</td>
<td>Cycle of Birth and Death</td>
</tr>
<tr>
<td>Ekatva Bhāvanā</td>
<td>Solitude of the soul</td>
</tr>
<tr>
<td>Anyatva Bhāvanā</td>
<td>Separateness of the soul</td>
</tr>
<tr>
<td>Ashuchi Bhāvanā</td>
<td>Impurity of the body</td>
</tr>
<tr>
<td>Āsrav Bhāvanā</td>
<td>Influx of karma</td>
</tr>
<tr>
<td>Samvar Bhāvanā</td>
<td>Stoppage of influx of karma</td>
</tr>
<tr>
<td>Nirjarā Bhāvanā</td>
<td>Shedding of karma</td>
</tr>
<tr>
<td>Lok-svabhāv Bhāvanā</td>
<td>Transitoriness of the universe</td>
</tr>
<tr>
<td>Bodhidurlabh Bhāvanā</td>
<td>Rarity of enlightenment of the right faith, knowledge, and conduct</td>
</tr>
<tr>
<td>Dharma Bhāvanā</td>
<td>Rarity in acquiring true preceptor, scriptures, and religion</td>
</tr>
</tbody>
</table>

### Reflections on Universal Friendship (Compassionate Reflections)

Along with the above 12 Bhāvanā, some literature recommends practicing four positive compassionate Bhāvanā known as auxiliary Bhāvanā. They help one to develop purity of thought and sincerity in the practice of religion. Adopting these Bhāvanā in one’s daily life can make a person very virtuous.
### B.7.2.1.5. Twenty-two Parishaha (Hardships)

A person should remain in the state of equanimity when hardship occurs in the life. There are 22 types of hardships defined in the scripture. Following are some examples:

- Hunger, Thirst, Cold, Heat, Insect bites, Hearing of evil words, Diseases, etc

### B.7.2.1.6. Five Chāritra (Conduct)

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

<table>
<thead>
<tr>
<th>Sāmāyik Chāritra</th>
<th>To remain in equanimity during our life</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chhedo-pasthāpan Chāritra</td>
<td>To live a life of an ascetic - This is the level where all monks and nuns practice</td>
</tr>
<tr>
<td>Parihāra-vishuddhi Chāritra</td>
<td>To follow special types of penance as an ascetic - This conduct can be practiced in a lonely place away from Jain community</td>
</tr>
<tr>
<td>Sūkshma-samparāy Chāritra</td>
<td>To live a life without any Kashāy (No anger, greed, ego, deceit) as an ascetic except with some (very little) desire to attain Moksh. Jainism considers any desire is a form of greed.</td>
</tr>
<tr>
<td>Yathākhyāt or Vitarāg Chāritra</td>
<td>Living life of a Kevali i.e. natural living or living without any passions. This is the natural living of all Keval-jnāni monks and nuns.</td>
</tr>
</tbody>
</table>

### B.7.3. Nirjarā (Partial Eradication of Karma)

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

Jain scriptures lay a considerable emphasis on austerities, i.e., Tap. In Tattvārtha Sutra, Āchārya Umāsvāti states: 'Tapasā Nirjarā Cha'. It means that Nirjarā can be achieved by Tap or austerities. Jains are therefore encouraged to perform Tap. Tap is usually taken as and equated to fasting. Jains therefore fast longer to achieve Nirjarā. It is generally overlooked that our scriptures have described 6 types of internal and 6 types of external Tap. Fasting is only one of them. Three stanzas from the Panchāchār Sutra, which are very pertinent in this respect, state as follows:

Internal and external Tap laid down by the Seers is of 12 types. When they are observed, while staying unperturbed and without any other consideration, it is known as Tapāchār or code of austerity.
B.7.3.1. Bähya Tap (External Austerities)

Anasan-Moonoariyä Vitti-Sankhevanam Rasachchäo
Käya-Kileso Sanlinayä Ya Bajzo Tavo Hoy

-Panchächär Sutra

Fasting, eating less, curtailing desires, avoiding tastes, facing physical hardships, and occupying restricted space are the external austerities.

B.7.3.1.1. Anashan (Fasting / Not eating for a set period of time)

Ashan means to eat and Anashan means not to eat (fasting.) Complete abstinence from eating any food and/or drinking liquid is usually known as Upaväs. ‘Upa’ means closer and ‘Väs’ means abode. Thus, Upaväs really means abiding in proximity with or in tune with the soul. When a person stays tuned to the nature of soul, they may not remember the physical body or other physical needs like hunger. So, refraining from food can be a consequence of Upaväs, but is not the essential part of Upaväs. Anashan, therefore, is the physical act of refraining from food, and Upaväs describes the mental focus on the soul. Sometimes one can drink only Achitt (previously boiled) water for a predetermined period of time, such as for a day or more. This spares our digestive energy to focus on spiritual uplift or Upaväs.

B.7.3.1.2. Unoariä or Unodari / Alpähär (Eating less than needed)

This means eating less than what is needed for satisfying appetite or hunger. This could be eating just 10% less than one’s appetite at a given time. This austerity has a health consideration as well. Recent research has shown that eating in moderation is good for health and can even increase longevity. It also prepares the body and mind for meditation.

B.7.3.1.3. Vitti-Sankhevanam or Vritti-sankshep / Ichhänirodh (Curtailing desires / Eating within the limits of predetermined restrictions)

This means, limiting the number of food items while eating and / or limiting the possession of material things. Human beings have the tendency to acquire as many things as possible to satisfy current or future needs. However, we all know that possession of many things does not necessarily make one happy. Happiness is a function of mind and can be attained only by contentment. By observing this austerity, one can learn to stay content with minimum requirements. One meaning of this austerity is to restrict the number of food items per.

B.7.3.1.4. Rasachchäo or Rasatyäg (Relinquishing tasty foods)

This means giving up the attachment for tastes. Complete abstinence from eating or drinking juicy and tasty foods such as butter, milk, tea, sweets, fried food, snacks, spicy food, and juices. In other words, there should be no attachment to the taste of the food. Often, we are too busy trying to fulfill our cravings and tend to lose self-discipline. We become slaves to our hunger and appetites. We need do need food to live a healthy life, but we do not need to eat food for taste and enjoyment. Ways to practice this austerity include Äyambil Vrat, where one eats only once a day and commits to eating foods that do not contain salt or other spices. Another way to practice this vow is to give up a favorite food.

B.7.3.1.5. Käya-Kileso or Käya-klesh (Voluntarily enduring sufferings)

This literally means bearing physical affliction. During spiritual pursuit, one comes across many hardships. If one is not accustomed to bear them, one cannot maintain peace of mind. It is therefore necessary that aspirants get used to bearing hardships and physical discomforts. This austerity teaches us to bear physical discomfort with equanimity. One willfully subjects himself to physical sufferings when one does not
have to and remain undisturbed while experiencing such sufferings. Such activities include traveling bare foot in severe heat or cold weather and removal of hair by hand as practiced by Jain monks and nuns.

**B.7.3.1.6. Sanlinayā or Sanlinatā (Giving up pleasures of five senses and occupying minimum space)**

This is also referred to as Vivikta-shayyāsan. One sits in a lonely place (in various postures) with all the senses and mind withdrawn inwardly and gives up the pleasures of the five senses and the mind. Normal human tendency is to gain the most possible amenities in life. The purpose of this austerity is to curtail that tendency and to practice feeling comfortable within a restricted area. This term can also mean staying tuned or attentive.

The purpose of these external austerities is to equip aspirants to face hardships that they may come across during spiritual pursuits. This will help them observe peace and tranquility of mind even in adverse circumstances.

The above six Bāhya Tap or External austerities can be practiced in several ways depending upon individual capacity. Given below is the list of some Tapasyās. To understand them, we need to know the meaning of Prahar. A Prahar is a duration of time. There are total of eight Prahar in 24 hours, 4 equal Prahar of day and 4 equal Prahar of night. The time between sunrise and sunset is divided by 4, which gives one Prahar of day. Similarly, the time between sunset and sunrise is divided by 4, which gives one Prahar of night. For example, if the sunrise is 6 am and set is at 6 pm, the day Prahar is 3 hours. Some of these Tapasyās can be understood based on this example:

<table>
<thead>
<tr>
<th>Navakārashi</th>
<th>One can take food or water only forty-eight minutes after sunrise. (Even brushing teeth and rinsing mouth).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Porisi</td>
<td>Taking food or water 1 Prahar or in a 12-hour day, it will be three hours after sunrise</td>
</tr>
<tr>
<td>Sādh-Porisi</td>
<td>Taking food or water 1 ½ Prahar or four hours and thirty minutes after sunrise in a 12-hour day</td>
</tr>
<tr>
<td>Purimuddha</td>
<td>Taking food or water 2 Prahar or six hours after sunrise in a 12-hour day</td>
</tr>
<tr>
<td>Avadhdha</td>
<td>Taking food or water 3 Prahar or nine hours after sunrise in a 12-hour day</td>
</tr>
<tr>
<td>Biyāsan</td>
<td>Taking food twice a day while sitting in one place</td>
</tr>
<tr>
<td>Ekāsan</td>
<td>Taking food only once while sitting in one place</td>
</tr>
<tr>
<td>Ayambil</td>
<td>Taking food only once in one sitting. The food should not have any taste or spices and should be boiled or cooked. Also, one should not use milk, curds, ghee, oil, sweets, sugar or jaggery and green or raw vegetables</td>
</tr>
<tr>
<td>Upavās</td>
<td>One must not take any food starting from sunset on previous day to sunrise on succeeding day.</td>
</tr>
<tr>
<td>Tivihār Upavās</td>
<td>One may drink only boiled water during Upavās.</td>
</tr>
<tr>
<td>Chauvihār Upavās</td>
<td>One does not even drink water during Upavās.</td>
</tr>
<tr>
<td>Tivihār</td>
<td>After sunset, no food or juice shall be taken, but one may take water once before going to bed.</td>
</tr>
<tr>
<td>Chauvihār</td>
<td>After sunset, no food or water is taken until sunrise the next day.</td>
</tr>
<tr>
<td>Chhath</td>
<td>Upavās for two consecutive days</td>
</tr>
</tbody>
</table>
Attham & Upavās for three consecutive days
Atthai & Upavās for eight consecutive days
Māsakshaman & Consecutive Upavās for one month
Navapad Oli & Every year for 9 days starting from the 6/7th day of the bright fortnight until the full moon day in Ashwin and Chaitra months, one does Āyambil. These Āyambil can also be restricted to only one kind of food grain per day.
Varsitap & Alternate day Upavās for one year
Vardhman Tap Oli & Start with one Āyambil, then two, then three and gradually go up to 100 or more Āyambil
Vish-Sthānak Tap & All Tirthankars perform this austerity in 3rd last life. There are 20 different Pads and in each, one has to do a minimum of 20 Ekāsans to Attham (3 fasts in arrow) in six months along with other rituals and essentials.

Table B.7–I

In Ekāsan, Biyāsan, Āyambil, or Upavās, one can drink boiled water only and only between sunrise and sunset. It is better if one can do a Chauvihār or Tivihār on the night before starting these austerities. If any of the austerities allow food, one shall not take raw vegetables, anything which grows under-ground, or raw grains while performing such austerities.

There are many other austerities like Siddhi Tap, Kshir-samudra Tap, Jnān-panchmi Tap etc.

**B.7.3.2. Abhyantar Tap (Internal Austerities)**

Pāyachchhittam Vīnāo Veyāvachcham Tahev Sajząo
Jhānam Ussaggo Vi A Abbhintarao Tavo Hoy

*Panchāchār Sutra*

Repentance, modesty, selfless service, study of the self, meditation, and staying beyond physical aspects are the internal austerities.

**B.7.3.2.1. Pāyachchhittam or Prāyashchitta (Repentance)**

This means atonement or repentance. For the spiritual purification, one truly repents for bad deeds and the breach of vows that occurred in the past and truly commits not to repeat them in future. We often indulge in wrong and undesirable activities Because of addiction, weakness of mind, pitfalls, or shortsightedness. The spiritual aspirant has to stay constantly aware of all of these indulgences. Whenever one notices anything wrong on his part, one should repent and atone for it. One’s sense of remorse should be strong enough to avoid repeating such indulgences. If this austerity is undertaken with sincerity, one can eventually reach the state of perfection.

**B.7.3.2.2. Vinay (Modesty / Respect for others)**

This means modesty or humility and respect for others. Respect has to be appropriate and may even take the form of worship for deserving entities. Humility and proper behavior towards all living beings such as Sādhus, Sādhvis, teachers, elders, co-workers, and poor. This will help the aspirant proceed towards spiritual development. For instance, if one has regard for his preceptor, he will not undertake any activity without seeking guidance from such preceptor. This would automatically keep him away from indulging in
any wrong or undesirable activities. He would also want to attain the attributes of those deserving entities and this can lead him towards perfection.

B.7.3.2.3. Veyāvachcham or Vaiyāvruttya (Selfless service to monks, nuns and needy)

This means selfless service. The spiritual aspirant should realize that all living beings have the same type of soul. He should, therefore, feel a sense of amity towards everyone. He would then be willing to serve others without expecting anything in return. Such service can result in elimination of arrogance. One renders selfless service to Sādhus and Sādhvis, elderly, needy people, and to those who are suffering.

B.7.3.2.4. Sajzā or Swādhyāy (Religious Study)

One studies the religious literature and listens to religious discourses and scriptures on the nature and quality of soul, karma, their relationship, and other elements of universe. Literally, this means study of oneself. It takes two forms. One is to become aware of one’s own faults and limitations and work towards avoiding them. The other form of Swādhyāy is to understand the nature of the true Self. The aspirant learns that the soul is inherently pure, enlightened, flawless, and imbued with infinite perception, knowledge, power, and bliss. He would strive to manifest those attributes to attain liberation.

B.7.3.2.5. Jhānam or Dhyān (Meditation)

Meditation in Jainism means attentiveness and specifies four types of Dhyān known as Ārta Dhyān, Raudra Dhyān, Dharma Dhyān and Shukla Dhyān. The first two categories are non-virtuous and do not form part of this austerity. The remaining two are virtuous and are needed for meditation. Dharma Dhyān means contemplating about spiritual aspects to get rid of defilements. Shukla Dhyān is one’s absorption within the nature of soul. When one attains this state, he is not far away from liberation. After acquiring the above four virtues, one contemplates and meditates on the nature of the soul.

B.7.3.2.6. Ussaggo or Kāyotsarg / Vyutsarga (Renunciation of physical body)

Kāyotsarg actually denotes giving up all physical, verbal, and mental activities and staying absorbed in the true nature of soul. It is the ultimate internal austerity, where the activities of the body, speech, and mind are withdrawn. When such absorption is complete and remains uninterrupted, it is called liberation. This process involves making the body and mind as steady or still as possible to contemplate that the soul is separate from our human body. This austerity in its highest state destroys all four Ghāti Karma.

If a person can observe these austerities for an extended period of time, he would have no time to care for physical, sensory, mental, and other worldly aspects. Nirjarā can thus easily be achieved by such Tap. Āchārya Shri Umāsvāti once summarized this by stating: “Tapasā Nirjarā Cha”, meaning Nirjarā can be achieved by Tap. This primarily conveys the observance of internal restraints while resorting to the external ones as a means to become more prepared for internal austerities.

When we talk of Tap as a means for Nirjarā, we mean internal Tap. External Tap is important as long as it is helpful and is conducive to internal Tap. In practice, we hardly think of internal Tap and usually feel content by observing fasts or Anashan, the first of the six external austerities. Ashan means eating and Anashan means not eating or fasting. Eating is a physical phenomenon. As long as the body survives, it is going to need food. The body can survive for some time without food. One however tends to get conditioned to eating at regular intervals. In order to inhibit this conditioning, it is useful to fast from time to time. Thus, fasting is also very important.

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

**B.7.4. Moksh (Total Liberation from Karma)**

Moksh or liberation is the last of the 9 fundamentals. It is also known as Mukti, salvation or emancipation. Moksh is the liberation of the soul after complete exhaustion or elimination of all Karma. A liberated soul totally regains its original attributes of perfect knowledge, perfect vision, perfect power, and total bliss. It climbs to the top of universe (Lokākāśa) and remains there forever in its blissful and unconditional existence. It never returns again into the cycles of birth, life, and death. This state of the soul is the liberated or perfect state, and this is called “Nirvāna.”

**B.7.5. Summary**

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

For liberation of the soul, Jainism does not look for whim or favor of an Almighty. Its concept of liberation is different. Material or situational happiness is not everlasting. True happiness lies within the soul. Whatever happiness we experience in life is due to the existence of the soul within the body. No dead body has ever experienced happiness or any other feeling. It is not the property of the physical body to experience anything. Happiness is the inherent property of the soul. This inherent happiness does not manifest itself on account of physical and mental limitations resulting from the bondage of Karma. Everlasting happiness can manifest itself when soul shakes off all its bondage.

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

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

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

It is natural to question - ‘What is the form and shape of the liberated soul?’ ‘Where does it stay, move, rest or sleep?’ ‘What does it do?’ Answers are simple. Not being a physical entity, it has no form; it does not move and does not need rest or sleep. Being intangible, its shape is invisible; but the seers have stated that its size and shape would be equal to 2/3rd the size and shape of the one in the last life immediately prior to liberation. Now being free of all bondage, it rises up in space and stops at the top of Lokäkäsh. That part of the space is known in Jain terminology as Siddha-kshetra, the abode of liberated souls. Beyond that, it is Alokäkäsh where there is no Dharmästikäy. So, there is no movement beyond that point. Liberated souls continually stay engrossed in their true nature of infinite knowledge, infinite perception, infinite energy, and infinite bliss. That state is permanent.

Now, let us use a simple analogy to illustrate these Tattvas. There lived a family in a farmhouse. They were enjoying a fresh cool breeze coming through the open doors and windows. The weather suddenly changed, and a terrible dust storm set in. Realizing it was a bad storm, they got up to close the doors and windows. Before they could close all the doors and windows, lots of dust came into the house. After closing all the doors and windows, they started cleaning away the dust that had come into the house.

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

- **Jiva** are represented by the people.
- **Ajiva** is represented by the house.
- **Punya** is represented by worldly enjoyment resulting from the nice cool breeze.
- **Päp** is represented by worldly discomfort resulting from the sandstorm which brought dust into the house.
- **Äsrav** is represented by the influx of dust through the doors and windows of the house, which is similar to the influx of Karma particles to the soul.
- **Bandh** is represented by the accumulation of dust in the house, which is similar to bondage of Karma particles to the soul.
- **Samvar** is represented by the closing of the doors and windows to stop the dust from coming into the house, which is similar to the stoppage of influx of Karma particles to the soul.
- **Nirjarā** is represented by the cleaning up of accumulated dust from the house, which is similar to shedding off accumulated karmic particles from the soul.
- **Moksh** is represented by the clean house, which is similar to the shedding of all karmic particles from the soul.

Understanding Nav-Tattvas

- The ultimate goal of a human life: Liberation
- The prescribed path: Ratna-trayi
- The first step towards the goal
- To know and to understand the nature of reality
- To analyze and to verify the nature of reality
- If convinced, to accept it with faith
- Alternate practical route to gain right perception
- Having total faith in Tirthankars’ teachings
Tirthankars' teachings are:

- Co-existence of spiritual and physical reality is beginning and interdependent
- Law of cause and effect is unfailing
- Interaction between the soul and the matter makes nine Tattvas

Failure to understand the relation between the two creates:

- Distorted self-identity
- Social disorder
- Economic imbalance
- Environmental problems

To put the understanding into practice is a rational approach in life.
Figure B.7A

Samvar 57 Ways

By Practice of

- Akashiyô - Being Passionless
- Samyaktva - Right Faith and Right Knowledge of Reality
- Vrata - Observance of Vows
- Apramôd - Awareness or Spiritual-alertness

- Ayoga - Peacefulness of Mental, Verbal and Physical activities

Three (3) Gupti - Restraints in our activities

- Mana Gupti - Mind
- Vachan Gupti - Speech
- Kàya Gupti - Body

Five (5) Samiti - Carefulness in our activities

- Irya Samiti - Walking
- Bhasha Samiti - Speaking
- Eshadh Samiti - Begging
- Adh Nîkshêpa Samiti - Gohari
- Uttsarga Samiti - Disposing waste

Ten (10) Yati Dharma - Religious Virtues

- Kshamâ - Forgiveness
- Márday - Humility
- Arjâ - Straightforwardness
- Shaucha - Contentment
- Satya - Truthfulness
- Sanyam - Self-restraint
- Tap - Austerity
- Tyag - Renunciation
- Ákinchanâya - Non-attachment
- Brahmacharya - Celibacy

Twelve + Four (12+4) Bhâvanâ - Reflections some literature adds 4 compassionate Bhavnas

- Anitya - Impermanence of everything in the world
- Asharan - No one provides protection
- Samsara - Cycle of Birth and Death
- Ekatva - Solitude of the soul
- Anyatva - Separateness of the soul
- Ashuchî - Impurity of the body
- Âsrava - Influx of karma
- Samvar - Stoppage of influx of karma
- Nirjarâ - Shedding of karma
- Loka - Transitoriness of the universe
- Bodhi-durlabha - Rarity of enlightenment
- Dharma - Rarity in acquiring true religion
- Maitri - Amity or friendship
- Pramod - Appreciation of virtues
- Karuna - Compassion and helping others
- Mâdhyastha - Equanimity in various circumstances

Twenty-two (22) Porishâha-jaya - Tolerance or Endurance to Suffering with equanimity

Simâyik - To remain in equanimity during our life
Chhâdo-pasthâpan - To live a life of an ascetic
Parihâra-vishuddhi - To follow special types of penance
Sukshma-Samparsha - To live a life without any kashâya
Yathâdhyâet or Vitarâg Châritra - Living life of a Kevali
Nirjara 12 Ways

**Six (6) Bāhya Tap (External Austerities)**
- Anashan - (Fasting)
- Unoariā or Unodari - Alpāhār (Eating less)
- Vitti-Sankhevanam or Vritti-sankshep / Ichhānirodha - Curtailing desire of food and Possessions
- Rasachchāo or Rasatyāg - Avoiding tasty foods
- Kāya-Kileso or Kāya-Klesh - Voluntarily enduring sufferings
- Sanlināyā or Sanlinatā - Giving up Pleasures of Five Senses

**Six (6) Abhyantar Tap (Internal Austerities)**
- Pāyachchhitam or Prāyashchitta - Repentance
- Vinay - Modesty
- Veyāvachchham or Vaiyavruttya - Selfless service
- Sajzāo or Swādhyāy - Religious Study
- Jhānam or Dhyān - Meditation
- Ussaggo or Kāyotsarg / Vyutsarga - Giving up the physical body

*Figure B.7:B*
B.8. Theory of Karma and Reincarnation

B.8.1. Introduction

We have seen that our comfortable or uncomfortable situations lie in the activities undertaken by us during this life or earlier lives. Thus, this assumes a theory of rebirth. It is the law of nature that we reap what we sow. However, this reaping does not necessarily occur in the same life. The law, moreover, is not restricted to physical activities. It applies to our persisting tendencies and instincts as well, even though they may not be translated into action. Whatever thoughts we may relish, whether in the midst of mountains or within a remote cave, they will have their consequences. No one can escape these consequences. It is not possible to deceive nature. The consequences have to be borne eventually, and no one is immune. This law of Karma as a spiritual science is similar to the law of cause and effect, or that of action and reaction, as from physical sciences. In the spiritual field, the scope of this Karma law is extended to the realm of emotions and feelings as well.

This law of Karma and theory of rebirth should not be brushed aside as a fancy of spiritual thinkers. In fact, recent psychological research bears testimony to their validity. Modern psychologists have been increasingly moving to accept it. Dr. Alexander Cannon, during his experiments of age regression observed that the causes of his patients' phobias lay in earlier lives. The reasons for such ailments in many cases could be traced back, to the Roman period. After surveying the results of 1382 reincarnation sittings, as he calls them, he compiled a book entitled 'The Power Within'. The following is a quote from the book.

“For years, the theory of reincarnation was a nightmare to me, and I did my best to disprove it, but I have to admit that there is such a thing as reincarnation. It is therefore only right and proper that I should include this study as a branch of psychology, as my text bears witness to the great benefit many have received psychologically from discovering hidden complexes and fears, which undoubtedly have been brought over from past lives.

This study explains the scales of justice in a very broad way showing how a person appears to suffer in this life as a result of something he has done in a past life through this law of action and reaction known in the East as Karma. A person cannot see why he suffers one disaster after another in this life, yet reincarnation may reveal atrocities committed by him in lives gone by.”

We can consider ourselves fortunate that we can obtain, as part of our heritage, what science has only now been revealing. Most of us have in the background of our minds the consequences of what we are now doing. That helps us in restraining our emotions and tolerating adversity. We should not react violently even when hurt physically or otherwise. It is worthwhile to examine the impact of this theory of Karma for the broad spectrum of society.

If everyone knew that one day, he is surely going to bear the consequences of whatever he does or thinks, no one would dare to indulge in any activity that would hurt others. All conflicts and wars, disputes and violence, enmity and vengeance, parochialism, and selfishness, would end. If one ponders rightly, he can realize that hatred and jealousy may or may not hurt the person against whom they are aimed at, but they surely will hurt him, since his sense of discretion and equanimity would be obscured by such defilements. In that case, no one would harbor any evil and everyone would abide by the code of conduct that is beneficial to society. Even if someone gets hurt by others, he would be inclined to consider it as a consequence of his own past evil Karma and nothing else. Instead of adversely reacting, he would therefore bear it with a sense of equanimity and tranquility. The world would turn into a paradise.

Unfortunately, not everybody is going to realize this, and living beings have to endure the most of evils generated from passions and different types of evil instincts. The seers have brought out the truth that every being is governed by the inviolable law of Karma. Realizing that meritorious deeds would be ultimately helpful in pursuit of happiness, one can try to ensure one’s own future well-being by making use of his ability and resources for the benefit of all. Nature has left to us whether to abide by that law and stay
happy by extending happiness to others or to learn the lesson the hard way by undergoing the miseries and pains arising from evil Karma.

The doctrine of karma is the single most important subject of Jain philosophy. It provides a rational explanation to the apparently inexplicable phenomena of cycles of birth and death, happiness and misery, inequalities in mental and physical attainments and the existence of different species of living beings.

Jainism believes that from eternity, every soul is ignorant and delusional of its true nature, but nonetheless is bound by karma. The ignorant and deluded soul, while remaining in bondage, continues to attract and bind new karma. It is due to karma that the soul migrates from one life cycle to another and passes through many pleasures and painful situations.

The karma that binds to our soul are due not only to the actions of our body, mind, and speech but more importantly, due to the intentions behind our actions. Jainism strives for the realization of the highest perfection of the soul, which in its original purity is free from all pain, suffering, desire, and bondage of the cycle of birth and death. This way it provides the basis for the path of liberation.

Karma philosophy deals with many aspects of our life such as our past karma, our current life, and our future state. These aspects are easily explained in the group of Nav (nine) Tattvas or fundamentals. The proper knowledge of these Tattvas is essential for spiritual progress and ultimate liberation.

Refer to B.6 & B.7 on Nav Tattvas for details.

*Some literatures define Punya (merit) and Pāp (sin) as separate Tattvas while others include them in Āsrav. In reality, Punya and Pāp are the result of Āsrav. Hence, truly there are only seven Tattvas.

The first two Tattvas - Jiva and Ajiva, comprise the physical reality of the universe. Jiva Tattva refers to the soul and Ajiva tattva refers to the other five substances - Matter, Dharma, Adharma, Space, and Time. However, in reference to the Theory of Karma, Ajiva Tattva refers to karma or karmic matter only. The remaining seven or five tattvas explain the relationships between the soul and karma.

B.8.2. Bandh (Characteristics and Process of the Bondage)

Bandh is the attachment of karmic matter karma (Pudgal) to the soul. The process of Bandh explains the quality and characteristics of this bondage. Jainism believes that the soul has had this karmic matter bondage from eternity. Also, from eternity, the soul is ignorant about its true nature. This karmic matter is known as the Kārman body or causal body or karma.

Every moment some of the Karma particles continually exert their effects creating pleasure or pains to the soul. After producing the effects, Karma separates from the soul.

Also, at every moment, the soul continually attracts new Karmic matter because of its ignorance, lack of self-restraint, passions, unmindfulness, and activities of body, mind, and speech.

Hence, the soul, which was covered by karmic matter from eternity, continually acquires new karma from the universe and exhausting old karma into the universe through the above-mentioned process at every moment.

Because of this continual process of acquiring and exhausting karma particles, the soul has to go through the cycles of births and deaths and experience the resultant effects of Karma leading to either pleasure or pain. So, under normal circumstances the soul cannot attain freedom from karma, and hence liberation.

Our activities are:
- Physical,
- Verbal or
- Mental

We further do these activities in three different ways,
- We do the activities ourselves,
- We ask someone else to do for us, or
- We encourage someone else to conduct these activities.

Thus, in different combinations, we do our activities in nine (3x3) different ways that cause bondage of the Karma to the soul. At the time of the bondage of Karma to the soul, the four characteristics of bondage play a key role.

**B.8.3. Four Characteristics of Bondage**

<table>
<thead>
<tr>
<th>Prakriti Bandh</th>
<th>What kind (Nature / Type / Category) of Karma will these be?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pradesh Bandh</td>
<td>How many Kärman particles (Quantity) will attach to the soul?</td>
</tr>
<tr>
<td>Sthiti Bandh</td>
<td>How long (Duration) will these Karma stay with the soul?</td>
</tr>
<tr>
<td>Rasa Bandh</td>
<td>How strong (Intensity) will the bondage of these Karma be?</td>
</tr>
</tbody>
</table>

*Table B.8–A*

The nature and the quantity of the bondage of the Karma depend on the nature of activities, while the duration and the intensity of the bondage of the Karma depend on the intensity of the passion with which the activities are carried out by the soul.

**B.8.3.1. Prakriti Bandh (Type of Karma Bondage)**

It is well known that some students do very well in class even though they do not study, while others have to struggle to get good grades in spite of studying very hard. In the same way, some people make a lot of money without much effort, while others cannot even find a job. You might have also heard that some people are sick all the time, while others never get sick and some people live to be over a hundred years old, while others die as young children. Everybody is searching for an answer to these strange disparities. Some may say it is the God’s will, others may say it is his luck, and so on. Jainism says everything happens due to the result of our past Karma. You reap what you sow and no God or anyone else can make this happen or change.

We and only we are the cause of our suffering or happiness. The theory of Karma can explain this. Therefore, it is very important that we understand this process very clearly. It also explains what Karma are, why and what role Karma play in our life with the soul, and how we accumulate different kinds of Karma as well as how we get rid of them.

If you sit back and think, you will realize that you are doing something all the time. Sometimes you might be talking, listening, or thinking if not doing something physically. In other words, you are always doing something. This is only natural. These activities may be harmful or helpful to others. It is important to realize that everything we do brings Karma to our souls. When these Karma mature, that is when they are ready to produce results, they bring happiness or suffering to our lives. This is how the Karma are responsible for our happiness or suffering.

Karma are made up of Kärman particles. The Kärman particles are made up of non-living matter (Pudgal). They are scattered and floating all over the universe (Lok). They are invisible even with the help of any kind of microscope. A cluster of such innumerable Kärman particles is called a Kärman Varganā. Kärman Varganā have the subtlest particles. When the soul acts with a passion like aversion or attachment; or anger, greed, ego, or deceitfulness, it attracts these Kärman Varganās to itself. When these Kärman Varganās get attached to the soul, they are called Karma. Karma are classified into eight categories depending upon their nature. The Karma can be good (Punya) or bad (Pāp). The good Karma are the result of good or pious activities while the bad Karma are the result of bad or sinful activities.
When karmic matter attaches to the soul, it obscures the soul’s essential nature of infinite knowledge, infinite perception, bliss, perfect power, eternal existence, formlessness, and equanimity. The different types of karma obscure different qualities or attributes of the soul. The Jain literature has classified it into eight categories according to the particular attribute of the soul that it obscures. This is known as Prakriti Bandh. The eight categories of Karma are defined in detail later in this chapter.

**B.8.3.2. Pradesh Bandh (Quantity of Karma)**

The quantity of karma particles that are attached to the soul by our activity of body, mind, and speech (known as Yoga) is called Pradesh Bandh. If the physical vigor of our activities is weak, then we accumulate a smaller number of Kärman particles, but if the physical vigor is stronger, then we accumulate a larger number of Kärman particles on our soul. The higher the number of Kärman particles bonded, the stronger is the resultant effect.

**B.8.3.3. Sthiti Bandh (Duration of Attachment of Karma)**

When karmic matter attaches to the soul, it remains attached for a certain duration till it produces the complete result. The duration of the attachment is determined according to the intensity or dullness of the soul’s passions when the karma was originally attached to the soul. If our desire for the activity is mild, then the duration of the bondage will be for a brief time. On the other hand, if the passions are stronger, the duration of the bondage will be for a long time. The minimum time could be a fraction of a second and the maximum time could be thousands or even millions of years. After producing the result, the karma will separate or detach from the soul.

**B.8.3.4. Anubhäg Bandh or Rasa Bandh (Intensity of Attachment of Karma)**

When karma produce the result, the intensity of the result is determined by the severity of the Leshyā (any one of six Leshyā) along with passions of the soul when the karma were originally attached to it. This phenomenon is called Anubhäg or Rasa Bandh. The intensity of Karma depends upon how intense our passions are at the time of our activities. The lesser the intensity of our passions, the less strong is the resulting effect of the karma; the greater the intensity the stronger the resulting effect is.

**B.8.4. Summary of Bandh**

Primarily, the pattern of vibrations created in soul is classified by its various actions:

- Soul's illusion (Mithyätva) and passions (Kashäy) are responsible for the duration (Sthiti) and the intensity (Anubhäg or Rasa) of Karma bondage.
- Soul's activities of body, speech, and mind (Yoga) without passion are responsible for the Prakriti and Pradesh of Karma bondage

Note - Here it is considered that passion includes Mithyätva (Illusion), Avirati (Lack of self-restraint), Pramäd (Spiritual laziness), and Kashäy (passions - anger, ego, deceit, and greed)

In summary, the soul’s passions are responsible for the duration and intensity of the karma and the soul’s activities of body, speech, and mind are responsible for the types and the quantity of the karma.

It is due to the intensity and the duration of the karma bondage that the soul passes through many pleasure and painful situations and suffers. Hence one needs to get rid of Mithyätva, Avirati, Pramäd, and Kashäy (Collectively known as Mohaniya karma) to progress spiritually and attain liberation.

**B.8.5. Classification of Karma**

Different classifications of Karma:

- Dravya Karma and Bhāv Karma (Material Karma and Thought Karma)
● Ghāṭi Karma (Destructive to soul's virtue) and Aghāṭi Karma (Non-Destructive to Soul's virtue)

● Punya and Pāp Karma Refer B.10 - Punya and Pāp

The bondage of karma is classified into eight categories according to the particular attribute of the soul that it obscures. These eight categories of karma are divided into two major groups known as Ghāṭi karma, which subdue the qualities of the soul, and Aghāṭi karma, which relate to the physical body, mind, and physical environment of the living being.

B.8.5.1. Dravya Karma and Bhāv Karma

The Karma Pudgal attached to the soul are the Dravya Karma, the four passions and Yoga (which lead to bondage) are the Bhāv Karma. The Dravya Karma being part of matter are materials in character while Bhāv Karma being activities or passions are characteristics of a defiled soul. The former is called cover (Āvaran) of the soul like cloud covering the sun and the latter are defects (Dosh) of the soul as it is associated with Karma.

The Dravya and Bhāv Karma are mutually related as each other's cause and effect. The Bhāv Karma (passions and Yoga) starts the vibrations which attracts the Dravya Karma (Karma particles) to bind to the soul. Fruits of Dravya karma again cause vibration in the soul leading to further Yoga and Kashāy or further Bhāv Karma. This chain reaction continues as a vicious circle till broken by positive and deliberate efforts called Samvar (Stoppage) and Nirjarā (Separation).

B.8.5.2. Ghāṭi Karma (Destructive Karma)

Ghāṭi karma subdue the quality of soul namely, infinite knowledge, infinite perception or vision, infinite happiness, and infinite power or energy.

Destructive to Soul’s Virtues or Qualities:

● Jnānāvaraniya Karma (Knowledge Obscuring Karma)
● Darshānāvaraniya Karma (Perception Obscuring Karma)
● Antarāya Karma (Obstructing Karma)
● Mohaniya Karma (Deluding Karma)

B.8.5.2.1. Jnānāvaraniya (Knowledge Obscuring) Karma

As the name implies, knowledge obscuring karma obscures the full potential of knowledge of the soul. Those who have less knowledge obscuring karma are more intelligent and learn more easily, while those who have more knowledge obscuring karma have problems retaining knowledge and learning. After the attainment of Vītarāg state a person destroys all his Jnānāvaraniya karma within 48 minutes and attains Keval-jñān, a state of infinite knowledge.

B.8.5.2.1.1. Five Subtypes of Knowledge Obscuring Karma

● Empirical-cognition knowledge obscuring (Mati-jñānāvaraniya) Karma
● Articulate knowledge - Scripture knowledge obscuring (Shrut-jñānāvaraniya) Karma
● Clairvoyance knowledge obscuring (Avadhi-jñānāvaraniya) Karma
● Telepathy knowledge obscuring (Manah-paryav-jñānāvaraniya) Karma
● Omniscience knowledge obscuring (Keval-jñānāvaraniya) Karma
B.8.5.2.2. Darshanāvaraniya (Perception Obscuring) Karma

This karma covers the soul’s faculty of perception or vision. There is not much difference between knowledge and vision. The initial cognition that grasps the object concerned in a generic form is given the name ‘vision’ (Darshan). It is like a cognition that a man has of an object when he sees it from a distance. And the cognition which, arising soon after the vision, grasps the very object in a specific form is given the name knowledge. Perception means to perceive the right meaning and cognition. Perception obscuring karma diminishes the powers of our correct perception through the eyes, ears, nose, tongue, and skin to the extent that we may not be able to see well, hear well, smell well, etc. Perception obscuring karma therefore reduces the real meaning of the things we see, hear, smell, feel, taste, and read and how we correlate them with each other. After the attainment of Vitarāg state a person destroys all his Darshanāvaraniya karma within 48 minutes and attains Keval-darshan, a state of infinite perception.

B.8.5.2.2.1. Nine Subtypes of Perception Obscuring Karma

- Vision perception obscuring (Chakshu Darshanāvaraniya) Karma
- Non-vision perception obscuring (Achakshu Darshanāvaraniya) Karma
- Clairvoyance perception obscuring (Avadhi Darshanāvaraniya) Karma
- Omnisience perception obscuring (Kevali Darshanāvaraniya) Karma
- Light sleep producing (Nidrā) Karma
- Deep sleep producing (Nidrā Nidrā) Karma
- Sound sleep producing (Prachalā) Karma
- Exceedingly intense sleep producing (Prachalā-prachalā) Karma
- Somnambulistic sleep producing (Styānarddhī Nidrā) Karma

B.8.5.2.3. Antarāya (Obstructing) Karma

This karma obstructs the natural quality and energy of the soul such as charity and willpower. It also prevents one from doing good. This karma puts obstacles in soul’s efforts to achieve various objectives. In spite of wealth and opportunity to donate, one may not be able to do so. Though one intelligently makes various attempts, one cannot succeed in the business or other endeavor on account of this karma. Even though one has worldly pleasure at his disposal, is not able to enjoy them because of ill health. Although one possesses healthy body and a desire to carry out religious activities, one may encounter some obstacles and cannot do so.

After the attainment of Vitarāg state, a person destroys all his Antarāya karma within 48 minutes and attains Anant-virya, a state of infinite power and energy.

In reality a person destroys the above three karma together within 48 minutes after the attainment of Vitarāg state. Once all four Ghāti karma are destroyed, a person is known as Kevali, Arihant, Tirthankar, or Jina (13th Gunasthān Spiritual Stage).

Consequently, Obstructing Karma is responsible for all the obstacles we face in our lives.

B.8.5.2.3.1. Five Subtypes of Obscuring Karma

- Charity obstructing (Dānāntarāya) Karma
- Gain obstructing (Lābhāntarāya) Karma
- Enjoyment obstructing (Bhogāntarāya) Karma
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- Re-enjoyment obstructing (Upabhogāntrāya) Karma
- Will power obstructing (Viryāntrāya) Karma

B.8.5.2.4. Mohaniya (Deluding) Karma

Deluding karma generates delusions in the soul with regards to its own true nature. The soul identifies itself with external substances and relationships. This karma generates attachment, aversion and the resulting passions like anger, ego, deceit, and greed. As a result, the deluded soul loses its sense of discrimination and is not able to differentiate the good from the evil. It also creates doubts about religion and spiritual teachers and destroys faith in the Jina. As this karma obscures right belief and right conduct of the soul, it is divided into two groups.

Two Subtypes of Deluding Karma

- Darshan Mohaniya (Faith Deluding) Karma
- Chāritra Mohaniya (Conduct Deluding) Karma

B.8.5.2.4.1. Darshan Mohaniya (Faith Deluding) Karma

This karma obstructs soul’s natural inclination towards what is real and good. This karma generates delusion (Mithyātva) in the soul's innate nature of Right Conviction and Right Knowledge. It is the most dangerous karma. Because of this karma, a person does not have the Right Knowledge of the self (true nature of the soul) and of the Reality. The person believes in the opposite or false knowledge of reality and of the soul, for example: the belief that the body and soul are one etc.

Proper knowledge implies to having a proper understanding of the true nature of the soul, karma, the bondage of soul with karma, and the way to liberate the soul from karma. To have total conviction in the above knowledge is called Right Conviction or Faith. This state of spirituality is called Samyaktva or self-realization, 4th Gunasthān spiritual stage. Because of Samyaktva, a person’s knowledge (Jnān) and conduct (Chāritra) are called Right Knowledge and Right Conduct. A person’s spiritual progress begins from the Samyaktva state.

Darshan Mohaniya karma obstructs soul's ability to have unflinching faith in Jina and Jina’s teachings. It is again classified into following three subcategories as follows:

- Mithyātva Mohaniya (False Faith Deluding Karma): Complete lack of true faith or adherence to a false faith
- Mishra Mohaniya (Mixed Deluding Karma): Wavering between the true faith and false faith
- Samyaktva Mohaniya (Right Faith Deluding Karma): Partial lack of highest degree of complete faith in Jina and Jina’s teachings

This Mohaniya (Deluding) Karma is so powerful that it brings forth, and results in undisciplined life, negligence, laziness, and passions. It completely overpowers and misleads the soul and not only does it defile right faith but also obstructs attaining right knowledge and right conduct.

B.8.5.2.4.2. Chāritra Mohaniya (Conduct Deluding) Karma

Conduct Deluding Karma are those, which obstruct good and wholesome conduct. This karma partially covers or obscures the soul’s original nature of Right Conduct. Due to this karma a person possesses many weaknesses such as lack of self-restraint, spiritual laziness, and various vices (known as Kashāy) such as anger, ego, deceit, and greed. Hence, one experiences pleasure and pain.

After the attainment of Samyaktva, a person puts an effort to gradually diminish his weaknesses and moves towards spiritual progress and ultimately by removing all Chāritra Mohaniya karma he/she attains passionless or Vitarāg state also known as perfect happiness or perfect conduct (12th Gunasthān spiritual stage).
They are further subdivided into twenty-five categories:

- Kashäy Mohaniya (Passion Deluding) Karma
- Nokashäy Mohaniya (Pseudo Passion Deluding) Karma

### B.8.5.2.4.2.1. Kashäy Mohaniya (Passion Deluding) Karma

Passion Deluding Karma are due to our passions. The four main passions are Anger (Krodh), Ego (Män), Deceit (Mäyä), and Greed (Lobh).

Each of this Karma is further categorized into four sub-classes depending upon the intensity of the passion at the time of bondage of a given Karma making sixteen total passion deluding Karma.

- **Anantänu-bandhi** - The highest grade or extremely severe passions keep one away from achieving right faith.
- **Apratyäkhyänävarni** - These less severe passions keep one away from observing even minor vows (Anuvrat)
- **Pratyäkhyänävarani** - These slightly less severe passions let one follow and observe minor vows but will keep away from major vows (Mahävrat)
- **Sanjvalan** - These passions are of the least intensity. Here one will be able to observe major vows but there may be subtle breaches in the observation of major vows.

### 16 Kashäy Mohaniya (Passion Deluding) Karma Table

<table>
<thead>
<tr>
<th>Anantänu-bandhi</th>
<th>Anantänu-bandhi Män</th>
<th>Anantänu-bandhi Mäyä</th>
<th>Anantänu-bandhi Lobh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Krodh</td>
<td>Apratyäkhyänävarni Män</td>
<td>Apratyäkhyänävarni Mäyä</td>
<td>Apratyäkhyänävarni Lobh</td>
</tr>
<tr>
<td>Apratyäkhyänävarni Krodh</td>
<td>Pratyäkhyänävarani Män</td>
<td>Pratyäkhyänävarani Mäyä</td>
<td>Pratyäkhyänävarani Lobh</td>
</tr>
<tr>
<td>Pratyäkhyänävarani Krodh</td>
<td>Sanjvalan Män</td>
<td>Sanjvalan Mäyä</td>
<td>Sanjvalan Lobh</td>
</tr>
</tbody>
</table>

### B.8.5.2.4.2.2. Nokashäy Mohaniya (Pseudo Passion / Supporting Passion) Karma

There are nine supporting passions namely, laughter, attraction, aversion, fear, grief, hatred, physical attraction for a male, physical attraction for a female and, physical attraction both for males and females. These supporting passions intensify afore mentioned four main passions.

Of all the Karma, Deluding (Mohaniya) Karma is the most dangerous, of which Faith deluding or Darshan Mohaniya karma is the most difficult to overcome. Once this karma is destroyed, salvation or liberation is assured.

### 9 Nokashäy Mohaniya (Supporting Passion) Karma Table

<table>
<thead>
<tr>
<th>Häsyä (laughter)</th>
<th>Rati (attraction)</th>
<th>Arati (aversion)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhaya (fear)</td>
<td>Shok (grief)</td>
<td>Jugupsā (hatred)</td>
</tr>
<tr>
<td>Purushved (physical attraction for a male)</td>
<td>Streeved (physical attraction for a female)</td>
<td>Napusankved (physical attraction both for males and females)</td>
</tr>
</tbody>
</table>
B.8.5.3. Aghāti Karma (Non-destructive Karma)

Aghāti Karma are non-destructive to the qualities of the soul but are responsible for the creation of physical body, life span, physical mind, and social environment. It only affects the body in which the soul resides.

Non-destructive to Soul’s Virtues or Qualities:

- Vedaniya Karma (Feeling Pertaining Karma)
- Nām Karma (Body and Physique Determining Karma)
- Gotra Karma (Status Determining Karma)
- Āyushya Karma (Life Span Determining Karma)

B.8.5.3.1. Vedaniya (Feeling Pertaining) Karma

It obscures the blissful nature of the soul, and as a result, we have ever-changing experiences of happiness and unhappiness through our sense organs and mind. Thus, Vedaniya karma is responsible for the creation of a favorable or unfavorable environment or situation mainly at a physical level such as sickness, terminal illness, hunger, fatigue, accident or a good sound health and positive physical (body and sensual) capability. This way it creates the environmental feeling of pain (Ashātā) or pleasure (Shātā). This feeling is channeled through the physical level only.

B.8.5.3.1.1. Two Subtypes: Ashātā & Shātā – Vedaniya Karma

- Ashātā Vedaniya (Pain producing) Karma
- Shātā Vedaniya (Pleasure producing) Karma

This physical level feeling activates the Mohaniya Karma to produce happiness (Sukh) and agony (Dukh) at the mental level (Soul's Paryāy). The happiness and agony are experienced by the soul because the soul is at Mithyātva and Kashāy stage. Hence, its interpretation of the situation (knowledge and experience wise) is biased and illusive. This way the Vedaniya Karma indirect (Nimitta) obscures the blissful nature of the soul via Mohaniya karma.

A Kevali possesses Vedaniya karma but not Mohaniya karma. He also possesses infinite knowledge (Keval-jnān). Therefore, he remains a silent observer and aware of the favorable or unfavorable (Shātā or Ashātā) circumstances or experiences that exist through the channel of a physical body, but he does not interpret it as joy or sorrow because he does not have Mohaniya Karma. He remains in a blissful state all the time under all circumstances.

In summary, Vedaniya karma being Aghāti karma can only produce favorable or unfavorable circumstances at the physical level, create environmental feelings of pain and pleasure through physical channels and indirectly make the soul feel joyous and sorrowful or in agony via Mohaniya karma. This way this karma covers the undisturbed blissful nature of the soul.

However, without the existence of Mohaniya Karma one cannot feel happiness/joy or unhappiness/sorrow. Hence, Vedaniya karma has no real impact on the soul which is at Vitarāg state (12th Gunasthān spiritual stage).

B.8.5.3.2. Nām Karma (Body and Physique Determining) Karma

This Karma bondage determines the physique or the body that the soul will occupy. It has two main categories and up to one hundred and three subcategories. This karma decides one of the four main species for the soul, number of senses, bodily structure, bone structure, stature, complexion, voice, gait, skin type, popularity, and so on. One becoming Tirthankar is also decided by this karma.
B.8.5.3.2.1.
Two Subtypes: Shubh and Ashubh - Nām Karma

- Shubh Nām Karma (Happy Physique)
- Ashubh Nām Karma (Unhappy Physique)

There are many sub-categories existing in Nām karma. In summary, Nām karma determines the quality and nature of a physical body a soul may possess such as:
- Destiny (Gati) - heavenly beings, human, hellish beings and tiryancha (animals and vegetation)
- Birth species (Jāti) - Physique or characteristics of the body (Sharir)

B.8.5.3.3. Gotra (Status Determining) Karma

Status determining karma determines whether one gets respected, cultured and religiously oriented family or a family with low moral and social standing. This karma is not simply with mundane aspects of birth environment, but rather with whether that environment is more or less conducive to the pursuit of the spiritual life.

B.8.5.3.3.1.
Two Subtypes: Uchcha and Nichcha - Gotra Karma

- Uchcha Gotra Karma (High Status Determining): High status determining (Uchcha Gotra) Karma involves a high and respectful status in respect of a) family, b) community, c) learning, d) power, e) profit, f) penance, g) looks and h) Luxury.
- Nichcha Gotra Karma (Low Status Determining): Low status determining (Nichcha Gotra) Karma results in the opposite equipment and attainments like low and disrespectful family.

B.8.5.3.4. Āyushya (Life Span Determining) Karma

This karma determines our life span. Other than Āyushya karma, we constantly accumulate rest of the seven karma. Next life span is decided only once in each lifetime. The lifespan for the next life is determined when two thirds of our current life has passed and precisely at that moment what kind of activities we are doing with our speech, body and particularly with our mind. If we are involved in good deeds at that point in time, we will have a better next life. Since nobody knows exactly when this moment arrives in our life, we should be constantly involved in doing virtuous deeds. If our next lifespan is not decided at the first two thirds of the current life, then it is decided at two thirds of remaining life. If it is still not decided yet then again at the two thirds of remaining life and so on and so forth, or at the time of death. The life span may get shortened by natural calamities or accidents, but it can never be prolonged. Age determining karma will not be acquired if the soul is going to be liberated in the current life.

B.8.5.3.4.1.
Four Subtypes: Nārak, Tiryancha, Manushya and Dev - Āyushya Karma

- Nārak Āyushya Karma (Infernal Age Determining)
- Tiryancha Āyushya Karma (Sub-Human Age Determining)
- Manushya Āyushya Karma (Human Age)
- Dev Āyushya Karma (Celestial Age Determining)

On the path of a spiritual progress, a person first destroys Darshan Mohaniya Karma and attains Samyaktva (4th stage of Gunasthān).
Then he destroys Chāritra Mohaniya Karma and attains the stage of Vitarāg (12th stage).
Then within 48 minutes, he destroys Jñānāvaraniya, Darshanāvaraniya, and Antarāya karma and attains Keval-jñān (infinite knowledge), Keval-darshan (infinite perception), and Anant-virya (infinite power and energy). This stage is called Kevali or Arihant (13th stage).

A Kevali, few seconds before his death, ceases his activities of body, speech, and mind and attains Ayogi Kevali status (14th stage)

An Ayogi Kevalī attains liberation few seconds later when his Life span karma is destroyed at the time of death. After Nirvāna, all Kevali souls are known as Siddhas. The Siddha state is a state of pure consciousness. It does not possess a physical body. The soul remains in this total blissful state forever.

Figure B.8:A
Figure B.8:B
Figure B.8.D
B.9. Theory of Karma: Q and A

In this chapter, we shall discuss answers to some questions that usually come up regarding the theory of Karma.

Q.1: Do you mean to say that whatever situation we may be in, it is the result of our previous Karma and that we can’t do anything about it, and we can’t change it anyway?

A.1: In any present situation or circumstances, we may feel happy or unhappy. This feeling is partially due to our past Karma. The happiness may be due to past Punya Karma and unhappy feeling may be a result of past Päp Karma. However, it is more important to note that our present reaction to events in our lives constitutes new Karma and that too can and will have an effect on our future. Suppose your family is struggling financially. As a result, you may take start a new business venture or find a better paying job. In doing so, you are creating a desire to succeed; this desire will inevitably create new Karma (predominantly Mohaniya Karma). The desire to help others with your business venture may also result in you acquiring Punya Karma. If the new venture turns out to be useful in improving your financial situation, you will be facing the fruits of that Mohaniya Karma. If the new venture turns out to be useful in improving your financial situation, you will be facing the fruits of that Punya Karma in the form of monetary wealth, or Shätä Vedniya Karma. No being without Keval-jnân has full knowledge of which Karma exerts its effects and at what time. Some Karma give an instant effect and some after a long time or even after many births. Nevertheless, a solid understanding of the eight types of Karma can allow you to understand the events and occurrences in your life within the context of the Karma Theory in Jainism and enable you to see Jain principles influencing your life directly.

Q.2: Can you shed some light on destiny (Prärabdha) vs. effort (Purushârth) in light of the theory of Karma?

A.2: Karma can be divided into three categories.

- **Sanchit or Accumulated Karma:**
  These Karma are not currently operative. They are like certificates of deposit (bonds). However, we know when certificates (bonds) will mature but we do not know when Sanchit Karma are going to mature.

- **Vartamän or Present Karma:**
  We are currently acquiring these Karma. They can give effects immediately or later on.

- **Uday or Operative Karma:**
  The consequences of these Karma are currently destined for us. They therefore constitute our destiny (Prärabdha).

Operative (Uday) Karma thus constitute destiny (Prärabdha), and present Karma constitute effort (Purushârth). Through our human effort (Purushârth) we are in a position to change our destiny if our present Karma are going to be instantly fruitful. In essence we choose how we react to events in life; we choose the decisions we make and the subsequent path we take. We can however never be sure of the instant fruitfulness of our choices and actions. That is why our every endeavor does not necessarily succeed. Thus, destiny and efforts are not at odds with each other. Rather, they are two sides of the same coin.

Q.3: The soul is conscious, and Karma are lifeless. How can lifeless matter modify the property of the soul, which is supposed to be pure, enlightened, and full of bliss?
A.3: There is no rule that a lifeless matter cannot influence conscious soul. We experience several types of sensations because we are alive. A dead body does not feel any sensation.

That means that sensations are experienced on account of the existence of soul or consciousness. The sensations are however not felt while a patient is under the influence of anesthetic drugs. If lifeless drugs can thus affect the sensations of a live being, there is no reason to think that lifeless Karma cannot affect the property of the soul. As the bodily sensations revive when they are no longer under the influence of drugs, the soul also can attain self-realization when it is no longer subjected to the bondage of Karma.

Q.4: Karma are lifeless and hence unconscious. How can they be conscious enough to bear specific fruits appropriate to that type of Karma?

A.4: Karma do not have to be conscious in order to bear fruits and have effects. The property of some Karma is that they will automatically work. If a person consumes poison, the result would be death. For this purpose, poison is not conscious of killing him. It is the inherent property of poison that works. Similarly, different types of Karma have their own respective properties that come into effect in their own ways.

Q.5: If purity, enlightenment, bliss etc. are the properties of the soul, when did it initially get polluted with Karma?

A.5: Worldly souls have been smeared with Karma since time without beginning. They have never been devoid of Karma. Therefore, the question of the soul’s initial bondage with Karma does not arise.

Q.6: If the soul has been associated with Karma since the time without beginning, there can never be an end to it. As such the soul can never be devoid of Karma. Then why worry about it?

A.6: Though the bondage of Karma is without beginning, it is not the same bondage throughout time. Every Karma has a time limit during which its consequences have to be borne and that Karma sheds off at the end of that time. Meanwhile the soul indulges in new Karma and thereby gets new bondage. If the soul does not indulge in new Karma, it can be devoid of Karma when the consequences of previous Karma are fully borne, and the soul becomes disassociated from them. In religious terminology this disassociation is called Nirjarā.
B.10. Punya and Päp

B.10.1. Introduction

There are three types of inner states of being (Bhäv) – pure (Shuddha), virtuous (Shubh) and non-virtuous (Ashubh). The most desirable Bhäv is the pure one, which is devoid of any attachments or desire of accomplishment. This Shuddha Bhäv can exist only when one is totally absorbed in one’s own self. It is very difficult for an aspirant to be always absorbed in one own self. Then the aspirant may get involved in some activities (physical, verbal, or mental), which almost always come with some attachments, desires or worries. When such activities are meritorious, it attracts virtuous karma, which are called Punya. When such activities are sinful, it attracts non-virtuous karma, called Päp. Hence, Punya Karma is acquired by meritorious or virtuous deeds and Päp Karma is acquired by evil or vicious acts. It should be noted that Shuddha Bhäv does not attract any new Ghäti Karma but eradicates the existing Aghäti Karma (Nirjarä).

The manifestation of Punya brings material happiness and comforts such as wealth, fame, and good health. The manifestation of Päp brings unhappiness, discomforts, poverty, and an unhealthy body which keeps the soul in the material world (cycle of birth and death).

The concepts of Punya and Päp are more or less identical with most religions; however, they are more subtly treated by Indian philosophies. They take into consideration not only the actual act but also the intention behind it. They are unanimous in praising meritorious intentions and activities and in condemning sinful ones. One may obtain material happiness and comforts as a result of virtuous Karma. However, material happiness does come to an eventual end and comfortable situations do not last forever. Then one has to undergo miseries unless one has in the meantime earned other Punya Karma while enjoying the fruits of past Punya Karma.

Many physical activities may be called either good or bad. Organized societies endeavor to encourage beneficial or virtuous activities and to discourage the wicked or vicious ones. There may also be legal provisions to forbid some of the manifestly wicked activities to maintain peace and order within society. Some activities however cannot be clearly labeled as good or bad. In the spiritual sense, the intention behind performing them and the disposition in which an activity is performed, play an important role in deciding whether it would attract virtuous or non-virtuous Karma. Thus, Päp and Punya are to be viewed in relative terms and they depend upon one’s mental attitude in a given situation.

Keeping equanimity in the mind with all-meritorious activities of life and with self-restraint one can practice being in a mental state of pure reflection or Shuddha Bhäv.

B.10.2. Punya (Virtuous or Wholesome)

Why are some people in more desirable situations than the others? Why are some rich while others struggle? Why do some suffer more sickness than others? The answer to such a disparity lies in the understanding of the Punya and the Päp. What are Punya and Päp? Punya and Päp are categories of Karma. Punya karma is earned when our activities are good and comforting to others while Päp karma is earned when our activities are bad and cause suffering to others. When the Punya Karma mature or come into fruition, they bring happiness and comfort, and when the Päp Karma mature or come into fruition, they bring nothing but suffering and miseries.

Now, it is obvious that what we experience is nothing other than the result of our past actions. Knowing this reminds us that our activities should be virtuous if we want happiness and comfort in life, otherwise we should be ready to suffer unhappiness and discomfort. When talking about activities, people mostly think of physical activities, but we should not forget that verbal expressions and mental thoughts are also considered activities. For this reason, not only do our physical activities have to be pious or virtuous, but our speech and thoughts should also be pure. We should remember that we also accumulate Punya and
Pāp Karma by asking someone else to do something good or bad or by encouraging someone else to do good or bad.

Lord Mahāvīr’s message is “Live and let live”. Everybody wishes to live and enjoy the comforts of life. We should not come in the way of anyone else looking for the same. If we properly understand the implications of this message, it will go a long way in molding our attitude towards other living beings. Around us we see and hear that many people hunt or fish, and that they eat meat, chicken, fish, eggs, etc. Some meat eaters argue that they do not actually kill animals, or they say these creatures were created for our food. Therefore, eating meat or other animal foods would not affect them. They do not realize that by eating meat or other animal foods they are directly or indirectly partaking in killing animals, birds, fish, etc. The more they eat, the more killing there will be. They do not realize that their direct as well as indirect actions bring Pāp or Punya. Unfortunately, because most Pāp do not show their results at once, the people do not care about the consequences.

We also hear about riots in which people plunder, hit, and kill others and set fire to shops, homes, and buildings. By doing so, they put a lot of people through suffering. These people while doing such heinous activities may think that they are getting even; however, they fail to realize that by causing suffering to others they themselves will have to suffer the consequences of their evil acts at some point, in this life, or future lives.

Consequently, our actions should not disturb the livelihood of other living beings, hurt, or kill them in any way, directly or indirectly. By providing comfort and security to others, we gain Punya. Punya brings happiness during this life or following lives. On the other hand, if we cause suffering or unhappiness to others, we acquire Pāp. Pāp brings unhappiness in this life or in future lives. Let us understand from the following story how we accumulate the Punya and the Pāp.

Punya is a meritorious deed done with or without a feeling of self-satisfaction and accomplishment (in other words with or without ego). The deed done without the feeling of accomplishment and attachment (without ego) is considered the true nature of a person (Shuddha Bhāv). Punya activity is considered Upādeya (desirable) to progress towards liberation (for laypeople). Punya activity that is done with attachment (Kashāy) will acquire Punya with Mohaniya Karma which will obstruct our spiritual progress. So, we should try to avoid feeling of attachment (Kashāy). A spiritually advanced person’s activities or deeds are always meritorious without feelings of attachment to the activities. No Mohaniya karma can attach to a person, if his/her action is done without any attachments or feeling of accomplishments.

Some Jain scholars preach that good Karma hinders the purity and freedom of soul. The fruits of good Karma must be borne, indicating that one should even give up meritorious deeds. The fact is that a human being cannot remain without action unless he has reached the 14th stage of Gunasthān (Ayogi Kevali). Even the Tirthankar who is at the 13th stage of Gunasthān does not remain without action (Yoga exists). In addition, the actions of any person are viewed as either good or bad. However, the Karma philosophy teaches us that during meritorious action, one should remain detached from the results of the action such as accomplishment, reward, fame, etc., or in other words, perform these actions with equanimity. The detachment will not cause any new Mohaniya Karma. For example, doing charity work and becoming detached to the praise that comes with it is the way to avoid accumulating additional Mohaniya Karma. Hence, based on Jain Karma philosophy, we should not miss any opportunities to do commendable deeds, but we should try to remain detached from the result, or any desired expectations.

**B.10.2.1. Ways of Acquiring Punya**

There are nine ways mentioned in Sthānāṅga Sutra (a Jain Āgam) that result in Punya.

<table>
<thead>
<tr>
<th>Anna Punya</th>
<th>Offering of innocent, non-sentient, pure and vegetarian foods</th>
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</thead>
<tbody>
<tr>
<td>Pān Punya</td>
<td>Offering of non-sentient and pure water</td>
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</tbody>
</table>
Layan Punya | Offering shelter
Shayan Punya | Offering bed
Vastra Punya | Offering clothes
Mana Punya | Creating good thoughts and ideas
Vachan Punya | Offering and speaking kind or meritorious words
Käya Punya | Virtuous, noble, and helpful activities
Namaskär Punya | Paying respect to the Panch Parameshthi

Table B.10-A

The term adopted by some Ächäryas is offerings to “deserving people” (Supätra). “Deserving people” include Jain ascetics as well as householders who are practicing self-restraints, pursuing the path of liberation, and are in need of help. There is no restriction against helping other living beings for the purpose of compassion (Jivadaya, Karunä and Anukampä) because our Tirthankars have preached about showing compassion to all living beings. Before initiation (Dikshä), Tirthankars donate to all living beings for one year without any such discrimination.

B.10.2.2. Story of Shälibhadra

A long time ago, a poor widow had a young son. She had to work hard to provide for herself and her son. Once, there was a day of a great festival and neighboring families prepared a tasteful pudding of milk and rice called Kheer. The neighborhood kids were enjoying the Kheer and seeing this the poor boy went to his mother and asked her to make Kheer for him too. He did not realize that his mother did not have enough money to buy the milk, rice, and sugar needed for making Kheer. The mother tried to explain the situation, but the boy started crying for Kheer.

The mother could not tolerate his crying, so she said, “Don’t cry, my son, I will make Kheer for you.” She went to the neighbors and borrowed milk, sugar and rice and made Kheer. She served the Kheer in an earthen plate and told him to wait until it had cooled down a little. Then she left to get the water from the well.

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

B.10.2.3. Story of a Butcher (Kälsaurik Kasäya) and King Shrenik

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

(Refer to I.9 – Shalibhadra as well as I.12 - King Shrenik and the butcher story for more details.)

Here is a list of some of the activities that can cause discomfort to others and can ultimately cause discomfort to us.

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

Someone has rightly said that:

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

Our life is nothing but full of habits and we are free to cultivate our own good habits. It all starts with expanding your mind to intake positive principles. In doing so, we can begin to incorporate these principles in our lives as actions. Once we see that these actions are leading to better results, the actions become habit. Through good habits one can become a wholesome and virtuous being. And inadvertently, in doing so one can alter his or her life down a more rewarding path – reaping a better destiny.

**B.10.3. Päp (Non-virtuous or Unwholesome)**

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

**B.10.3.1. Eighteen Sinful Activities**

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<td><strong>01</strong></td>
<td>Pränātipät</td>
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<tr>
<td><strong>02</strong></td>
<td>Mrushāvād</td>
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<tr>
<td><strong>03</strong></td>
<td>Adattādān</td>
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<tr>
<td><strong>04</strong></td>
<td>Maithun</td>
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<tr>
<td><strong>05</strong></td>
<td>Parigraha</td>
</tr>
<tr>
<td><strong>06</strong></td>
<td>Krodh</td>
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</table>
Pränätipät (Violence or Himsä)

Pränätipät means to injure one or more of the ten Prän (vitalities) of a living being. This word is formed by two words. Prän means vitalities of a living being, and Atipäta means to kill or to hurt. Therefore, Pränätipät means to cause suffering or to kill any of the vitalities of living beings. Everybody agrees and understands that physical violence is wrong. Meat, chicken, seafood, and even eggs; all these things are obtained by killing other living beings. So, it is all considered violence. Hunting and fishing games is also violence. Our harsh words and even our thoughts may cause violence. Name-calling and offensive, hateful, bitter, or harsh language cause verbal violence.

Great Āchārya Umāsvāti defines - “Pramatta Yogät Prän Vyaparopanam Himsä.” To injure or to kill a living being because of non-vigilance or ignorance (Pramäd) is Himsä. One cannot find peace by pursuing a course of violence. Injury with carelessness and passion is Himsä.

Every living being wants to live and no one wants to die. Hurting or killing any living beings by physical means, words, or in thoughts is called Himsä. According to Bhagawān Mahāvīra, “one should behave the way he likes others to behave towards him”, and “that as we like to live comfortably, all other beings also would like to live a comfortable life”. The message is ‘Live and help others live’. Ahimsā holds the key position in the whole scheme of ethical discipline. Giving protection to living beings is the true religion. The true religion is based on compassion - compassion is the root of the tree of religion. For householders, abstaining from intentionally injuring mobile living beings through mind, words, or body in any of the two ways, oneself or through others is called Sthul Pränätipät Viraman Vrat or Ahimsā Anuvrat.

Himsä: Sukshma and Sthul

- Sukshma (minute) Himsä is the act of harming any one sense living being.
- Sthul (gross) Himsä is the act of harming living beings with two senses or more, known as Trasa (mobile) Jiva.
B.10.3.1.2.
Himsā: Bhāv and Dravya

It has been stated that Himsā does not depend on acts alone. Hence a distinction has been made between Bhāv and Dravya Himsā

- Bhāv-himsā denotes the intention to cause injury or an attempt to commit violence, whether it is actually carried out or not.
- Dravya-himsā denotes causing actual injury.

B.10.3.1.3.
Himsā: Ārambhi and Anārambhi / Samkalpi

- Ārambhi-himsā: Inherent in one’s occupation
- Anārambhi-himsā / Samkalpi-himsā: Unrelated to one’s occupation

The Himsā related to one’s profession is further divided into three categories: (1) Udyami, (2) Gruhārambhi and (3) Virodhi.

B.10.3.1.3.1.
Udyami (Vocational Violence)

The householder, in order to support himself and his family, has to get involved in an occupation and his occupation may involve Himsā. Therefore, householders should undertake occupations that involve less forms of Himsā.

B.10.3.1.3.2.
Gruhārambhi (Common Violence)

Some kind of Himsā is involved while carrying out the manifold domestic duties and other obligations. Preparation of food, use of water in bathing and washing clothes, keeping animals for farming, maintenance of gardens, cutting fruits and flowers are some of such instances; and whatever Himsā involved in such household obligations is permissible with the thought of minimizing as much as possible.

B.10.3.1.3.3.
Virodhi (Domestic Violence)

It is committed generally in self-defense or in the protection of people or property of members of the family, relatives, or friends. In the ordinary course of life, one has to defend himself from thieves, robbers, or enemies in battle. If one is a soldier, defense of his country is an obligatory duty; but he is not expected to indulge in unnecessary Himsā as a matter of hostility or revenge.

Example of mental or verbal violence:

Ramesh is a tall and heavy guy and Anil is a skinny guy. Anil wanted to beat Ramesh for some reason, but he cannot beat him physically. So, Anil thinks that he will become a friend of some bully and ask him for help. He also thinks about various other ways to beat Ramesh. During all these thought process, even though he does not undertake any physical action, his feelings were to hurt Ramesh, so he gets sins (Pāp) as if he was hurting Ramesh. Thus, mental thoughts affect us the same way as physical or verbal expressions. Thinking is tremendously faster, easier, and has no inhibition factors like actual physical or verbal activity and hence it increases the potential for accumulation of Pāp or even Punya due to good thoughts much faster and easier.

Some other forms of violence are piercing, crushing, binding, torturing, and overloading animals, starving, or not feeding them at proper times, and exploiting laborers. Some cosmetics, ivory, wool, silk clothes,
down fine feathers or leather articles involve direct or indirect injury to animals and are reasons for accumulation of sins. One should be careful even while walking, running, or sitting that one does not step on small insects like ants and tiny bugs. We should be careful not to walk on plants or grass because they have life. Taking such care is called “Jatanā” or “Jayanā” or “Upayoga” in Jainism. When we become careful, we can live a peaceful and compassionate life.

**B.10.3.1.2. Mrushāvād (Untruthfulness)**

It is formed of two words. 1) Mrushā means lie, and 2) Vād means to speak. So Mrushāvād means to tell a lie. Telling things otherwise is telling a lie. To tell a lie is Pāp. Besides accumulating Pāp, by lying we lose our friends. Therefore, we should not tell lies.

Common reasons to speak a lie are ignorance, fear, anger, greed, and deception. Some examples of lies are spreading rumors, revealing secrets, writing false documents, or not returning things that were given for safekeeping. A truth that hurts others or causes violence is also lie.

Therefore, all lying is forbidden unless the truth is likely to result in greater Himsā. Spreading unkind rumors, character assassination, deliberately misguiding, forgery, causing thoughtless defamation, using harsh language, giving wrong testimony, etc., has to be avoided. The honesty and reliability of Jain businesspersons is well known in the history. At one time more than 50% of money transactions passed through their hands. The main reason of their success was their truthfulness. Use of words that inflict injury to living being is falsehood. However, the truth may have to be avoided at times, if it likely to cause loss of any life.

Any statement made through Pramād (careless activity of body, mind, or speech) is falsehood. The falsehood is of four kinds:

1. Denying the existence of a thing with reference to its position, time, and nature, when it actually exists.
2. Asserting the existence of a thing with reference to its position, time, and place, when it does not exist at all.
3. Representation of an existing thing as something different from what it really is.
4. Utterance of condemnable, sinful, or disagreeable words. Backbiting, harsh, unbecoming, nonsensible or unethical speech is condemnable. That kind of speech which incites another to engage in piercing, cutting, beating etc., or which is likely to lead to destruction of life is sinful. Speech causing uneasiness, pain, hostility, misery, or anguish etc., is sinful and forbidden.

**B.10.3.1.3. Adattādān (Theft)**

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

The sense of stealing arises from greed (Lobh) and it causes Himsā. Non-stealing includes the maintenance of quality, not buying stolen goods, not cheating on taxes, divulging confidences (Vishvāsha-ghāt), etc. It also includes not revealing someone’s secrets. The person who steals causes pain to one whom he deprives of the objects and such deprivation may bring inconvenience, trouble and even death. Seizing the property of another is like depriving him of his vitalities, for all objects belonging to one are his
external vitalities. Hence, theft is Himsā. Taking with intent to steal objects, even of such things of trivial importance, which are in the possession of others is stealing. If we think deeply, accumulation of material objects beyond our necessities such as food, clothes and shelter also amount to Adattādān. If one accumulates more than his needs, he deprives others from getting their necessities.

**B.10.3.1.4. Maithun (Unchastity)**

Maithun means being unchaste or engaging in sensuous enjoyment. In Jainism, there is no place for pre or extra marital sexual relationship because excessive sensual desire brings bad Karma. Forbidden for householder are sexual relationships with other men and women, going to a prostitute, gossiping about sensuous pleasure, wearing indecent dress and decorations; and taking intoxicating drugs. Even within the bounds of marriage, it is advised to observe restraint. Unnatural gratification, indulging in profuse speech or excessive passion even for one’s own spouse are considered unchaste. A person who suffers from high desire for lust and sensual pleasures cannot resist temptations and thus indulges in immoral deeds. If there is a control over the urge for material indulgence, sensual desire can be restrained.

**B.10.3.1.5. Parigraha (Possessiveness)**

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

Greed is the root-cause of accumulation. For the householder absolute renunciation of Parigraha is not possible; he should set limits to its acquisition, possession, and protection. Bhagawān Mahāvīr has explained two types of Parigrahas: external possessions and internal possessions.

Bhagawān Mahāvīr said, “Muchchhā Pariggaho Vutto.” Attachment is the possession (Parigraha). Attachments make the soul heavier with Karma.

**B.10.3.1.6. Krodh (Anger)**

It means anger. We get angry for many reasons. Whenever we do not get what we want, we get upset and mad, and depending upon the situation either we throw things, use harsh words, or have negative thoughts. When a person is angry, he cannot distinguish between right and wrong or good and bad. Angry person makes other person also angry and it creates a chain reaction. It destroys friendship and dissolves the fabric of family life. Besides accumulating bad Karma, anger adversely affects health - causes adverse effects on the brain, heart, etc. To overcome anger, we should develop tolerance by cultivating the idea that forgiveness is my nature and a quality of a brave person. This way, we can stay calm even if things do not look quite right. If we can achieve that, there will be no place for quarrels around us and we will be able to live peacefully.

Anger is the first of four passions (Kashāy). Spiritually, anger hurts all living beings. Anger can become a reason for one’s destruction.

**B.10.3.1.7. Mān (Arrogance)**

It means the ego. Egoism, pride, arrogance, self-admiration, and conceit are all synonymous. The ego means thinking too much of the self. Due to the ego, we tend to look down upon others. Jain scriptures describe eight types of pride: knowledge, power, family status, race, physical strength, excellent attainment, penance, appearance.
This is the second of the four passions (Kashāy). It is difficult for one to overcome his ego. Because of the ego, our history is full of bloodshed. Today's political problems and violence are because of egotism. Egotism is one of the higher Pāp. Ego should distinguish from self-respect, which one should always cultivate. Ego can be overcome by cultivating a sense of humbleness. Humility is the first step for acquiring right knowledge, right faith, and right conduct.

In addition to thinking too highly of the self, egoism is the act of making assumptions about what you believe. Delusion is the greatest flaw that most human beings face, and delusion is built out of an arrogance in one’s beliefs and ideas. A cure to one’s ego is Anekāntavād. The ability to always accept that one’s beliefs and opinions may not be 100% correct is a great quality that can suppress one’s ego. Refer to the Gunasthān section (Gunasthān7 to 11) for an even more detailed guide on how to suppress the ego and overcome delusion. Often this is the most difficult journey for many of the Tirthankars.

B.10.3.1.8. Māyā (Deceit)

It means to deceive, cheat, or mislead. A cunning person hides their malicious thoughts behind sweet words. When we cheat and succeed in doing so, it leads to ego because we feel proud of what we have done even though it was wrong. When we are caught cheating, then we get into big trouble. A deceitful person is always fearful, restless and lacks peace of mind. Straightforwardness brings success in all areas like social, academic, professional, and spiritual.

The opposite of Māyā is straightforwardness (Saralatā). One, who has unity of his thinking, speaking and deeds (he does what he says, and he says what he thinks), is a straightforward person. This kind of person is well respected by all and lives in day-to-day happiness. Because of his straightforwardness, his soul becomes lighter as he acquires less of Karma.

B.10.3.1.9. Lobh (Greed)

It means greed. Even if we have enough to meet our needs, we want more for the sake of having it, it is called greed. Desire is the root cause of greed. Moreover, there is no end to our desires. The more we get, the more we want. We should not forget that when we do not get what we want, we get angry. We become jealous of someone who may have what we want. To get what we want, we may use all wrongful means to get it. Most of the wars between nations are the result of greed of one to take over the other. Greed is not limited to the lust of wealth only; it can be for power, fame or even pleasure of five senses. Many more vices generate from greed.

Greed is the root of all sins (and the other three passions). Four passions: anger, greed, ego, and deceit are the main culprits for the cycle of birth and death. They are difficult to control. If one conquers these four, then he can attain Moksh. One acquires a lot of Karma because of his greed. Under the influence of greed, one forgets his duties, laws, ethics, morals, etc. A subtle level of greed exists, even in the tenth Gunasthān. That is why it is said, “Loho Savva Vināsano”- greed destroys all merits. Greed can lead to all other passions. Therefore, instead of being greedy let us be content and share with others what we have. If everybody does that, then there will be peace and harmony among us.

B.10.3.1.10. Rāg (Attachment)

Rāg means attachment. Suppose you went shopping at a clothing store and saw a T-shirt that was cool. You liked it very much and you wanted to buy it. You checked its price tag, and it was high. You thought, “Well, I will wait until it goes on sale.” You kept on checking every two to three days to see if it was on sale. You are going back to the store was due to your attachment to the T-shirt. Sometimes this attachment can blind us to get what we want and to do so, we may even use wrongful methods. Therefore, we should avoid developing attachments for things. After all that is not the only thing in the whole world. Attachment for our belief or opinion also causes problem and can bind us with Karma. It is very hard to control
attachment, and it is even harder to identify it. In other words, we should learn to live a life where it is all right whether we get what we like or not.

One of the most popular words used in Jainism is “Vitarāg”- one who has conquered Rāg. However, there is no word like “Vitadvēsh”- one who has conquered aversion. The reason is that one, who conquers Rāg, automatically conquers Dvēsh (aversion) since Rāg is the root cause of Dvēsh. It is difficult to conquer “attachment” (Rāg). It is even more difficult to identify Rāg. Cultivating the sense of detachment can control Rāg. Rāg can be for worldly pleasures, family, and one’s own beliefs.

B.10.3.1.11. Dvēsh (Hatred)

Dvēsh means hatred or aversion. It includes hatred, enmity, jealousy etc. Attachment and hatred are two sides of a coin. Where there is Rāg, there is Dvēsh. One cannot tolerate the prosperity of his neighbors or his friends. Because of jealousy, one does not necessarily bring bad things to others, but he certainly spoils his own life. One’s hatred does more harm to himself. Attachment or hatred occurs to us almost every moment. If somebody does something good to us, we like him and if somebody does not do what we like, we tend to hate him. Every now and then, we may come across a situation where we do not like something. If the hatred is due to the loss of something, then it can turn into anger and may cause harm to others and to us. Sometimes hatred is geared towards others’ fame, prosperity or even their virtues. Hatred brings enmity. Instead, we should develop love and friendship for everybody. Even if someone is cruel to us, we should show compassion.

We can overcome these two by cultivating the sense of equanimity in all situations, and we must if we want to attain liberation. We should have love and amity for all. Even if someone happens to be wicked, we should show compassion instead of hatred.

B.10.3.1.12. Kalah (Quarreling)

It means dispute or quarrel. Quarrel is more connected with the word. When we do not restrain what we say, we add fuel to the fire - we give momentum to quarreling. Most of the time, when someone does not agree with us, the first thing we do is argue. Many people quarrel over even a trivial matter. Sometimes, it may seem that we win by fighting, but we lose in the long run. Frustration and anger are a few of the causes for fighting. Fighting breaks up even a good friendship. Because of quarreling, we have wars. Because of quarreling, we invite medical problems such as blood pressure, ulcers, etc. Not only do we hurt ourselves, but we also hurt our dear ones. Many people quarrel over trivial matters. Sometimes it may seem that we win by fighting, but we lose in the end. Therefore, we should learn to let go and develop friendliness and one should therefore develop amity and friendliness. It is always important to be cautious of what one is quarreling about; if it is truly negligible then there is no need to be unnecessarily creating negativity between you and others.

B.10.3.1.13. Abhyākhyān (Accusation)

Making false accusations on somebody is called Abhyākhyān. Some people cannot accept their downfall and out of jealousy blame others even if they are not at fault. When the others find out the truth, they are going to lose trust in these people. Therefore, before accusing anyone, we should ask ourselves, “What is the truth and why am I blaming others without proper evidence?” Accusation may put even innocent people in trouble. No wise person will do this. Therefore, accept the truth and live by that even though sometimes it may not be in our favor and one should therefore try to avoid making accusations and try to understand the truth of the matter.
B.10.3.1.14. Paishunya (Gossip / False complaint)
Talking behind someone’s back or spreading rumors are all known as Paishunya. Many people try to look smart by spreading rumors about others. To slander someone in his absence is Paishunya. It is a bad habit to talk behind someone’s back or to spread rumors. Such habits lead to unnecessary friction and quarrels. This is a wrong habit that leads to unnecessary friction and quarrels. This takes time away from constructive activities. Instead of indulging in gossip, we should form the habit of appreciating others.

B.10.3.1.15. Rati-arati (Liking & Disliking)
Rati means liking, while Arati means disliking. It also means taking pleasure in sinful activities and displeasure in religious activities and not to pursue permanent happiness through self-restraint and to pursue temporary happiness. Happiness in favorable situations and unhappiness in unfavorable situations are liking and disliking. We are continuously engaged in this feeling of liking or disliking as a natural response, but we should be aware that they bring feelings of attachment or hatred in our minds. Even though our response may look innocent, we should be careful about them and try to balance them.

B.10.3.1.16. Par-pariväd (Criticism)
It is formed of two words. 1) Par means the other person and 2) Pariväd means to criticize. Many people do nothing but criticize others. Instead of admiring others, they always find fault instead. If criticism is done with the good intention of improvement, then it is considered positive or constructive criticism, and is welcome. But if the criticism is done to put others down, then it is considered negative criticism and it should be avoided. It creates unnecessary friction, cultivates anger in people, and can lead to unfortunate events.

B.10.3.1.17. Mäyä-mrushāvād (Malice)
Telling a malicious lie with the intent of cheating is called Mäyä Mrushāvād. Any lie said out of ignorance, anger or fear is bad, but when it is done with malice, it is worse. Malicious behavior causes nothing but quarrels and friction. This binds double non-virtuous Karma - one for lying and one for deceit. This type of activity will result in deluding (Mohaniya) Karma. People do not like to maintain a friendship with such people. Nobody will trust them. Not only should we avoid such habits, but we should stay away from those who have such habits. Instead of being vicious, we should be kind, truthful and straightforward towards others.

B.10.3.1.18. Mithyā-tva-shalya (Wrong Faith / Ignorance)
Mithyā-tva Shalya or Mithyā-darshan-shalya means wrong faith or to trust a wrong god, wrong guru, or wrong religion. This word is combination of three words. 1) Mithyā means wrong, 2) Darshan means faith, and 3) Shalya means a thorn. This means to believe in wrong faith is a thorn. As thorn always hurts, wrong faith always hurts. It will lead us to nothing but sufferings. Even though this Pāp Sthānaka is listed last, it is the most dangerous non-virtuous activity and the root cause, because in its presence all seventeen sources of sin do not budge. Wrong beliefs can start from believing in wrong God, wrong Guru, and wrong religion. A wrong God would be the one who is tainted with attachment and hatred. When one has any attachment or hatred, one is biased and cannot give proper advice. But Jina have conquered both. Therefore, they do not expect anything from what they advise. There is no reason for them to give us any advice that will hurt us. They have reached the highest state by following the same path they have shown to us. They have taught us that we are our own saviors, and only we can save ourselves. Wrong Gurus are those who do not believe in the five major vows as prescribed by the Jina. They promote violence, lying, stealing, immoral sensual activities, and possessiveness. These activities will bring our downfall. In the same way, wrong religion will promote teaching opposite of what the Jina have taught. Wrong faith does not allow one to realize all other seventeen non-virtuous activities as a source of Pāp karma. As a result, one does not
feel remorse for that action nor does one turn away from it. This wrong faith is the root cause, which makes one wandering through the life cycle of birth and death.

Thus, we should have faith in the right God, the right Guru, and the right religion if we want to progress in our spiritual journey.

From the discussion we realize that any of these 18 types of sinful activities are harmful. As long as we are living, we are bound to undertake some of these activities, but we should be careful and replace the sinful activities with good activities to minimize harm to our soul. If we have to get involved in sinful activity due to unavoidable circumstances, we should do it with regret and repent for doing such acts and never enjoy doing them.

B.10.3.2. How one can be free from Päp?

Gautam Swämi asked Mahävir Swämi, “Bhante! How can one be free from Päp?”

Mahävir Swämi replied, “Gautam! There are three ways to get free from Päp:

- **Knowledge of Previous Lives:** If one can recollect one’s previous lives, including all the pain and pleasures one will automatically take the path of Punya and avoid the path of Päp. The person with the knowledge of previous life understands the mystery behind attaining the human life, including the spiritual efforts required to attain human life. Knowledge of previous lives is called “Jäti-smaran Jnän”.

- **Knowledge of the Mystery behind the Cycle of Birth and Death:** Knowledge of causes of the cycle of birth and death, and fact that one is reborn in a good or a bad state because of his own good or bad Karma. He realizes that “My Karma is the reason why I am trapped in the cycle of birth and death.” In other words, he understands that one’s actions lead to peaks and valleys of happiness and dissatisfaction in one’s future. This realization makes one think to stop undesirable activities and makes him conscious of the importance of human life.

- **Knowing the Causes that Impure the Conscious Mind (Chitta):** Knowledge of why conscious mind has become impure and how one can purify it, then one will automatically begin to free oneself from sinful activities. Unnecessary and sinful activities stain the Chitta, while adherence to the true religion purifies it.

B.10.4. Four-Fold Combinations of Punya and Päp

Päp and Punya are to be viewed in relative terms, and they depend upon one’s mental attitude in a given situation. Both Punya and Päp karma are manifested in the future in ways that the soul perceives as pleasure / reward and pain / punishment, respectively. Jain literature defines the four-fold combination of our reflection or tendency known as Anubandh while we go through the fruits of Punya and Päp. If our tendency is towards liberation and virtues, then it creates pious reflection (Punyänubandh). If our tendency is towards the worldly pleasures and non-virtues, then it generates sinful reflection (Päpänubandh)

B.10.4.1. Punyänubandhi Punya

All auspicious karma gives man means of happiness upon their fruition. He acquires wealth and other comforts because of the fruition of auspicious karma. However, in spite of that, some auspicious karma produces fruit that will not wean one away from cherishing right inclination or faith and performing good actions. He takes an active effort in performing righteous activities. He does not indulge in sensory pleasures. He spends his wealth on religious and philanthropic activities. He is humble and does not hurt the feelings of others. He lives a virtuous life. Thus, these auspicious Karma are related to auspicious, virtuous, and good activities, which again leads to influx and the bondage of the auspicious karma. In this way, the auspicious karma of this type makes our futures happy, righteous, and auspicious. The term ‘Punyänubandhi Punya’ means that auspicious karma which is related to religious practice and good
activities, leading to good and auspicious Karma in the next life. The earning of new Punya Karma while enjoying the fruits of earlier ones is known in Jain terminology as Punyänubandhi Punya.

In summary, while enjoying the fruits of virtuous Karma, one acquires further virtuous Karma. Very few people endeavor to earn Punyänubandhi Punya because most of the people are driven by hedonistic intentions. By virtue of infatuation, they indulge in non-virtuous activities.

**B.10.4.2. Päpänubandhi Punya**

As we have already stated, all auspicious karma give man means of happiness upon their fruition. They are such that it would lead man astray. While experiencing happiness and comfort, he spends his wealth in luxuries and vices while creating attachments. He indulges in sensory pleasures. He does not like religious and pure activities. Auspicious karma of this type is called ‘Päpänubandhi Punya’ because on their rise they give man happiness or pleasure and at the same time, they degrade his life; they are related to vices that causes one’s next birth to occur in a lower form. As auspicious karma of this type is related to inauspicious activities, they cause through them the bondage of inauspicious karma. Thus, auspicious karma of this type is dishonorable. This type of Punya is known as Päpänubandhi Punya. Misery is destined for them in the near future. How can one avoid this situation? If the objective is to attain liberation, one has to avoid all sorts of Karma.

In summary, while enjoying the fruits of past Punya Karma, one acquires non-virtuous Karma as one uses wealth, health, and power for one’s own enjoyment and indulges in non-virtuous activities.

**B.10.4.3. Punyänubandhi Päp**

All inauspicious karma put man in miserable conditions upon their fruition. Because of their fruition, he becomes or remains poor; he cannot acquire means of material happiness. However, some inauspicious karma is such that its repercussions would not shake man’s faith in religion. He takes a positive attitude and performs righteous activities. That person realizes that his miseries are the consequence of his previous non-virtuous Karma; he may like to stay unaffected and bear the miseries with a sense of detachment and objectivity. He may therefore undergo the pain of misery with equanimity and meanwhile try to undertake the best possible reflection and activities. This attitude would earn him Punyas that is known as Punyänubandhi Päp. Though Karma cause miseries to men, they do not degrade his life. They do not obstruct virtuous activities that lead to good future birth.

Often times, Päp may actually be Punya but only disguised as Päp. It is wrong for us to instantly assume that adverse events in our lives serve no good purpose. It may be that the adverse event is necessary for something even better to come in the future. Facing negative events in equanimity and peacefulness means avoiding those instant assumptions – this is true detachment that the Tirthankars (Vitarägi) were able to cultivate within themselves.

In summary, while suffering for non-virtuous Karma one acquires virtuous Karma.

**B.10.4.4. Päpänubandhi Päp**

While suffering the consequences of Päp or non-virtuous Karma, one may acquire Päp Karma is called Päpänubandhi Päp. Most of the people who suffer miseries blame someone else or some extraneous factors for causing miseries. They indulge in anger, jealousy, animosity etc., and react violently or wrongly to the pain and miseries. Thus, they acquire new non-virtuous Karma or Päp. This type of action of such people are therefore known as Päpänubandhi Päp or non-virtuous Karma leading to further accumulation of non-virtuous Karma.
B.10.4.5. Summary

Only non-virtuous Karma cause bondage to which the soul gets chained. These non-virtuous Karma get in the way of the soul’s liberation. Virtuous Karma, on the other hand do not get in the way of soul’s liberation. Virtuous Karma are needed to proceed on to the path of liberation.

One should understand that the virtuous karma (Punya) is a meritorious deed done without the feeling of accomplishment and attachment, and the action or deed is considered the true nature of a person. No Karma can attach to a person if his/her action is done without any attachments or feeling of accomplishments. This can be done by cultivating a sense of detachment in all situations, favorable as well as unfavorable.

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

B.10.5. Relationship among Ghäti, Aghäti, Punya and Päp Karma

All Ghäti Karma subdue the qualities of the soul and hence all four Ghäti Karma are classified as Päp or sinful karma.

Only Aghäti Karma which are responsible for the physical environment of a living being are classified as either the result of Punya karma or Päp karma.

Aghäti Karma which produce an unhealthy body, a shorter life span, low social status, poverty, birth in hell, animal life, or similar categories are considered the result of Päp or sinful karma.

Aghäti karma which produce a human birth, healthy body, high social status, and a longer life span are considered the result of Punya or virtuous karma.

B.10.5.1. Discussion

Under normal circumstances, the environment created by Päp or sinful karma are not conducive but sometimes counter-productive to the spiritual progress of a soul because the person has an unhealthy body, a shorter life span, low social status, poverty, and so on.

Punya karma are conducive to attain a higher spiritual state because it produces human birth, healthy body, good education, a longer life span and so on.

Also, without human life and healthy body one cannot attain Vitaräg state (a spiritual state beyond attachment and aversion) and hence Keval-jnän (infinite knowledge) and Liberation.

So, under normal circumstances, Punya karma is very essential in the attainment of liberation.

Jain philosophy states that at every moment, a person acquires all seven types of karma (except Life span karma) and once in a life he acquires all 8 types of karma. In other words, at every moment a person acquires both Punya and Päp karma.

Hence at every moment, we should be very alert and try our best to acquire maximum Punya karma and minimum Päp karma. This can be accomplished by continuously reflecting and doing virtuous activities.
B.10.5.2. A Word of Caution with regards to Punya

While doing virtuous activities, many times due to ignorance of reality (Mithyātva) and ego (Kashāy), a person reflects that because of his good effort or action many people are being helped or he is a big donor to build a temple or hospital. He receives a high social status, and he takes great pride in this status.

Such a person acquires some Punya or virtuous Karma because of his good deeds but at the same time he acquires maximum Pāp Karma because he has done the good work under the influence of Mohaniya Karma, desiring power, and fame. Hence Jainism warns that any virtuous activities done under the Mithyātva and Kashāy state ultimately results in a sinful activity to that person even though other people, animals, and environment are being helped.

The Mohaniya Karma is the single most dangerous karma because only due to this karma one cannot attain Vitārāg state and hence Keval-jñān and liberation. Hence one needs to do good work without any expectation of fame and social status.

B.10.5.3. Conclusion

Hence one can conclude that in order to attain liberation, Jain philosophy teaches us that we continuously need to do virtuous activities like helping others, be compassionate to all beings, and protect our environment. However, while doing virtuous activities, one should remain very alert and should not get trapped by fame, power, high social status, or frustration of not accomplishing the result.

Never think that Jainism teaches that Punya is a karma and all karma hinder the soul to attain liberation. Only Ghāti karma and in particular Mohaniya karma hinders the soul to acquire Vitārāg State. Once one attains a state of Vitārāg, the other three Ghāti karma are automatically destroyed within 48 minutes and a person attains Keval-jñān and then at the end of the life he attains liberation.

From an individual spirituality point of view if one truly removes Mithyātva and Kashāy (collectively known as Mohaniya Karma) one attains liberation. This can easily be achieved with the help of Punya karma. Practically, Jain philosophy clearly states that to attain liberation one should continuously do virtuous activities without any expectation of the fruits of his work. Only Mohaniya Karma hinders a person to attain liberation.

B.10.6. Classification of Punya (Shubh) and Pāp (Ashubh) Karma

Out of the approximately hundred varieties of nature Bondage or Prakriti Bandh, some are considered as virtuous or Shubh Prakriti and some are termed as non-virtuous or Ashubh Prakriti. However, there are some minor differences in the exact classification. The following examples will illustrate the two categories:

B.10.6.1. Ghāti Karma – Shubh / Ashubh Nature Table

<table>
<thead>
<tr>
<th>Kinds of Karma</th>
<th>Virtuous or Shubh nature</th>
<th>Non-virtuous or Ashubh nature</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge obscuring (Jnānāvaraniya)</td>
<td>None</td>
<td>All five subtypes</td>
</tr>
<tr>
<td>Perception obscuring (Darshanāvaraniya)</td>
<td>None</td>
<td>All the nine subtypes</td>
</tr>
</tbody>
</table>
| Deluding (Mohaniya) | Faith deluding (Samyaktva)  
Laughter (Hāsyā)  
Attraction (Rāti)  
Masculine (Purush-ved) | All other twenty-four subtypes  
(Note - All 28 subtypes are considered non-virtuous by some scholars) |
| Obstructing (Antarāya) | None | All five types |

Table B.10–C
### B.10.6.2. Aghäti Karma – Shubh / Ashubh Nature Table

<table>
<thead>
<tr>
<th>Kinds or Karma</th>
<th>Virtuous or Shubh nature</th>
<th>Non-virtuous or Ashubh nature</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feeling pertaining</td>
<td>Pleasure producing (Shâtâ Vedaniya)</td>
<td>Displeasure producing (Ashâtâ Vedaniya)</td>
</tr>
<tr>
<td>(Vedaniya)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Physique Determining</td>
<td>As stated earlier, virtuous Physique Karma includes those categories of all subcategories of this Karma which makes for happiness and satisfaction of the being</td>
<td></td>
</tr>
<tr>
<td>(Nâm)</td>
<td></td>
<td>The others are non-virtuous or Ashubh categories.</td>
</tr>
<tr>
<td></td>
<td>Example of virtuous Nâm-karma - Celestial and human states of existence</td>
<td>Example - Animal and inferior states fall into non-virtuous group of Nâm-karma categories.</td>
</tr>
<tr>
<td>Status (Gotra)</td>
<td>High status (Uchcha)</td>
<td>Low status (Neech)</td>
</tr>
<tr>
<td>Life Span (Ayushya)</td>
<td>Heavenly life span</td>
<td>Hell life span</td>
</tr>
<tr>
<td></td>
<td>Human life span</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Animal life span</td>
<td></td>
</tr>
</tbody>
</table>

*Table B.10-D*

It may be added that when Karma Bondage occurs it is not compartmentalized in purely happy or purely unhappy types of Bondage. It is combined accruals of Karma into the soul but the categorizations in happy (Shubh or Punya) or unhappy (Ashubh or Päp) types of Bondage are determined by the predominant nature of the Karma bondage. It further depends on the degree of actions (Yoga) and passions (Kashây) in the soul at that time. If the action is Shubh or good and the Kashây is also subdued, the Bondage occurring will be of a happy or Shubh category of Karma, while in the opposite conditions it will be unhappy or Ashubh Bondage.

This distinction and discussion are important, as misunderstanding of this subject has resulted in confusion, controversies and even schism in the Jain philosophy. The happy or Shubh Karma or Punya, though a bondage of the soul, cannot be shunned, but is preferable to the unhappy or Ashubh Karma or Päp in the conduct of the beings. These Shubh Karma are Aghäti Karma, which do not hinder the soul’s spiritual progress and hence are not a burden. Most of the Ashubh Karma or Päp are Ghâti Karma which get in the way of soul’s spiritual progress. Shubh Karma can be compared to a ladder which has to be used for going up, and eventually discarded after attaining Keval-jnân. It may be concluded that one should not abjure (renounce) the Shubh Karma. In daily life, Jain laymen are seen engaged in acts of pity and charity ranging from building hospitals and shelters (for men and animals alike) to feeding them in times of need. It is hoped the above clarification will, to some extent, neutralize or invalidate the charge against Jainism that it teaches selfishness and makes a man self-centered, caring for one’s own salvation without any social commitment.

### B.10.7. Practical Aspects of Punya Karma and Päp Karma

From the practical point of view, people prefer Punya over Päp and therefore they engage themselves in such acts and thoughts that bring in Punya for the following reasons:

- Good activities result in Punya, and bad activities result in Päp.
- Happy and comfortable situations like having a handsome and strong or beautiful and graceful body, good health, a loving spouse, children to be proud of, wealth, amenities, being born in a higher family, and a longer lifespan are due to Punya activities or meritorious deeds. Non-virtuous Karma
on the other hand, result in unhappy and miserable situations like ugliness, illness, a quarrelsome spouse, not having children, vicious children, poverty, being born in a lower family, having a shorter lifespan, etc.

- The fruit of Punya is pleasure and the fruit of Päp is pain.

From a realistic point of view,

- Only Päp leads the soul further into the Samsâr.
- All different types of Punya Karma are Aghâti Karma. None of them hinder the spiritual progress of the soul. However, a meritorious deed or Punya activity done with attachment and with an expectation of reward acquires Punya Karma along with Mohaniya Karma. Mohaniya Karma is a Ghâti Karma which hinders spiritual progress and leads the soul further into Samsâr.
- Hence, while doing Punya activities, one needs to do them without any expectation or reward. That way no new Mohaniya karma will be acquired by the soul.

As long as the soul is embodied, it does indulge in some or other activity. This activity may be physical, verbal, mental or combination of these. It is possible that a person may refrain from physical activity for some time. His mental apparatus however never rests. It functions even in sleep. Every activity involves Karma, and he has to bear consequences eventually. Because of the ever presence of the Karma (Kârman body), subtle vibration of the soul creates an Adhyavasâya (primal drive - subconscious mind) that affects the thought process associated with colors (Leshyâ). These psychic colors depending upon their good or bad nature, generate passionate thoughts that may translate into good or bad activities. These activities when done with Kashâyas or passions are responsible for influx and bondage of good or bad Karma.

One should always resort to Punya - good deeds, such as, devotion to Panch Parameshthi, services to ascetics, and study of scriptures in order to keep away Pramâd but such deeds should be done without any attachment or ego to avoid bondage of new Mohaniya Karma. He should continue his efforts to attain the status of self-absorption (endeavor for the activities that stop and eradicate Karma).

Thus, activities such as compassion, Jivadayâ, charity, offering food, water, shelter, protection of environment, honesty, purifying thoughts, physical and mental state of true happiness, result in producing Punya or meritorious Karma which are all Aghâti Karma that do not hinder the attainment of Keval-Jnân and hence liberation.

Activities such as violence, dishonesty, stealing, unchastity, attachment to worldly objects, anger, conceit, deceit, lust, and impure thoughts result in producing Päp or non-virtuous Karma which are mostly Ghâti Karma that hinder the attainment of Keval Jnân and ultimate liberation.

**B.10.8. Summary**

In short, those auspicious karma, accumulated through past births, which causes the bondage of new auspicious karma at the time when the soul is enjoying their sweet fruits, are called Punyânubandhi Punya. Those inauspicious karma accumulated through past birth, which cause bondage of auspicious karma through equanimity, peace, atonement, and good activities at the time when the soul is experiencing their bitter fruits are called Punyânubandhi Päp. Those auspicious karma, accumulated through past births, which cause the bondage of inauspicious karma at the time when the soul is enjoying, with indulgence and infatuation, their sweet fruits, are called Pâpânubandhi Punya. In addition, those inauspicious karma, accumulated through past births, which cause the bondage of new inauspicious karma at the time when the soul is experiencing their bitter fruits, are called Pâpânubandhi Päp.

Virtuous as well as non-virtuous Karma cause bondage in which the soul becomes enchained by these Karma. But only non-virtuous Karma obstruct the soul's liberation and are to be avoided. Virtuous Karma when done without any attachment or expectation of reward (by cultivating a sense of detachment in all possible situations, favorable as well as unfavorable) do not hinder the soul's spiritual progress. No situation lasts forever, and every conceivable situation come to an end eventually. Why then get infatuated or feel
miserable in a situation, which is ephemeral? If a person stays attuned to such a detached attitude and maintains equanimity, he does not attract new Karma. His earlier Karma will steadily shade off as he bears their consequences, or he / she eradicates them by austerities. In due course, he / she will shed all Karma and proceed on the path of liberation.

In the initial stage of spiritual progress, one should eliminate sinful activities as much as possible and put maximum effort in virtuous activities such as charity, helping others, improving the environment, and one’s own spirituality. In general, get involved in the social and spiritual upliftment of the society and self. The Punya karma acquired by these virtuous activities will provide positive or favorable circumstances such as healthy human life, good social status, long life, and spiritual teachers to enhance spiritual growth further.

Using one’s Punya one should continue to do virtuous activities without any expectation of reward, power, and fame. This awareness will reduce or eliminate ego (Kartā Bhāv) and other vices like attachments and aversions. Once all vices are eliminated, a person does not acquire any new karma but eliminates old karma through Nirjarā and ultimately attains Keval-jñāna and hence liberation.

Since virtuous activities acquire punya karma and if we believe that all karma provide hindrance to attain liberation, then one can easily conclude that Jainism negates virtuous activities.

It seems that this belief and associated logic are not the correct interpretation of Jain Karma philosophy.

The proper way to interpret Karma philosophy is as follows:

Jain philosophy states that

- Only Mohaniya karma is responsible to acquire new Karma.
- Also, in our spiritual progress, only Mohaniya karma is completely removed first before any other karma is completely removed.
- Once Mohaniya karma is removed, all other remaining karma become powerless and they cannot stop a person to attain liberation.
- To destroy Mohaniya karma one needs human life, healthy body, compassionate nature, and spiritual surroundings. Only virtuous Karma can provide such an environment to the individual.
- Hence one should conclude that Jainism encourages everyone to continue to do virtuous activities without any ego and expectation of reward throughout our life.
- With the elimination of all ego, one does not have any desire for the result of his virtuous activities and accepts the outcome as it is. This is a true nature of a spiritually advanced person.

In summary, on the path of spiritual progress, one eliminates sinful activities and adopts virtuous activities in the initial stage. Later one continues doing virtuous activities but eliminates ego, expectations, and other vices. Without the presence of ego or desire, a person cannot acquire new Mohaniya karma but continues to eliminate old karma and ultimately attains liberation.
Figure B.10:A
B.11. Anekântavâd I - Theory of Multiplicity

B.11.1. Introduction

Modern day logic is defined as the study of principles and method of argumentation. An argument in the system of logic is a set of statements.

Jain logic is ancient. Its roots can be traced to the Holy Scriptures in which it states, “Non-absolutism is the principal dogma of Jainism”. Furthermore, “every statement is to be accepted as relative truth”.

Let us take an example. My name is Kirit. My father’s name is Prabhudas and my son’s name is Amit. Now I am father and son at the same time. How can this be? From Prabhudas’ perspective, I am a son and from Amit’s perspective, I am a father. Thus, both statements are true from their own perspectives.

Soul is eternal as well as changing. How can these two conflicting statements be true? According to Jain logic, they are true statements in their own perspective. Soul is eternal from a substantial point of view (Dravya). The soul is ever changing from a modal point of view (Paryāy).

Philosophical and religious arguments about the nature and origin of reality are as old as human history. In India, sages and philosophers held many metaphysical views and were in constant dialogue and argument with one another. The Jains were active participants in the debates, and among their central tenets was the position referred to as Anekântavâd. Translated literally, it means the multiplicity and relativity of views. Anekântavâd means that in many cases the arguments adopted by the various participants in a debate all hold some validity. Because the Jain position is able to overcome the apparent inconsistencies between the other views, it comes closer to fully grasping the one underlying truth.

Anekântavâd maintains that the truth has many facets. Each viewpoint may be true from one perspective while not so from the other. Furthermore, only the omniscient know the whole truth. Worldly beings without omniscience are limited in their capacity to know and comprehend the whole truth. This is elegantly demonstrated in following story.

B.11.1.1. An Elephant and The Blind Men

Once upon a time, there lived six blind men in a village. One day the villagers told them, “Hey, there is an elephant in the village today.”

They had no idea what an elephant looks like since they were blind. They decided, however, to go and feel the elephant anyway. Each of them touched the elephant.

“Hey, the elephant is like a pillar,” said the first man who touched his leg.

“Oh, no! It is like a rope,” said the second man who touched the tail.

“Oh, no! It is like a thick branch of a tree,” said the third man who touched the trunk of the elephant.

“It is like a big hand fan” said the fourth man who touched the ear of the elephant.

“It is like a huge wall,” said the fifth man who touched the belly of the elephant.

“It is like a solid pipe,” said the sixth man who touched the tusk of the elephant.

They began to argue about the elephant and every one of them insisted that he was right. They were getting agitated. A wise man, who was passing by saw this. He stopped and asked them, “What is the matter?” “We cannot agree on what the elephant is like.” they said. Everyone told what he thought the elephant was like. The wise man calmly explained to them, “All of you are right. The reason every one of you is perceiving elephant differently is because each one of you touched a different part of the elephant.

“Oh!” they said. There was no more fighting. They felt happy and content that they were all right.

This story clearly demonstrates the fact that one cannot make an affirmative statement regarding the truth without knowing the whole truth. Truth has many facets and can be expressed in many different ways.
Any statement regarding the truth may be true in its own limited way. So, rather than arguing like the blind men, we should say, “Maybe you have your reasons.” One should know the complete truth, and then analyze the truth from all different angles. In this ever-changing universe, an infinite number of viewpoints exist. These viewpoints depend on the time, place, circumstances, and nature of individuals.

According to Jain metaphysics, innumerable material, and spiritual substances, each of, which is the locus of innumerable qualities, constitute reality. Not only are there innumerable substances, each with innumerable quality, but each quality is susceptible to an infinite number of modifications.

Non-omniscient cannot comprehend this complex reality, for ordinary knowledge is limited not only by the limited power of the senses and reason, but also by the perspectives adopted by the knower as well as by the conditions of space, time, light, and so on.

Six blind men touched an elephant and came out with their own opinion that the elephant is like a pillar, python, drum, pipe, long rope, and huge fan depending on the parts of the body that they touched. They could be right from their own perspective, but an elephant is an elephant, and the person who can see knows an elephant as total. He also knows that the elephant could be like a pillar, python, drum, pipe, long rope, and a huge fan from the perspective of the legs, trunk, abdomen, tusk, tail, and ears.

Therefore, if you do not have complete knowledge, do not believe in other possibilities, and think that the partial point of view is the only truth and others are wrong, then the partial point of view is not right.

Thus, understanding of Jain logic helps a lot for tolerance. Nothing may be absolutely wrong, and nothing may be absolutely right. All the statements are true in their own perspective. Because of our inability to know substance as a whole, we cannot have complete knowledge of a substance. Only the omniscient Bhagawän has perfect knowledge, and therefore the complete knowledge.

The spoken and written language has many limitations. So, one has to understand the broader meaning of Jain logic and then try to understand reality in that perspective. We should know all the angles of the substance and then present the partial point of view, and then we are right. Presenting the partial point of view, and then considering it as a complete knowledge is wrong according to Jain logic.

We should also keep in mind, that when a sentence is spoken, we should know from what angle it is spoken. If we understand it correctly, then our knowledge base increases. Literature is also written either in a substantial point of view (Dravyärthik Naya), or modal point of view (Paryäyärthik Naya).

Thus, to have complete knowledge or organ of knowledge (Pramän Jnän), we should also know partial points of view (Naya). The partial point of view becomes a pillar on which the building of the organ of knowledge rests. Of course, the true and complete knowledge of a substance is only possible with omniscience.

**B.11.2. Application of Anekāntaväd**

- Develop a strong urge to seek truth
- Believe in many possibilities
- Do not insist only on your own approach
- Accept partial truth as expressed by others
- Accept the truth even if adversaries express it
- Accept that the truth can consist of seemingly opposing views
- Exercise equanimity towards all
- Anekāntaväd and Its Relevance to Modern Times
The principle of Anekäntaväd along with other Jain principles of Ahimsä and Aparigraha, if faithfully adhered to in its right perspective, has great relevance for modern times.

These principles can bring contentment, inner happiness, and joy in the present life through spiritual development based on freedom from passions and kindness towards all beings. Nonviolence (Ahimsä) which strengthens the autonomy of life everywhere, non-absolutism (Anekäntaväd) which strengthens autonomy of thoughts & speech, and non-possessiveness (Aparigraha) which strengthens autonomy of interdependence are the three realistic principles, which strengthen our belief that every living being has a right to self-existence.

These principles translate into three practices:

- One should not kill
- One should not trample other's thoughts
- One should not trample the natural world

If we truly adopt these three ideas, then there will be:

- No acts of war
- No economic exploitation
- No environmental and ecological destruction

In conclusion, we can say that following these principles can:

- Establish universal friendship and peace through nonviolence
- Establish true social equity based on non-acquisitiveness and non-possession
- Reconcile differences between diverse religious faiths, political parties, and communal and racial factions through the philosophies of pluralism non-absolutism and relativism.
- Promote ecological conservation through the values of self-restraint, an austere lifestyle, non-possessiveness.

B.11.3. How to know a Substance?

To know a substance, there are 4 different categories, which are described in the scriptures.

- Characteristics (Lakshan) of a substance
- True Knowledge (Pramän)
- Partial point of view (Naya)
- Analysis of truth (Nikshep)

B.11.3.1. Lakshan (Characteristics of a Substance)

One should know the characteristics of a substance. The characteristic (Lakshan) should be such that it is present only in the substance and not in any other substance. For example, when we say that the soul is formless, this is not its absolute characteristic because there are other substances like medium of motion, medium of rest, space, and time, which are also formless substances. Nevertheless, if we say that the soul’s characteristic is ‘to know’ then it becomes a true characteristic. Every soul starting with the lowest form (Nigod) to the highest form (Siddha) has characteristics of knowledge. Touch, taste, smell, and color are all characteristics of matter because none of the other five substances have these characteristics. Thus, a peculiar characteristic present in only one substance and not in any other substance is known as its true characteristic.
B.11.3.2. Pramān (True Knowledge)

Pramān is a valid knowledge of the self and non-self without limitations. It views an object in its entirety and accepts agreeable things while discarding the disagreeable. To know a substance from all angles is called the organ of knowledge, or true knowledge. With the rise of true knowledge doubt, illusion, and ignorance are removed and a nature of a thing is understood rightly to a considerable extent. The knowledge that allows one to differentiate and to make decisions about the self and others (Sva and Para) is called the organ of knowledge or true knowledge. The organ of knowledge consists of several different and apparently opposite points of views. Thus, with the organ of knowledge, one gets equanimity, and becomes tolerant of different points of views. The perception, which grasps the nature of a thing in a proper and fuller form, is called the organ of knowledge.

Pramān knowledge is gained by direct (Pratyaksha) or indirect (Paroksha) means. Indirect Pramān is gained by sensory organs and by reading and listening to discourses. Thus, Mati Jñān and Shrut-jñān are examples of indirect Pramān and Avadhi Jñān, Manah-paryav Jñān and Keval-jñān are examples of direct Pramān.

B.11.3.3. Naya (Partial Point of View)

Any knowledge, which is true only for a given situation or from a given point of view is called Naya (a partial point of view). The thought activity, which grasps only one aspect of an object with the aid of scriptures, is called a partial point of view.

Thus, any statement made from one point of view can never be true from all aspects. The language to express this obvious paradox is known as Syādvād in Jain scriptures. Thus, Syādvād is a theory of conditional predication and relativity of propositions and judgments.

Emphasizing the limits of ordinary knowledge, Jainism developed the theory that truth is relative to the perspective Naya from, which it is known. Furthermore, because reality is many sided and particular knowledge is true only from a limited perspective, all knowledge claims are only tentative (Syāt) just as in, “X may be Y” rather than “X is Y.” This is known as the Syādvād (theory of relativity) or Anekāntavād (theory of multiplicity of viewpoints). Thus, doctrine of Syādvād or relativity states that the expression of truth is relative to different viewpoints. What is true from one point of view is open to question from another. Absolute truth cannot be grasped from any one particular viewpoint. Absolute truth is the total sum of individual partial truths from many different viewpoints, even if they seem to contradict each other.

Like the blind men, each person perceives things from their own perspective. These perspectives are determined by many factors, including socio-cultural conditioning, particular place, time, circumstances, hopes, fears and, of course, subject to the limitation of our sensory perception, and reasoning power. When it is understood that knowledge is limited by the particular perspective from which it is achieved, it becomes easy to see that claims of knowledge are conditioned by the limitation of the perspective that it assumes and should always be expressed as only tentatively true. Just as the blind men should have been more circumspect, saying for example, “Standing here, feeling the object with my hands, it feels like a winnowing fan. This elephant may be looking like a winnowing fan.” We must understand that any claims of knowledge should be asserted only conditionally.

A deeper understanding of Anekāntavād and Syādvād provides great insight into the problems of human interactions that cause conflict, grief, envy, and hatred. It teaches us to be tolerant towards other viewpoints. This allows us to live in harmony with people of different thinking. Similarly, it is highly applicable in understanding social problems and national strife. More importantly, these doctrines also provide ways of resolving global differences and conflicts.

Total knowledge or organ of knowledge (Pramān Jñān) is the sum total of all partial points of view. Thus, to understand a substance in its fullest form, one must have knowledge of all partial points of view including
seemingly opposite partial points of view. Just as Pramän is pure knowledge, so also Naya is pure knowledge. The former grasps the entire thing, while the latter grasps only one of its many aspects. There are several different classifications of partial points of view given in scriptures. The detail on this can be found in the next chapter.

**B.11.3.4. Nikshep (Analysis of Truth)**

Analysis of truth can be done with precision and clarity in different ways. A substance has various attributes. Keeping those attributes in mind, a substance can be divided into different ways. Language is a means of communication. All practical exchange of knowledge has language for its main modality. When it is embodied in language, intangible knowledge becomes tangible and hence conveyable. Language is made up of words. The same word is employed to yield several meanings depending on the purpose or context. Employment of a word to express different meanings is done at least in four different ways. These four ways are known as Nikshep.

**B.11.3.4.1. Four Nikshep (Four Way Analysis of Truth)**

**B.11.3.4.1.1. Näm (Name)**

The meaning that is not derived etymologically but is gathered on the basis of convention set up by the father, mother, or some other people, is known Näm Nikshep. It means to refer to the object merely by its name. Our daily activity becomes easier by giving name to an object. For example, a poor person’s name is King. He is known as King by name, even though he is very poor.

**B.11.3.4.1.2. Sthāpanä (Symbol)**

It means referring a person through his image, idol, picture, painting, etc. These things contain in themselves the symbol of an original object, eg looking at a marble idol at a temple, one says that this is Mahāvīr Swāmi. In this usage, we superimpose the real thing on its representation, viz., a statue, a photograph, or a picture.

**B.11.3.4.1.3. Dravya (Potentiality)**

Here one refers to an object by mentioning its past condition or future condition. The term ‘Dravya’ in the word ‘Dravya Nikshep’ has the sense of potentiality. For example, we refer to a person as a king now even though he is not a king but is going to be a king in the future.

**B.11.3.4.1.4. Bhāv (Actuality)**

It means the name signifying the object is meaningful in its present condition. This meaning satisfies the etymology of the concerned word. A person is called king (Rājā), when he is actually carrying the royal scepter and is shining with glory on that account; he is king in the real sense.

For example, the word Tirthankar is used only after the soul attains omniscience and is now preaching and establishing a fourfold religious congregation.

**B.11.4. Summary**

We worship Supreme Soul (God) by respectfully remembering and muttering His name, worshipping His image, worshipping Him by devotedly serving the spiritual teacher, because the real spiritual teacher can
be regarded as Supreme Soul (God) in potential. In this way, Nām Nikshep, Sthāpanā Nikshep, and Dravya Nikshep (rather our activities performed with respect to these three meanings) lead to Bhāv Nikshep (rather the activity with respect to the Bhāv Nikshep, or the actual attainment of the state corresponding to the actual etymological meaning of the concerned word).

![Figure B.11:A](image-url)
B.12. Anekäntaväd II - Pramän, Naya and Syädväd

B.12.1. Introduction

Logic broadly means the study of the structure and principles of reasoning or of sound arguments. In the west, it also includes certain other meanings all related to different meanings of a Greek word “logos”. Logic is of prime importance in Indian philosophy, to both philosophy and religion. The knowledge of logic is a must for one who wants to understand a religion and its philosophy.

It has been held by almost all systems of Indian Philosophy that no liberation is possible without knowledge and conduct. Thus, the theory of knowledge, which includes its conception, sources, and classification, becomes an independent branch of philosophy. Some scholars consider ‘logic’ a part of epistemology also. Whatever the case may be, its importance and history both are recognized since the ancient period.

Jain logic is not only as the lump of all sciences but also helpful for practical affairs and the sustaining principles of religion (Dharma). After all, logic is not an end in itself but a means for the ideal life.

The history of Jain logic and Jain epistemology goes as far back as its canonical literature. We find the doctrines and the discussions as well as reasoning on the doctrines even in the philosophical works by Umäsväti and Kundkund Ächärya. The Nyäyävatära” by Shri Siddhasen Diwäkar, as far as we know, is the earliest manual on logic composed for the benefit and training of Jain authors who till his time studied Nyäya possibly from other sources available to them. Shvetämbar Ächärya Siddhasen Diwäkar has been accepted as ‘the first Jain writer on pure logic’. During the period between5th and 16th century some noteworthy Jain logicians, from Siddhasen to Yashovijayaji are Mallavädi, Haribhadra-suri, Akalank, Virsen, Vidyänandi, Devasuri, and Ächärya Hemchandra.

B.12.2. Aim and Subject matter of Jain Logic

We can say that the chief aim is to understand the scriptures and the doctrine, which again is not possible without the correct knowledge of Pramän (total view knowledge) and Naya, (partial viewpoint knowledge). The subject matter of Jain logic includes all such topics resulting from Jain theory of knowledge and reality. Apart from the Pramän as sources for knowledge, the ‘Nayaväd’ and ‘Sapta-bhanga-väd’, the ‘Dravyärthik’ and ‘Paryäyärthik’ views, and the enumeration and classification of Naya are some of the quite interesting topics included in Jain logic.

Pramän (Valid knowledge) in Jain philosophy is divided into two modes: Pramän and Naya. Pramän is knowledge of a thing as it is, and Naya is knowledge of a thing in its relation. Naya means a standpoint of thought from which we make a statement about a thing. Siddhasen Diwäkar in Nyäyävatära writes, “Since things have many characteristics, they are the object of complete knowledge (omniscience); but a thing conceived from one particular point of view is the object of Naya (or one-sided knowledge).” It may be noted here that Naya is a part of Pramän because it gives us valid knowledge of its object. Naya being a particular standpoint determines only a part of its object. A Naya can also be defined as a particular intention or viewpoint - a viewpoint which does not rule out other different viewpoints and is thereby expressive of a partial truth about an object as entertained by a knowing agent or speaker. Naya do not interfere with one another or enter into conflict with one another. They do not contradict one another. They uphold their own objects without rejecting others’ objects.

Naya becomes pseudo Naya, when it denies all standpoints, contradicts them, excludes them absolutely and puts forward its partial truth as the whole truth.

According to the Jain logic, Naya becomes a form of false knowledge as it determines the knowledge not of an object but part of an object. They say that false knowledge is knowledge about something which is not a real object or in conformity to what it is, the part of an object and not non-object. The knowledge of an object determined by Naya is valid knowledge from that point of view. It does yield certain valid knowledge about part of the object.
The Pramāṇ kind of knowledge comprises all the aspects of a substance. Pramāṇ includes every aspect; and not as understood from any one aspect.

**B.12.3. Classification of Pramāṇ**

Pramāṇ is of two kinds:

- Pratyaksha (direct)
- Paroksha (indirect)

**Pramāṇa (Direct knowledge)**

Direct knowledge is that which is obtained by the soul without the help of external means. The Pratyaksha Jñān is of three kinds, namely Avadhi-jñān, Manah-paryav Jñān and Keval-jñān.

**Paroksha Jñān (Indirect knowledge)**

Indirect knowledge is that which is obtained by the soul by means of such things as the five senses and the mind. Paroksha Jñān is classified into Mati-jñān and Shrūt-jñān.

Thus, there are total five kinds of Pramāṇ: (1) Mati-jñān (2) Shrūt-jñān (3) Avadhi-jñān (4) Manah-paryav jñān (5) Keval-jñān.

**B.12.3.1. Pratyaksha Pramāṇ (Direct Knowledge)**

The soul’s knowledge of substance is pure. The soul’s involvement is direct in obtaining this type of knowledge. It can be of 2 types:

<table>
<thead>
<tr>
<th>Direct or Practical</th>
<th>Sāmyavahārik Pratyaksha Pramāṇ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transcendental</td>
<td>Pāramārthik Pratyaksha Pramāṇ</td>
</tr>
</tbody>
</table>

**Table B.12–A**

**B.12.3.1.1. Sāmyavahārik Pratyaksha Pramāṇ (Direct Knowledge in a conventional sense)**

Partial proper knowledge of a given substance acquired with the help of senses and mind is called direct knowledge in the conventional sense (Sāmyavahārik Pratyaksha).

The knowledge obtained by the soul through sensory (Mati-jñān) knowledge and articulate (Shrūt-jñān) knowledge, is called indirect knowledge for two reasons: 1) There is a need for the senses’ and mind’s involvement and 2) The knowledge is impure because the knowledge obtained from senses and mind usually is for others and not for the soul. However, when the soul obtains right faith (Samyag Darshan), at that time, the sensory knowledge and articulate knowledge are used for the knowledge of the self. Therefore, this is called direct knowledge in a conventional sense. Here the knowledge is partially true (Ekadesha Spasta).

**B.12.3.1.2. Pāramārthik Pratyaksha Pramāṇ (Transcendental Knowledge)**

When the soul obtains direct knowledge without the help of any external means (like senses and mind), then it is called transcendental knowledge. It can be of two types:

- Partial perception (Vikal Pāramārthik)
- Perfect perception (Sakal Pāramārthik)
B.12.3.1.2.1.

Vikal Pāramārthik (Partial Perception Knowledge)

When the soul obtains direct knowledge of a formed substance without the help of senses and mind, it is called partial knowledge. It is of two types:

- Clairvoyance Knowledge (Avadhi Jnān)
- Telepathy (Manah-paryav Jnān)

B.12.3.1.2.1.1.

Avadhi Jnān (Clairvoyance)

Clairvoyance refers to knowledge of things that are out of the range of senses. Here the soul can perceive knowledge of a substance with a form (Rupi Padārtha), which exists at great distance or time. In celestial and infernal souls, this knowledge is present since birth. In human and animal, this knowledge can be obtained as a result of spiritual endeavors.

B.12.3.1.2.1.2.

Manah-paryav Jnān (Telepathy)

In this type of knowledge, the human soul has a capacity to comprehend others’ thoughts. Great saints who have achieved a high level of spiritual progress can possess this knowledge.

B.12.3.1.2.2.

Sakal Pāramārthik (Perfect Perception Knowledge)

The Omniscient knowledge is called the Perfect Perception Knowledge. Omniscient Bhagawān having Keval-jnān (Sakal Pāramārthik) knows about all substances in the universe, and all of their modes of past, present and future at a given time. When a soul in his quest for purity destroys all four destructive (Ghāti) karma at the 13th stage of the spiritual ladder, it obtains this omniscient knowledge. This is perfect knowledge and stays with the soul forever.

About ‘Keval-jnān’, Dr. Rādhākrishnan writes: “It is omniscience unlimited by space, time or object. To the perfect consciousness, the whole reality is obvious. This knowledge, which is independent of the senses and which can only be felt and not described, is possible only for purified souls free from bondage.”

B.12.3.2. Paroksha Pramān (Indirect Knowledge)

The knowledge that is impure, of others, and not of the self is called indirect perception. Here we take the help of external means like the five senses and the mind. So, the partial knowledge obtained with someone else’s help is called the indirect knowledge (Paroksha Pramān).

B.12.3.2.1. Mati Jnān (Sensory Knowledge)

This knowledge is gained through the senses and/or mind. Reflection on what has been perceived, reasoning, questioning, searching, understanding, and judging are the varieties of sensory knowledge. It can also be classified as remembrance, recognition, induction, and deduction.

- Smaran (Remembrance)
- Pratyabhijna (Recognition)
- Tarka (Induction)
- Anumān (Deduction)
B.12.3.2.2. Shrut Jnān (Scripture Knowledge)
This knowledge refers to conceptualization through language. It is obtained by studying the scriptures and listening to the discourses. Scripture knowledge (Āgam Knowledge) consists of comprehension of meaning of words that are heard or derived from the senses and the mind. This knowledge is authoritative.

B.12.4. Summary of Pramāṇa

Pramāṇa is capable of making us accept the agreeable things and discard the disagreeable ones; it is but knowledge. The object of valid knowledge according to Jains is always a unity of a number of aspects or characteristic, such as general and the particular, the existent and the nonexistent, etc.

Valid knowledge or ‘pure knowledge’ is the total or partial destruction of ignorance. The fruit of Pramāṇa is of two sorts: direct and indirect. Direct fruit of all Pramāṇa is the annihilation of ignorance. As regards the indirect fruit of pure knowledge is indifference. It is also said that the immediate effect of Pramāṇa is the removal of ignorance; the mediate effect of absolute knowledge is bliss and equanimity, while that of ordinary practical knowledge is the facility to select or reject.

The subject of all forms of valid knowledge is the self, as known by direct knowledge. The spirit (soul or Jiva) is the knower, doer, and enjoyer, illumines self and others, undergoes changes of condition, is realized only in self-consciousness, and is different from the earth, etc. The soul, as described in Jainism, is permanent but undergoes changes of condition.

With reference to theistic approaches, Jainism believes in soul and its liberation. Moreover, it accepts and agrees to the fact that no liberation is possible without the true knowledge of reality; and logic or Pramāṇa is the aid to such knowledge. This is neither an intellectual exercise nor a game of arguments to refute, but to know and sharpen understanding for spiritual progress.

On account of its knowledge, the soul is different from inert substances. As the cover over it goes on decreasing, its knowledge goes on increasing and showing itself. Like a mirror that reflects everything, the soul can know anything that can be known. If there is no cover at all, it is natural that it can know all things. It is illogical to say that we can know only up to this extent, not more than this. Therefore, a Keval-jnāni knows everything directly. For a Keval-jnāni, all boundaries of the soul are dissolved allowing one to know everything from an unbiased, unattached point of view. For most laypeople, dissolving the boundaries and cultural programming that has been ingrained in one’s being from birth is necessary for spiritual upliftment.

Only he who possesses this kind of knowledge can expound sound doctrines and only he is the supreme spiritual well-wisher. After that, even those who act according to his commands are well - wishers. For great Ganadhars, Āgam are the Pramāṇa – the source of true knowledge.

Jainism asserts that knowledge attained is the knowledge of real objects. What is known is not all aspects of the reality of an object, but only one or some. In Jainism, knowledge depends on experience and experience is always partial, in the sense that reality in totality is never revealed. Under the circumstance, whatever is known is known in relation to a standpoint and therefore “absolution is to be surrendered.” This is the root of Nayavād and Syādvād.

B.12.5. Nayavād

The term Anekāntavād consists of three terms: ‘Anek’, ‘Anta’, and ‘Vād’. The term ‘Anek’, means ‘many or more than one’, ‘Anta’ means ‘aspects’ or ‘attributes’ and ‘Vād’ means ‘ism’ or ‘theory’. In its simple sense, it is a philosophy or a doctrine of manifold aspects. It has been variously described and translated by modern scholars. Prof. S. N. Dasgupta expresses it as ‘relative pluralism’ against ‘extreme absolutism.’ Dr. Chandrachud Sharma translates it as “doctrine of manyness of reality”. Dr. Satkari Mookerjee expresses it as a doctrine of ‘non-absolutism’. This is also expressed as a theory of ‘conditional predication’ or “theory of relativity of propositions.” Since the doctrine of ‘Anekāntavād’ is opposed to absolutism or
monism (Ekānta-vād), we would prefer a phrase “doctrine of non-absolutism” to convey the meaning of Anekāntavād. The doctrine of Anekāntavād can be subdivided in two categories:

- Nayavād relates to thoughts and analysis
- Syādvād relates to speech

What we know by the analytical process of Nayavād, we express by the synthesis of Syādvād and the base of both is knowledge. According to the Jains, in order to have a complete and comprehensive judgment of reality one has to consider the main substance that has the element of permanence and undergoes changes in various forms. In this process of change, the previous form dies away, and a new form comes into existence. The birth of the new form is called Utpād (emergence), the death of the old form is called Vyaya (disappearance) and the substance, which remains constant during this process of birth and death, is called Dhrauvya (Permanence). When one is able to comprehend all these three, one can arrive at a proper judgment about the thing in question. When the self takes the form of a human being, you can know it as a ‘man’ or a ‘woman’. When it takes a form of vegetable, you can describe it as ‘grass’. All these descriptions are true from the standpoint of the forms that the self has assumed. Therefore, when we recognize a thing from the point of view of the modification or change, it is called ‘Paryāyārthik Naya’. Paryāy means modification, change. However, when we recognize that thing from the point of view of substance, it is called Dravyārthik Naya. In the former mode is predominant and substance subordinate, in the latter substance predominant and mode subordinate. The former considers changing aspect of reality while the latter considers its permanent aspect.

The greatest contribution that the Jains have made to the world of thought is by their theories of Nayavād and Syādvād. The word ‘Syād’ in Sanskrit means ‘perhaps’ but in Jainism it is used to show the relativity of a judgment and the word ‘Naya’ means ‘Standpoint’. Truth or reality is always complex and has many aspects. If one is impressed by one of the aspects of a complex reality and begins to identify the reality, only by that aspect, he is bound to make a wrong judgment about reality. Therefore, the Jain seers exhort us to look at the complexities of life and knowledge from every standpoint and from positive as well as negative aspects. They recognize that the comprehension (view) of an ordinary human being is partial and hence valid only from a particular point of view, which cannot give a correct or even a nearly correct comprehension of the whole. The complex reality has not only an infinite number of qualities but also an infinite number of relations. Again, it may be looked at differently by different people and under their different circumstances. It assumes different forms and appearances for which due allowance ought to be made. All this makes it difficult to form a correct judgment about it unless a systematic and logical method is found to identify it. This method is called Nayavād. As Dr. S. Rādhākrishnan observes:

"The doctrine of Naya of Standpoint is a peculiar feature of Jain logic. A Naya is a standpoint from which we make a statement about a thing. What is true from one standpoint may not be true from another. Particular aspects are never adequate to the whole reality. The relative solutions are abstractions under which reality may be regarded, but do not give us a full and sufficient account of it. Jainism has a basic and fundamental principle that truth is relative to our standpoint."

Thus ‘Naya’ can be defined as a particular viewpoint; a viewpoint which gives only a partial idea about an object or view which cannot overrule the existence of another or even a contrary view about the same object. If an object or theory is judged only from one standpoint, the judgment is one sided and it is termed as ‘Ekānt’. ‘Eka’ means ‘one’ and ‘Anta’ means ‘end’. Thus, Ekānt means one-sidedness. The Jains therefore ask us to judge from all aspects, which is called ‘Anekānt’. This is the basic principle of Jain philosophy. Every fundamental principle of Jain philosophy is based on Anekānt. Throughout its approach, Anekānt has been to accept the different aspects or even contradictory aspects of reality and to evolve a synthesis between the contradictory philosophical theories.

A Jain seer would say, both are correct from the standpoint from which they look at the problem, but both make their statements, which do not conform to the principle of Anekānt and hence do not give a correct judgment of reality. Jains say that changes are as real as the original substance. A jug made of a clay
substance cannot be used as anything except as a jug and since the use is real, the form of a jug which clay has assumed cannot be unreal. If the clay substance assumes some other form of an earthen vessel meant for cooking, that vessel could not be used as a jug even though the clay substance remains the same. If this is so, how can we say that the form the substance assumes at a particular time is unreal and only the substance is real? The substance of clay appears to be the only real thing to those who concentrate on substance and ignore the form. It is not correct to say that because there is a change in the form, the changing form is unreal. If it is real even for a moment, its reality must be accepted and recognized. If a comprehensive view of the whole reality is to be a comprehensive perception of a thing, it is possible only when its permanent substance (Dravya) is taken into account along with its existing mode (Paryāy). As Āchārya Siddhasen states “we can understand a thing properly by perceiving its various aspects.”

B.12.6. Classification of Naya

Jain philosophers have given broad classifications of different aspects (Naya) through which we can perceive a thing. Naya can be classified as the following two types:

B.12.6.1. Nishchay Naya (Absolute Point of View)

Here one takes a substance and picks up one of its attributes (Guna) and analyzes one part of its attribute. This is called absolute point of view, e.g., to call a clay pot as a form of clay as it is made of clay. Here clay is a substance and one of its attributes is represented in the form of a pot. The standpoint that concentrates on the original pure nature of a thing is called Nishchay Naya. It implies the real or the ultimate meaning or interpretation of an object.

B.12.6.2. Vyavahār Naya (Practical Point of View)

The substance and its attributes are interdependent and can never be separated. To consider them as separate is called the practical point of view. For example, to know is an attribute of the soul. In addition, to consider knowledge in a separate way from the soul is called practical point of view. In the practical point of view, one considers the association of a substance with another substance. Even though it is not right to know a substance this way, day-to-day activities become somewhat easier. Eg. we use clay pot to hold water, so now we call this pot a water pot. Here the pot is not made of water, but clay. However, because of water’s association with the pot, we call it a water pot. The right way of telling will be that this is a pot made of clay, and we use it to store water. This absolute way of saying a sentence takes a long time and not practical. That is why we call it a water pot. It conveys the meaning. The day-to-day activities become easier thereafter. Even though the soul and body are separate, we use the word interchangeably. We do indicate the body as living because of the association of the soul and body.

From Nishchay Naya or absolute standpoint, a soul is independent, self-existed and uncontaminated by matter. From Vyavahār standpoint, it can be called impure as soul is bound with Karma leading to the cycle of birth and death. Such classification of Naya or standpoints enables identification or distinction of objects or theories according to particular class of Naya.

B.12.6.3. Seven Naya

Since Naya is the device which is capable of determining truly one of the several characteristics of an object (without contradiction) from a particular point of view, the Jain philosophers formulated seven Naya.

<table>
<thead>
<tr>
<th>Naya</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naigam Naya</td>
<td>Generic and Specific view or teleological view</td>
</tr>
<tr>
<td>Sangrah Naya</td>
<td>Collective</td>
</tr>
<tr>
<td>Vyavahār Naya</td>
<td>Practical view</td>
</tr>
<tr>
<td>Rujusutra Naya</td>
<td>Linear view</td>
</tr>
</tbody>
</table>
Shabda Naya  |  Literal view  
Samabhurudha Naya  |  Etymological view  
Evambhuta Naya  |  Determinant view.

Table B.12–B

There are hundreds of sub classifications of these seven Naya but without going in details, we shall presently discuss the bare outlines of these seven Naya. Before doing so, it may be noted that first three Naya are with reference to the identification of the main substance called ‘Dravya’ and hence are known as ‘Dravyärthik Naya’. The remaining four refer to the standpoints, which identify the modes of the main substance and hence are known as ‘Paryäyärthik Naya’.

B.12.6.3.1. Dravyärthik Naya (Substantial Point of View)

Dravyärthik Naya means the standpoint that concentrates on a substance (the generic and permanent aspect). Dravyärthik Naya (substantial standpoint) considers all things to be permanent or eternal. For example, it states that a pot qua substance clay is permanent or eternal. In this point of view, one considers the substance as a whole and gives its modes subsidiary status. E.g. while talking about the soul, one will consider the soul as immortal, was never created, nor will it ever be destroyed. On the other hand, Paryäyärthik Naya regards all things as impermanent, because they undergo changes (transformations). Hence it declares that all things are non-eternal or momentary from the standpoint of modes or changes. The standpoint that grasps the generic aspect is Dravyärthik Naya. And the standpoint that grasps the specific aspect is Paryäyärthik Naya.

This can be subdivided as follows:

<table>
<thead>
<tr>
<th>Naigam</th>
<th>Generic or Specific or Teleological</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sangrah</td>
<td>Collective Generic</td>
</tr>
<tr>
<td>Vyavahār</td>
<td>Practical</td>
</tr>
</tbody>
</table>

Table B.12–C

B.12.6.3.1.1.

Naigam Naya (Generic)

The etymological meaning of the word Naigam is the end product or result. Tattvārtha-sutra gives an illustration of a person who carries water, rice, and fuel and who, when asked what he was doing, says he is cooking. This reply is given in view of the result, which he intends to achieve though at the exact time when the question is put to him, he is not actually cooking. His reply is correct from the point of view of Naigam Naya, though technically it is not exactly correct because he is not actually cooking at the time when he replies. The general purpose, for which we work, controls the total series of our activities. If someone passes his judgment based on that general purpose, he asserts Naigam Naya, i.e., the teleological viewpoint. These empirical views probably proceed on the assumption that a thing possesses the most general as well as the most special qualities and hence we may lay stress on any one of these at any time and ignore the other ones. It overlooks the distinction between the remote and the immediate, noting one or the other as if it were the whole, depending upon the intention of the observer.

A man has decided to perform an act of theft. The religious works regard him as defiled by the sin of theft, though he has actually not performed the act of theft. The standpoint adopted by the religious works is that the act, which is sought to be undertaken, is as good as being accomplished. This is also an instance of Sankalpi - Naigam.
B.12.6.3.1.2.  
**Sangrah Naya (Collective Point of View)**

We get this Naya (viewpoint) when we put main emphasis on some general class characteristics of a particular thing ignoring altogether the specific characteristics of that class. Such a view is only partially correct but does not give the idea of the whole and it ignores the specific characteristics of that thing. In the collective point of view, the knowledge of an object is in its ordinary or common form. The special qualities of the object are not considered. For example, assume there to be 500 people in a hall. Here we are now considering only general qualities like people and not considering like how many were men, women, children, old, young, etc.

One considers the general attributes of a substance like a substance has existence and eternality. Now these attributes are common to all six universal substances. Here we are considering the general attributes of a substance and ignoring the specific attributes of each substance. Concentrating on a common quality, such as consciousness that is found in all souls, one can say that all souls are equal. Its scope is more limited than Naigam Naya.

B.12.6.3.1.3.  
**Vyavahār Naya (Practical)**

If we look at a thing from this standpoint, we try to judge it from its specific properties ignoring the generic qualities which are mainly responsible for giving birth to the specific qualities. This amounts to the assertion of empirical at the cost of universal and gives importance to practical experience in life. This point of view sees an object in its special form rather than the common form. The special attributes of an object are taken into consideration. The practical view concentrates on the function of a thing or being. It is analytic in approach and often uses metaphors to explain the nature of things.

On the basis of the collective point of view, and after describing things in a collective form, it is necessary to find out their special characteristics. For example, when we utter the word “medicine” it includes all branches of medicine but when one says allopathic, osteopathic, naturopathic, homeopathic, etc. then we can understand its specialty. This can be further divided by its name, patent, quality, uses, etc. These divisions are examples of a distributive point of view and have a tendency towards greater exactitude.

With understanding of Naigam Naya we should recognize the potentiality of achieving liberation by all souls. As all souls are capable of liberation, we should appreciate that potentiality in all souls. And we show our respect and humbleness to all living beings. When we act accordingly with all, this becomes Vyavahār Naya. Many times, we act in accordance with Paryāy, however if we realize to Dravya we can reduce our internal and external conflicts.

B.12.6.3.2.  
**Paryāyārthik Naya (Modification Point of View)**

Paryāyārthik Naya or Modification point of view, regards all things as impermanent because they undergo changes (transformations). Hence it declares that all things are non-eternal or momentary from the standpoint of modes or changes. In this point of view, one considers modes of a substance as a primary subject. The substantial consideration becomes secondary. One considers a substance with origination and perishing of its modes, e.g., while talking about soul, one will consider ever-changing modes of soul. One will consider the four realms (Gati) of existence, birth, growth, decay, death of a living being, etc. This can be subdivided as follows:

<table>
<thead>
<tr>
<th>Rujusutra</th>
<th>Linear Point of View</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shabda</td>
<td>Literal or Verbal</td>
</tr>
<tr>
<td>Samabhurudha</td>
<td>Etymological</td>
</tr>
<tr>
<td>Evambhuta</td>
<td>Determinant Point</td>
</tr>
</tbody>
</table>

*Table B.12–D*
B.12.6.3.2.1.

**Rujusutra Naya (Linear Point of View)**

It is still narrower than Vyavahār in its outlook, because it does not emphasize all the specific qualities but only those specific qualities, which appear in a thing at a particular moment, ignoring their existent specific qualities of the past and the future. The past and future modes of a thing are not real as they have served or will serve their purpose and do not exist at the moment.

The approach of the Buddhists is of this type. To ignore the specific qualities of the past and future and to emphasize only continuing characteristics of Reality is the fallacy involved here.

In this point of view, one considers ideas like reality, etc. as the direct grasp of here and now, ignoring the past and future. It considers only the present mode of a thing. Ruju means simple, sutra means knowledge. Suppose a man was a king and he is not a king now, thus his past is of no use in a linear point of view. Similarly, a person will be a king in the future, but is meaningless in a linear point of view. Only the present mode is recognized in a linear point of view making the identification easier and scope narrower.

B.12.6.3.2.2.

**Shabda Naya (Literal Point of View)**

The Verbalistic approach is called as Shabda Naya. This standpoint maintains that synonymous words convey the same meaning or thing, provided they are not different in tense, case ending, gender, number, etc. In other words, it states that two synonymous words can never convey the same thing if they have different tenses, case endings, genders, and numbers. So, it is not appropriate to use words in different genders, number etc. to refer to the same object or event.

The literal point of view uses words at their exact face value to signify the real nature of things. Each word has a very particular meaning. In the literal view, even changing the gender, numbers, words ending, or tense of a word is thought to change its meaning and therefore to change the object to which it refers. Therefore, it is not appropriate to use words in different genders, numbers, etc. to refer to the same object or event. Eg. the words pot, and pitcher signify same meaning, but in the following sentence, the meaning gets changed, “why did you bring a pot? I only want a pitcher”.

B.12.6.3.2.3.

**Samabhirudha Naya (Etymological Point of View)**

It is different from Shabda Naya because it concentrates on the etymological distinction between the synonyms. If carried to the fallacious extent this standpoint may destroy the original identity pointed to by synonyms. It discards the conventional use of a word in favor of the meaning derived from its root. The etymological view asserts that, because the roots of synonyms are different, they are not actually “synonyms” in the sense of words that mean the same as each other.

A group of words may basically mean the same things but as individual words, they represent a special condition, eg. hut and palace are places to live. However, poor people live in a hut and king lives in a palace, in an etymological (word historical or derivation) point of view, it represents a specific quality or grammatical property of a word.

B.12.6.3.2.4.

**Evambhuta Naya (Determinant Point of View)**

This Naya recognizes only that word which indicates the actual action presently attributed to the individual. In other words, among synonyms only that word should be selected, which has a correlation with the action referred to.

In this point of view, the word or sentence, which further determines its characteristic property in its present state, is used. It recognizes only the action implied by the root meaning of a word. To be real, the object must satisfy the activity meant by the word. A word should be used to denote the actual meaning, eg. the word thief is to be used only when a person is caught stealing and not because a person is a known thief. It represents a strict application of a word or statement.
B.12.7. Summary of Naya

B.12.7.1. Partial truth of Individual Naya

As already noted, the purpose of pointing out to this detailed classification of Naya is to show how different individuals can view the same object from different perspectives. However, these different aspects are only partially true and since they are only partially true, they are not capable of being wholly true. They, however, cannot be rejected as wholly untrue also. These different aspects can be illustrated by the reactions of some blind people who were asked to go to an elephant and give its description after touching and feeling it. One who touched its legs described it like a pillar; one who touched the tail described it like a rope and so on. Each one was right from his own standpoint because he could experience only a particular limb of the elephant and not the whole elephant. Each one of them was, however, wrong because his description did not conform to the reality, which the elephant possessed. Only one who could see the whole could comprehend this reality.

B.12.7.2. Utility of Naya Theory

The analysis of Naya shows that every judgment is relative to that particular aspect from which it is seen or known. This is also called Sāpeksha-vād that means relativity of our particular knowledge or judgment to a particular standpoint. Since human judgments are always from particular standpoints, they are all relative and hence not absolutely true or absolutely false. Their outright acceptance as a sole truth or rejection as totally false would not be correct. This led the Jain seers to their famous doctrine of ‘Syādvād’, which means the doctrine of relativity. Nayavād reveals a technique to arrive at such an understanding. It teaches us that truth is revealed to us only partially if viewed from a particular aspect. Even if one finds that a proposition is quite contrary to the conviction he had for the whole life and hence the cause of great irritation to him, once he applies the principles of Nayavād his irritation begins to subside. The simple reason being is that he begins to realize the real cause for that contrary proposition.

B.12.8. Syādvād or Sapta-Bhanga (Seven Predications)

Let us now understand what the theory of non-absolutism is as the Jain theory of reality from its metaphysical point of view. The Jain approach to ultimate reality can be expressed in two words: realistic and relativistic. The universe is full of innumerable material atoms and innumerable individual souls. They are separately and independently real. Again, each thing and each soul possesses innumerable aspects of its own. A thing has got an infinite number of characteristics of its own. Thus, according to the metaphysical presupposition of Jainism, a thing exists with infinite characteristics.

The theory of Anekāntavād is the metaphysical theory of reality. Jainism brings out another aspect of reality and that is its relativistic pluralism. While Anekāntavād explains reality metaphysically, Syādvād explains it epistemologically (dealing with knowledge). Both are two aspects of the same reality. We have already seen how human knowledge is relative and limited which ultimately makes all our judgments relatively or partially true, and not absolute.

Syādvād is also called Sapta-bhangi Naya (sevenfold judgment). Syādvād is known as the theory of relativity of propositions or theory of relativity of judgments. Some critics call it the theory of relativity of knowledge. We can say that Syādvād is the epistemological explanation of reality; Sapta-bhangi Naya is the method or the dialectic of the theory of sevenfold judgment. It is the logical side of the theory.

The doctrine of Syādvād holds that since a thing is full of most contrary characteristics of infinite variety, the affirmation made is only from a particular standpoint or point of view and therefore it may be correct or true. However, the same assertion may be wrong or false from some other standpoint or point of view. Thus, the assertion made cannot be regarded as absolute. All affirmations in some sense are true and in some sense are false. Similarly, all assertions are indefinite and true in some sense as well as indefinite.
and false in some other sense. Assertions could be true, or false or indefinite. Thus, Jainism proposes to
grant the non-absolute nature of reality and relativistic pluralism of the object of knowledge by using the
word ‘Syät’ (or Syād) before the assertion or Judgment.

The word ‘Syät’ literally means ‘may be.’ It is also translated as ‘perhaps’, ‘somehow’, ‘relatively’ or ‘in a
certain sense’. The word ‘Syāt’ or its equivalent in English used before the assertion makes the proposition
true but only under certain conditions i.e., hypothetically. What is to be noted is that the word ‘Syät’ is not
used in the sense of probability leading to uncertainty. Probability again hints at skepticism and Jainism is
not skepticism. Since reality has infinite aspects, our judgments are bound to be conditional. Thus, Syādvād is the theory of relativity of knowledge.

The Jains quoted quite a good number of parables, which are conventionally used by Jain writers to explain
the theory. The most famous one for the grip over the core of the theory is the famous parable of six blind
men and the elephant. Each one was sure and asserting about his own description alone being correct. However, each one was correct from his point of view though contrary to each other.

Thus, the Jains hold that no affirmation or judgment is absolute in its nature, each is true in its own limited
sense only. The affirmations will tell either about the existence, or non-existence, or about the
inexpressible. Combining these three will give four more alternatives. So, we derive the seven alternatives
technically known as Sapta-bhanga Naya or the sevenfold Judgments.

**B.12.8.1. Theory of Seven Predications (Sapta-Bhanga)**

To clarify the above approach of ascertaining the truth by the process of Syādvād, the Jain philosophers
have evolved a formula of seven predications, which are known as Sapta-bhanga. ‘Sapta’ means ‘seven’
and ‘Bhanga’ means ‘mode’. These seven modes of ascertaining the truth are able to be exact in exploring
all possibilities and aspects.

For any proposition, there are three main modes of assessment, namely, (1) A positive assertion (Asti), (2)
A negative assertion (Nāsti), (3) Not describable or expressible (Avaktavya). However, for greater clarity
four more permutations of these three are added as under: ‘Asti-nāsti’, ‘Asti-avaktavya’, ‘Nāsti-avaktavya’
and ‘Asti-nāsti-avaktavya’. The word ‘Syāt’ is prefixed to each of these seven predications to prevent the
proposition from being absolute.

All these seven predications are explained with reference to an ethical proposition that ‘It is sin to commit
violence’. With regard to this proposition, the seven predications noted above can be made as under:

<table>
<thead>
<tr>
<th>Predication</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asti</td>
<td>It is sin to commit violence with an intention to commit the same</td>
</tr>
<tr>
<td>Nāsti</td>
<td>It is not a sin to commit violence on an aggressor who harms an innocent and helpless person</td>
</tr>
<tr>
<td>Asti-nāsti</td>
<td>It is sin to commit violence in breach of moral and social laws, but it is not a sin if violence is required to be committed in performance of moral or social duties</td>
</tr>
<tr>
<td>Avaktavya</td>
<td>It is not possible to say whether violence is a sin or virtue without knowing the circumstances under which it is required to be committed</td>
</tr>
<tr>
<td>Asti-avaktavya</td>
<td>Indeed, violence is sinful under certain circumstances, but no positive statement of this type can be made for all times and under all circumstances.</td>
</tr>
<tr>
<td>Nāsti-avaktavya</td>
<td>Violence is not indeed sinful under certain circumstances, but no positive statement of this type can be made for all times and under all circumstances.</td>
</tr>
<tr>
<td>Asti-nāsti-avaktavya</td>
<td>Violence is sinful, but there are circumstances where it is not so. In fact, no statement in affirmation or negation can be made for all times and all circumstances.</td>
</tr>
</tbody>
</table>

*Table B.12–E*
All these seven modes can be expressed with regard to every proposition. The Jain philosophers have applied them with reference to self, its eternity, non-eternity, identity, and character. In fact, this approach of Anekānt permeates almost every doctrine, which is basic to Jain philosophy. S. Gopalan quotes Eliot in this connection as saying:

"The essence of the doctrine (of Syādvād) so far as one can disentangle it from scholastic terminology, seems just for it amounts to this, that as to matters of experience it is impossible to formulate the whole and the complete truth, and as to matters which transcend experience, language is inadequate."

At no time in the history of humanity, this principle of Syādvād was more necessary than in the present.

This is the general view of the method of the Jain dialectic. Only this type of dialectical method can represent Syādvād. The theory of sevenfold predication is treated as synonymous with Syādvād owing to the fact that the number of possible or alternative truths under the conditional method of Syādvād are seven only."

B.12.8.2. Critical Evaluation of Syādvād

Jains admit that a thing cannot have self-contrary attributes at the same time and at the same place. What Jainism emphasizes is the manyness and manifoldness of a thing or the complex nature of reality. Dr. Rādhākrishnan says, "Since reality is multiform and ever-changing, nothing can be considered to exist everywhere and at all times and in all ways and places and it is impossible to pledge us to an inflexible creed."

A. N. Upadhye writes that Syādvād and Nayavād has supplied the philosopher the catholicity of thought. It also convinces one that Truth is not anybody’s monopoly with tariff walls of denominational religion while furnishing the religious aspirant with the virtue of intellectual toleration. This is the part of that Ahimsā which is one of the fundamental tenets of Jainism."

Lastly, in the words of Dr. Y. J. Padmarajiah, “Anekāntavād is the heart of Jain metaphysics and Nayavād and Syādvād (or Sapta-bhangi) are its main arteries. To use a happier metaphor: the bird of Anekāntavād flies on its wings of Nayavād and Syādvād."

Through Anekāntavād, and thus through Nayavād and Syādvād, Jains bring a solution to the age-old controversy between the absolutism and nihilism or between the one and the many or the real and the unreal.

B.12.8.3. Theistic Implication of Syādvād

Thus, the spirit to understand the other and other’s standpoint and to learn to tolerate the conflicting or contrary situation helps a lot towards the higher development of right conduct. It broadens the mind and makes a person quite objective and open in his thinking. Such a person, like Jain monks, reads extensively the treatises of other schools. It proves to be good training “to identify extreme views and to apply the proper corrections.” Thus, here also, we find Syādvād a great help towards right knowledge and right conduct. Syādvād, by molding a person towards better conduct and higher knowledge, proves to be of great theistic significance.

One of the aims of life is to make the earth a better and worthier world. Syādvād in spite of its dry dialectic and forbidding use of logic is not without a lesson for the practical human beings of the world.

Pundit Dalsukhbhai Malvania, an authority on Jainism, in one of his essays on Anekāntavād explains that the motto of Anekāntavād is Ahimsā and that is the prime reason that Jain philosophy is based on Anekāntavād. The very idea of not to hurt others but to be kind and sympathetic towards others’ views and thus to be friendly is the logical outcome of Ahimsā. Ahimsā in its positive concept becomes love and compassion. A perfect theism, not in its narrow rigid sense, but in the sense where broad religiousness, deep spirituality and high knowledge are thought of for the soul’s ultimate liberation from bondage, require
Syādvād as its valid approach to have an objective vision of truth, to be tolerant, to be sympathetic and to have an attitude of impartiality. Without all these, no theism in its actual practice is possible. Syādvād shapes a personality into a theistic one.

Moreover, subjective attitude and past recollections towards the same or similar objects play a decisive role in judgment. At the same time prejudices and predilections, social upbringing, environmental necessities, and politico-social taboos also play a very decisive role in a judgment about an idea.

In fact, every object and every idea have infinite characteristics and is required to be judged from a variety of standpoints. What should be our reaction towards a thing if we are convinced that everything in this universe has infinite characteristics and with limited knowledge, a human being is not capable of determining all these characteristics? Certainly, if our approach were objective and unbiased, we would not rush to take an absolute view of that thing or thought by keeping in mind the limitations of our knowledge. Our judgment based on limited data is likely to be wrong. We would, however, not have actual perception. Therefore, in our prudence, we would say that the judgment formed about actually perceived things is 'likely' to be true. While saying so, we would not rule out the possibility that it may turn out to be untrue if looked at from any other perspective. This is the approach of Syādvād, which implies that each and all knowledge is relative. What we know by the analytical process of Nayavād, we express by the synthesis of Syādvād. As already noticed, the etymological meaning of the word ‘Syād’ is ‘Perhaps.’ However, it is used to suggest a relative truth. The theory of Syādvād is based on the premise that every proposition is only relatively true. It all depends upon the particular aspect from which we appreciate that proposition. Since all propositions are related to many circumstances, our assertions about them depend entirely upon the particular circumstances through which we are viewing them. Since our view has a limited aperture, we cannot know everything and hence it is appropriate to avoid our absolute assertion.

For instance, when we say that a particular thing weighs 5 lb., our statement about the weight is related to the gravitational force exerted on that thing by our planet, the earth. The same thing may not weigh anything if removed from this gravitational field or may weigh differently on a different planet. The same can be said about our statements relating to time and space and about every human experience. It is the matter of our daily experience that the same object, which gives pleasure to us under certain circumstances, becomes boring under different circumstances. Scientific truths are, therefore, relative in the sense that they do not give complete and exhaustive knowledge of the objects under study and contain elements that may be changed with further advance in knowledge. Nonetheless, relative truth is undoubtedly useful as it is a stepping stone to the ultimate truth.

**B.12.9. Is “Self” Permanent or Transitory?**

In the field of metaphysics, there has been serious controversy about the real nature of ‘Self’. While Vedāntists believe that, everything that is found in this universe is ‘Brahma’, the super self, permanent, and the material things are found to have no reality, as they are transitory in nature. The Buddhists would say that everything in this universe including the super-self is transitory and constantly changing. These are the two extreme views as they concentrate only on particular aspects to the exclusion of other aspects. The Jains say that both are relatively correct from the viewpoint through which they see the thing, but both are incorrect in as much as they fail to take the comprehensive view of all the aspects involved. The Jains would say that, from the point of view of substance (Dravya) self is permanent but from the point of view of modifications (Paryāy), it is transitory. Since substance and its modes should be taken as an integrated whole in order to comprehend it properly, both the attributes of permanence and transitoriness should be taken into account. Both to the Vedāntists as well as to the Buddhists, the Jain seer would say ‘Syād Asti’, i.e., ”From one aspect you are right” and applying his ‘Anekānt Naya’, i.e., looking at the problem from different angles would come to the above conclusion. Thus, the doctrine of relativity, which is the practical application of the theory of multifold aspects (Nayavād), is nothing but the doctrine of metaphysical synthesis. This doctrine has a great value in our day-to-day individual and social life.
B.12.10. Importance of Anekāntavād

The importance of this comprehensive synthesis of ‘Syādvād’ and ‘Anekānt Naya’ in day-to-day life is immense in as much as these doctrines supply a rational unification and synthesis of the manifold and reject the assertions of bare absolutes.

Mahatma Gandhi’s views (wrote in 1926) about the Jain theory of Anekānt are as follows:

“It has been my experience that I am always true (correct) from my point of view and often wrong from the point of view of my critics. I know that we are both (I and my critics) right from our respective points of view.”

“I very much like this doctrine of the many viewpoints of the reality. It is this doctrine that has taught me to judge a Muslim from his standpoint and a Christian from his. From the platform of the Jains, I prove the noncreative aspect of God, and from that of Rāmānuja the creative aspect. As a matter of fact, we are all thinking of the unthinkable describing the indescribable, seeking to know the unknown, and that is why our speech falters, is inadequate and been often contradictory.”

The history of all conflicts and confrontations in the world is the history of intolerance born davaout of ignorance. Difficulty with the human being is his/her egocentric existence. Anekānt or Syādvād tries to make the human being conscious of his/her limitation by pointing to his narrow vision and limited knowledge of the manifold aspects of things and asks him/her not to be hasty in forming absolute judgments before examining various other aspects - both positive and negative. Obviously, much of the bloodshed, and much of tribulations of humanity would have been saved if the human being had shown the wisdom of understanding the contrary viewpoints.

The doctrine of Syādvād also clarifies the metaphysical doctrine of ‘Self’ envisaged by the Jains. The proposition ‘Syād Asti’ is positive in character and points out the positive attributes of the thing in question. These are individual attributes, which belong to and are inherent in the thing in question. Therefore, when the proposition ‘Syād Asti’ is applied to ‘Self’, it conveys that ‘Self’ is justified in its existence only from the point of view of its own individual attributes, modes, space, and time. However, when the other proposition of the doctrine namely ‘Syāt Nästi’ is applied to it, it means the ‘Self’ does not possess the attributes and modes which do not belong to it. It is just like a pot that can be identified as a ‘pot’ only if it carries the attributes of a ‘pot’ but it cannot be identified as a pot if it carries the attributes, which are foreign to it. Therefore, the negative identification of ‘Syāt Nästi’ when applied to ‘Self’ would mean, that if the self tries to adopt the attributes of Pudgal (matter) which are foreign to it, it is not the ‘self’. In other words, Syādvād teaches us that ‘Self’ can be identified positively as ‘Syād Asti’ only if it is viewed from its own attributes, and negatively as ‘Syād Nästi’ to show that it is not Pudgal, etc. if it is viewed from the attributes that are foreign to it.

Thus, the doctrine of Syādvād gives clarity to the real character of the ‘Self’ and by the same process of reasoning, the real character of ‘Pudgal’, i.e., non-sentient things.

B.12.11. Anekāntavād and Ahimsā

However, the important aspect of Anekāntavād and Syādvād is the subtlety with which it introduces the practice of Ahimsā (nonviolence) even in the realm of thought. The moment one begins to consider the angle from which a contrary viewpoint is put forward, one begins to develop tolerance, which is the basic requirement of the practice of ‘Ahimsā’. The origin of all bloody wars fought on the surface of this earth can be traced to the war of ideas, beliefs, and disagreements. Anekāntavād and Syādvād puts a healing touch at the root of the human psyche and tries to stop the war of beliefs, which lead to the war of nerves and then to the war of bloodshed. It makes all absolutes in the field of thought quite irrelevant and naive, and it imparts maturity to the thought process and supplies flexibility and originality to the human mind. If mankind will properly understand and adopt this doctrine of Anekāntavād and Syādvād, it will realize that
real revolution was not the French or Russian Revolutions; the real revolution was the one, which taught man to develop his/her power of understanding from all possible aspects.

"Meditation is the best way of regression from all transgressions"

- Niyamasāra(65)
Figure B.12:A
B.13. Anekäntaväd III - Five Samväy or Causal Factors

B.13.1. Introduction

Who is responsible for the events that occur in the world? Hegel said it is history. Marx said it is “the system.” Various views have been propounded to explain the occurrence of events. These theories put forward mutually conflicting answers to the question of who or what causes events in this universe to transpire. An event does not take place because of one reason. There is always more than one factor involved. Per Jain philosophy, a situation develops, or an event happens because of five reasons operating simultaneously.

Some schools of thought believe that whatever happens is God’s wish. They think that:

- God has created the universe
- God manages the universe
- God decides who gets what

This type of belief contrasts with that of the Jains, who believe that the six basic substances of the universe are eternal, and they are:

- Soul (Jivästikäy)
- Material atoms (Pudgalästikäy)
- Medium of motion (Dharmästikäy)
- Medium of rest (Adharmästikäy)
- Space (Äkäshästikäy)
- Time (Käl)

They are indestructible and cannot be created. Nobody manages the universe. Everything in the universe takes place in accordance with the laws of nature. Every individual feels the appropriate repercussions of his/her actions in accordance with his/her own Karma.

B.13.2. Samväy

Samväy is the name of the group of five causes that are associated with every situation or event. It gives the connection between action and causes. Without a cause, no action can take place. These five causes have a deep connection with everything that takes place in the universe. These all are responsible for all events (positive or negative) in the universe. The five Samväy (group of factors functioning simultaneously) are:

- Käl (Time)
- Svabhäv (Nature of a Substance)
- Niyati (Fate)
- Nimitta and Prärabdha (External Circumstances, and/or Karma)
- Purushärth (Self Effort or Free Will)

Some people give focus only to one of these causes and ignore the others. The theory of Anekäntaväd, the Jain philosophy of multiplicity of viewpoints, rejects this way of viewing matters from a single angle. The Jain philosophy views and reveals the importance of each Samväy from the Anekäntaväd and considers these five Samväy as the causes for any action or reaction. Without these five, nothing can take place.
B.13.2.1. Kāl (Time)

Time gives sequence to whatever happens in the universe. The Karma that are bound to the soul due to activities may not immediately manifest their fruits as soon as they are bound. The fruits of Karma appear at a specific time depending on the nature of the Karma itself.

Karma have to depend on time to present their fruits. One cannot have fruits the very moment a tree is planted. The seed cannot neglect the temporal limitation set out by time for its transformation into a tree; even nature depends on time for its manifestation or actualization.

Time is a controlling principle. Without it, temporal order cannot be accounted for. If there were no time, a spout, a stem, a stalk, a flower, and a fruit - all would emerge and exist simultaneously. We cannot but acknowledge the fact that time plays an important role in the events of one’s life.

If man understands that time is one of the important factors that produces an effect, he will learn to be patient during the period from the inception of the work to its completion or accomplishment. Otherwise, he will wrongly expect success or accomplishment the moment the work has commenced or at least before its due time. He may then lose all hope on account of not attaining success. This will make him slack in his efforts. As a result, he may be deprived of success in the future.

B.13.2.2. Svabhāv (Nature of a Substance)

Every substance has its own nature, and they generate effects according to it. Time is not everything.

Even if the right time arrives, certain seeds do not sprout. Why are thorns sharp? Why do most flowers have beautiful colors? Why are some animals cruel? Why are some animals clever and capable of rapid movement? Why does a dog bark?

A single answer to all these questions is that it is their nature (Svabhāv). For example, to bark is a dog’s nature. You will not be able to grow mangos on a lemon tree. In matters like these, individual nature is considered as the main cause.

Nothing can generate an effect against its own inherent nature, even if all other causal conditions such as time, human effort, etc., are present there. An insentient or sentient thing produces an effect strictly in accordance with its own inherent nature. Undoubtedly, the place of inherent nature is very important in the production of an effect or in the occurrence of an event.

B.13.2.3. Niyati (Destiny)

Niyati means destiny or fate. In this world, there are certain things that are predetermined and unalterable. In these situations, whatever has been destined will take place. Whatever has to happen, keeps happening. In this process, change cannot be made despite our best laid plans.

For example, even if we make all possible efforts, we cannot prevent the aging process or may not be able to save someone’s life. If someone were going to hit our car from behind, he/she would do so despite our best efforts. In essence, although we are in control of most events that occur throughout our life, there are certain things that are beyond our control.

Destiny can be regarded as identical to a certain type of karma, an unalterable karma. In Jain terminology, it is called ‘Nikāchit karma’. The Nikāchit karma is that which is unalterable, and which most certainly causes the experience of pleasure or pain to the concerned soul at the time of its fruition.

The fruit or result of such type of karma being Niyat (fixed and unalterable), the karma is known by the name ‘Niyati’. However, it must be stressed that the concept of Nikāchit only applies to a select few karma and cannot be used as a justification for apathy or evil.
B.13.2.4. Nimitta or Prärabdha (External Circumstances and Karma)

Nimitta is an apparent cause of a result of a catalytic agent (helper) of a process, result, or activity. There can be one or more Nimitta in any given event. Nimitta can be either external (person, objects) or internal (Karma). Guidance of a Guru and scripture or an event can be an external cause.

Happiness, misery, and various conditions related to us depend on diverse karma. Sometimes we notice that good deeds yield bitter fruits and evil deeds yield sweet ones. Behind this apparent anomaly, it is the force of karma that is at work. All strange things and all the sad and happy things we experience; are all due results of previously bonded Karma. Consider this example: a mother gives birth to twins. One turns out to be different from the other. This is because of one’s own Karma. The rich become poor, the poor become rich, and sometimes the rich become richer and poor become poorer. This is also because of one’s own Karma. Everyone has to experience both the good and the bad consequences of their Karma.

There occur inexplicable or strange events in the life of an individual or of a group, which are described as ‘determined or controlled by Fate’. From such events, we get the idea of the existence of karma.

B.13.2.5. Purushärth (Self-effort or Free Will)

Purushärth or individual effort has a special place. A person cannot progress if he/she depends on Time or Nature or Destiny or Karma, but he/she does not put forth effort. The human race has progressed because of efforts and initiatives. It is not possible to improve anything without effort.

Which one is the most important of these five? Which is the most effectual? The controversy regarding these questions is not of today; but has existed for centuries. Countless arguments and counter arguments have been made for and against one or another proposition. One who supports one view disagrees with other causes. However, 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. The Jain philosophy considers their collective effect as valid and right. We must understand that in the production of each and every effect, all five causal factors are not equally important. Of course, all of them are necessarily present there simultaneously to produce an effect. However, with respect to a particular effect a particular causal factor acts as the principal one and the rest function as subordinate to it.

However, Jain philosophy does put more emphasis on individual effort (Purushärth) because individual effort is the only one in our control. Individual effort can change or eradicate one’s Karma. Purushärth of the past is Karma of the present and Purushärth of the present is Karma of the future. If we continue to put forth self-effort to shed our Karma, our destiny will improve and that can happen sooner depending upon the eradication of Karma. However, we must understand that it takes all five causes for any action to take place.

We cannot help but recognize the importance of human effort. Those who regard karma as supreme should question themselves as to who generates karma. It is the activity and passions of the soul that generates karma. Karma makes the soul wander in the cycle of life and death, whereas human effort wages war against karma, destroys its entire force and leads the soul to Siddha-shilä. It is not the force of karma that brings about the manifestation of the state of liberation. In fact, it is the destruction of karma that is the only cause of liberation. It is only human effort that can destroy karma. When one directs one’s attention to this uncommon characteristic of human effort, one finds it improper to give sole importance to karma. This is the reason why the knowledgeable and wise saints have taught us that the only means for improving and destroying karma is one’s firm determination to keep one’s mental, vocal, and bodily operations auspicious (virtuous) or pure while performing spiritual good, auspicious, praiseworthy, or compassionate acts. Those who depend solely on karma become despondent and indolent. Hence, they are deprived of success.

Though human effort has to depend on time, nature, etc., it is the most efficient way to bring victory to man. In the modern age, many wonderful things have been invented and widely used. These inventions serve
as brilliant instances of the efficacy of human effort. Individuals or nations that put forth great efforts make progress and attain prosperity and welfare. On the other hand, idle individuals and nations fall behind and degenerate on account of their lack of vigor and vitality; they consequently become slaves of others and subject themselves to their oppressions. If the achievements attained or inventions made by human effort are misused, it is the people who misuse them that are at fault and not the achievements or inventions.

B.13.3. Significance of Samvä

To form an opinion on any one of the five causes indicates our ignorance about Jain reality. However, during our spiritual growth period, we should reflect on one cause, that will reduce or minimize our vices and enhance our spirituality.

During the action or activity period one should reflect on:

- **One’s own effort for the success** (Determination, Free will, Self-effort)
- **At the conclusion of an activity or action one should reflect on:**
  - If the result is positive – The success was due to the help from others (external Nimitta or circumstances)
  - If the result is negative – The failure was due to my past karma (internal Nimitta), the failure was predestined or, my effort was not adequate.

Person needs Freewill, Determination, and Effort to progress from Illusionary/Ignorant state (1st Gunasthän) to Monkhood state (6th Gunasthän).

Person cannot spiritually progress further without dissolving his/her ego.

To the person with an ego, all events that occur in the universe seems predestined. This does not mean that events are predestined in reality (all five causes are equally present). We may continuously change two of the five causes: Purushärth and Nimitta (Self Effort or Free Will, Karma and External situation). Hence, the probability of all events being predetermined is very low. During an ignorance state, a person is controlled by surroundings (Nimitta). Hence on the path of spiritual progress, the person should be surrounded by the proper environment. As spiritual progress occurs, the effect of external causes reduces, and the power of soul increases.

**Karma philosophy applies to us, Compassion applies to all.**

B.13.4. Summary

We have now seen the importance of the five causal factors. All five are useful in their own places. All contribute to the production of an effect. We should not give exclusive importance to any one of them, rejecting all others or relegating them to an utterly insignificant place. The believers in the doctrine of time are under the sway of illusion if they accept time while excluding the other factors without properly evaluating their contribution. This view is the right view, which accords proper placement to all the causal factors. Contrary to it, the wrong view is that which regards anyone of them as the sole cause, neglecting the rest.

Jainism puts most emphasis on Purushärth (to rely a great deal on one’s own efforts and initiatives) since it is the only one in our control and can make an impact on other Samvä in future. No progress can be made if one depends only upon fate or Karma. Individual effort (Purushärth) can help in shedding Karma and in purifying one’s consciousness. Believing in these five causes is the beginning of the theory of multiplicity of views (multifaceted truth or Anekāntavād).
Figure B.13:A

Samavāy

- Kāl - Time
- Svabhāv - Nature of a Substance
- Niyati - Destiny
- Nimitta and Prārābdha
  - External Circumstances, and/or Karma
- Purushārth - Self Effort or Free Will
B.14. Fourteen Gunasthān: Stages of Spiritual Development

B.14.1. Introduction

In the book "Outlines of Jainism" Shri J. L. Jaini defines that: "In Jainism fourteen stages are indicated through which the soul progresses from an impure state to the final pure state of liberation (Siddha). The psychical condition of the soul due to the fruition (Uday), partly settling down (suppression) and partly perishing of Karma matter (Kshayopasham) is called "Gunasthān".

Gunasthān simply means the spiritual stage of a soul in its journey from a stage of complete wrong belief (Mithyātva) to liberation (Sidhathatva). It is the path, modalities and prerequisites for the soul bound with Karma (Bahirātmā) to become a liberated soul (Paramātmā). The process of liberation begins with the soul, which is at the lowest stage from ever, going through the cycles of birth and death due to lack of right belief, right knowledge, and right conduct. During this process some climb rapidly, some keep falling down, some halt and some stagnate.

The progression or regression of the soul is on a spiritual scale and according to spiritual yardstick. It cannot be seen, observed, or measured in the physical world. Though the stages of spiritual development relate to the soul or are of the soul, they directly result from karma bondage. The worse and more intense association of Karma with the soul, the lower the stage of spiritual development of the soul. Conversely the lesser and lighter the load of Karma on the soul, the higher and better stage it can attain.

Karma may appear as the immediate cause determining Gunasthān, but since karma in turn accrue, arise or subside by Yoga (activities/vibration), and the level of Kashāy (passion), Pramād (negligence), Avirati (indiscipline) and Mithyātva (false faith) as seen earlier, these ultimately are responsible for the soul's progress or downfall. As the Yoga and Kashāy etc. are committed by the soul itself with or without other conditions participating in the final and ultimate analysis, it is the soul itself that determines its Gunasthān or its progression or downfall.

Though only fourteen stages are identified, there are innumerable points on the path of liberation on which the soul transits up and down or at which it stays - just like numerous points or stations on a railway route are characterized by a few important or junction stations. The soul has been on this path since time immemorial and will be so till its final liberation, with its final destination being the perfection of spiritual development.

The Gunasthān, on which the soul may be, varies from moment to moment depending on its Karma Uday (operation of karma), Kshayopasham, eradication and suppression of karma. This is similar to one’s blood pressure varying from one moment to the next. To identify the Gunasthān of a given soul exactly at any moment is only possible by a Keval-jñāni (omniscient) since it is a purely a spiritual barometer. It is not possible for ordinary people to assess one’s spiritual stage since they can only form some idea by the external conditions, circumstances, and behavior of the others. The real spiritual stage can be known only by assessing the level of their thought process that no one other than Keval-jñāni can know.

The movement of a soul from one Gunasthān to another is not in strictly numerical order, that is first to second and so on. The soul moves up and down on the spiritual path according to logical rules, for example from first Gunasthān the soul transits straight to the fourth, but it may regress to third or second on its downward path to the first for reasons given later.

B.14.2. Fourteen Gunasthān

The names of 14 stages of spiritual development are as follows:

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<tr>
<th>No.</th>
<th>Gunasthān</th>
<th>Description</th>
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<tr>
<td>01</td>
<td>Mithyā-drashthi Gunasthān</td>
<td>Wrong faith</td>
</tr>
<tr>
<td>02</td>
<td>Sāsvādan Samyag-drashthi Gunasthān</td>
<td>Lingering taste of true faith</td>
</tr>
<tr>
<td>03</td>
<td>Samyag Mithyā-drashthi Gunasthān</td>
<td>Mixed faith stage</td>
</tr>
</tbody>
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PHILOSOPHY

B.14 Fourteen Gunasthān: Stages of Spiritual Development

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<th>No.</th>
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</tr>
<tr>
<td>05</td>
<td>Desha-virat Shrāvak Gunasthān</td>
</tr>
<tr>
<td>06</td>
<td>Pramatta-samyat Gunasthān</td>
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<td>07</td>
<td>Apramatta-samyat Gunasthān</td>
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<td>08</td>
<td>Apurva-karan or Nivritti-bādār Gunasthān</td>
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<td>Anivritti-bādār Gunasthān</td>
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<td>10</td>
<td>Sukshma-samparāy Gunasthān</td>
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<td>Upashānt-moha (Kashāy) Gunasthān</td>
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<td>Kshina-moha (Kashāy) Gunasthān</td>
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<td>13</td>
<td>Sayogi Kevali Gunasthān</td>
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<tr>
<td>14</td>
<td>Ayogi Kevali Gunasthān</td>
</tr>
</tbody>
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Table B.14–A

For Categories of Mohaniya Karma, refer to B.8.5.2.4 - Mohaniya (Deluding) Karma

B.14.2.1. Mithyā-drashti Gunasthān

This is the lowest or first stage wherein the soul, due to manifestation of Mohaniya (Deluding) Karma, does not believe in the Right Path to salvation. The characteristic mark of this Gunasthān is perversity of attitude towards truth; or nonbelief in the truth taught by the Jina in its entirety. However, just as a stone with sharp edges lying under a waterfall becomes smooth after many years, some souls, which are in this state of total Mithyātva, attain a hint of Samyaktva without any active effort. Many people will then make an active effort to gain faith in the teaching of Jina and will attain Samyaktva, the 4th stage, Avirat Samyag Drashti. Those, who do not make an active effort upon attaining a hint of Samyaktva will again fall to the stage of total Mithyātva. A soul may find itself in this stage from eternity or it may come down from higher stages, but the reason is the same - manifestation of Mithyātva Mohaniya Karma. From this stage, a soul rises directly to the fourth stage not to the second or the third. In this Gunasthān, all 25 categories of Conduct Deluding Karma (Chāritra Mohaniya) and Mithyātva Mohaniya Karma are in manifestation.

B.14.2.2. Sāsvādan Samyag-drashti Gunasthān

In this second stage where the soul finds itself for a very short time on its downward journey to the first stage is a stage of lingering taste or memory of the higher stage. The soul which has attained the 4th stage or even higher stages, due to suppression of varying categories of Deluding (Mohaniya) Karma, may fall all the way down to 1st stage due reemergence of Anantānu-bandhi Kashāy and Mithyātva Mohaniya Karma. While in 4th stage, if Anantānu-bandhi Kashāy become operative first while Mithyātva Mohaniya Karma is still suppressed the soul attains this 2nd stage. In 2nd stage the soul makes only a transitory stop of maximum 6 Āvalikā (time it takes for 6 blinks of eye). However, due to the re-manifestation of Mithyātva Mohaniya Karma in this stage the soul falls to 1st stage of total Mithyātva. In this 2nd stage soul still has a lingering taste of Samyaktva and therefore this stage is named Sāsvādan Samyag Drashti.

B.14.2.3. Samyag Mithyā-drashti Gunasthān

This third stage is marked by indifference towards right belief, the soul being in a mixed state of belief and non-belief in the true doctrines. This stage is also a transitory stage lasting exactly 48 minutes during the fall from 4th stage. While a soul is in 4th stage, if there is re-emergence of mixed faith deluding (Mishra
Mohaniya) Karma, soul falls to 3rd stage. While in 3rd stage, if Mithyātva Mohaniya karma reemerges, one falls to 1st stage or one may again rise up to 4th stage if Darshan Saptak, as explained below is suppressed.

**B.14.2.4. Avirat Samyag-drashti Gunasthān**

When a soul attains this stage for the very first time in the life cycle, previously suppressed Mithyātva Mohaniya Karma gets divided in to three parts in first 48 minutes of attaining 4th stage: Total wrong faith deluding (Mithyātva Mohaniya), mixed faith deluding (Mishra Mohaniya) and right faith deluding (Samyaktva Mohaniya). Those, who have already attained this stage at least once in life cycle already have these three categories of Karma in suppression. Moreover, suppression of four categories of Anantānu-bandhi Kashāy is a must to attain this stage. Three categories of faith deluding (Darshan Mohaniya) Karma, mentioned above, and four categories of Anantānu-bandhi Kashāy (extremely severe passions which keeps one away from achieving right faith) are collectively known as ‘Darshan Saptak’.

At the end of first 48 minutes in this stage, if Mithyātva Mohaniya Karma reemerges one will fall to 1st stage. If mixed faith deluding karma reemerges, one will fall to 3rd stage and if Darshan Saptak remains suppressed, one will stay in this stage. It is also possible for someone to completely eradicate Darshan Saptak in this stage which is then known as everlasting (Kshāyik) Samyaktva. However, to attain this kind of Samyaktva one has to be born in either 3rd Ārā or 4th Ārā. Once Kshāyik Samyaktva is attained, one never falls to lower stages and is guaranteed liberation in maximum five more lives. In any case, even those, who have once attained this Gunasthān, even by suppression of Darshan Saptak, are sure to attain liberation in Ardhā (half) Pudgal Parāvartan or an awfully long time.

In this stage the soul, though having been blessed with Right Belief and Right Knowledge, is not able to proceed on the path of Right Conduct in as much as it is not capable of adopting the vows for the lack of will, power and energy due to manifestation of remaining kinds of conduct deluding (Chāritra Mohaniya) Karma. If one is able to further weaken and suppress or eradicate four categories of Apratyākhyāṇi Kashāy by taking one or more vows of Shrāvak, one will rise to 5th stage.

It is important to note that at this stage:

1. Out of 28 categories of deluding (Mohaniya) Karma, all three categories of faith deluding and 4 categories of Anantānu-bandhi Kashāy (extremely severe passions which keeps one away from achieving right faith), i.e., Darshan Saptak are either suppressed, eradicated or combination thereof.
2. Out of 5 causes of Āsrav; Mithyātva is eliminated/suppressed, though it may reemerge, if it is not everlasting, Kshāyik, Samyaktva.
3. Kshāyik Samyaktva, once attained, stays with the soul until liberation.

**B.14.2.5. Desha-virat Shrāvak Gunasthān**

When someone gathers sufficient will and power to persevere on the path of spiritual and moral progress, he adopts one or more of 12 vows of laymen (Shrāvak) and attains 5th stage. In this stage one has either suppressed, eradicated or a combination thereof, of 4 kinds of Apratyākhyāṇi Kashāy in addition to Darshan Saptak. He is yet not able to completely renounce the world due to the manifestation of Pratyākhyāṇi Kashāy. 5th stage is the highest stage possible for a layman; hereafter all higher stages require adoption of asceticism by renouncing the world for achieving complete self-control. This stage is important because it is a starting point for a person to adopt Right Conduct and to begin discarding an undisciplined life (Avirati).

It is important to note that at this stage:

1. Out of 28 categories of deluding (Mohaniya) Karma, all three categories of faith deluding and 4 categories of conduct deluding (Anantānu-bandhi Kashāy) i.e., Darshan Saptak and four types of Apratyākhyāṇi Kashāy are either suppressed, eradicated or combination thereof.
2. Out of 5 causes of Āsrav; Mithyātva is eliminated and Avirati is partially eliminated/suppressed. However, four categories of Apratyākhyānī Kashāy are eliminated, while Pratyākhyānī Kashāy, Samyaktva and everything may reemerge if one has progressed to this stage by attaining Upasham Samyaktva.

3. Fall all the way down to 1st stage is possible if it is not Kashāyik Samyaktva, in which case fall may happen only to the 4th stage.

**B.14.2.6. Pramatta-samyat Gunasthān**

To attain this stage of spiritual development, the person renounces the world and takes Dikṣā, ensuring complete self-control by adopting all major vows prescribed for a Sādhu. Thus, in this stage additional 4 categories of conduct deluding (Chāritra Mohaniya) karma, Pratyākhyānī Kashāy, are either eradicated, suppressed or a combination thereof. However, negligence (Pramād), is only partially eliminated/suppressed, hence the name is Pramatta (Pramād) Samyat Gunasthān.

It is important to note that at this stage:

1. Out of 28 categories of deluding (Mohaniya) Karma, Darshan Saptak, four types of Apratyākhyānī Kashāy and four types of Pratyākhyānī Kashāy are either suppressed, eradicated or combination thereof.

2. Out of 5 causes of Āsrav; Mithyātva and Avirati are eliminated, while Pramād (negligence and laziness) is only partially eliminated or suppressed. However, 4 categories of Apratyākhyānī Kashāy and 4 categories of Pratyākhyānī Kashāy (even less severe passions which lets one follow and observe minor vows but will keep away from major vows or Mahāvrata) may reemerge, if it is not everlasting, Kashāyik, Samyaktva and everything may reemerge if one has progressed to this stage by attaining Upasham Samyaktva.

3. Fall all the way down to 1st stage is possible if it is not Kashāyik Samyaktva, in which case fall may happen only to the 4th stage.

**B.14.2.7. Apramatta-samyat Gunasthān**

When a Sādhu in 6th stage completely gets rid of Pramād, he attains this 7th stage. The only difference between 6th and 7th stage is, in 6th stage Pramād is only partially eliminated while in 7th stage Pramād is completely eliminated. If previously suppressed deluding Karma do not reemerge, this Sādhu’s soul continuously vacillates between 6th and 7th stage staying in each stage for a maximum of forty-eight minutes. However, fall all the way down to 1st stage is possible due to reemergence of previously suppressed deluding Karma if it is not Kashāyik Samyaktva, in which case fall may happen only up to the 4th stage.

Unless one is born in 4th Ārā no one can go higher than the seventh stage during the 5th Ārā of Avasarpini from Bharat Kshetra or Airavat Kshetra.

From 7th stage onwards, if one does not fall to lower stages, one will continue upward journey by one of the two spiritual ladders. Either by suppression of remaining Deluding Karma (Upasham Sreni) or by eradication of remaining Deluding Karma (Kshapak Sreni) but not a combination thereof. In Upasham Sreni this climb continues upward up to 11th stage with a stop at 8th, 9th, and 10th stage for less than 48 minutes at each stage. In Kshapak Sreni this climb upwards continues up to 12th stage, skipping the 11th stage completely and stopping at 8th, 9th, and 10th stage for exactly 48 minutes. Obviously only the Kshapak Sreni will lead to liberation, while in a climb by Upasham a fall to lower stage is a sure thing from the 11th Stage.

From stage 8th stage to 10th stage the soul purifies itself by progressive suppression or eradication of remaining Deluding Karma, Kashāyik and Yoga (remaining two causes of Āsrav). Of course, Mithyātva, Avirati, and Pramād have already been either suppressed or eradicated. This stage is the beginning of the four stages of progressive purity, which prepares the soul for the higher stages, 11/12 and 13.
In this Gunasthān, Darshansaptak, four types of Apratya-khyāni Kashāy and four types of Pratyākhyāni Kashāy are suppressed, eradicated or a combination of both and out of five causes of Āsrav; Mithyātva, Aviratī and Pramād are eliminated or suppressed.

**B.14.2.8. Apurva-karan or Nivritti-bādar Gunasthān**

As implied by its name, this stage involves unprecedented (Apurva) attainments by the soul facilitating its climb to higher stages. Following five things happen in this stage.

1. Gunashreni – Developing ability to eradicate large amount of Karma in a very short time.
2. Gunsankram – Conversion of some harsher/stronger Karma into milder ones.
5. Apurva Stiti bandh – Shortest possible never before done Stiti bandh of new Karma.

All these important events are unusual and unprecedented; therefore, the name given to this stage is Apurva (Unprecedented) Karan Gunasthān.

**B.14.2.9. Anivritti-bādar Gunasthān**

In this stage above mentioned five things continue for even greater purity and Upasham/eradication of additional categories of Mohaniya Karma. At the very end of this stage one either eradicates or does Upasham (depending upon Sreni) of nine Nokashāy and Sanjvalan anger, ego and deceit and rises to 10th stage with only remaining deluding Karma, Sanjvalan greed. Of course, soul still has bondage of other three obstructive (Ghāti) Karma and all four non-obstructive (Aghāti) Karma.

**B.14.2.10. Sukshma-samparāy Gunasthān**

In this stage of a high degree of purity of the soul, there do remain some traces of Deluding Karma (Mohaniya) in the form of the smallest amount of subtle greed (Sanjvalan Lobh).

This is the stage up to which both Yoga (activities) and Kashāy (passions) are present, though the latter is of a very minute (Sukshma) degree. The soul remains in this stage for less than 48 minutes in Upasham Sreni and exactly for 48 minutes in Kshapak Sreni. In the last Samay of 10th stage this remaining subtle greed is suppressed in Upasham Sreni and the soul rises to 11th stage. In Kshapak Sreni this remaining subtle greed is eradicated, and the soul rises directly to 12th stage skipping 11th stage.

**B.14.2.11. Upashānt-moha (Kashāy) Gunasthān**

As mentioned above this Gunasthān is only in Upasham Sreni. By completely suppressing the only remaining deluding Karma, subtle greed (in the 10th Gunasthān), the soul attains this stage (also known as Upashānt Kashāy). However, it is only suppression or subsidence (and not eradication) of the Deluding Karma, like dirt settling down in water.

Since all 28 categories of Mohaniya Karma are suppressed, this stage is also known as ‘Upashānt Moha Chhadmastha Vitarāg Gunasthān’. As soon as this suppression (Upashaman) stops, Deluding Karma manifest themselves and the soul falls back to the lower stages. Furthermore, in this stage the soul is still bound with all four categories of Ghāti Karma therefore, it is still Chhadmastha (a person in the state of bondage). This stage lasts only less than 48 minutes. A fall to lower stage is a certainty due to reemergence of suppressed deluding Karma. The falling soul may come to rest at 7th, or it may continue its fall and stop at 6th, 5th, 4th or even 1st stage depending upon reemergence of particular type of Karma and Kashāy (Passions).
B.14.2.12. Kshina-moha (Kashāy) Gunasthān

Kshina means destroyed/removed/eradicated. Kshina Moha means eradication of all 28 categories of Mohaniya Karma. This stage can be attained only in Kshapak Sreni. The soul that has reached 10th Gunasthān by completely eradicating all categories of deluding Karma except for subtle greed (Sanjvalan Lōhb) and thereby has completely removed Mithyātva, Avirati and Pramād, gets rid of subtle greed in the last Samay of 10th stage and ascends directly to this 12th stage. Now this soul is completely free of deluding karma, free of passions, but still has bondage of remaining three Ghāti Karma, namely Jñānāvaraniya, Darshanāvaraniya and Antarāryā. Therefore, this stage is also known as ‘Vitarāg Chhadmaśtha Gunasthān’ (as opposed to Upashānt Moha Vitarāg Chhadmaśtha, mentioned above). A person remains in this stage for exactly 48 minutes. This is a stage of almost the highest purity of meditation, whereby the soul also eradicates above mentioned remaining three Ghāti Karma in the last Samay of this stage and becomes omniscient - a Keval-īnāni, and ascends to 13th stage known as Sayogi Kevali, which is the stage of omniscience.

B.14.2.13. Sayogi Kevali Gunasthān

A person in this stage is an Omniscient, Keval-īnāni. All his Ghāti and Sāmparāyika Karma (Karma with passion) are extinguished and the soul is blessed with Perfect Faith (Keval-darshan), Perfect Knowledge (Keval-īnāni), Perfect Conduct (Samyak Chāritrā) and Infinite Prowess (Anant-vīryā). It is the stage of Godhood known as Kevali, Jina or Arihant in Jain terminology. Only Aghāti Karma are present that keep the soul embodied. In this stage only Yoga (purest activities of mind, speech, and body) remains, but since they are passionless, there is no further Sthitī bandh (duration of bondage) and Rasa bandh (intensity of bondage) of Karma bondage. In Vedānta, this stage is known as Jīvan-muktā, as such a Kevali, though embodied and alive, is almost liberated. He is beyond the pain and pleasures, free of attachment and hatred, free of likes and dislikes. A Kevali spends his remaining life in Shukla Dhyān until few Samay before his lifespan determining karma is to be exhausted. However, those who are Tirthankars, establish four-fold Jain Sangh, lay the foundations of the true path, and preach the true religion for the guidance of the Sangh. Therefore, they are given precedence over the liberated souls - the Siddhas - in the Navakār Mantra.


This is the last and momentous stage. The duration of this stage is equal to the time it takes in uttering five short vowels. During this stage, a Kevali, stops all Yoga (activities of the mind, speech, and body) and therefore this stage is known as Ayogi Kevali. This is achieved by the soul engaging in the highest type of meditation, known as Shukla Dhyān, in which all types of physical, vocal, and mental activities stop. This state is known as Shaileshi-karana. When time equal to only 8 Samay is left for exhaustion of life span determining Karma, and if there still remains a bondage of any or all three Aghāti Karma, who’s remaining Sthiti Bandh (duration of bondage) is longer than 8 Samay, Kevali then makes the duration of bondage of these Aghāti Karma, equal to the Sthiti Bandh of lifespan determining Karma by a unique process known as ‘Kevali Samudghāt’. Thus, all of the remaining Aghāti karma are simultaneously exhausted by the soul and it leaves the body and attains liberation, free from cycles of birth and death in the world. A worldly soul (Sansārī Jīva) becomes liberated soul (Mukta / Siddha Jīva). This soul now ascends to Siddha-kshetra and stays there as Siddha for eternity.

B.14.3. Summary

This brief description of Gunasthān can be summed up with some further remarks to shed light on their salient features from the point of view of spiritual development.

- The first three stages are marked by external activity of the soul, when it is involved with things other than itself and the soul is Bahirātmā (extrovert).
From stage fourth to twelfth, it becomes Antarātmā (introvert) concerned with its own welfare. In the last two stages, the soul attains Godhood and is called Paramātmā (the perfect soul).

From the point of view of Karma Bondage, it should be noted that the five causes of Āsrav (Mithyāṭva, Avirati, Pramād, Kashāy and Yoga) and Bondage of Karma determine the stage (Gunasthān), and their presence or absence result in regression or progression of the soul on these stages, respectively.

When all the five causes of Āsrav are present in the soul, it remains either in the first stage of Mithyāṭva or the third stage of Samyag Mithyā-drashti.

When the soul gets rid of Mithyāṭva but if other four causes of Āsrav are present, it can rise up to stages number four and five: Avirat and Desha-virat.

By getting rid of Avirati (Undisciplined life), the soul can reach stage number six; Pramatta Samyat because some degree of Pramād (negligence) is still present.

By getting rid of Pramād, the soul reaches stage seven or Apramatta Samyat and, if capable continues to stage ten Sukshma-samparāy through further purification.

Thus, from stage seven (7) to stage ten (10) only two causes of Āsrav remain namely, Kashāy (Passions) and Yoga.

By freeing itself from passions (Kashāy), the soul can reach up to stages 11/12 and 13 called Upasham Moha, Kshina Moha, and Sayogi Kevali respectively.

At the end of 13th stage, the soul also stops Yoga and enters 14th stage, Ayogi Kevali, for a very brief moment and relinquishes the body thus achieving liberation or Moksh.

The following table provides clearer relationships between Gunasthān and the causes of Āsrav, Meditation (Dhyān), Leshyā (States of Mind) and type of soul:

### B.14.4. Gunasthān, Karma, Leshyā, and Dhyān Relationship Table

<table>
<thead>
<tr>
<th>No</th>
<th>Gunasthān</th>
<th>Causes of Karma Āsrav Present</th>
<th>Meditation (Dhyān)</th>
<th>Leshyā (States of Mind)</th>
<th>State of Soul</th>
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<tbody>
<tr>
<td>1</td>
<td>Mithyā-drashti</td>
<td>All five (Mithyāṭva, Avirati, Pramād, Kashāya &amp; Yoga)</td>
<td>Ārta &amp; Raudra</td>
<td>All Six (Krishna, Neel, Kapot, Tejo, Padma &amp; Shukla)</td>
<td>Bahirātmā (Extrovert)</td>
</tr>
<tr>
<td>2</td>
<td>Sāsvādan</td>
<td>Avirati, Pramād, Kashāy &amp; Yoga</td>
<td>Ārta &amp; Raudra</td>
<td>All Six (Krishna, Neel, Kapot, Tejo, Padma &amp; Shukla)</td>
<td>Bahirātmā (Extrovert)</td>
</tr>
<tr>
<td>3</td>
<td>Samyag Mithyā-drashti</td>
<td>All five (Mithyāṭva, Avirati, Pramād, Kashāya &amp; Yoga)</td>
<td>Ārta &amp; Raudra</td>
<td>All Six (Krishna, Neel, Kapot, Tejo, Padma &amp; Shukla)</td>
<td>Bahirātmā (Extrovert)</td>
</tr>
<tr>
<td>4</td>
<td>Avirat Samyag-drashti</td>
<td>Avirati, Pramād, Kashāy &amp; Yoga</td>
<td>Ārta, Raudra &amp; Dharma</td>
<td>All Six (Krishna, Neel, Kapot, Tejo, Padma &amp; Shukla)</td>
<td>Antarātmā (Introvert)</td>
</tr>
<tr>
<td>5</td>
<td>Desha-virat Samyag-drashti</td>
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<td>All Six (Krishna, Neel, Kapot, Tejo, Padma &amp; Shukla)</td>
<td>Antarātmā (Introvert)</td>
</tr>
<tr>
<td>6</td>
<td>Pramatta-samyat</td>
<td>Pramād, Kashāy &amp; Yoga</td>
<td>Ārta &amp; Dharma</td>
<td>All Six (Krishna, Neel, Kapot, Tejo, Padma &amp; Shukla)</td>
<td>Antarātmā (Introvert)</td>
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Table B.14–B

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<th>Stage</th>
<th>Philosophy</th>
<th>Development</th>
<th>Antarātmā</th>
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<td>Kashāy &amp; Yoga</td>
<td>Dharma</td>
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<td></td>
<td></td>
<td>(Tejo, Padma &amp; Shukla)</td>
</tr>
<tr>
<td>8</td>
<td>Apurva-karan</td>
<td>Kashāy &amp; Yoga</td>
<td>Dharma</td>
<td>Shukla</td>
</tr>
<tr>
<td>9</td>
<td>Anivritti-bādar</td>
<td>Kashāy &amp; Yoga</td>
<td>Dharma</td>
<td>Shukla</td>
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<td>10</td>
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<td>Dharma</td>
<td>Shukla</td>
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<tr>
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<td>Upasham-moha</td>
<td>Yoga</td>
<td>Dharma</td>
<td>Shukla</td>
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<td>12</td>
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<td>Dharma &amp; Shukla</td>
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<td>13</td>
<td>Sayogi Kevali</td>
<td>Yoga</td>
<td>Shukla</td>
<td>Param Shukla</td>
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<tr>
<td>14</td>
<td>Ayogi Kevali</td>
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<td>Shukla</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Paramātmā (Perfect Soul)</td>
</tr>
</tbody>
</table>

“Jain religion is not blind faith. Nor it is emotional worship inspired by fear or wonder. It is the intuition of the inherent purity of the consciousness will and bliss of the self.”

— Dr. Nathmal Tatia
Figure B.14:A

LEGENDS
S/E – Suppression or Eradication
S – Suppression
E – Eradication
DS – Darshan Saptak
APKH – Apratyakhyāniya
PKH – Pratyakhyāniya
SJVLN – Sanjvalan

Abrogation of Sawasaka and causes of Āsrava except Yoga are suppressed

Abrogation of Sawasaka and causes of Āsrava except Yoga are eradicated

E of Yoga
Sayogi Kevali
Remaining Ghūti Karma removed

S of SJVLN Greed
S of all except SJVLN Greed and Yoga

No Stopping

E of SJVLN Greed
E of all except SJVLN Greed and Yoga

S/E of DS + APKH + PKH + Avirati + Pramad

S/E of DS + APKH + PKH + Avirati

S/E of DS + APKH

S/E of DS

S/E of DS

Stop Possible

Stop Possible

Lingering taste of Samyakta and all 4 Anantānubandhi Kashāya are operative

Uday of Mithyatva Mohaniya Karma

Uday of Anantānubandhi Kashāya

No Stopping
SECTION C. CONDUCT

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C.1. Jain Ascetics: Sädhu and Sädhvi

C.1.1. Introduction

The Jain Sangh is made up of Sädhu (monk), Sädhvi (nun), Shrävak (layman), and Shrävikä (laywoman). Shrävak and Shrävikä have to carry out their duties as a worldly men and women. They also have responsibilities towards their families and Sangh in general. They are required to take care of Sädhu and Sädhvi with regards to their food, health, and living places. They, therefore, have to have a certain level of worldly attachments.

However, when a person renounces all their worldly attachments by taking Dikshä, he becomes a monk or a nun. The man is now known as a Sädhu and the woman is now known as a Sädhvi. Sädhus and Sädhvis are completely detached from social and worldly activities. They spend their lives spiritually uplifting their souls and spiritually leading lay people towards the path preached by Tirthankar Bhagawän. When they get initiated into the life of Sädhus and Sädhvis, they must take five major vows and live strictly in accordance with those vows. These five major vows are known as Five Mahävrat.

Right faith, Right knowledge, and Right conduct, known as Ratna Trayi, are the three essentials for attaining liberation. In order to acquire them, one must observe the five vows.

A vrat or vow is a specific code of conduct. In Jain scriptures, the term ‘Vrat’ has been defined as:

“A religious rule of behavior observed with determination for a particular or indefinite period. It always indicates aversion and abstinence from doing foul and shameful acts. It reveals an inclination and conduct towards doing good and virtuous acts.”

The complete renunciation of worldly attachments is called Mahävrat (major vows), practiced by the Sädhus and Sädhvis, and the partial renunciation of worldly attachments is called Anuvrat, (minor vows) practiced by Shrävaks and Shrävikäs.

C.1.2. Mahävrat (Major Vows)

According to the Ächäränga Sutra, the following are the five Mahävrat for Sädhus and Sädhvis:

C.1.2.1. Ahimsä Mahävrat (Nonviolence)

Ahimsä Mahävrat is the renunciation of the hurting, destroying, or causing pain of all living beings, whether the living being is mobile or immobile.

It is the abstinence from killing living beings, causing others to do it, or feeling good about it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

C.1.2.2. Satya Mahävrat (Truth)

Satya Mahävrat is the renunciation of all vices of false speech arising from anger, greed, fear, or enjoyment. It is the abstinence from speaking lies, causing others to do it, or feeling good about it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

C.1.2.3. Achaurya Mahävrat (Non-stealing)

Achaurya Mahävrat is the renunciation of taking that which is not given, irrelevant of size, amount, or value of that which is taken. It is the abstinence from taking what is not given, causing others to do it, or feeling good about it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.
C.1.2.4. Brahmacarya Mahāvrat (Celibacy / Chastity)

Brahmacarya Mahāvrat is the renunciation of all sensuous pleasurable activities of any sort. It is the abstinence from enjoying sensuality, causing others to do it, or feeling good about it. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

C.1.2.5. Aparigraha Mahāvrat (Non-attachment / Non-possessiveness)

Aparigraha Mahāvrat is the renunciation of all attachments, irrelevant of size, amount, or value. It is the abstinence from having such attachments, causing others to have such attachments, or feeling good about such attachments. After taking this vow, one must confess, blame, repent, and exempt himself of these sins that are committed in the three modes of mind, speech, and body.

When a person renounces the worldly life and is initiated into monkhood or nunhood, the man is called a Sädhu, Shraman, or Muni, and the woman is called a Sädhvi, Shramani, or Åryä. Their renunciation is total, which means they are completely detached from social and worldly activities and they do not take any part in those activities anymore. Instead, they spend their time in spiritually uplifting their souls and guiding householders such as us on how to uplift our own souls.

In summary, while taking these vows, they say, “O Lord Arihant! I will not commit the sins of violence, express falsehood, steal, enjoy sensual pleasures, or be possessive. I will not commit these sins by speech, thought or physical deeds, nor will I assist or order anyone to commit these sins. I will not approve or endorse anyone committing such sins. Oh Lord! I hereby take a sacred and solemn vow that throughout my life, I will follow these five major vows and strictly follow the code of conduct laid out for Sädhus and Sädhvis.”

Therefore, Jain Sädhus and Sädhvis never intentionally cause harm or violence to any living being. They live according to the pledge that they should not harm even the tiniest creatures. They always speak the absolute truth. They do not lie on account of fear, desire, anger, or deceptive intentions. Without the permission of the owner, they do not take even the smallest thing, such as a straw. They observe the vow of celibacy very strictly. They do not touch members of the opposite sex, even children. If members of the opposite sex touch them by mistake or ignorance, they must undergo a ritual of repentance (Präyashchitta) for self-purification. Jain Sädhus and Sädhvis do not keep money with them. They do not own or have control over any wealth, houses, or other properties. They limit their necessities to the lowest amount possible and do not have any attachments towards these necessities.

C.1.3. Rules of Conduct for Specific Activities

In addition to the five great vows, Sädhus and Sädhvis follow many other rules of conduct. They do not eat or drink from 48 minutes before sunset until 48 minutes after sunrise. They drink only boiled water. They meditate, perform rituals, and study scriptures most of the day. They observe fasts and various penances according to their physical capacity. They keep themselves apart from worldly affairs.

C.1.3.1. Gochari (Alms)

Jain Sädhus and Sädhvis do not cook their food, do not ask others to prepare special food for them, and do not accept any food which is prepared specifically for them. They go to different laypeople and accept a small portion of vegetarian food from each house. This practice is known as Gochari. Just as cows graze the top part of grass by moving from place to place, Jain monks and nuns do not take all their food from one house, so that person offering them food will have enough left for his family members and will not need to cook again. The process of cooking involves subtle violence in the form of heating a fire, chopping vegetables, using water, etc. Sädhus or Sädhvis do not want to be the cause of any violence. Also, they go inside the house where the food is being cooked or kept so, they can visually assess the quantity of food.
and accept only a small portion. This way, they can also make sure that the food ingredients and the method of cooking is within the limits of their vows.

However, Digambar monks do not keep any possessions. They do not even keep any utensils required to bring alms. So, on each day, they take food (Ahār) from only one house. They eat and drink only once a day, standing in one position. They fold both hands together so that a layperson can put a small amount of food in their hands until they have finished eating.

C.1.3.2. Vihār (Travel)

Jain monks and nuns always walk barefoot. They do not use any vehicles for traveling. Regardless of whether it is cold weather or scorching hot, whether the road is rough, unpaved, or full of thorns, whether it is the burning hot desert sand or sun-baked asphalt, they do not wear any footwear at any time, to avoid crushing the living beings on the ground. When they travel from place to place, they preach religion and provide proper spiritual guidance to people. They do not stay more than a few days in any one place except during the rainy season, which is about four months in duration. The reason they do not stay anywhere permanently or for a long period of time in one place is to avoid developing an attachment for material things and the people around them. Sādhus and Sādhvis generally do not go out at night. The place where they stay is called Upāśray or Paushadh Shālā. They may stay in places other than the Upāśray if those places are offered to them by the owners, are suitable to the practice of their disciplined life, and do not disturb or impede the code of conduct.

C.1.3.3. Loch (Plucking of hair)

Jain Sādhus and Sādhvis pluck their hair at the time of initiation; Dikshā, and twice a year thereafter or at least once a year before Paryushan. This is called Kesha-lochan or Loch. It is also considered one kind of austerity where one bears the pain of plucking hair in complete equanimity.

C.1.3.4. Clothing

As mentioned earlier, Digambar monks do not wear any clothes. Shvetāmbar monks wear unstitched or minimally stitched white cotton clothes. A loincloth, which reaches to just below knees, is called a Cholapatta. Another cloth covering the upper part of the body is called Pangarani Uttariya Vastra. A cloth that drapes over left shoulder and reaches above the knee is called Kāmli. They also carry a bed sheet and a mat to sit on. Shvetāmbar monks also have a Muhapatti, a square or rectangular piece of cloth of a prescribed measurement, either in their hand or tied on their face covering the mouth. They also have an Ogho or Rajoharan (a broom of woolen threads) to gently clear insects from where they sit or walk. Digambar monks have a Morpichhi (peacock feathers) instead of an Ogho and a Kamandal (small wooden pot) in their hands to carry water for cleansing. This practice may vary among different sects of Jains, but the essential principle remains the same: to limit needs.

C.1.3.5. Conferring a Title

Jain Sādhus and Sādhvis devote their lives to spiritual activities such as meditation, spiritual study, self-discipline, and preaching. When they reach a higher level of spiritual attainment, their Guru Mahārāja confers upon them special titles.

C.1.3.5.1. Title of Panyās and Ganipad

To attain the status of Ganipad, a Sādhu must have in-depth knowledge of the Āgam Bhagavati Sutra and some other Āgam. To attain the title of Panyās-pad, a Sādhu should have attained comprehensive knowledge of all aspects of the Jain Āgam.
C.1.3.5.2. Title of Upādhyāy

This title is given to a Sādhu who has mastered all Āgam, scriptures, and all other philosophical systems. They teach Jain scriptures to other Sādhus, Sādhvis, and lay people.

C.1.3.5.3. Title of Āchārya

Āchārya is the spiritual head of the Jain congregation (Sangh) in the absence of Tirthankar. This is the highest rank a Sādhu can ever achieve. The teachings of the Tirthankars are carried on by the Āchāryas. They are our spiritual leaders. Āchāryas bear the responsibility for the spiritual well-being of the entire Jain Sangh. Before reaching this state, one must do an in-depth study and gain proficiency in the Jain scriptures (Āgam). In addition to acquiring a high level of spiritual excellence, they also lead the congregation of monks, nuns, and laypeople. They should also know various other languages, philosophies, ideologies, and religions.

C.1.3.5.4. Title of Pravartini

This title is given only to Sādhvis after attaining the knowledge of certain Āgam Sutras such as Uttarādhyayan Sutra, Āchārāṅga Sutra and Das (ten) Paśyannā Sutra.

C.1.4. Summary

Jain Sādhus and Sādhvis are unique among other religious faiths in how they lead very rigorous ascetic lives. Their lives are an exceptional example of non-possessiveness. Their entire life is dedicated to the spiritual upliftment of theirs’ and others’ souls. They bestow their blessings on all by saying ‘Dharma Lābh’ (May you attain spiritual prosperity). Sometimes, they bless devotees by putting Vāsakṣhep (scented sandalwood powder) on their heads and saying, “May you cross the ocean of life and death”. They bless everyone, irrespective of caste, creed, gender, age, wealth, and social status. They show the path of a righteous and disciplined life to everyone through discourses, discussions, seminars, and camps.
C.2. Jain Lay people: Shrāvak and Shrāvikā

C.2.1. Introduction
Along with the path of liberation consisting of right faith, right knowledge, and right conduct, Jainism has also defined rules of conduct to be observed by its followers. The rules are designed so that everyone will be in a position to follow them. Accordingly, the rules have been divided into two categories: those prescribed for the householder and those prescribed for the ascetics. Naturally, the rules for the laity are less rigid than the rules for the ascetics. This is because the laity has not renounced the world. They have to look after their family and have social responsibilities. On the other hand, the ascetics have given up all worldly pleasures and family relationships and have adopted the five great vows (Mahāvrat).

Jain ethics outlines the following twelve vows of limited nature to be conducted by lay people. Every Jain should adopt these vows according to one’s individual capacity and circumstances with the intent to ultimately adopt the 5 Mahāvrat (great vows). Of these twelve vows, the first five are main vows of limited nature (Anuvrat). They are somewhat easier to follow in comparison with great vows (Mahāvrat). The next three vows are known as merit vows (Guna Vrat), because they enhance and purify the effect of the five main vows. These vows aid in governing the external conduct of an individual. The last four are disciplinary vows (Shikṣā Vrat), intended to encourage the performance of the householder’s religious duties. They govern one’s internal life and are expressed in a life marked by charity. They are preliminary to the discipline of an ascetic’s life. The three merit vows (Guna Vrat) and four disciplinary vows (Shikṣā Vrat) together are known as the seven vows of virtuous conduct (Sheel).

During Pratikraman, lay people reflect on minor violations (Atichār) of these vows that occurred in the past. They ask for forgiveness for past minor violations which may have occurred knowingly or unknowingly. He/she would reflect on each of these violations so that in the future they would not repeat the same errors and be more aware if such circumstances arise.

These vows are to be followed in thought, action, and speech, and others should be encouraged to follow them as well. The layperson should be very careful while observing and following these limited vows. These vows, being limited vows, may still leave great scope for the commitment of sin and possession of property.

C.2.2. Vrat For Shrāvak and Shrāvikā (Twelve Vows of Laity)

Five Anuvrat (Main Vows of Limited Nature):

<table>
<thead>
<tr>
<th>Name</th>
<th>Scriptural Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>01 Ahimsā Anuvrat</td>
<td>Sthul Prānātipāṭ Viraman Vrat</td>
<td>Limited Vow of Nonviolence</td>
</tr>
<tr>
<td>02 Satya Anuvrat</td>
<td>Sthul Mrushāvād Viraman Vrat</td>
<td>Limited Vow of Truthfulness</td>
</tr>
<tr>
<td>03 Achaurya Anuvrat</td>
<td>Sthul Adattādān Viraman Vrat</td>
<td>Limited Vow of Non-stealing</td>
</tr>
<tr>
<td>04 Brahmacharya Anuvrat</td>
<td>Svaḍārā-santosh</td>
<td>Limited Vow of Celibacy</td>
</tr>
<tr>
<td>05 Aparigraha Anuvrat</td>
<td>Ichchhā Parimān or Parigraha Parimān Vrat</td>
<td>Limited Vow of Non-possessionessiveness</td>
</tr>
</tbody>
</table>

Three Guna Vrat (Merit/Supporting Vows):

<table>
<thead>
<tr>
<th>Vrat</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>06 Dig or Dishā Parimān Vrat</td>
<td>Restraints of Geographical Limitations/Vow of Limited Area of activity</td>
</tr>
<tr>
<td>07 Bhoga Upabhoga Parimān Vrat</td>
<td>Consumption Restraints/ Vow of Limited Use of Consumable and Non-Consumable items</td>
</tr>
</tbody>
</table>
### 08 Anartha-danda Viraman Vrat
Vow of Avoidance of purposeless sins/activities

### Four Shikshā Vrat (Disciplinary Vows):

<table>
<thead>
<tr>
<th>No.</th>
<th>Vrat Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>09</td>
<td>Sāmāyik Vrat</td>
<td>48 Minutes of Meditation and equanimity / Vow of Equanimity and Meditation for limited duration</td>
</tr>
<tr>
<td>10</td>
<td>Desāvakāsik Vrat</td>
<td>Stricter Geographical Limitations / Vow of activity within limited space and duration</td>
</tr>
<tr>
<td>11</td>
<td>Paushadh Vrat</td>
<td>Practicing the life of a Monk / Vow of ascetic’s life for a limited duration</td>
</tr>
<tr>
<td>12</td>
<td>Atithi Samvibhāg Vrat</td>
<td>Vow of Charity</td>
</tr>
</tbody>
</table>

### C.2.2.1. Five Anuvrat (Minor Vows)

#### C.2.2.1.1. Ahimsā Anuvrat (Limited Vow of Nonviolence)

“Ahimsā Parmo Dharma” signifies that nonviolence is the supreme religion.

Among these five vows, nonviolence (Ahimsā) is the cardinal principle of Jainism. The concept of Ahimsā is based on the fact that every living being wishes to be happy and tries to avoid pain. Therefore, in order to avoid giving pain, we should refrain from hurting others. 2500 years ago, Lord Mahāvīr extended the concept of non-violence to all living beings. He urged everyone to be peaceful with all, even one-sensed beings. Every living being has a right to exist and it is necessary to live with all other living beings in perfect harmony and peace.

As long as we live, we hurt many living beings. The air that we breathe and the water that we drink contain small organisms. Even the vegetarian food that we eat is prepared from plant lives, which are one-sensed beings. It is impossible to observe complete non-violence because indulging in some sort of violence is inevitable for survival. Āchārya Umāsvāti defines violence as ‘Pramatta-yogāt Prān Vyāpāropanam Himsā’. It means that the deprival of life because of non-vigilance is violence.

Lord Mahāvīr said, "One should not injure, subjugate, enslave, torture, or kill any living being including animals, insects, plants, and vegetation."

In this vow, a person must not intentionally hurt any living being, whether they are plants, animals, human etc. A person should not hurt the feelings of any living being either, whether it is by thought, word, or action, by himself or herself or through others, or by approving such an act committed by somebody else. Intention in this case applies to selfish motives, sheer pleasure, and even avoidable negligence.

In Jain scriptures, the nature of violence is classified in four categories:

<table>
<thead>
<tr>
<th>Type of Violence</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anārambhi / Samkalpi (Intentional / Premeditated Violence)</td>
<td>To injure or kill any living being knowingly</td>
</tr>
<tr>
<td>Udyami (Vocational Violence)</td>
<td>To incur violence during execution of one’s work in society</td>
</tr>
<tr>
<td>Gruhārambhi (Common Violence)</td>
<td>To commit violence towards movable living beings while conducting domestic activities like cooking, cleaning, building a house, etc.</td>
</tr>
<tr>
<td>Virodhi (Defensive Violence)</td>
<td>To commit intentional violence in defense of one’s own life</td>
</tr>
</tbody>
</table>
Intentional/premeditated violence is totally prohibited for everyone. Although common violence may be unavoidable for survival, one should still attempt to minimize violence in all daily activities such as preparing food, cleaning, etc. This attempt to minimize violence provides the basis for the Jain householder's practice of filtering drinking water, vegetarianism, not eating meals at night, and abstinence from alcohol. One's agricultural, industrial, or occupational living activities may also involve injury to life, but the injury should be kept to a minimum, through careful measures and precautions. If possible, a householder should choose an occupation that minimizes violence to other living beings.

Sometimes, however, a householder may not have a choice but to use violence defensively and vocationally. A person may use force, if necessary, in the defense of his or her country, society, family, life, property, and religious institute. Violence committed without intention, through mere negligence, should also be avoided. At the end of the day, violence caused unintentionally is also a sin. We should always be remorseful for any violence we may have inflicted upon other living beings, whether it was avoidable or not.

This is the essence of religion. It embraces the welfare of all living beings including animals, insects, vegetation, beings in the air and water, etc. The Jain faith goes one radical step further and declares unequivocally that wasting things and creating pollution are also acts of violence.

Nonviolence is also based upon the positive quality of universal love and compassion. One who accepts this ideal cannot be indifferent to the suffering of others. As believers of Ahimsā, we cannot hurt others, ourselves, or show insensitivity to the pain and misery that may be caused by other factors. A true observer of Ahimsā has to develop a sympathetic attitude. He or she should get rid of the feelings of anger, arrogance, animosity, jealousy, and hostility that degrade the mind and generate violent instincts.

Mental tortures by way of harsh words and evil thoughts are considered violence in Jainism. On the other side, to pursue the vow of nonviolence actively, one must help the needy, care for and share with others, and show kindness to everyone.

Ahimsā also has a deeper meaning in the context of one's spiritual advancement. Violence imposed upon others leads to the acquisition of new karma, which hinders the soul's spiritual progress. In other words, violence towards others is violence to one's own soul because it impedes one's own spiritual progress.

Non-violence is the sheer anchor of Jainism. It is also the main contribution of Jainism to humanity. It includes all other vows: truth, non-stealing, chastity, and non-attachment.

**C.2.2.1.2. Satya Anuvrat (Limited Vow of Truthfulness)**

This vow is about refraining from malicious lies, which are uttered with an evil intention and with the knowledge that the statement is false. In this vow, a person avoids all types of lies, including giving false evidence, cheating others, giving false witnesses in or out of court, and forging fake documents. Evading taxes and cheating in business is also a form of falsehood.

The secret to earning wealth is honesty and morality. The roots of one's own happiness, peace, mental health, and welfare lie in morality. Falsehood can also be in the form of denial of a fact, the affirmation of that which does not exist, calling a thing something other than what it is, and statements that are destructive to others. On the positive side, it also requires refraining from speaking any truth that may cause suffering to others. If the truth has the potential to harm others or hurt their feelings, it is better to remain silent. A householder should minimize the minor violations to this vow related to self-defense, protection of his family and country, business, and job-related circumstances. He should be fully aware of these Atichārs (violations of the vow) and repent them continuously.

Truth should be observed in speech, mind, and actions. One should not utter a lie, ask others to do so, or approve of such activities.
Anger, greed, fear, pride, hatred, and jokes are the breeding grounds of untruth. Speaking the truth requires moral courage. Only those who have conquered greed, fear, anger, jealousy, ego, and frivolity can speak the truth. This vow is about more than abstaining from falsehood; it is seeing the world in its real form and adapting to that reality. The vow of truth puts a person in touch with his or her inner strength.

C.2.2.1.3. Achaurya / Asteya Anuvrat (Limited Vow of Non-stealing)

Stealing consists of taking the property of others without their consent or by unjust or immoral methods. This vow prohibits the acquisition of anything that may be unattended or unclaimed.

The householder should refrain from smuggling, buying, or accepting stolen property, using false weights and measures, or substituting inferior items for the originals. Black-marketing, smuggling, evading taxes, changing documents, and plagiarizing are also various forms of theft. One should observe this vow very strictly and should not touch even a worthless thing that does not belong to him or her.

When accepting alms or aid, one should not take more than what is needed. To take or to earn more than one’s need is also considered theft in Jainism. Using any resource beyond one’s needs and misuse of any part of nature is considered a form of theft.

The vow of non-stealing insists that one should be very honest in actions, thoughts, and speech. One must not cheat and use illegal means in acquiring worldly things by himself or herself, acquiring such items through others, or by approving such acts committed by others.

C.2.2.1.4. Brahmacharya Anuvrat (Limited Vow of Celibacy / Chastity)

In a spiritual sense, the word Brahmacharya means maintaining equanimity by being free from attachments and aversions. In a practical sense, it means celibacy and avoidance of sensual activities. It is very easy to become privy to basic instincts, but for the sake of one’s own health, well-being, and self-control, it is important to remain celibate before marriage.

As an adult, one may lead a family life by getting married, earning money, raising children, and fulfilling social obligations. Marriage is devised mainly for providing a sheltered sex life and procreation. Even for the householder, an unrestrained or lustful married life is not encouraged. Though mythology is filled with tales of polygamy, only monogamous relationships are encouraged.

Premarital and extramarital relations, indulging in illicit sensual activities, intensifying passions by consuming intoxicating substances like drugs and alcohol, watching provocative movies, reading provocative books and magazines, and listening to provocative songs and conversations are all activities one should avoid.

The basic intent of this vow is to conquer passion and to prevent the waste of energy. This vow is meant to impart a sense of serenity to the soul.

C.2.2.1.5. Aparigraha Anuvrat (Non-possession / Non-attachment)

Non-possession is the fifth limited vow. Until a person knows that happiness and peace that come from within, he or she tries to fill his or her emptiness and insecurity with material acquisitions.

Jainism believes that the more wealth a person possesses, the more he or she is likely to commit sin to acquire and maintain possessions, and in the long run he or she will be unhappy. Wealth creates attachment, which results in continuous greed, jealousy, selfishness, ego, hatred, and violence. Lord Mahâvir has said that desires have no limit. An attachment to worldly objects results in the bondage of karma, so desires should be reduced, and consumption levels should be kept within reasonable limits.

One must impose a limit on one’s needs, acquisitions, and possessions, including land, real estate, goods, valuables, animals, and money. The surplus should be used for the common good. One must also limit everyday usage of the number of food items and other articles.
The Jain principle of limited possession for householders leads towards equitable distribution of wealth and comforts in society. Generously giving charitable donations and one’s own time for community projects are a part of a Jain householder’s obligations. This sense of social obligation cultivated from religious teachings has led Jains to establish and maintain innumerable schools; colleges; hospitals; clinics; orphanages; relief and rehabilitation camps for the handicapped, old, sick and disadvantaged; and hospitals for birds and animals.

Non-possession and non-attachment are to be observed by speech, mind, and actions. One should not possess excessive amounts of items, ask others to do so, or approve of such activities.

Non-possession, like non-violence, affirms the oneness of all living beings and is beneficial to an individual in his/her spiritual growth and to society.

### C.2.2.2. Three Guna Vrat (Merit / Supporting Vows)

#### C.2.2.2.1. Dig or Dishā Parimān Vrat (Vow of Limited Area of Activity)

This vow limits one's worldly activities to certain areas in all ten directions: north, south, east, west, north-east, north-west, south-east, south-west, upwards and downwards. He or she sets definite boundaries and simply limits the radius of his or her movements to a specific number of miles. By doing this, he or she can at least prevent himself or herself from committing violence in the area beyond the radius they have set for themselves.

The main purpose is to reduce transportation and other incidental activities that involve unnecessary violence as well as other avoidable pitfalls. If this vow is observed, there will be a considerable increase in the scope for self-development and spiritual welfare. This is because outside of the limited area of activity, the limited vows become full vows (Mahāvrat).

#### C.2.2.2.2. Bhoga Upbhoga Parimān Vrat (Vow of Limited use of Consumable / Non-consumable items)

Generally, sins are committed by using or enjoying consumable (Bhoga) and non-consumable (Upbhoga) objects.

Consumable (Bhoga) objects are things that can only be used once, such as food and drink. Non-consumable (Upabhoga) objects are things that can be used several times, such as furniture, clothes, and ornaments.

This vow is a self-imposed restriction on the use of consumable material like food and drinks and durable material like clothing, footwear, cosmetics, jewelry, furniture, vehicles, etc. The purpose of this vow is to restrict the indiscriminate use of goods. Any use of an item directly or indirectly involves some degree of violence. We first have to consider whether the purchase we make is necessary and unavoidable and the degree of violence involved with that item. If our purpose can be served by using other material involving a lesser degree of violence, then that should be the choice of item used.

On the same grounds, the consumption of food, meat, alcohol, honey, root vegetables, and eating at night are prohibited to decrease violence. By setting a limit by predetermining the number of items to be used, one can develop self-restraint and willpower.

One should limit the use of these two types of items according to one’s need and capacity by taking this vow. This vow expands upon Aparigraha Anuvrat.

This vow also forbids a layman from engaging in certain occupations that involve destruction of plants or other forms of life, cruelty to animals, polluting the environment, wasting natural resources, and selling toxic substances.
C.2.2.2.3. Anartha-danda Viraman Vrat (Vow of Avoidance of Purposeless Sins / Activities)

One must not commit unnecessary or purposeless sins such as the examples below:

- Thinking, talking, or preaching evil or ill of others.
- Being inconsiderate. Some examples include walking on grass when a sidewalk or road is available, or leaving the water running while brushing your teeth.
- Manufacturing or supplying arms for war.
- Reading or listening to immoral literature.
- Being careless.

C.2.2.3. Four Shikshā Vrat (Disciplinary Vows)

C.2.2.3.1. Sāmāyik Vrat (Vow of Equanimous State for Limited Duration)

This vow involves sitting down peacefully in one place for at least 48 minutes, not allowing passions of attachment and aversion to take place in the mind and contemplating on the nature of the soul. The householder examines the purity of life he or she has attained, reads religious works showing the path of self-development and spiritual evolution, and concentrates on the supreme, liberated soul. During this period, one should observe equanimity towards all objects, thinking evil of no one, and be at peace with the world.

The equanimous state of 48 minutes makes a person realize the importance of a life-long vow to avoid all sinful activities and is a stepping stone to a life of full renunciation. During Sāmāyik, one also meditates on the soul and its relationship with karma. This vow may be repeated many times in a day.

C.2.2.3.2. Desāvakāsik Vrat (Vow of Activity of Limited Space)

This vow sets a new limit within the limitations already set by Dig Vrat and Bhoga Upbhoga Vrat. The general life-long limitation of doing business in certain areas and the use of articles are further restricted for particular days and times of the week. This means that one shall not, during a certain period of time, perform any activity or make any business deals, or travel beyond a certain city, street, or house. The objective of this vow is to further refrain from impure activities.

C.2.2.3.3. Paushadh Vrat (Vow of Ascetic’s Life for Limited Duration)

The term “Paushadh” means “that which nourishes and fosters the soul or its natural qualities.” This vow requires that a person live the life of a monk for a day or longer. During this time, one should retire to a secluded place, renounce all sinful activities, abstain from seeking pleasure from all senses, and observe restraint of body, speech, and mind. A person follows five great vows (Mahāvrat) completely during this time. He or she passes his or her time in spiritual contemplation, performs meditation (Sāmāyik), engages in self-study, reads scriptures, and worships the Panch Parameshthi. This vow promotes and nourishes one’s religious life and provides training for an ascetic life.

C.2.2.3.4. Atithi Samvibhāg Vrat (Vow of Charity)

This vow encourages the offering of necessities of life: food, medicine, etc. To monks and the needy. The offerings should be pure and given with reverence. Donating one’s own possessions to monks and others provides inner satisfaction and raises one’s consciousness to a higher level. It also saves one from acquiring more sins if he or she would have used the same item for his or her nourishment, comfort, and pleasure.
C.2.3. Sanlekhanā Vrat (Peaceful Death)

In the final days of life, a householder can attain a peaceful death if he/she truly follows the twelve vows above. Peaceful death is characterized by non-attachment to worldly objects and by a suppression of passions at the time of death. The last thought should be of a calm renunciation of the body, and this thought should be present long before death.

Sanlekhanā is a well-ordered, voluntary death, taken while in ultra-pure meditation and in a state of complete awareness. It is not inspired by any passion and involves gradual withdrawal from the consumption of food in such a manner that would never disrupt one’s inner peace, state of complete equanimity, or awareness.

It allows the very spiritually advanced person to terminate his or her life by certain practices, principally fasting, under specified circumstances and under the supervision of an ascetic. This is sanctioned only when a person strongly feels that he or she is a burden to society and cannot progress further spiritually due to poor health or extreme old age. It generally takes 30 to 120 days to die after taking this vow.

The aspirant has no dissatisfaction, no sorrow, no fear, and no dejection; the mind is calm and composed and the heart is filled with the feeling of universal love and compassion. It is also called death with equanimity.

Sanlekhanā is thus a spiritual process of renouncing one’s passions and body by internal and external austerities. It involves giving up relationships, enmity, and attachment to possessions with a pure mind, forgiving others, and asking for forgiveness. It should be noted that Sanlekhanā is not a form of suicide or assisted death. It is usually performed by those who have led a very spiritual life and is taken under the presence of a guru.

Therefore, there is a fundamental difference between suicide and Sanlekhanā. Suicide is the result of the outburst of passions whereas Sanlekhanā is the result of dispassion. Jainism does not sanction instantaneous termination of one’s own life. It is considered suicide and it happens in the highest state of anger or depression.

C.2.4. Summary

By practicing these twelve vows, a lay person may live a righteous life and advance towards a spiritual state where he works on conquering desires. While earning wealth, supporting his family, and taking up arms to protect himself, his family, and his country against intruders, a layperson is taught self-restraint, love, and equanimity. By giving up attachments, he/she gradually prepares himself or herself for the life of an ascetic.

The practice of limiting the number of things to be kept or enjoyed by oneself eliminates the danger of concentration of wealth and in turn will help to minimize poverty and crime in society. Therefore, limiting the desires of individuals results in an ideal society.
C.3. Bhāvanā (Reflections)

C.3.1. Introduction

Jain religion puts a significant emphasis on the thought process of a human being. A person’s behavior and his or her actions are generally the reflection of his or her thought process. So, it is not only the action, but also the intention behind the action is vital in the accumulation of Karma. Therefore, one should be very careful about his or her thoughts, and the subject matter of his or her thoughts.

To bring equanimity of thoughts and self-control in life, Jainism recommends reflecting or meditating on the twelve specific aspects of thought process known as Bhāvanā (Anuprekshā). Bhāvanā means reflection or contemplation. They are designed to serve as an aid to spiritual progress leading to the path of renunciation. They are reflections upon the fundamental facts of life. Reflecting on these aspects, one can come closer to seeing life as it really is, without preconceived ideas and delusion. By engaging in these reflections, one can stop the entry of new Karma as well as eradicate old Karma.

C.3.2. Twelve Main Bhāvanā

C.3.2.1. Anitya Bhāvanā (Impermanence)

All external substances including the body are transitory (Anitya). They are constantly changing and are perishable. But behind this continuous change, there is an unchanging constant entity, the soul. The true nature of the soul is permanent. Therefore, we should not have attachment for temporary things, but we should strive to uncover the purity of the eternal soul. The following stanza from Jain scriptures describes this philosophy:

“Oh, you fool! Why do you unnecessarily worry about your prosperity and beloved family? Oh, you fool, know and realize that your life and relatives are as fragile as a drop of water, dangling on top of a blade of grass, constantly shaking in the wind.”

Thinking about impermanence should not lead one to become lazy. On a positive note, to attain the pure nature of the soul, one should walk on the path of morality. This Bhāvanā also helps us to not be troubled in times of adversity, as that too will pass.

C.3.2.2. Asharan Bhāvanā (Helplessness)

When everything is transient, where can one find protection? Who can one depend on? Human beings experience tremendous agony when disease, old age, and death occur. No worldly things like wealth, family, and fame can provide comfort or take away our pain. Meditating on the second Bhāvanā helps us to build inner strength. One can find protection in the four pure entities - Arihant; who have conquered inner weaknesses, Siddha; the perfect soul, Sādhu; who guides one through the religion, and Dharma, the religion taught by the enlightened.

When a person succumbs to old age and death, not a single relative will be able to save him from that death. So, the best thing to do is take refuge in Jina Dharma!

This Bhāvanā uproots the passion of pride. It also helps one to face the adversities of life in perfect equanimity by being self-dependent. However, the thought of no one being able to help another person should not keep one away from benevolent acts of compassion and friendliness. Meditating on this reflection makes one humble and reminds us that only salvation is ultimate freedom from miseries.

C.3.2.3. Samsār Bhāvanā (Cycle of Birth and Death)

The cycle of life is full of dualities - birth and death, pleasure and pain, happiness, and misery, good and bad. Circumstances in life go up and down like a ferris wheel. If one does not identify with these dualities
by neither grieving in pain nor being elated in pleasure, and stays unaffected by just being an observer, they can free themselves from the miserable cycle of birth and death. Meditating on this Bhāvanā gives a purposeful direction to life.

C.3.2.4. Ekatva Bhāvanā (Solitariness)

Since we have assumed so many forms, we do not see our one and only true self. We focus on the outside and forget our soul, which came in this world alone and will leave alone. Thinking of the solitariness of the soul should not frighten us; instead, it should build our inner strength. “I came in this world alone with my own good or bad karma. Only I am responsible for my actions. I have the opportunity to make the best out of all situations. As long as I am in this world, I cannot live alone. Therefore, I should build a bridge between myself and other living beings that can take me across without being attached. The soul has to bear the fruits of its karma alone and cannot share its karma with another soul.

“Oh, you wise one! Think about the inherent property of all things. Is there anything that is one’s own in this world? When one understands this deeply in his or her heart, will he or she ever get any kind of pain?”

C.3.2.5. Anyatva Bhāvanā (Otherness of Body)

Our body is transitory and is different from the soul. The body is mortal, and the soul is immortal. The soul is separate from other substances in the universe. We need to experience the difference between what is self and what is not. We identify ourselves as enjoyers of sensory objects, owners of possessions, or members of racial, cultural, or religious groups. By identifying ourselves with temporary things like the body, we become bound. We want to free ourselves from the material world and experience our incomparable selves. By contemplating on this thought, we will avoid becoming a slave of the sense organs and will not be troubled by bodily pains.

C.3.2.6. Ashuchi Bhāvanā (Impurity of Body)

This body is made up of impure substances and it produces impure substances. It is constantly under the process of deterioration and decay. In spite of that, all our worldly possessions are because of our attachment to our body. That is the root cause of cravings and thereby bondage of karma. Keeping this impure aspect of body in mind can help us lessen our attachment to the body and bodily pleasures. It also destroys pride in our physique, beauty, or race.

Even though the body is impure, it should not be neglected or misused. It should be cared for with proper self-control, as it is the primary instrument to conduct virtuous acts leading to liberation. We should not indulge in material objects or things to satisfy the undisciplined cravings of the body.

C.3.2.7. Āsrav Bhāvanā (Influx of Karma)

Thinking about the ways karmic matter flows into the soul makes us aware of our weaknesses. The passions, non-vigilance, and unrestrained actions of body, speech, and mind are open doors for karma. Thinking about this Bhāvanā brings awareness and alerts us about our shortcomings.

“As soon as I hastily try to get rid of whatever little karma by enduring it, these Āsrav enemies fill me up with new karma every single moment. What a misery! How do I fight with these enemies? How will I be liberated from this dreadful cycle of life and death?”

C.3.2.8. Samvar Bhāvanā (Stoppage of Karma)

Samvar means blocking the influx of Karma. It is a defense against Āsrav. Once we are aware of influx of karma, we can take appropriate actions to stop this influx of karma. This can bring discipline in life, thereby reducing or preventing the influx of Karma.
“Oh, you who desire Moksh! With your insights, think about the possible remedies to fight against these Äsrav enemies and put those efforts into action.”

C.3.2.9. Nirjarä Bhävanä (Eradication of Karma)
Nirjarä means to shed off accumulated Karma. By knowing the 12 types of austerities, thinking about them, and putting them into practice, we can shed our karma.

C.3.2.10. Lok-svabhäv Bhävanä (The Nature of Cosmos)
Lok-svabhäv Bhävanä teaches us to contemplate on the constituents of the universe, its nature and the interaction of soul and matter. Thinking about our attachment to ever-changing matter makes us aware of its futility and our ignorance. Thinking about our trivial place in the vastness of the universe makes us humble and dissolves our pride.

C.3.2.11. Bodhidurlabh Bhävanä (Rarity of Enlightenment)
This Bhävanä is about contemplating how difficult it is for souls wandering in the four stages of existence to attain human life and Jina dharma. It is only as a human, and only through following teachings of Tirthankar Bhagawän, that we can attain liberation. In this Bhävanä, we should contemplate that it is a rare thing that we are born as humans and are fortunate to have the benefit of the teachings of Jineshvar Bhagawän. We must use this human life for the betterment of our souls and help others to do the same. The soul, always entangled with passions and natural instincts, needs vigorous effort to overcome weaknesses and to cultivate virtues.

Therefore, it is said in the scriptures that - “After listening, understanding, and comprehending religion, whenever we try to initiate efforts to follow religion, the swarm of inner enemies (attachment, hatred, fatigue, laziness, sleep) are always ready to attack good endeavors and to try to obstruct us.”

It is also said in Uttarädhyayan Sutra, “In this world four things, are rare to living beings: the human life, listening to religion, faith in religion, and the energy to follow right conduct.”

C.3.2.12. Dharma Bhävanä (Rarity in acquiring true preceptor, scriptures, and religion)
This Bhävanä is also known as Dharma Durlabh Bhävanä.
When referred to as “Dharma Bhävanä” the contemplation focuses on proper understanding of what Dharma – religion - is and how beneficial it can be for worldly as well as spiritual life.

When referred to as “Dharma Durlabh Bhävanä” it also includes scrutiny about the rarity or difficulty in proper understanding of Dharma or difficulty in finding right Guru that can explain what right Dharma is.
Contemplation of the true nature of Dharma, its importance and benefits in our worldly and spiritual lives is Dharma Bhävanä.

C.3.3. Four Auxiliary Bhävanä (Compassionate Reflections)
The four auxiliary Bhävanä represent a positive means of supporting the five vows. They help to develop purity of thought and sincerity in the practice of religion. They play a very important role in the day-to-day life of a householder in acquiring tolerance, calmness, and compassion. Moreover, these reflections can be practiced very easily.

Adopting these Bhävanä in daily life can make a person very virtuous.
Maitri Bhāvanā | Contemplation of Friendship
---|---
Pramod Bhāvanā | Contemplation of Appreciation
Karunā Bhāvanā | Contemplation of Compassion
Mādhyaastha Bhāvanā | Contemplation of Neutrality

**Table C.3-A**

**C.3.3.1. Maitri Bhāvanā (Contemplation of Friendship)**

Lord Mahāvīr said, “We must be friends to all living beings.” The feeling of friendship brings love and respect to others. Our soul has been in contact with each soul existing in this universe from the infinite cycle of past births. Every living being has a keen desire to live just as we do. Everyone wants to be happy and free of pain just as we want to be.

This initiates a feeling of goodwill towards all living beings and in turn leaves no room for harm or deceit. If we contemplate on Maitri Bhāvanā, our thoughts, words, and actions will not be harsh, and we will not hurt anybody. On the contrary, we will help and protect every living being. We should think of only the loving and caring experiences of the past and pardon every soul for their mistakes. Friendliness softens the heart and nourishes the capacity to be tolerant, forgiving, and caring for one another. Friendliness and nonviolence strengthen each other.

**C.3.3.2. Pramod Bhāvanā (Contemplation of Appreciation)**

Sincere appreciation of good qualities in others is an extremely powerful tool for attaining the same qualities ourselves. In this Bhāvanā, we admire the success of others.

One of the most destructive forces in our lives is jealousy. However, cultivating the quality of admiration of others can destroy jealousy. As jealousy subsides, negative impulses are turned into positive ones, and in due time, we will be at peace. Praising the virtues of others with joy and respect eliminates one’s ego.

Pramod Bhāvanā can be practiced by showing tremendous respect to all Sādhus / Sādhvis, Shrāvaks / Shrāvikās and benevolent people.

**C.3.3.3. Karunā Bhāvanā (Contemplation of Compassion)**

The feeling of sympathy and kindness produced in our heart upon witnessing the suffering of other living beings is Karunā (compassion). Compassion for those who are less fortunate fosters a charitable heart. Since we have accepted everyone as a friend, we cannot just stand aside and let them suffer. We should help those who are in distress and those who are weak, sick, and helpless. When we help someone who is poor, sick, or in need of something, we show our compassion by material means. On the other hand, when we help those who are ignorant, have wrong beliefs, and are suffering due to their passions by showing them the true spiritual path, we show spiritual compassion.

One can practice Karunā Bhāvanā in several different ways. Helping senior citizens, tutoring other students in school, and carefully removing an insect from the house into an open area are some ways to practice Karunā Bhāvanā.

**C.3.3.4. Mādhyaastha Bhāvanā (Contemplation of Neutrality)**

To have indifference or to stay neutral in any situation is practicing Mādhyaastha Bhāvanā.

In Mādhyaastha Bhāvanā, one should stay neutral and uninvolved with those who, even after realizing and knowing what is right and wrong, continue to practice bad habits. We can try our best to help, support, or advise them, but some people, out of arrogance, stubbornness, or ignorance, may refuse to take the right
path. This may bring disgust and aversion in our mind. Instead of developing hatred or anger towards them, getting disappointed, or getting more involved, we should realize that we have done all that we could and that ultimately changing their ways is up to them. Even though we desire the well-being of such people, we should not let our mind be disturbed by what they are doing. We should simply hope and wish well for them to embrace the right path. By contemplating this Bhāvanā, we will not have undue attachment or detachment to a given situation or a person.

C.3.4. Summary

In summary, we can avoid the influx of bad Karma and live peacefully by developing friendships with all living beings, admiring their success, holding their hands when they are in distress, and leaving them alone at the times when they do not heed to right guidance. Until it becomes the natural way of life to observe these Bhāvanā, we should contemplate on them as many times as possible.

Whatever I say, you must test this with your own reasoning and verify it through your own experience.

Do not accept what I say blindly by faith alone until it passes the litmus test of intellection. Otherwise, it will never be yours.

If you accept what I teach on the basis of the sacred texts, or from my convincing reasoning, or even because of my radiant personality, but not by testing with your own reasoning, then in the end this will create only darkness (ignorance) in you and not light.

_Tirthankar Mahavir_

_Book - Harmony-of-All-Religions_
_Maharshi Santsevi Maharaj (Page 100)_
C.4. Leshyä (State of Mind and Karmic Stains)

C.4.1. Introduction

Leshyä means state of mind. Generally, most of our actions reflect the state of our mind. Jainism places a great deal of importance on the state of our mind when we act upon anything. The attachment of Karma depends more on the state of mind than action itself. The following story illustrates how the state of our mind reflects upon our activities.

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

As they ran to the tree, the first man said, “Let’s cut the tree down and get the fruit.” The second one said, “Don’t cut the whole tree down, cut off a big branch instead.” The third friend said, “Why do we need a big branch? A small branch has enough fruit.” The fourth one said, “We do not need to cut the branches, let us just climb up and get all the fruit.” The fifth man said, “Why pick so many fruits and waste them? Instead, just pick enough fruit to eat.” The sixth friend said quietly, “There are plenty of good fruit on the ground, so let’s eat those first.”

This story clearly shows the state of mind of six friends, which led to actions ranging from cutting the entire tree to picking up fruit from the ground. These six levels of thoughts represent six types of Leshyä.

- The first friend’s state of mind represents Krishna (black) Leshyä.
- The second friend’s state of mind represents Neel (blue) Leshyä.
- The third friend’s state of mind represents Kapot (gray) Leshyä.
- The fourth friend’s state of mind represents Tejo (red) Leshyä.
- The fifth friend’s state of mind represents Padma (yellow) Leshyä.
- The sixth friend’s state of mind represents Shukla (white) Leshyä.

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

C.4.2. Classification of Leshyäs

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

C.4.2.1. Krishna (Black) Leshyä

People in this state of mind do not show any compassion or mercy. Everyone is afraid of them as their anger frequently turns into violence. They are always burning with jealousy and they have ill will for everyone. They are full of enmity and malice, and do not believe in spirituality. This state of mind is the worst and most dangerous. If one dies while in this state of mind, they will be reborn in hell.

C.4.2.2. Neel (Blue) Leshyä

People in this state of mind are proud, arrogant, and lazy. They are not trustworthy and other people avoid their company. They are cheaters, cowards, and hypocrites. These people avoid religious discourses. If one dies while in this state of mind, they will be reborn as a one sense living being.
C.4.2.3. Käpot (Gray) Leshyā

People in this state of mind always remain sad and gloomy. They find faults in others and are vindictive. They boast about themselves, become angry over small matters, and lack mental balance. If one dies while in this state of mind, they will be reborn as an insect, a bird, or an animal.

C.4.2.4. Tejo (Red) Leshyā

People in this state of mind are very careful about their actions and can discriminate between good and evil. They know the difference between what is right and what is wrong. They are kind, benevolent, religious, and lead a harmonious life. If one dies while in this state of mind, they will be reborn as a human being.

C.4.2.5. Padma (Yellow) Leshyā

People in this state of mind are kind, benevolent and forgiving. They observe some austerities and are vigilant in keeping their vows till their last breath. They remain unaffected by joy and sorrow. If one dies while in this Leshyā, they will be reborn in heaven as a celestial being.

C.4.2.6. Shukla (White) Leshyā

There are two levels of this Leshyā. The great soul observes the first level of this Leshyā and strictly observe the principles of nonviolence, truth, non-stealing, celibacy, and non-attachment. They are trustworthy and do not have any ill feelings. They remain calm even if someone abuses them. If one dies while in this state of mind, they will be reborn as a human or heavenly being.

In the second level of this Leshyā, one has a state of mind where there is no more attachment or hatred and treats everything with equanimity. They do not become happy or sad. Their state of mind is the purest. When one dies in this perfected state of mind, he or she will be liberated from the cycle of life and death.

Refer to the I.13 - King Prasannachandra Story
C.5. Panchächär: Five Codes of Conduct

Knowledge, faith, conduct, austerities, and vigor constitute the fivefold code of conduct.

C.5.1. Introduction

Religion has two major aspects. One deals with principles and the other with practice. The latter constitutes the observance part of religion. Observance of Jainism can again be divided in two broad categories. One part deals with the observance of code and the other with the observance of restraints.

When we talk of the Jain code, we mean the norms of observing the right conduct as laid down by the preceptors of Jainism. Right conduct, however, is only a part of the spiritual code. There are several other aspects, like true knowledge and faith that form parts of the same code. The ultimate purpose of the right conduct is, after all, to gain liberation, which, in spiritual terms, is known as Moksh.

Āchārya Umāsvāti (per Shvetāmbar) or Umāsvāmi (per Digambar) stated in Tattvārtha-sutra:

’Samyag-darshan-jnān-chāritrāni Mokshamārgah’

Samyag Darshan, Samyag Jnān and Samyak Chāritra constitute the path of liberation.

- Samyag means right, correct, rational or proper.
- Darshan stands for conviction or faith,
- Jnān for knowledge, and
- Chāritra for conduct.

The combination of those three aspects leads to liberation. Since code, in Jain terminology, stands for Āchār, these three aspects are termed as Darshanācār, Jnānācār and Chāritrācār. They are thus the basic constituents of Jain code.

Two subsidiary codes of conduct are those related to the exercise of physical, verbal, and mental abilities (Viryācār), and the ones related to austerities (Tapācār). Although Tapācār and Viryācār are parts of Chāritrācār, they are categorized separately as they are very significant to Jainism. Thus, Darshanācār, Jnānācār, Chāritrācār, Tapācār, and Viryācār are the fivefold Jain code and together they are known as Panchācār (Panch means five and Āchār means conduct)

C.5.2. Panchācār (Five Codes of Conduct)

<table>
<thead>
<tr>
<th>Jnānācār</th>
<th>Code of Acquiring Right Knowledge</th>
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<tbody>
<tr>
<td>Darshanācār</td>
<td>Code of Gaining Right Faith</td>
</tr>
<tr>
<td>Chāritrācār</td>
<td>Code of Acquiring Right Conduct</td>
</tr>
<tr>
<td>Tapācār</td>
<td>Code of Acquiring Right Austerities</td>
</tr>
<tr>
<td>Viryācār</td>
<td>Code of Exercising Right Vigor or Energy</td>
</tr>
</tbody>
</table>

Table C.5-A

Darshan means faith, but it also denotes belief, conviction, outlook, and attitude and so on. Jnān means knowledge, but it also implies enlightenment. Chāritra means conduct and includes practice, behavior, etc.
C.5.2.1. Jnänáchär (Code of Conduct Related to Right Knowledge)

Käle Vinæ Bahumâne Uvahäne Tah Aninhavane
Vanjan Attha Tadubhayë Atthaviho Nänmâyäro

--- Panchächär Sutra

Proper timing, reverence, esteem, required austerities, gratitude, and loyalty, reading carefully, grasping meaning, and understanding the underlying sense constitute the eightfold code of knowledge.

Mati-jnän, Shrut-jnän, Avadhi-jnän, Manah-paryav Jnän and Keval-jnän are the five categories of the Jnän.

C.5.2.1.1. Indirect Knowledge or Paroksha Jnän

C.5.2.1.1.1. Mati Jnän and Shrut Jnän

- Mati means intelligence. The knowledge acquired by using intellect or by exercising the mind is therefore called Mati-jnän.
- Shrut means to hear. By implication, it also covers reading, writing, and learning. Therefore, Shrut-jnän means the knowledge gained by listening, reading, and studying.

These two categories thus deal with knowledge that can be gained using the senses and mind. Since the mind is considered the intangible sense, these categories of knowledge are termed as sensed-based knowledge or Indriy-ādhin Jnän.

Knowledge of different arts and sciences fall within these categories. Since the use of senses does not directly involve the soul, Jainism considers these two categories as indirect knowledge or Paroksha-jnän. This type of knowledge is subject to destruction and does not last forever.

C.5.2.1.2. Direct Knowledge or Pratyaksha Jnän

The other three categories are not sense-based. They arise by virtue of spiritual development and are called direct knowledge, or Pratyaksha-Jnän. They are extra-sensory (can be experienced without exercising the senses.)

C.5.2.1.2.1. Avadhi Jnän

- Avadhi-jnän pertains to the knowledge of tangible aspects. The term Avadhi denotes certain limitations. Avadhi-jnän therefore means knowledge of tangible aspects beyond sensory perception, subject to the limitations of time and space.
- For instance, a person may gain capability to know by extra-sensory perception, what had happened, or what is going to happen during a specified period. Such a period may be of a few hours, a few days, a few years, or even a few lives.
- On the other hand, a person may gain capability to know what is happening within a specified distance.
- Avadhi-jnän thus prevails within defined time and space. This capability is not infinite nor everlasting.

C.5.2.1.2.2. Manah-paryav Jnän

Manah means the mind and Paryav means the changing state of an object. This category therefore denotes the capability to understand the thinking process and mental attitudes of others. It pertains only to intangible aspects. This capability also is not infinite, and its operation is subject to limitations.
It consists of two types: Rujumati and Vipulmati. The former can disappear, while the latter stays with the soul until it attains Keval-jnän.

C.5.2.1.2.3. Keval Jnän

Keval means only as well as pure. In the former sense, Keval-jnän means exclusive prevalence of knowledge only and nothing else. In the latter sense, it is pure, untainted knowledge. Either of these interpretations enables it to operate without any limitations. The person attaining this knowledge gets infinite capability to know everything, tangible or intangible, and in the past, present and future. This knowledge is therefore termed as true enlightenment. In addition, a person with such knowledge is known as omniscient or Sarvajna. Keval-jnän is indestructible. Once Keval-jnän is attained, it stays with the soul forever.

C.5.2.1.3. How does one gain knowledge?

The soul is indestructible. In its purest form, the soul exhibits inherent qualities of infinite knowledge, infinite perception, infinite bliss, and infinite energy. However, bonded karma prevents the soul from exhibiting its purest nature.

It should be clearly understood that knowledge does not come without effort. Attaining right knowledge is the first and the foremost step in our journey towards liberation. The way to acquire knowledge is by eradicating or suppressing Karma. This can be done by undertaking virtuous Karma and/or by bearing the consequence of operating Karma with equanimity. The karma that prevents the soul from acquiring knowledge is known as knowledge obscuring (Jnänävaraniya) karma. We acquire knowledge-obscuring karma if we do not properly follow the codes of conduct related to knowledge as prescribed by our scriptures.

Let us understand this phenomenon by illustrating the case of Mati-jnän (empirical knowledge). Suppose some particular prayer has to be memorized. One person may succeed in memorizing it with little effort, another may have to repeatedly recite it for memorizing it, and someone else may fail to memorize it despite all possible efforts. In the first case, the bondage of obscuring Karma is very loose. In the second case, the bondage is rather tight and needs more efforts or higher countervailing Karma to break the bond. In the third case, the bondage is unbreakable, and the consequences of that karma must come to fruition. Everyone should therefore endeavor or undertake such countervailing Karma to break the bondage of the knowledge obscuring Karma. Endeavors to break the bondage of knowledge obscuring karma by self-effort is known as Purushårth. Whether it succeeds or not depends upon the intensity of the operative Karma.

Purushårth has two aspects, external and internal. Trying to gain Mati-jnän and Shrut-jnän by developing and exercising physical and mental abilities is external Purushårth. Trying to gain spiritual development by practicing Nirjarä (eradication of Karma) is internal Purushårth. Avadhi-jnän, Manah-paryav-Jnän and Keval-jnän automatically emerge by internal Purushårth. Everyone should therefore devote maximum energy for internal Purushårth.

Jain tradition is particularly concerned with acquiring knowledge (Jnän). For that purpose, it lays down the following code of conduct (Ächär):

- Studying at the proper time
- Reverence for teachers and proper care for the means of gaining knowledge
- Esteem for the learned
- Observance of the required austerities for getting properly equipped for knowledge
- Utmost loyalty to preceptors
● Accurate study of the sutras (religious scriptures)
● Understanding the proper meanings of sutras
● Grasping the underlying meaning, essence, and purpose of sutras

One should appropriately select the school and subjects of study, study at the proper time, attend classes regularly, patiently learn and absorb what is being taught, carefully follow instructions, do the required homework, take proper care of books and other study materials, respect teachers, etc. Undertaking research, remaining in touch with the latest developments, taking refresher courses, participating in seminars and workshops for the purpose of more intensive study, etc. constitute more advanced means of Purushārth.

Not everyone has the same capacity to absorb what is being taught. The outcomes are therefore bound to be different. However, if one wants to gain knowledge, pursue goals with diligence, and has access to capable teachers and guides, they can surely gain what they might be seeking. In other words, knowledge-obscuring Karma would give way in the face of Purushārth.

By practicing these codes of conduct, one can lessen the load of Jnānāvaraniya Karma and thus manifest the inherent knowledge the soul possesses. If these codes of conduct are not observed, not only will our efforts to gain knowledge be futile, but we will bind more Jnānāvaraniya karma to the soul and prevent us from gaining knowledge in the future.

C.5.2.2. Darshanāchār (Code of conduct related to Right Faith)

*Nissankia Nikkankhia Nivvitigichchhā Amoodh-ditthia
Uvavooha Thirikarane Vachchhal PaBhāvne Attha

**Panchāchār Sutra**

Doubtlessness, absence of expectation, unflinching faith, not being unduly influenced, adoration and encouragement, stabilization, affection, and creating favorable impressions constitute the eightfold code of right faith.

Darshan means belief, faith, conviction, and realization. These four epithets actually convey a hierarchy. When a person acquires some knowledge, they tend to believe it. Thus, knowledge and belief go hand in hand. Then, one has to gain faith. For instance, we know from books or teachers that the soul is everlasting, and we try to believe that. However, as long as we are not truly convinced, our faith in the everlasting soul is not really there. For gaining conviction, we first have to have faith in the concept and then contemplate and ponder over it. After true conviction, we gain self-realization. Such realization is true Samyag-darshan.

The code that lays down the method of gaining right faith is known as Darshanāchār. The eight aspects of Darshanāchār are:

<table>
<thead>
<tr>
<th>Nissankia</th>
<th>Staying above all doubts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nikkankhia</td>
<td>Absence of expectations</td>
</tr>
<tr>
<td>Nirvichikitä</td>
<td>Unflinching faith</td>
</tr>
<tr>
<td>Amoodha-drashti</td>
<td>Not to be influenced or swayed by glamorous shows of any faith</td>
</tr>
<tr>
<td>Uvavooha</td>
<td>Adoration and encouragement</td>
</tr>
<tr>
<td>Śthirikaran</td>
<td>Stabilizing the faith of others</td>
</tr>
<tr>
<td>Vātsalya</td>
<td>Affection for coreligionists</td>
</tr>
<tr>
<td>Prabhāvanā</td>
<td>Raising the esteem for the true faith</td>
</tr>
</tbody>
</table>
Of these eight aspects, the first one, which denotes the conviction, is of utmost importance. The remaining seven, which are helpful in raising the intensity of conviction, can be considered supplemental. This has been discussed in the chapter “Ratna-trayi Moksh Märg” (three-fold path of liberation). These eight aspects are vital to attainment of the right faith or Samyaktva. It is impossible to have proper insight without gaining right perception.

C.5.2.3. Chāritrāchār (Code of conduct related to acquiring Right Conduct)

The next step in our journey towards liberation is putting in practice what we have learned through true knowledge and the right faith. Living a life in accordance with the right knowledge and right faith is Chāritrāchār. Tirthankar Bhagawän has recommended different codes of conduct for Sādhus and Sādhvis and for lay people. Codes of conduct prescribed for Sādhus and Sādhvis are mandatory and absolute. Since lay people have to conduct worldly chores and obligations, they are bound to commit certain mundane sins, which will be in violation of the absolute practice of Chāritrāchār. Therefore, Tirthankar Bhagawän has recommended that lay people always remain vigilant to the best of their ability in following the codes of Chāritrāchār.

Chāritrāchār prescribed for lay people may be categorized in three broad categories: Observation of 12 vows, observation of five categories of carefulness in daily activities (Samiti), and observation of three types of restraints (Gupti). The twelve vows apply only to Shrāvaks and Shrāvikäs and are discussed in chapter C04 of the conduct section.

---

Panihāna-Jogjutto Panchahim Samiehim Tihim Guttihim
Esa Charittāyāro Atthaviho Hoi Nāyavvo

--- Panchāchār Sutra

Observance of five Samiti and three Gupti with a balanced mind is considered the eightfold code of conduct.

After gaining conviction, one has to put it into practice. That practice is known as Chāritrāchār. The term means right behavior or right conduct. We will first consider here the monastic code of conduct and then the lay people code of conduct.

C.5.2.3.1. Five Samiti (Carefulness)

C.5.2.3.1.1.
Iryā Samiti: (Carefulness during Physical Movements)

Whenever one has to make movements, one should remember that there happen to be living beings everywhere. One has to remain vigilant enough to see that he does not step, crush, trample, or otherwise hurt any living being by making movements. Since some minute violence is bound to occur in spite of all precautions, it is advised that after every movement, one should undertake a short Kāusag for atonement of violence inadvertently caused by such movements.

C.5.2.3.1.2.
Bhāshā Samiti: (Carefulness during Verbal Movements)

This meticulously pertains to vocal or oral activities. Even exercising vocal faculty can hurt the minute living beings that pervade the air. This Samiti therefore lays down that every spiritual aspirant should speak slowly and only when necessary. Harsh and unnecessary speech that can cause mental hurt has to be avoided altogether. Moreover, the speech has to be truthful, beneficial, and pleasant. Otherwise, one should observe silence.
C.5.2.3.1.3.

**Eshanā Samiti: (Carefulness while getting food or water)**

This meticulously pertains to obtaining food and water, which are essential for survival. The aspirant has to get such food and water by going for alms. He should, however, be careful and vigilant even while accepting such food and water. The offer for alms should not involve any type of force or compulsion on the part of the giver. The food and water being offered should have been made out of acceptable, vegetarian ingredients that involve minimal violence.

C.5.2.3.1.4.

**Ādän Nikshep Samiti: (Carefulness during placement of objects)**

This meticulously pertains to taking or placing any objects. Reckless pulling, pushing, lifting, laying, or otherwise mishandling objects can hurt living beings. If one is not careful, such activities can result in avoidable violence. Utmost care and vigilance should therefore be exercised while undertaking such activities. One often comes across the use of the term ‘Upayoga’ during Jain rituals and performances, which means staying vigilant.

C.5.2.3.1.5.

**Utsarga or Pārishthā-panikā Samiti: (Carefulness in disposing bodily wastes)**

This meticulously pertains to disposal of wastes (excretion and urination.) Jainism does not permit reckless behavior even in the case of disposal. It has laid down proper rules of disposal: human excretion should be conducted in a place not habited by living beings. Since latrines and urinals happen to be the breeding grounds for a variety of germs and insects, Jainism forbade their use by the monastic order. Jainism indicates that ascetics should stay outside the city so human waste can be disposed of properly. This Samiti lays down the mode of disposing all wastes in a way that would cause minimal violence and inconvenience to others.

C.5.2.3.2.

**Three Gupti (Restraints)**

The final category of Chāritrāchār is the three Gupti, which is the three types of restraints in daily activities. Monks and nuns are supposed to devote their entire life to spiritual pursuit. Since they have renounced the worldly life, they are not supposed to get involved in any worldly activities. They have to spend their entire time and energy towards spiritual upliftment and compassion towards all living beings and are not expected to use their mental, vocal, or physical energy for any worldly gain. Exercising energy solely for that purpose is known as Gupti, which can be translated as total control of one’s faculties.

C.5.2.3.2.1.

**Mana Gupti: (Restraining the mind)**

The first of the Gupti is Mana Gupti, which includes restraints related to control of the mind (control over mental energy). Observing Mana Gupti requires that we have pure thoughts and engage in meditation and Sāmāyik (equanimity) whenever possible. We also do not get mad at others or wish evil on them.

C.5.2.3.2.2.

**Vachan Gupti: (Restraining the speech)**

The next Gupti is restraints related to control of speech, or Vachan Gupti. Restraints related to speech are similar to those discussed in carefulness in speech. The only difference here is controlling and restraining our speech.
C.5.2.3.2.3.  
**Kāya Gupti: (Restraining of the body)**

The third and final Gupti is restraints related to control of the body, or Kāya Gupti. Kāya Gupti requires that we do not use perfumes or wear flashy clothes and that we take proper care of our health.

Āchārya Shri Umāsvāti stated in Tattvārtha-sutra: “Samyag-yoga-nigraho Gupti”. It means that the right exercise of control is Gupti. One should therefore exercise appropriate discretion in controlling mental, and physical faculties. These three Gupti are known as Tigutti or Trigupti.

C.5.2.3.3.  
**Ashta Pravachan Mätā**  

These five Samiti and three Gupti constitute the eightfold monastic code of conduct. In Jain terminology, these eight aspects are collectively known as Ashta Pravachan Mätā. It means that these eight aspects of religious teaching are as beneficial to spiritual aspirants as the lesson's mothers teach their children.

The observance of the five major vows (restraints) of non-violence, truth, not taking anything without the express permission of the owner, celibacy and non-possessiveness are also implied in this code. Total non-possessiveness is the distinguishing feature of Jain monks. They accept the bare minimum of clothing from followers. They also keep a couple of wooden bowls for accepting food and water. The wooden articles are allowed because they are light in weight and can be easily cleaned with a small amount of water. Similarly, monks can also have spiritual books for study.

The greatest disciplinary practice that helps them observe nonviolence is Sāmāyik. The term literally means staying in equanimity. The person observing Sāmāyik has to stay away from all worldly involvement. That practice should ultimately lead to the fusion of the mind with the true self by developing detachment towards all external objects. Those who renounce the worldly life are therefore required to take the vow of staying in Sāmāyik for the rest of their lives.

Jain monks and nuns should not stay for too long at any one place to avoid developing attachment to any place or people. However, during the monsoon season, a lot of germs and insects breed in the dirty rainwater and a lot more violence can occur if monks and nuns move from place to place. Therefore, during that period, monks and nuns are required to stay at one place. During the rest of the year, they continue to move barefoot from place to place. Such movements have to be made without using any vehicle, because manufacture, maintenance, and movements of vehicles can also cause a lot of violence.

This is no doubt a rigorous code. However, Jain monks and nuns willingly observe the code because they are oriented towards the well-being of the soul. They know that physical comforts or discomforts are transitory, and the soul is not affected by such ever-changing situations. They can therefore easily stay unconcerned about their physical well-being. Moreover, they train themselves for undergoing the rigors of the monastic code by undertaking fasts and other austerities. Because they follow such rigors, Jain monks and nuns are held in high esteem. The laity considers them as enlightened entities and reveres them as spiritual guides.

Recently, we have been witnessing a tendency towards avoiding the rigors of this code. Many monks now make use of light footwear. There are also monks who do not mind the use of vehicles and who stay with their hosts for longer periods of time.

Many Jains have now settled in countries outside of India. They need the guidance of monks for ritual performances and other religious activities. They invite monks to their new countries that cannot be reached without the use of vehicles. In western countries, where climatic conditions necessitate adequate protection, the traditional monastic wear of wrapping the body with two pieces of cloth does not work. Nor is it feasible to go from home to home for alms.

Realizing these needs, Āchārya Tulsi has created a new cadre of male Shamans and female Shamanis. They are well trained in various aspects of Jainism; they learn English and communicate well with the
people. Such Shamans and Shamanis renounce worldly life but are permitted to use vehicles and stay with their hosts.

The code of conduct for laypeople is known as Shrávakáchär. Most of the stipulations of the monastic code are applicable to them, but they are modified for the worldly life. For instance, laypersons also should control their mind, speech, and body to the extent possible. As householders, they are of course required to undertake various worldly activities. While doing so, they should not lose sight of the right perception. If they happen to transgress the limits of Shrávakáchär, they should also repent, just as monks do when they violate their codes of conduct. Shrávak Pratikraman Sutra, which is popularly known as Vandittu, lays down the transgressions of right perception as follows.

_Sankä Kankha Vigichchhä, Pasansa Taha Santhavo Kulingisu_  
_Sammattassaiäre, Padikkame Desiam Savvam._

- Vandittu Sutra

If I have indulged, during the day, in any transgressions of Samyaktva, like harboring doubts, expectations, wavering faith, adoration of the wrong faith, or acquaintance with believers in false doctrines, I must repent.

Shrávaks should, of course, stay vigilant to avoid hurting any living being. They cannot remain without possessions, but they should lay voluntary limitations on their possessions and desires. In place of major restraints, they have to observe five minor vows called Anuvrat. Moreover, they should observe three auxiliary restraints and four disciplinary restraints.

**C.5.2.4. Tapáchär (Code of conduct related to observing Austerities and Penance)**

_Bàrasavihammi Vi Tave Sabbhintar-Bähire Kusal-Ditthe_  
_Agiläi Anäjivi Näyavvo So Taväyäro_

- Panchächär Sutra

The cause of endless cycles of birth and death for the worldly soul is karmic bondage. This removal of karmic bondage is known as Nirjarä and the ways in which Nirjarä is achieved are collectively known as Tap or austerity.

Jain scriptures have prescribed the specific ways to observe austerities, which is known as Tapáchär. This code states that we must observe austerities in an appropriate way, with true faith, and according to our ability. Austerities should never be observed in order to gain worldly pleasures, out of jealousy, or to gain the admiration of others.

There are 12 types of external and internal austerities one can follow. Jain tradition lays considerable emphasis on the observance of Tap. Really speaking, Tap is a part of Chäritra. In view of its special importance to spiritual aspirants, it has been considered as a separate part of the spiritual code, known as Tapáchär.

The worldly soul has been ignorant about its true nature and has been associated with Karma. Consequently, it has been entangled in an unending cycle of birth, death, and reincarnation.

It can, however, be liberated from that cycle by removing its ignorance about its true nature and its Kashäy (anger, greed, ego, and deceit) which can eradicate all of its Karma. This is known as Nirjarä. It is of two types. Simply bearing the consequences of old Karma is Akäm Nirjarä. Most of the time, the person happens to react to the given situation with more emotion. Such Nirjarä leads to acquisition of new Karma and cannot lead to liberation.

Sakäm Nirjarä does not lead to new Karma. One of the ways to achieve such Nirjarä is to resort to austerities. Sakäm Nirjarä should be performed by remaining neutral to avoid gaining more Karma.
In order to avoid misconception of what austerities are, Jainism has laid down the concept of Tap in great detail. Austerities have been actually conceived as physical and mental exercises that can be helpful for achieving Nirjarā. The physical exercises are external or Bähya Tap and mental ones are internal or Abhyantar Tap. Since internal austerities are concerned with inner aspects, it will be evident that they are meant for spiritual development. External austerities, on the other hand, are useful only to the extent they are helpful in undertaking internal ones. Both these categories of Tap are divided into six subcategories each. Thus, there are twelve types of Tap.

Bähya Tap (External Austerities):

<table>
<thead>
<tr>
<th>Anashan</th>
<th>Fasting / Not eating for a set period of time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unodari</td>
<td>Eating less than needed</td>
</tr>
<tr>
<td>Vritti-sankshep</td>
<td>Curtailing desires / Eating within the limits of predetermined restrictions</td>
</tr>
<tr>
<td>Rasatyāg</td>
<td>Relinquishing tasty foods e.g., Āyambil</td>
</tr>
<tr>
<td>Kāya-klesh</td>
<td>Voluntarily enduring sufferings</td>
</tr>
<tr>
<td>Sanlinatā</td>
<td>Giving-up pleasures of five senses and occupying minimum space</td>
</tr>
</tbody>
</table>

Table C.5–C

Abhyantar Tap (Internal Austerities):

<table>
<thead>
<tr>
<th>Präyashchitta</th>
<th>Repentance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vinay</td>
<td>Modesty / Respect for others</td>
</tr>
<tr>
<td>Veyāvachcham / Vaiyāvruttya</td>
<td>Selfless service to monks, nuns and needy</td>
</tr>
<tr>
<td>Swādhyāy</td>
<td>Study of religious scriptures, study of self</td>
</tr>
<tr>
<td>Dhyān</td>
<td>Meditation</td>
</tr>
<tr>
<td>Kāyotsarg or Vyutsarga</td>
<td>Renunciation of physical body</td>
</tr>
</tbody>
</table>

Table C.5–D

For a detailed description of the above, see B.7.3 - Nirjarā (Partial Eradication of Karma)

C.5.2.5. Viryāchār (Code of conduct related to physical & mental ability / Code of exercising Vigor or Energy)

The final set of codes of conduct relate to exercising our physical and mental capabilities to the fullest and in the appropriate manner, which is known as Viryāchār. We cannot properly observe the preceding four codes of conduct without the appropriate use of our physical, mental, and verbal capabilities. Since our ultimate goal is Nirjarā of karma, Viryāchār must lead us to Nirjarā. Laziness, ignorance, negligence, ego, greed, and deceit are the major causes of a behavior contrary to the practice of right Viryāchār. Bhagawän Mahāvīr has said that we must not spend even a single moment being lazy in our journey towards liberation. Instead, we should properly observe codes of conduct regarding knowledge, faith, conduct, and austerities to the fullest and according to our best mental, verbal, and physical capabilities. We should also engage in religious activities as preached by Tirthankar Bhagawän.

*Anigoohia-Bal-Virio Parakkamai Jo Jahuttamäutto*  
*Junjai A Jahāthāham Nāyavvo Vīrīyārō*  
*-Panchāchār Sutra*
When one applies his unrestricted capacity and vigor for practicing the spiritual code, it is known as Viryāchār, or the code of exercising vigor.

Like Tapāchār, Viryāchār also is a part of Chāritrāchār. In view of its importance, however, Jain tradition treats it as a separate part of the spiritual code.

For undertaking any activity, one has to exercise energy. This applies to worldly and spiritual aspects. All of us are aware that exercising energy is necessary for gaining anything. However, how many people actually exercise their energy appropriately? While undertaking any activity, most people are overcome by negligence. They are frequently led by the tendency to indulge in lethargy, sluggishness, etc. For instance, a student might be aware that to get a good grade, they need a certain score. However, due to laziness, that student may not put in the required amount of work and not get the grade he has the potential to achieve.

Self-motivation and use of one's energy are needed to rise above all obstacles. There is no motivation comparable to self-motivation. If a high degree of self-motivation is required for worldly success, a much higher degree is needed for spiritual purposes.

According to the scriptures, the following five causes are the main factors that inhibit the spiritual growth.

- Mithyāṭva or wrong faith
- Avirati or absence of restraints
- Pramāḍ or negligence or carelessness
- Kashāya or defilements
- Yoga or physical involvement

Detailed analysis of these factors would indicate that laxity, laziness, and lethargy, which are the principal constituents of negligence, are inherent in these inhibiting factors. Religion emphasizes that the spiritual aspirant should undertake every activity efficiently without indulging in negligence.

### C.5.2.5.1. Five Major types of Vices: (Causes of Pramāḍ / Negligence)

<table>
<thead>
<tr>
<th>Vishay</th>
<th>Indulgence in sensuous objects like sound, sight, smell, taste, and touch</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kashāya</td>
<td>Anger, Ego or arrogance, deception, and greed</td>
</tr>
<tr>
<td>Vikathā</td>
<td>Unnecessary talk pertaining to politics, nation, food, and sensual pleasures</td>
</tr>
<tr>
<td>Nidrā</td>
<td>Excessive sleep or non-alertness</td>
</tr>
<tr>
<td>Vyasan</td>
<td>Too much attachment to material objects or people. Being addicted to material objects, such as alcohol, gambling, smoking.</td>
</tr>
</tbody>
</table>

*Table C.5-E*

These aspects tend to lead people towards a lethargic path away from the liberation of the soul. Every aspirant is therefore required to avoid all these types of negligence and to practice the spiritual code with vigor and enthusiasm.

This leads us to an important but controversial issue. Jainism believes in karma and that living beings must bear the consequences of their karma. Is that the same thing as being inactive and just waiting for things to happen? The difference is between Prārabdha and Purushārth, or destiny vs. endeavor. Let us look at the two in details:

Prārabdha, or destiny is usually seen as resulting from Karma, while Purushārth or endeavor is viewed as the effort to overcome the result from such prior Karma. Thus, Prārabdha and Purushārth appear contradict each other. Prārabdha denotes the consequence of our earlier karma, while Purushārth represents our
determination at the present moment. While describing the nature of karma, Jainism does emphasize that undertaking the right kind of Purushārth can modify the impact of past karma. Thus, our present free will or determination has an edge over the fruits of our past Karma.

Viryāchār asks us to undertake intensive determination for overcoming the impact of Karma acquired earlier. The implication of the spiritual code thus shows the hollowness of the contention that we are helpless victims of earlier Karma. Viryāchār indicates that all aspects of the spiritual code should be observed with utmost vigor and exercising such vigor is called Purushārth.

**C.5.3. Summary**

In summary, the sole cause of endless cycles of birth and death is the bondage of karma to the soul. For removal of these karmic bondage, Nirjarā is the only way to end these cycles of birth and death and achieve liberation. Proper observation of the codes of conduct is essential.
**Figure C.5:B**

### Panchāchār (Five Codes of Conduct)

#### Jnānāchār - Code of Acquiring Right Knowledge
- Pratiksha Jñān - Indirect Knowledge
  - Mati Jñān - Intelligence
  - Shruti Jñān - Reading, Writing & Learning
  - Pratyaksha Jñān - Direct Knowledge
  - Avidhi Jñān - Knowledge of tangible aspects
  - Manah-Paryaya Jñān - Capability to understand the thinking process and mental attitudes of others
  - Keval Jñān - Pure & Complete knowledge

#### Darshanāchār - Code of Gaining Right Faith
- Nissankā - Staying above all doubts
- Nīkankanā - Absence of expectations
- Nirvichikitsā - Unflinching faith
- Amoodha-draddhi - Not to be influenced or swayed by glamorous shows of any faith
- Uvavooha - Adoration and encouragement
- Shiiryakan - Stabilizing the faith of others
- Vatsalya - Affection for coreligionists
- Prabhāvanā - Raising the esteem for the true faith

#### Chārirāchār - Code of Acquiring Right Conduct
- Ashta Pravachan Mātā
  - Eightfold monastic code of conduct
  - Five (5) Samiti Carefulness in our activities
  - Three (3) Gupti Restraints in our activities

#### Tapāchār - Code of Acquiring Right Austerities
- Six Bāhya Tap - External Austerities
- Six Abhyantar Tap - Internal Austerities

#### Vīryāchār - Code of Exercising Right Vigor or Energy
- Five Causes that inhibit the spiritual growth
  - Mithyārta - Wrong Faith
  - Aviratī - Absence of Restraints
  - Pramādī - Negligence
  - Vīshay - Indulgence in senseful objects
  - Kashāy - Anger, Ego, Deception and Greed
  - Vikāthā - Unnecessary talk
  - Nidrā - Excessive sleep or non-alertness
  - Vyāsan - Addiction
  - Kashāy - Defilements
  - Yoga - Physical involvement
C.6. Jain Ethics and the Environment

C.6.1. Jain Ethics

Jainism states that Earth, Water, Fire, Air, and Vegetation, which constitute the five basic elements of our environment, possess life. They possess one sense, which is the sense of touch. Animals and human beings possess all five senses and a mind. The five senses are: touch, taste, smell, sight, and hearing.

Human beings are also blessed with advanced developed thinking. Therefore, they are responsible for achieving oneness and harmony among all living beings, including the environment, through compassionate living and disciplined behavior.

Lord Mahāvīr’s entire life was full of compassion and was an example of how to live in perfect harmony with nature and provide utmost respect for the environment.

Lord Mahāvīr made the following profound statements:

- “All life is bound together by mutual support and interdependence.” This is an ancient Jain scriptural aphorism of Tattvārtha sutra.
- “One who neglects or disregards the existence of earth, air, fire, water and vegetation, disregards his own existence.”
- “We harm and kill other lives because of our greed and possessiveness.”

Since all lives are interconnected, one should realize that if we harm one, we harm all living beings, and greed, possession, and possessiveness are the primary causes of all violence as well as the imbalance in the environment.

These ancient statements form the basis of the modern science of ecology.

The main theme of Lord Mahāvīr’s teaching:

- Ahimsā (Non-violence) is respect for the life of all living beings.
- Aparigraha (Non-possession / Non-possessiveness) stems from respect for other lives as well as environment.
- Anekāntavād (Non-one-sidedness/ Open-mindedness) is respect for the views of the other because truth has many sides.

C.6.2. Three Cardinal Principles of Conduct

Ahimsā (non-violence), Anekāntavād (multiplicity of views) and Aparigraha (non-possession and non-possessiveness) are the three cardinal principles of conduct in Jainism.

C.6.2.1. Ahimsā (Compassion / Non-violence)

Ahimsā means caring for and sharing with all living beings as well as tending to, protecting, and serving them. It entails universal friendliness (Maitri), universal forgiveness (Kshamā), and universal fearlessness (Abhay).

The basic tenet of Jainism is “Ahimsā Parmo Dharmaḥ”. From an ethical point of view, Dharma means duty. Hence, the tenet indicates that compassion is the supreme duty of an individual.

From a religious and philosophical point of view, Dharma means the true nature of a substance. Hence, compassion is the true nature of a human soul.

In addition, the Jain dictum “Parasparopagraho Jivānām” indicates, “Living beings (souls) render service to one another.” Hence, the Jain motto is “Live and Help Others to Live.” This is called Compassionate Living.
Ahimsā is the principle that Jains teach and strive to practice not only towards human beings, but also towards all other living beings, including those in our environment. The scriptures tell us: “Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any living being including plants, vegetables. Do not pollute water, air, and earth.”

The teaching of Ahimsā refers not only to the avoidance of physical acts of violence but also to the avoidance of violence in speech and thoughts. Ahimsā also refers to an active concern and compassion for fellow humans and other living beings. Ancient Jain texts explain that intention to harm or the absence of compassion are what makes actions violent.

Ahimsā also has a deeper meaning in the context of one’s spiritual advancement. Violence imposed upon others in any form by our body, mind, or speech leads to the bondage of new bad karma, which hinders the soul’s spiritual progress.

In other words, violence towards others is a violence towards one’s own soul because one acquires bad karma, which impedes one’s spiritual progress and journey towards liberation.

C.6.2.2. Anekäntaväd (Doctrine of Multiplicity of Viewpoints)

The concept of universal interdependence underpins the Jain theory of knowledge, known as Anekäntaväd. In this ever-changing universe, an infinite number of viewpoints exist for any situation. These viewpoints depend on the time, place, circumstances, and nature of individuals.

Anekäntaväd means acceptance of all viewpoints, which are in accordance with reality, positive in nature, and do not deny any genuine viewpoints. This is also known as non-absolutism.

This leads to the doctrine of Syādväd or relativity, which states that the expression of truth is relative to different viewpoints (known as Naya). What is true from one point of view is open to question from another viewpoint. Absolute truth cannot be grasped from any one particular viewpoint. Absolute truth is the totality of individual (partial) truths from many different viewpoints, even if they seem to contradict each other. However, it considers the positive viewpoints of other human beings, other communities, and other nations, leading to interdependent coexistence.

Characteristics of Anekäntaväd:

- Equanimity towards all
- A strong urge to seek the whole truth.
- Belief in many possibilities and acceptance that the truth can consist of seemingly opposing views.
- Consideration the truth expressed by oneself is a partial truth and accepting truth even if adversaries express it.

A deeper understanding of Anekäntaväd and Syādväd provides great insight into the problems of human interactions that cause conflict, grief, envy, and hatred. Similarly, it is highly applicable in understanding social problems and national strife. More importantly, these doctrines also provide ways of resolving global differences and conflicts.

C.6.2.3. Aparigraha (Non-possession)

Jain ascetics have no possessions. Similarly, Jainism advocates that lay followers should minimize their desire for accumulation of possessions. This will help one’s spiritual progress.

Giving charitable donations and one’s own time for social and religious projects is a part of a Jain householder’s obligations. This sense of social obligation cultivated from religious teachings has led Jains to establish and maintain innumerable schools, colleges, hospitals, clinics, orphanages, relief, and rehabilitation camps for the handicapped, old, sick, and the disadvantaged as well as hospitals for ailing birds and animals.
Wants should be reduced, desires should be curtailed, and consumption levels should be kept within reasonable limits. Using any resource beyond one's needs and misuse of any part of nature is considered a form of theft. The Jain faith also declares that waste and creating pollution are acts of violence.

C.6.2.4. Summary

- Ahimsā supersedes all concepts, ideologies, rules, customs, and practices, whether they are traditional or modern, eastern, or western, political, or economic, self-centered, or social. Non-violence is guarded by truthfulness, non-stealing, chastity, and non-possessiveness.
- Anekāntavād stops the violence of thought and speech. Anekāntavād is also called the intelligent expression of Ahimsā.
- Aparigraha (non-possession) stems from respect for other lives and the environment.

C.6.3. Survival of Life vs Ethical Living

It is not possible to sustain human life with absolute non-violence and absolute non-possession. To live a life, one needs food, minimal clothes, and shelter. Hence, the destruction of living beings is unfortunately essential for human survival. The goal of Jainism is to live our human life with minimum violence to other living beings and the environment.

Principle of Minimum Violence for Human Survival:

A living being with all five senses (animals, birds, and fish etc.) feels maximum pain and their destruction involves greater violence. Killing many-sensed beings has greater negative impact on the environment.

A living being with one sense (plants, vegetables, water, air, earth etc.) feels minimum pain and its destruction involves minimum violence and produces a minimum negative impact to the environment.

Hence, Jainism advocates vegetarianism and is against raising animals for food for ethical, spiritual, and environmental reasons.

C.6.4. Ethical Living and Dairy Products

C.6.4.1. Violence in the Dairy Industry

All Jains believe in vegetarianism and most Jains are vegetarians. Hence it is of no value to the Jain community at large to discuss cruelty to animals and death inflicted by the meat industry.

However, a majority of Jains consume dairy products. Because animals are not directly killed during the milking operation, these Jains justify that their consumption of dairy products is not in violation of the fundamental principle of Ahimsā.

This may be true in olden times for the following reasons:

- For our survival, a cow’s milk was essential because crop production was not enough to feed the entire human population.
- The cows were taken care of as if they were family members, and only excess milk was consumed, after cows had fed their calves.

Today, the output of modern agricultural production is such that it can feed the entire world several times over. Also, the dairy industry is commercialized. Dairy cows are treated as milk producing machines. It inflicts terrible cruelty on cows.

As there is a huge demand for dairy products, modern dairy industries have to raise animals on a mass scale. Raising large numbers of animals for food creates a significant ethical problem and environmental
imbalance because it involves a significantly greater use of natural resources than for the equivalent amount of plant food. The cruelty to animals and the impact on the environment by this industry is unimaginable.

The following list summarizes some of the violence (Himsā) inflicted on animals used in the production of dairy products. These problems exist in large factory farms of the U.S. or Europe as well as in the small dairy farms in India (or anywhere else in the world). Many have visited several large dairy farms in USA and many small dairy farms in India and observed these practices.

- Cows are kept pregnant all the time. They may be subject to artificial insemination and other practices that ensure the maximum production of milk.
- Approximately 80% of baby calves are sold to the veal or beef industry, where they are slaughtered between the ages of six months to three years in the West. Sometimes, in several villages in India, farmers let the male calf die of hunger (This practice has been observed in our holy city of Pālitānā).
- Milk cows are sold to slaughterhouses after five to six years of age when their milk production drops more than 30% (this is true in India more than 95% of the time). The life expectancy of a dairy cow is 15 to 20 years.
- Hormones and antibiotics are fed or injected daily to increase milk yield (except in organic dairy farms). Almost all small dairy farms in India also use hormones and antibiotics.
- Since cows are continuously kept pregnant and also fed or injected daily with hormones and antibiotics, they produce about three times more milk than what they would produce normally and naturally (about 80 years ago). In other words, the cow's body has to work 3 times more to produce such a large quantity of milk.

In this way, farmers try to meet the growing demand of dairy products without increasing the number of cows.

After about five years of this intense stress, the cow’s body breaks down and her milk production drops significantly. At that time, she is sent to a slaughterhouse (legally in the western world and in most cases illegally in India.) There are many illegal slaughterhouses in India. Less than 1.0% of cows end-up in the cow shelter place known as “Panjarapol” in India.

C.6.4.2. Organic Dairy Farm

The organic dairy farm is generally smaller than the huge factory-style farm. It does not use antibiotics, pesticides, and hormones on the cows. There are no additives added into the milk. However, these farms also practice the following:

- Keep cows continually pregnant
- Sell approximately 80% of calves to the veal or beef industry
- Sell cows to slaughterhouses after five or six years

Therefore, organic milk is almost as cruel as regular milk.

C.6.5. Jainism and the Environment: What does Jainism teach about ecology?

The ancient Jain scriptural aphorism “Parasparopagraho Jivānām” (all life is bound together by mutual support and interdependence) forms the basis of the modern-day science of ecology. This ancient Jain principle teaches that all of nature is bound together and says that if one does not care for nature, one does not care for oneself.

It is logical that for our own wellbeing, we need to respect our environment and look after it.

According to Jainism, living beings are not only plants and animals, but the air, water, and earth also contain living, sentient beings. The environment is, therefore, an enormous living system. Under the principle of non-violence, it is our duty as Jains to protect the environment. Many modern Jains concern themselves
primarily with direct forms of Ahimsā, such as not eating meat and not killing small insects. Jainism, however, demands that we also consider indirect forms of Ahimsā. Indirect Ahimsā is sometimes more difficult to incorporate into our daily lives because we often do not immediately see the consequences of our actions, which could be very violent and destructive to the environment. In order to practice indirect Ahimsā, the first step is to become aware of environmental problems and the simple things we can do to help.

In summary, the teachings of Jainism advocate the following practices in daily life:

- Respect the lives of others and the environment we live in.
- Be compassionate and practice non-violence. Minimize harm to all living beings including air, water, earth, fire, and vegetation.
- Be vegetarian and avoid the use of animal-based products.
- Practice self-restraint. Reduce needs and wants as much as possible. Use excess for the welfare of the society.
- Eliminate waste, reuse / recycle products, share resources, and do not waste the gifts of nature.

Jainism in action is an eco-friendly religion which preserves and protects the Earth and environment, respects the lives of animals, birds, fish, and other beings, and promotes the welfare of the society through the application of its primary tenets of Ahimsā and Non-possessiveness.

### C.6.5.1. The Three Rs of Recycling

#### C.6.5.1.1. Reduce

When you reduce the amount of garbage you throw away, you are helping the environment. Less garbage means less waste that will have to be disposed of at a landfill or incineration site. That, in turn, produces less pollution.

Here’s how you can help reduce during your next shopping trip:

- Look for products that use only enough packaging to ensure quality. Those that have many layers of plastic, foil, or other wrappings for no reason are a waste of resources.
- Buy the largest size package whenever you can. You usually get more for your money because you get more product and less packaging.
- Buy concentrated forms of beverages, soaps, household cleaners, and fabric softeners whenever you can. By adding water, yourself, you can save money and reuse containers.

#### C.6.5.1.2. Reuse

Using products or packages more than once is a great way to reduce the flow of garbage.

Here are a few tips for you to follow:

- Search for products that are designed to be used many times, such as fabric grocery bags, ceramic mugs, and rechargeable batteries.
- Save boxes, bags, tins, jars, and plastic containers. You can usually find innovative ways to reuse these items in your home, garage, or office.
- Give away any unwanted clothing you may have. Instead of throwing old clothing away, give it to a relative, a friend, or a charity.
C.6.5.1.3. Recycle

Recycling is the collection and re-processing of materials into new, usable products. Right now, paper, glass, steel, aluminum, and plastic are the most recycled items in the United States.

Most communities choose to have residents’ recyclables picked up curb side by their town’s sanitation department. Others have instituted voluntary drop-off programs which require residents to take recyclables to a designated recycling center in or near their town.

Either way, the various materials wind up at a recycling center. At the center, these materials are separated and made available to manufacturers who clean them and make new products out of them.

To further support recycling, all you need to do is purchase products made from your recyclables.

By reducing, reusing, and recycling, you will be supporting this environmental process.

C.6.5.2. Environmental Concerns: Climate Change

Climate change refers to the gradual warming of the earth’s atmosphere due to increased emissions of noxious gases in the air. These gases trap heat on the earth’s surface and are expected to increase the earth’s average temperature by 8-10 degrees in the next 50-100 years. One of the most serious effects of climate change is rising sea levels. As temperatures increase, water expands, and many polar ice caps could melt. This could result in a critical loss of coastal land; low-lying areas like Florida and Louisiana could become completely flooded, and entire countries like Bangladesh and many small islands could be wiped off the map. The loss of coastal land is especially scary with regards to the exponentially increasing population rates around the world, especially in developing countries like Thailand, India, and Mexico. Land area is shrinking, but the population is growing. Natural resources that are already scarce will face increasing pressure. The potential loss of land caused by global warming will likely worsen the quality of life for millions of people and further endanger the status of our environment. Climate change is also expected to interrupt many natural ecosystems. Plants and animals adjusted to certain types of climates may find it hard to survive in new environments and may subsequently, face extinction.

C.6.5.2.1. Causes of climate change

Climate change is mostly caused by the emission of certain gases (like carbon dioxide), called greenhouse gases, into the atmosphere. The most damaging sources of greenhouse gas emissions are automobiles and fuel-burning power plants. Tropical forests are extremely effective in absorbing carbon dioxide, but as nearly one acre of forestland is cleared every minute, greenhouse gases are collecting in the atmosphere at a rate too fast for the remaining forestland to control.

C.6.5.2.2. What can we do to control climate change?

The United States is the world’s biggest contributor of greenhouse gases. On average, an American use about twice as much “dirty” energy as most Western Europeans and about 50 times more than a person living in India. Although US energy use is, in part, a major political issue, there are many things we can do to help clean up our air and control global warming. The world’s 1.3 billion cows annually produce 100 million tons of methane, a powerful greenhouse gas, which traps 25 times as much solar heat as carbon dioxide. Vegetarianism will significantly reduce the production of greenhouse gases.

Reduce gasoline use. Try to drive as little as possible, using alternative modes of transport like walking, biking, carpooling, and public transport. When you do have to drive, use the cleanest gasoline available. Encourage the use of a small engine, fuel efficient cars, and public transportation when available.

Reduce energy use. Use lower watt light bulbs like 20 or 25 watts instead of 80 watt or halogen bulbs. Turn off lights and all electric gadgets when not in use. When shopping for appliances, make sure you ask the salesperson to show you the most energy efficient options. Use fans instead of A/C, as fans use only
about 1/10 the amount of energy as A/C. Make sure your house is not losing lots of heat through cracks and window leaks. This will not only reduce your monthly electric bill but will also help keep our air clean and control global warming!

### C.6.5.2.3. Agricultural Problems and Forest Loss

Most of the world’s population are farmers who produce the food that we eat. Feeding the world’s people, however, has become quite a contentious issue over the past 50 years, since many modern agricultural techniques damage the environment. One of the most serious consequences of agricultural production is the loss of forests. The vast majority of commercial farms today are monoculture plantations. This means that one farm grows just one crop. What usually happens is several hundred acres of forestland are cleared for farmland. The land, once rich with thousands of different species of plants and animals, is replaced with rows of corn.

### C.6.6. Summary and Recommendations

The Jain Way of Life is very ethical and respects and honors the Earth and the environment. Our scriptures indicate that we need to practice our religion based on time, place, and the environment that we live in. In other words, we should practice our religion by using our wisdom in a way that we do not kill or exploit animals for our survival.

A cow is tortured (kept pregnant, fed or injected with hormones and antibiotics) during their milk production cycle and almost all dairy cows are slaughtered after five or six years of their life even though their life expectancy is 15 to 20 years. It seems that the cruelty that exist in milk production is as bad as meat production.

From the point of view of environmental degradation, all animal-based products (milk, leather, silk, and wool) cause significant harm to the environment relative to plant-based products.

Both Shvetâmbar and Digambar sects use milk and milk products in temple rituals. This is an ancient tradition. We should reevaluate the usage of dairy products (ghee for ārati, milk and sweets for Pujâ, etc.) in temple. Our scriptures indicate that no tradition is to be followed blindly. The highest Jain principle of non-violence (hurting or killing of five sensed animals) should not be compromised under any circumstances.

Milk and other products represent certain religious symbols in Jain rituals. However, the product we use in the rituals must be of a non-violent source. The intention of our rituals is to inspire us to grow spiritually. The net outcome of the rituals should result in the reduction of our ego, greed, anger, lust, and attachments. Milk and other dairy products, which involve such violence, cannot help us grow spiritually.

In our rituals, we should substitute regular milk with simple water, soya bean milk, or almond milk. Vegetable oil should be substituted for ghee, which is used in Deevo, and dry nuts can replace various types of sweets. We should serve only vegan (strict vegetarian) meals during any religious function.

Please remember that if we consume dairy products for our personal use, we are responsible individually for our actions and the resulting karma or sins. However, if we use dairy products in temples and religious functions, it is as if the entire community commits the sin. For this reason, we do not use root vegetables in religious programs even though more than 95% of Jains of North America consume root vegetables at home.

Almost all Jain youth (YJA and YJP youth) of North America accept the fact that extreme cruelty to cows exist in the dairy industry and that the usage of dairy products in religious functions grossly violates our basic principles of Ahimsâ. About 15% of Jain youth are vegan. The New York Times reports that, mostly for ethical reasons, more than six million Americans are vegan.
C.6.7. Jain Conduct and its Relevance to Modern Times

The principles of Jainism, if properly understood in their right perspective and faithfully adhered to, have great relevance for modern times.

They also advocate a path of minimum violence, minimum accumulation of possessions and non-attachment, and the practice of self-restraint.

These principles can bring contentment, inner happiness, and joy in the present life through spiritual development based on freedom from passions and kindness towards all beings.

Non-violence (Ahimsā) which strengthens the autonomy of life everywhere, non-absolutism (Anekāntavādā) which strengthens autonomy of thoughts and speech, and non-possessiveness (Aparigraha) which strengthens autonomy of interdependence, are the three realistic principles which strengthen our belief that every living being has a right to existence.

These principles translate into three practices:

- One should not kill
- One should not trample others' thoughts
- One should not trample nature

If we truly adopt these three ideas, then there will be:

- No acts of war
- No economic exploitation
- No environmental and ecological destruction

In summary, to live a proper ethical life and to protect the environment we should:

- Establish universal friendship and peace through non-violence.
- Practice compassionate living by respecting the lives of other beings and the environment we live in
- Establish true social equality based on non-acquisitiveness and non-possession.
- Reconcile differences between diverse religious faiths, political parties, and communal and racial factions through the philosophies of pluralism or non-absolutism.
- Promote ecological conservation through the values of an austere lifestyle, non-possessiveness, and self-restraint.
- Practice a pure Vegetarian / Vegan lifestyle by avoiding all animal-based foods and products. This includes all dairy products such as milk, cheese, butter, ghee, ice-cream, and meat, fish, eggs, honey, leather shoes, fur, silk, and pearls.
- Reduce needs and wants as much as possible and minimize consumption.
- Do not waste the gifts of nature. Reuse and recycle all products and share resources Nature provides enough for our need and not enough for our greed.
C.7. Application of Nonviolence

C.7.1. Introduction

Vegetarianism has been a principle of health and environmental ethics throughout India for thousands of years. It remains, to this day, a cardinal ethic of Jain thought and practices. Each form of life, even water and trees, possesses consciousness and energy. Nonviolence, (Ahimsā), the primary basis of vegetarianism, has long been central to several religious traditions of India, especially Jainism.

More than twenty-five hundred years ago, Lord Mahāvīr made a simple yet profound statement: “All of life is just like me. I want to live and so do all souls. The instinct of self-preservation is universal. Every living being clings to life and fears death. Each one of us wants to be free from pain. So, let me carry out all my activities with great care so that I am not harmful to any living being.”

The philosophy of nonviolence should be firmly incorporated in our daily life. Non-violence is more than refraining from violence; it is a deep reverence for all life. Jainism defines internal violence as violent thoughts (Bhāv Himsā) and external violence as violence committed by speech or actions (Dravya Himsā). There is a causal relation between internal and external violence. In most instances, external violence is caused by anger, jealousy, or unfulfilled ambitions. In reality, however, the result of such an act of violence, we hurt ourselves the most. Before putting anyone down, judging others, or treating anyone as an inferior being, we must examine ourselves.

Before buying or using any product, we must ask, “By my action, am I causing any living being to pay a price in pain? Directly or indirectly, am I destroying any life?” From the moment this awareness becomes a part of our daily lives, a vegetarian way of life becomes a natural outcome of inner understanding. By doing everything we can to minimize violence, we enjoy living with a pure consciousness and a clean conscience. As an added benefit, we are able to live a longer and healthier life.

Jain philosophy emphasizes being vigilant in our thoughts, speech, and all activities to minimize the harm we cause to other living beings and to direct our actions and intentions to revere all forms of life. This requires vigilance, awareness of motives, and fearlessness to live in tune with nature’s laws. The underlying feeling should be not to arouse fear in any living being, but to demonstrate love and compassion. It is true that just by breathing, using water, walking, and cutting trees, we are destroying living beings, but the underlying emphasis and awareness should always be to minimize the harm we cause to living beings.

The more developed the senses of a living being are, the more that living being can feel pain. Since fish, birds, and animals have a well-developed sense of pain, we must refuse to be a cause to their agony and pain. We must not use or exploit animals and other living beings for our selfish pleasures and benefits. All animals cling to life, struggle to survive, and fear pain and death. We must feel for their helplessness in the face of man’s gluttony, greed, and callousness. We must do everything we can so that they live unmolested. We must realize that every fruit, leaf, or grain that ends up on our plate had to lose its life in order to give us life. But the sad fact is that without plants, we cannot survive.

C.7.1.1. What Do Vegetarians Eat?

The staples of a vegetarian diet are grains, legumes, vegetables, fruits, nuts, and seeds. Protein can easily be obtained through a variety of grains and legumes. Fiber and essential vitamins, minerals, and carbohydrates can be obtained from many raw vegetables, and green leafy vegetables are especially rich in iron.

C.7.1.2. Do Vegetarians Eat Dairy and Eggs?

Vegetarians who use dairy products are called lacto-vegetarians. Those who do not even use dairy products are called vegans. Nowadays, production and procurement of dairy foods milk, butter, ghee, ice-cream, cheese, etc involve significant cruelty, which vegetarians and vegans should refuse to support. The
dairy industry is inherently linked to the meat industry. When female cows stop giving milk or reduce their milk quantity at a certain age, they are sent to the meat industry for slaughtering. If they give birth to a male calf, the calf is raised on an iron-deficient diet to make tender meat known as veal. One should not consume any dairy products in order to avoid cruelty to animals.

In poultry farms, chickens are considered no better than egg producing machines. They are housed in small, congested cages known as chicken havens. Due to shortage of space, they naturally become violent, offensive, obsessed, and quarrelsome. They attack one another in a barbarous manner. To prevent them from fighting and wounding one another, they are de-beaked (to remove the upper beak of a bird to prevent egg eating or attacks on other bird). Due to de-beaking, they are unable to even drink water.

A fertilized egg is the prenatal stage of a chicken. To eat fertilized eggs is like consuming a chicken before its birth. Unfertilized eggs are the result of the asexual cycle of chicken and are produced in very unnatural ways. Unfertilized eggs are also animate because they are born out of chicken’s body with its blood and cells. These eggs are also produced with cruel treatment of the chickens. No egg, fertilized or unfertilized, is produced without violence. Both are non-vegetarian foods.

C.7.2. Animal Cruelty and Ecological Impact

Planet Earth is suffering. The escalating loss of species, destruction of ancient rain forests to create pasturiclands for livestock, loss of topsoil, and the consequent increase in water impurities and air pollution have all been traced to non-vegetarian foods in the human diet. No single decision that we make as individuals or as a race can have such a dramatic effect on the improvement of our ecology as the decision to not eat non-vegetarian food. Many seeking to save the planet for future generations have made this decision for this reason alone.

The choice of a vegetarian/vegan diet is an expression of a sincere consideration for the ecology of the planet as well. In addition, there are billions of starving people who can be fed only if the raising of livestock was stopped. Consider these facts:

C.7.2.1. Slaughtering of Animals in USA

<table>
<thead>
<tr>
<th>Animal</th>
<th>Number Slaughtered per Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cattle</td>
<td>130,000</td>
</tr>
<tr>
<td>Calves</td>
<td>7,000</td>
</tr>
<tr>
<td>Hogs</td>
<td>360,000</td>
</tr>
<tr>
<td>Chickens</td>
<td>24,000,000</td>
</tr>
</tbody>
</table>

Table C.7–A

C.7.3. Ecological Impact of Non-vegetarianism

C.7.3.1. Water Consumption

Livestock (cattle, calves, hogs, and pigs) production accounts for more than half of all the water consumed in USA.

To produce 1 lb. of meat, an average of 2500 gallons of water is used as compared to 1 lb. of wheat, which requires 108 gallons of water, 1 lb. of rice, which needs 229 gallons of water, and 1 lb. of potatoes, which requires just 60 gallons of water.

It also creates significant amounts of waste and environmental imbalance. The waste released in the environment by the United States meat and dairy industry is about 230,000 pounds per second, polluting our land, air, and water systems, as reported by the USDA.
Slaughtering animals requires hundreds of millions of gallons of water every day. The waste in these places, estimated at about two billion tons a year, mostly ends up in waterways, polluting water, killing thousands of fish, and creating a human health problem.

Thus, we should avoid the consumption of all animal products like meat, poultry, dairy, and seafood.

C.7.3.2. Land Usage

A third of the surface of North America is devoted to grazing.

Considering the consumption of food by live stock. An average of 40 lbs of vegetation is used to produce 1 lb. of meat. Half of American croplands grow livestock feed for meat and dairy products.

2% of US cropland produces fruits and vegetables, while 64% of US cropland is for producing livestock feed.

One acre of prime land can grow 5,000 lb. cherries, 10,000 lb. green beans, 30,000 lb. carrots, 40,000 lb. potatoes, or 50,000 lb. tomatoes versus only 250 lb. beef.

220 million acres of land in the USA, 25 million acres in Brazil, and half the forests in Central America have been de-forested for livestock production.

85% of annual US topsoil loss is directly associated with raising livestock.

C.7.3.3. Cost Comparison

The cost of raw materials consumed to produce food from livestock is greater than the value of all oil, gas, and coal consumed in America.

Growing grains, vegetables, and fruits uses less than 5% as much raw materials as does meat and dairy production.

2 calories of fossil fuel are used for 1 calorie of protein from soybeans, while 78 calories of fossil fuel are used for 1 calorie of beef.

6.9 kg of grain and soy are used to make 1 kg of boneless trimmed pork.

C.7.3.4. DIET FOR A NEW AMERICA by John Robbins

If Americans reduced their meat/dairy intake by just 10%, the savings in grains and soybeans could feed 60 million people per year, which is the total number of people who starve to death worldwide.

C.7.4. Abstinence from Drinking Alcoholic Beverages

For observing the vow of non-violence (Ahimsā-vrat), it is specifically laid down that a person should renounce drinking alcohol. According to the sacred text of Purushārth Siddhi Upāya, “alcohol stupefies the mind; one whose mind is stupefied forgets piety; and the person who forgets piety commits violence without hesitation.”

Again, it is important to understand that drinking liquor leads to the commitment of violence because liquor is the reservoir of many lives which are born in alcohol. Similarly, it is significant that many dishonorable passions like anger, pride, deceit, greed, fear, disgust, ridicule, grief, boredom, and lust arise due to the inhibition of senses while drinking liquor and these passions are nothing but different aspects of violence.

From the aspect of Ahimsā, in wine making, a clarifying agent, usually an animal byproduct, is added to make wine clear by removing proteins from it. These clarifying agents are egg white, gelatin from skin and connective tissue of pigs and cows, isinglass from bladder of sturgeon fish, and casein from milk. Some old Mediterranean countries use the blood of mammals for this purpose as well.
Conduct

C.7 Application of Nonviolence

Ethical reasons:
Āchārya Samantabhadra, in the book of codes of conduct of a Shrāvak, describes not consuming alcohol as one of the eight qualities of a shrāvaks. Other Jain Scriptures also list alcohol consumption as one of the seven addictive vices.

Alcohol is a mind-altering drug, a depressant that alters mental faculty leading to impaired judgment and memory. Under the influence of alcohol, one indulges in emotions of anger, ego, aggression, lust, etc. One can see that any mind-altering substance will lead to carelessness (Pramād) which in turn lead to influx of inauspicious Karma. According to Jain principles, consumption of alcohol and mind-altering substances:

- Does not allow us to follow the five vows
- Does not allow us to have full control over the four passions
- Leads to influx of Karma due to carelessness (Pramād)
- Involves violence to more than one-sensed beings as it takes more than 48 hours of the fermentation process, and many alcohols contain products from living beings that have more than one sense

Medical reasons:
Alcohol injures every cell it comes in contact with. With every drink of alcohol, one loses brain cells leading to chronic memory loss and possibly Alzheimer’s disease. It enhances GABA, an inhibitory neurotransmitter. It weakens glutamine, an excitatory neurotransmitter. The net result is sluggishness or decreased mental faculty and therefore alcohol is classified as a central nervous system depressant.

Alcohol causes cirrhosis of liver, esophageal cancer, pancreatitis, malnutrition, accidents, suicides, and many other diseases. One also has trouble with his/her senses, including a feeling of numbness, blurred vision, and trouble with hearing and taste.

Social reasons:
8% of the US population suffers from alcohol abuse and/or alcohol dependence. This number does not include social drinkers. The human brain has the power to think, analyze, and speak. Alcohol alters all three. This is the basic cause of alcohol-related social problems including domestic violence, aggressive behavior, anger, violence, sexual abuse and rape, broken families, ruined careers, and binge drinking and its associated problems.

C.7.5. Refraining from Consumption of Honey
Along with refraining from consumption of alcoholic beverages and meat, refraining from consumption of honey is also very important for following the vow of nonviolence. The use of honey invariably entails the destruction of life of bees. It is also clear that even if a person uses honey obtained without killing honeybees, it still involves violence because living beings are still killed which are spontaneously born within the honey. It is important to note that it takes nearly a million bees to create 1 pound of honey.

C.7.6. Conscious Consumer
The three fundamental principles of Jainism are Ahimsā (non-violence), Anekāntavād (multiplicity of viewpoints) and Aparigraha (non-attachment/non-possessiveness). If, in a 3-legged stool, one leg is broken, the stool will fall. The leg we will pay the most attention to and try to fix is the broken one. Ahimsā is one of the main tenets of Jainism and the one that affects all forms of life: those that can speak for themselves– (human beings), and those that cannot (animals and plants.) Followers of Ahimsā make sure that they do not hurt animals or are not involved in the killing of animals for any reason.

If one asks a little child, “Where does meat come from?” The answer is often the supermarket. It is easy to explain that meat, fish, lobsters, etc. come directly from killing living beings.
It is often difficult, however, to find out where all the ingredients of a product came from or how the product was tested. For example, shampoos do not specify where all the ingredients came from (animal by-products or not). They also do not mention whether they have tested these products on animals like rabbits. Often, shampoo drops are put in their eyes to see if they tear up. Would we use a shampoo like that? Probably not! As educated consumers, we try to understand where these things come from. When someone gives us something, we ask, “What is it?” If someone asks us to eat something, askew ask, “What is it?” In the same way, if we are asked to use a product, we should also ask, “Where does it come from?”

As Jains, we should make a conscious effort to avoid all forms of animal exploitation, harm, and cruelty. This may include avoidance of all animal-based food products including animal and fish flesh, dairy products, gelatin, and many other foods. This also includes not wearing clothes containing animal-derived ingredients like leather, silk, and fur, and avoiding usage of any household products that have been tested on animals like many soaps, shampoos, cosmetics, etc.

We Jains are grounded in spiritual values and strive to align our actions with our beliefs. The natural extension of our strong belief in Ahimsā should be taken beyond just foods.

**C.7.6.1. Eggs**

These days, the poultry industry has been marketing eggs as vegetarian food. It claims that since the eggs are unfertilized, they would never hatch into a chick, and hence they have no life.

It is true that the eggs produced by the commercial poultry industry are unfertilized. However, they cannot be deemed as cruelty free. By consuming eggs, we support an industry that involves a significant amount of cruelty and inhumane treatment of birds.

Different birds are used for egg production. Chicks are hatched at hatcheries, raised in pullet barns for about 19 weeks, and then transferred to the “laying hen barn” for their egg production life.

The average laying hen produces more than 300 eggs a year. Hens begin egg production at five to six months of age and continue to lay eggs for at least 12 months. Wild birds lay only in the springtime when daylight hours are increasing. To stimulate “laying hens” to lay eggs all year round, bright lighting in the barn is maintained for 14 to 17 hours a day.

Small groups of three to five hens are kept in cages. The cages are built at an angle, so eggs automatically roll out for collection and are gathered twice a day. They are then packed and refrigerated on the farm, ready for delivery to the grading station.

In the U.S., approximately 300 million egg-laying hens are confined in battery cages. These are small wire cages stacked in tiers and lined up in rows in huge warehouses. The USDA recommends giving each hen four inches of ‘feeder space’, which means the agency would advise packing 3 hens in a cage just 12 inches wide. The birds cannot stretch their wings or legs, and they cannot fulfill normal behavioral patterns or social needs. Constantly rubbing against the wire cages results in severe feather loss and bruises and abrasions.

Practically all laying hens have part of their beaks cut off in order to reduce injuries resulting from excessive pecking, (an aberrant behavior which occurs when the confined hens are bored and frustrated). Debeaking is a painful procedure which involves cutting through bone, cartilage, and soft tissue. Once they are debeaked, they have difficulty drinking water.

Laying about 300 eggs per year, the bodies of these hens are severely taxed. They suffer from “fatty liver syndrome” when their liver cells, which work overtime to produce the fat and protein for egg yolks, accumulate extra fat. They also suffer from what the industry calls “cage layer fatigue”, and many die of “egg bound” when their bodies are too weak to pass another egg.

After one year in egg production, the birds are classified as “spent hens” (hens that cannot lay anymore eggs). They are then sent off to slaughterhouses. They usually end up in soups, potpies, or similar low-
grade chicken meat products where their bodies can be shredded to hide the bruises from consumers. The hens’ brittle, calcium-depleted bones often shatter during handling and/or at the slaughterhouse.

For every egg-laying hen confined in a battery cage, there is a male chick that was killed at the hatchery. Because egg-laying chickens have been selected exclusively for maximum egg production, they don’t grow fast enough or large enough to be raised profitably for meat. Therefore, male chicks of egg-laying breeds are of no economic value. They are literally discarded on the day they hatch usually by the least expensive and most convenient means available. They may be thrown in trash cans where they are suffocated or crushed under the weight of others.

C.7.6.2. Pearls

In the olden days, lustrous and beautiful natural pearls were a symbol of wealth and pride for those who owned them. For those who care about Ahimsā, the pearl is a symbol of pain and suffering.

Pearls are a response to an irritation caused by a foreign particle. It naturally occurs when sand or a bit of a shell is accidentally trapped inside the oyster. It is like having a foreign particle in the human eye, causing irritation until it is removed. Generally, the oyster cannot expel the foreign particle. To reduce the pain, it secretes a substance called nacre, which surrounds the particle. After several years layers of nacre form a pearl around the particle, making it less painful. Due to this natural process, pearls were rarely found.

To avoid waiting for natural pearls, humans started searching for young oysters in the deep ocean to make cultured pearls. A short while after the oysters are removed from the sea, an artificial irritant - a nucleus graft is inserted in them.

The nucleated oysters are returned to the sea in specific areas so that they can be retrieved later. Here the oysters feed and grow depositing lustrous layers of nacre around their nuclei to avoid the pain of a foreign particle.

After a period of 3 to 4 months, the oysters are ready for harvest. They are brought ashore and opened with sterile instruments. Sometimes the oysters are used several times before they are bruised and can no longer be used. Then they are thrown away.

C.7.6.3. The Oyster

There once was an oyster whose story I tell
Who found that some sand had got into his shell
It was only a grain, but it gave him great pain.
Oysters have feelings even though they’re so plain.
Now, did he berate the harsh workings of fate
That had brought him to such a deplorable state?
Did he curse at the government, cry for election
And claim that the sea should give him protection?
“No, “he said to himself as he lay on a shell
“Since I cannot remove it, I shall try to improve it.”
The years went on, and the small grain of sand that had bothered him so turned into a beautiful pearl, richly aglow.

Now the tale has a moral- for isn’t it grand what an oyster can do with just a morsel of sand? What couldn’t we do if we’d only work on dealing with some of the things that get under our skin?
C.7.6.4. Silk

Most of us use silk material and silk products because they look very elegant and draw attention from others. However, while enjoying different kinds of silk, we may not realize, or we may be ignoring what goes on behind the scenes to obtain this material. We Jains, the believers of Ahimsā, should understand how silk is obtained.

The life cycle and life history of the silkworm is a very important part of this formula. It starts with the silk moth laying eggs. Each moth lays somewhere between 300 to 600 eggs. Once the eggs are laid, the silk moth usually dies. The eggs are held in cold storage for some time. In the early parts of each spring these eggs are put into incubators. An incubator is a hot chamber, maintained at a certain temperature, suitable for the growth and subsequent hatching of the eggs.

After 20 days of incubation, these eggs hatch and tiny silkworms emerge. They are about ½ inch in the beginning. The worms are kept in very clean trays. These silkworms have very large appetites. They are fed fresh mulberry leaves and these tiny worms grow into fat worms about three inches long and one inch thick. To get these mulberry leaves for the worms the farmers grow them for this specific purpose. These worms look very adorable. The worms are put in baskets filled with mulberry leaves. They eat continuously and grow fat.

When they stop growing, they are transferred to different wooden baskets with spiral compartments filled with stems of straws and twigs. Here, the worms have very little space to move. To attach themselves to the twigs, the worms spin a web. While moving around, the worms secrete a gum-like fluid that hardens the silk threads together. After spinning for about 3 days, a cocoon formation is completed around the worm. Now the worms change into a pupa that lives inside the cocoon. They mature until they become moths which can emerge out of the cocoon.

If the pupas could have their natural life, they would grow inside the cocoon to a silk moth in about 3 weeks. However, they are not allowed to reach this stage because when the worms break the cocoon, the silk threads are broken into small fragments. These fragmented threads cannot be used to make silk yarns.

To produce 100 grams of elegant silk yarn, about 1,500 pupas have to be killed. Therefore, we can calculate how many pupas would have to be killed to obtain different silk products for human pleasure—maybe 1,000; 2,000; 5,000; 10,000; or more!

Some people gather large numbers of cocoons in wooden baskets and put them in boiling water for a certain period. Other people put the large baskets of cocoons in heat chambers for some time. Silkworm pupas have to die so humans can wear silk. This is not the end of story of the silk moth. To harvest healthy moths and to preserve high quality of silk threads, the moths have to go through different types of treatments in labs.

If we touch a hot pot or stick our finger in hot water, it hurts. We get blisters and need a lot of love and care to make the hurt feel better. Imagine your entire body being put into an oven or in boiling water! We Jains, believers of Ahimsā, have many more choices of what to wear. Clothes only cover our bodies; our inner beauty is of importance and what counts. Are we willing to take responsibility for all the four-sensed beings killed just to wear one outfit?

The choice is ours: whether we care or not for the pupas that have to be killed to make silk. The more aware we are of the violence involved and the more we choose to ignore it, the more the karma becomes a part of our soul. We have a choice; the pupas do not!

C.7.6.5. Varakh

Varakh is silver foil used for decorating Indian sweets. But to prepare this Varakh some body parts of cattle/ox are used. The process makes use of intestines of cattle or ox that are obtained from the slaughterhouse. This is obtained after killing the cattle/ox for beef. The intestines are pulled out of the
animal and handed over to the manufacturers of Varakh. Before handing over the intestines, they are washed in the slaughterhouse to get rid of the blood and mucus in the limited facility that is present in the slaughterhouse. We are not sure how well they are cleaned. Intestines are cut into small pieces and bound together like pages in a notebook.

Silver pieces are placed in the middle of these bound intestines, and the whole thing is placed in a leather bag and sealed. Experts, who know how to make Varakh, hammer the bag with wooden sticks until the entire bag flattens out. The silver piece would be flattened into silver foil. This silver foil is separated from the intestine pack and placed between pieces of paper.

This is Varakh - ready for use. Even staunch vegetarians, who shy away from eggs, unknowingly consume this as a part of sweets, pān, supārī, and fruits. Idols of Tirthankars are covered with varakh when they are adorned. The silver-topped sweets are even served as prasād in temples and religious occasions. Some unknowingly consume this because of the additional taste that Varakh supposedly provides.

Now the question is “Why the intestines of the cattle/ox? Why not use something else?” The reason behind using the intestines of the cattle/ox for preparing Varakh is because of the elasticity of the intestines. They do not break or tear even after severe pounding.

In India, estimates indicate that 2,75,000 kilos of “Varakh” are consumed. Can you estimate how many cattle and ox are sacrificed for just a bit of taste?

These days, machine-made varakh is available in the market, but one needs to check the authenticity of it before buying to confirm that it is manufactured non-violently.

**C.7.7. Summary**

Jainism prohibits all kinds of intoxicants and stimulants. Though violence is unavoidable in the sustenance of life, Jainism, by rules of conduct, limits any violence to the bare minimum for the purpose of sustaining life. The rules of conduct never sanction injury, but they restrict it to the lowest possible minimum by considering the level of development of the injured living beings. The higher the stage of development of the injured being is, the closer it has approached the state of perfection, and the more sin is committed. Thus, from a practical point of view, the sin of hurting a plant is smaller than that of hurting an animal; the sin of hurting an animal is smaller than that of hurting a human being, etc. From this standpoint, it can be understood why Jainism forbids flesh-eating and, on the other hand, allows consumption of vegetables.
C.8. Jain Yoga

C.8.1. Introduction

Yoga is defined as a systematic effort to balance and direct various levels of one's own energy for self-perfection. It is also defined as a union of the human individual with its existence. This does not refer only to the physical body, but the entire being, including intellectual and emotional processes.

Yoga is a science that helps man communicate with his body, mind, and soul. Yoga is based on physical, mental, intellectual, moral, and spiritual disciplines. When man has complete control over his physical, mental, and intellectual energies, he can lead a positive life. By practicing yoga regularly, man attains mastery over himself. Yoga lays the foundation for purity in actions, emotions, and intellect.

However, many misconceptions exist with regards to the purpose and meaning of yoga among Jain communities. Some think yoga is a part of the Hindu religion, that yoga means sitting in exasperating postures for hours at a time or that yoga only brings peace and happiness.

C.8.2. Meaning of Yoga in Jain Tradition

The word yoga has been used in Jain philosophy in several different ways.

Any activity or intent which helps the soul achieve liberation is called yoga. In other words, any activity which purifies the mind by freeing it from attachment and aversion is called yoga.

Purification of the mind creates an awareness of the qualities of the soul and assists in the destruction of Karma. It consists of practicing the three jewels of Right Conviction, Right Knowledge and Right Conduct, which lead to liberation. This view is propounded by Āchārya Haribhadra-suri in Yoga Vimshikā and Āchārya Amitagati in Yogasāra-Prābhurt.

In Jain Āgam literature, it is said that liberation can be attained by innumerable types of Yoga. Even walking, staying, eating, and earning become yoga if they are done with full awareness of the self and according to guidance shown by Tirthankars or Jina.

Yoga is that which unites. While dealing with the topic of the influx of Karma, Āchārya Umāsvāmi has said that the activity of the body, speech, and mind, which creates vibration in the soul, is called yoga.

Karmic matter flows into the soul through the channel or medium of activity. If such activity is accompanied by auspicious intention, it becomes the cause of merit or punya; if it is accompanied by inauspicious intension, it becomes the cause of demerit or Pāp. If the activity is pure, then there is no vibration in the soul and hence no bondage.

The word Yoga is used for Dhyān or Meditation or contemplation in Jainism.

C.8.3. Four Primary Paths to Yoga

Indian traditions define that there are four primary paths to yoga which lead the worldly soul to liberation. They are:

C.8.3.1. Bhakti Yoga (Path of Devotion)

The path of devotion aims at the enjoyment of supreme Love and Bliss. It focuses on realization of Truth (true reality, true potential) through means of devotion and surrender. Prayers, rituals, and ceremonial processes are its basic approach. Chanting, singing, and repeating Tirthankars' names are also important practices. In the initial stage of spiritual progress, a temple or a similar place is needed to practice Bhakti yoga. Ultimately, Bhakti yoga develops humility within and dissolves ego. This is an excellent form of yoga for emotionally oriented people.
C.8.3.2. Jnān Yoga (Path of Knowledge)

The path of knowledge aims at the realization of the unique and supreme self. Intellectually oriented people prefer this path because it uses study, thinking, direct inquiry, and contemplation as its practices. This path is typified by spiritual discrimination between what is real (true reality) and what is unreal or illusion (Mithyāṭva or Māyā) in the universe.

The path uses intellect as a means to negate bondage to the material world through inquiry and analysis. The mind itself is used to examine its own nature. This is typified by inquiring through meditation: “Why am I here?” “What is real and unreal?” and “Who am I?” This leads to the ultimate realization of truth. In the initial stage, one requires the guidance of a true teacher or scriptures to practice Jnān yoga.

Both Jainism and Buddhism primarily use this path.

C.8.3.3. Karma Yoga (Path of Action)

Karma yoga is the yoga of action and selfless service for the benefit of humanity and all living beings at large. This includes social work, ecology, environmental protection, education, animal protection, and the more. It can be practiced anywhere at any time. The person does not expect any benefits or results from their work. These dissolves one’s ego. This is an excellent form of yoga for action-oriented people.

C.8.3.4. Ashtāṅga Yoga (Path of Self Control and Meditation)

Ashtāṅga yoga aims at the liberation and perfection not only of the body, but also of the mental being.

It is the science of physical and mental control. Two-and-a-half millennia ago, sage Patanjali in his immortal manuscript, the Yoga Sutra, instituted Ashtāṅga Yoga. However, archeological evidence and the study of ancient scriptures suggest that yoga was practiced in ancient India as early as 3000 BC.

Yoga is a science that helps humans communicate with and gain control over their body, mind, and soul. When they have complete control over their physical, mental, and intellectual energies, they can lead a positive life. By practicing yoga regularly, one attains mastery over him or herself.

Sage Patanjali defined the aim of yoga as controlling the Chitta Vritti (thought processes) to attain the highest union or yoga. The Jain definition of yoga is that it is what connects or leads the soul to liberation.

Even though sage Patanjali did not totally adhere to the Jain faith, Jain Āchāryas have sanctioned his Ashtāṅga Yoga as a spiritual practice that can lead to the path of liberation.

- The average person may find it difficult to grasp the intricacies of stilling the mind and merging the individual soul with the universal soul (Paramātmā).
- The communion exists between body and nerves, nerves and mind, mind and intellect, intellect, and consciousness.
- With proper understanding, awareness, and practice, one can realize pure consciousness.
- A human is a product of intellect, emotions, action, where the seat of intellect is the head, the seat of emotions is the mind, and the seat of actions is the body.
- By uninterrupted practice and devotion, one can still the body and mind, and realize the pure soul.
- Yoga lays the foundation for purity in actions, emotions, and intellect.

Patanjali has enumerated eight steps of yoga. Yoga is based on principles of morality (Yama and Niyam), physical discipline (Āsan and Prāṇāyam), mental alertness (Pratyāhār and Dhārānā) and spiritual awakening (Dhyān and Samādhi).

We have been given a body through which the soul can realize itself, and it is our duty to treat the body with respect. Even though sage Patanjali may not belong to Jain tradition, Jain Āchārya Shri Haribhadrasuri (7th AD) sanctioned his Ashtāṅga Yoga as a spiritual practice that can lead to the path of liberation.
The eight-fold stages of Yoga and meditation of Shri Haribhadra-suri respectfully acknowledges the great sage Patanjali and his “Yoga Sutra”. He wrote four works on yoga (1) Yoga-Vimshikā in Prākrit (2) Yoga-Shataka in Prākrit (3) Yoga-Bindu in Sanskrit and (4) Yogadrashti Samuchchaya in Sanskrit. Both Shri Patanjali and Shri Haribhadra-suri propounded Ashtāṅga yoga as a path to attain liberation.

Eight Steps of Ashtāṅga Yoga

C.8.3.4.1. Yama (Restraints)

In the initial stage, a person should restrain from violence, untruthfulness, non-chastity, stealing, and material possessions. Yama encompasses commandments transcending class, creed, time, and circumstances.

They are the guidelines for how we interact with the outer world, the social disciplines to guide us in our relationships with others.

C.8.3.4.1.1. Ahimsā (Non-violence)

Ahimsā or non-violence is the awareness and practice of non-violence in thought, speech, and action. It advocates the practices of compassion, love, understanding, and patience.

C.8.3.4.1.2. Satya (Truthfulness)

Truthfulness or Satya is to be in harmony with mind, speech, and action according to truth. A truthful person is someone who expresses in his or her speech exactly what he or she thinks and acts accordingly as well.

C.8.3.4.1.3. Asteya (Non-stealing)

Non-stealing or Asteya signifies that one should not take another’s property, thought, speech, and action without his or her approval. Asteya stands against greed and envy. It advocates the qualities of contentment and self-sufficiency in order to progress beyond base cravings.

C.8.3.4.1.4. Brahmacharya (Celibacy)

Celibacy or Brahmacharya brings humans closer to the soul. This Yama denotes avoiding all sensual pleasures, whether mental, vocal, or physical.

C.8.3.4.1.5. Aparigraha (Non-possessiveness)

Aparigraha indicates that one does not accumulate worldly objects, when driven by greed and attachment. This state is attained when one remains detached from sensory pleasures of all kinds, and thereby effectively refrains from committing Himsā or violence of any sort.

C.8.3.4.2. Niyam (Observances - Individual Discipline)

In the second stage, a person should develop virtues like cleanliness (external and internal), contentment, austerity, religious study, and self-surrender to the true self. The Niyam are about self-control. Their practice harnesses the energy generated from the practice of the earlier Yama.
C.8.3.4.2.1.
**Shaucha (Purity)**

Shaucha implies both external and internal purity. Water purifies the body; truthfulness, the mind; true knowledge, the intellect; and the soul is purified by knowledge and austerity. It advocates the practices of intellectual purity, purity of speech, and of the body.

C.8.3.4.2.2.
**Santosh (Contentment)**

The second Niyam is that of contentment, which is described as not wanting more than what one has earned by his or her honest labor. This state of mind is about maintaining equanimity through all that life offers. It involves the practice of gratitude and joyfulness. This state of mind does not depend on any external causes.

C.8.3.4.2.3.
**Tap (Austerity)**

Austerity, the third Niyam, is described in Yoga philosophy as power to stand thirst and hunger, cold and heat, discomforts of place and postures, silent meditation, and ritual fasts. It also maintains that the perfect human is one who practices both mental and physical austerity.

C.8.3.4.2.4.
**Swādhyyāy (Study of the Self)**

Swādhyyāy consists of scriptural studies and introspection.

C.8.3.4.2.5.
**Ishvar Pranidhān (Meditation on the Divine)**

Ishvar Pranidhān, the last of the Niyam, is the dedication of all our actions, performed either by intellect, speech, or body, to God without any expectation of reward. The mortal mind can aspire to realize the Divine through dedication, purification, and concentration of the mind.

**The Benefits of Practicing Yama and Niyam**

Yama and Niyam help in managing our energy in a constructive manner, complementing our outer life to our inner development. They help us view ourselves with compassion and awareness. They aid us in respecting the values of this life and in balancing our inner growth with outer restraint. In short, they help us lead a conscious life.

Yama and Niyam are not about right and wrong. They are about being honest with the true self. Living according to these principles make it is possible to “connect” with the Divine and improve the quality of our lives. The first two stages are meant for moral purification. Without these, no spiritual progress is possible.

C.8.3.4.3. Āsan (Physical Exercise)

In the third stage, a person should do physical exercise (Hatha yoga) to keep the body healthy and the Spinal cord straight in preparation for long periods of meditation.

Yogāsan is a posture in harmony with one’s inner consciousness. It aims at the attainment of a sustained and comfortable sitting posture to facilitate meditation. Āsan also help in balancing and harmonizing the basic structure of the human body, which is why they have a range of therapeutic uses too.

Āsan basically perform five functions:

- Conative
- Cognitive
• Mental
• Intellectual
• Spiritual

Conative action is the voluntary exercise of organs. Since Āsan are the main yogic instrument of balancing the body, they consist of various physical postures, which are designed to release tension, improve flexibility, and maximize the flow of vital energy. The purpose of the Āsan is to create a flow of positive energy so that our concentration is directed within ourselves and the mind is able to perceive the effects of our objective action, the cognitive action.

When the former two actions are fused, our mind guides organs to perform the Āsan more correctly. The resulting energy flow and awareness leads to a mental state of pure joy. Physical postures, therefore, end up affecting the various interrelated channels of the mind-body complex. Ultimately, the performance of a perfect Yogāsan leads to the intellectual absorption of the mind on a single task (Dhāranā), which in turn leads to the fusion of the individual spirit with the Divine Self (Dhyān).

Benefits of Yogāsan

The regular practice of Yogāsan has an immense amount of therapeutic value. In addition to various physiological benefits, it positively affects our minds, our energies, and our creative intelligence.

Regular practice helps to keep our body fit, controls cholesterol levels, reduces weight, stabilizes blood pressure, and improves heart performance. Greater physical fitness leads to reduction of physical stress and greater vitality. Āsan harmonize our vitality and mental energy flow by clearing any blockages in the subtle body leading to mental equilibrium and tranquility. They make the mind strong, thus enabling our human body to endure pain and unhappiness stoically and with fortitude. In the western world, “Yoga” has lost its true meaning and became a practice only for physical fitness and external happiness. In reality, it is a tool for spiritual development.

C.8.3.4.4. Prānāyam (Rhythmic Breathing)

In the fourth stage, a person should regularly practice the control of vital energy through certain breathing techniques. Rhythmic breathing helps concentration of the mind.

Sitting still (step 3) and rhythmic breathing (step 4) makes the mind fit for looking inward.

Prānāyam makes the body fit for concentration and mediation.

‘Prānāyam’ is a compound term; “Prān” and “Yama” mean the maintenance of Prān (life force) in a healthy way throughout one’s life. It is more than just a breathing exercise. Ancient yogis, who understood the essence of Prān, studied it and devised methods and practices to master it. These practices are better known as Prānāyam. Since breath or Prān is basic to life, the practice of Prānāyam helps in harnessing the Prān in and around us, and by deepening and extending it, Prānāyam leads to a state of inner peace.

Various techniques of Prānāyam give agility, strength, and flexibility to the body enabling the meditator to control his or her physical needs. It purges the body of all its impurities. They also quiet the mind and the sensory organs, thereby increasing powers of concentration.

Various Stages of Prānāyam

Inhalation techniques are about regular and controlled inhalation. The techniques involve regulating the entire breathing process and reducing the number of inhalations per minute. Exhalation exercises involve slow and ordered breathing in addition to reducing the number of inhalations and exhalations per minute. The third stage consists of retaining the breath after stopping natural inhalation and exhalation. The last stage of Prānāyam is about converting both exhalation and inhalation into storing the retained breath in
various internal organs for various lengths of time. From a spiritual point of view, exhalation is getting rid of superficialities, inhalation is looking inwards, and retention of breath is staying in equanimity.

**Benefits of Prānāyam**

The practices of Prānāyam, the correct breathing technique, help us manipulate our energies. Most of us breathe incorrectly, using only half of our lung capacity. Prānāyam reinstates our breathing process, helps us release tension, and develops a relaxed state of mind. It also balances our nervous system and encourages creative thinking. In addition, by increasing the amount of oxygen supplied to our brain, it improves mental clarity, alertness, and physical well-being.

When practiced along with Yogāsana, the benefits of Prānāyam are more pronounced. According to Patanjali's Yoga Sutra, Prānāyam enables the mind to acquire the capacity to concentrate on any given object. The manuscript also states that scientific breathing helps unveil true knowledge from the darkness of ignorance. However, it is advised to be aware of all the do's and don'ts of Prānāyam before practicing them.

**C.8.3.4.5. Pratyāhār (Detachment of Mind)**

In the fifth stage, a person should practice detachment of the mind from the five senses: touch, taste, smell, sight, and sound, which provide pleasant or unpleasant feelings. This mental exercise gradually slows the rush of thoughts from within to the surface of the mind. Now the mind has become ready for concentration on one object or on one idea.

Pratyāhār involves appropriately managing the senses, rather than simply suppressing them. It involves cultivating the senses for increased attention rather than distraction. Pratyāhār may be practiced with mantra meditation and visualization techniques.

**Benefits of Pratyāhār**

It is essential to practice Pratyāhār to achieve the last three essential meditative stages of Dhāranā, Dhyān, and Samādhi. Perfecting this technique of yoga is also essential in freeing yourself from the eternal cycle of rebirths.

**C.8.3.4.6. Dhāranā (Complete Absorption of the Mind on a Single Task)**

In the sixth stage, a person should concentrate the mind either on one external object or one internal idea upon which to meditate. One finds that, in spite of the best of efforts, the mind does not remain glued to a chosen object. The object appears too hazy and there are breaks in concentration. One has to make repeated attempts during Dhāranā which ultimately lead to emptying or removing all other thoughts.

Dhāranā involves developing and extending our powers of concentration. This is done by directing and controlling our attention and mind-fixing skills, such as concentrating on the Chakras (specific space-points in the body) by turning inwards.

**C.8.3.4.7. Dhyān (Meditation)**

The thought removal process (Dhāranā) naturally leads to meditation (Dhyān) in the seventh stage. Meditation is an unbroken flow of thought towards an external object or an internal idea.

In Dhyān, the mind attains the ability to sustain its attention without getting distracted. Unlike the other six limbs of yoga, this is not a technique, but rather a state of mind—a delicate state of awareness. This state precedes the final state of Samādhi. When the objective flow of uninterrupted concentration reaches the subjective state, the union of object and subject takes place to transcend to the seventh step, Dhyān (meditation), at the peak of which is Samādhi.

Here it is worth paying attention that Āchārya Umāsvāti has classified meditation into four kinds.
- Non-virtuous Meditation (two types)
  - Ārta Dhyān (Painful or Sorrowful Meditation)
  - Raudra Dhyān (Wrathful or Enraged Meditation)
- Virtuous Meditation (two types)
  - Dharma Dhyān (Righteous or Auspicious Meditation)
  - Shukla Dhyān (Spiritual or Pure Meditation)

If the concentration arises from intense passions like attachment, aversion, hatred, and animosity, then this is not virtuous meditation. These types of Non-virtuous meditations are inauspicious and make the soul wander in the transmigratory state with resultant suffering of innumerable births and deaths. Hence it is worthy of rejection.

When the concentration arises from the search for the truth and from absolute detachment towards worldly affairs, it is virtuous meditation. It is the cause of spiritual good and liberation, and worthy of acceptance.

Virtuous meditation is of an auspicious type. Spiritual meditation occurs at a very high level of spiritual growth of the soul and it ultimately ends in salvation - Nirvāṇa of the soul.

Non-virtuous meditation, which is Ārta Dhyān and Raudra Dhyān, are not intended in the 7th stage as it only consists of virtuous meditation or Dharma Dhyān and Shukla Dhyān.

C.8.3.4.8. Samādhi (Total Absorption or Super Conscious State)

To reach Samādhi, peace in body and poise in the mind are prerequisites that are acquired by practicing Āsan and Prānāyam.

Through intense practice, meditation turns into Samādhi. In Samādhi a person is unconscious of everything about oneself. Even the object of meditation melts away, but the vision of the object occupies the entire mind. The knowledge of the object becomes complete.

This represents the goal of existence and what all-living beings are moving towards. It transcends time, space, and causation; the three elements present during ordinary, sensory experience. The mind does not bother with those experiences.

The first five steps of the Ashtānga Yoga are only for preparations of the mind for yoga, which is concentration. The last three steps constitute the application of concentration.

It is the ability to become one with the true self and merge into an object of concentration. In this state of mind, the perceiver and the object of perception unite through the very act of perception—a true unity of all thought and action. This is the pinnacle of all yogic endeavors—the ultimate “yoga” or connection between the individual and the universal soul.

C.8.4. Yoga Benefits

Some apparent benefits of yoga are physical and mental therapy, as well as curative and preventive therapy. According to medical scientists, yoga therapy is successful because of the balance created in the nervous and endocrine systems which directly influences all the other systems and organs of the body. The very essence of yoga lies in attaining mental peace, improved concentration, a relaxed state of living, and harmony in relationships.

Regular practice of Āsan, Prānāyam and meditation can help treat diverse ailments such as diabetes, blood pressure, digestive disorders, arthritis, arteriosclerosis, chronic fatigue, asthma, varicose veins, and heart conditions. Laboratory tests have proved the yogi's increased abilities of consciously controlling autonomic or involuntary functions, such as temperature, heartbeat, and blood pressure.
The aging process can be slowed down by practicing yoga. By keeping the body clean, flexible, and well lubricated, we can significantly reduce the catabolic process of cell deterioration. Practicing yoga can provide chronic pain sufferers with useful tools to actively cope with their pain and counter feelings of helplessness and depression.

Studies have also shown that practicing Yoga, results in increased brain activity, which is associated with better cognitive performance. Yogic stretching and breathing exercises have been seen to result in an invigorating effect on both mental and physical energy and improved mood.

C.8.5. Yogic Diet

It is said that our level of development, mental and spiritual, is reflected in the kind of food we eat, and our stage of consciousness is revealed in the nature of that chosen food. Both Yoga and Ayurveda recommend a Sāttvika or a pure vegetarian diet. Such a diet encourages the development of the higher qualities of peace, love, and spiritual awareness.

Yoga and Ahimsā

The basis of an ideal Sāttvika diet is the attitude of Ahimsā or nonviolence. A Sāttvika or ascetic diet is purely vegetarian, avoiding all methods which involve the killing or harming of animals. In addition, a lot of emphasis is placed on natural foods, which involves foods grown in harmony with nature, on good soils, ripened naturally, and cooked in the right manner and attitude. A diet based on fresh fruits, fresh vegetables with the exception of onions and garlic, whole grains and beans, nuts, plant-based oils, natural sugar, and sweet spices like dry ginger is recommended for the practice of Yoga. Even while practicing a vegetarian diet, hot and extremely spicy food, artificial or processed food, stale and reheated food, artificial beverages, alcohol, tobacco, other stimulants, and overeating should be avoided. Following such a diet helps in the development of Prāṇ or vital energy and spiritual consciousness.

C.8.6. Yogic Sankalpa (Oath) For Meditation

Yoga cultivates the will or Sankalpa for self-realization, which are spiritually based. They consist of the intention that one will perform various yogic practices in order to grow spiritually. The following are a few simple yogic Sankalpa:

C.8.6.1. Bhakti Yoga or Devotional Sankalpa

"OM! I will perform the following yogic practices as an offering to the Divine Beloved. May all the divine powers bless me in this endeavor!"

C.8.6.2. Jnān Yoga or Knowledge Sankalpa

"OM! I will perform the following meditations to gain knowledge of God and the higher Self. May God and the great teachers aid me in this effort!"

C.8.6.3. Karma Yoga or Service Sankalpa

"OM! I will perform the following actions as a service to God and to living beings in order to help alleviate suffering!"

C.8.7. Method of Yoga Meditation

The following are a few easy tips to remember while practicing Yoga Meditation:

- Sit in a comfortable posture with an erect spine, preferably in a specific yoga posture such as the Padmāsan or the Lotus posture.
- Energize the breath through Prāṇāyam.
● Hold a visualization for a few minutes to clear the sensory field and focus the mind internally. The visualization may relate to peaceful colors, geometric designs (Yantra), natural images, or that of a deity or guru.

● Repeat an affirmation or prayer to increase positive thought power.

● Repeat a mantra such as 'OM' to still the mind. Ideally one should repeat a mantra at least 108 times before the meditation.

● Silently focus on the mind and let it empty itself out.

● Depending on one's natural temperament, it would help to try and establish contact with either God or a Higher Consciousness through the natural movement of one's heart.

By cultivating attitudes as indicated below, the mind retains its undisturbed calmness.

● Friendliness towards the happy,

● Compassion for the unhappy,

● Delight in the virtuous, and

● Disregard towards the wicked,

Just as the naturally pure crystal assumes shapes and colors of objects placed near it, the Yogi's mind becomes clear and balanced, and attains the state devoid of differentiation between knower, knowable, and knowledge. This culmination of meditation is Samâdhi.

C.8.8. Importance of Yoga in Jain Rituals

As per Jain literature, sutras are to be recited in certain physical postures along with proper reflection in order to obtain spiritual benefit from a particular ritual. Both physical postures and internal reflection are the various forms of Yoga. In general, Yoga is defined as that which connects with the soul or leads to absolute emancipation or liberation.

Jain rituals are practiced using two forms of Yoga namely, Kriyā Yoga and Jnân Yoga.

C.8.8.1. Kriyā Yoga

During the ritual, we recite sutras and perform activities in certain physical posture known as Kriyā Yoga. It is of two kinds:

C.8.8.1.1. Āsan Yoga (Physical Posture)

The proper physical postures nurture and strengthen the different thoughts and feelings in our pursuit for liberation.

C.8.8.1.2. Varna Yoga (Pronunciation of Sutra)

The proper pronunciation of the phrases and words which lend strength and fortify the feelings and thoughts will help in achieving absolute liberation.

Āsan Yoga and Varna Yoga together express the positive energy and vibrations of a soul (Ātmā) in the external form. They become the source of the destruction of Karma and the generation of virtuous qualities. These two states of physical postures are also known as Kāya Yoga.
C.8.8.2. Jnān Yoga

The knowledge about the ritual along with the proper internal reflection during its performance is called Jnān Yoga. It instills the feelings and thoughts as per the meaning of the ritual and absorbs it in the consciousness.

Jnān yoga is of three forms. These are, in fact, the three states of activities of mind (Mana Yoga).

C.8.8.2.1. Artha Yoga (Meaning)

To absorb the meaning of the phrases properly in the consciousness while pronouncing them.

C.8.8.2.2. Ālamban Yoga (Feelings)

Generating thoughts and feelings based solely on the phrases and their meaning.

For example: - When offering salutations; to utter the word "Namo" combined with the salutation posture and to deeply feel the thought of complete surrender to the teachings of Tirthankars with the “help” of the word and its meaning.

C.8.8.2.3. Nirālamban Yoga (Pure Meditation)

To elevate the mental conscious condition of Ālamban yoga to a point where even the external awareness of the word and its meaning merges with the consciousness, thereby no external reliance remains.

All these five Yogic forms of Kriyā Yoga and Jnān Yoga together, are critical to the proper performance and execution of a religious ritual. These lead to the purification of the soul and manifest its unlimited powers.

C.8.9. Summary

All four types of Yoga cover the entire spectrum of human personalities. Ashtānga Yoga concentrates on the subtle body, while the other three Yoga, Bhakti-yoga, Jnān-yoga, and Karma yoga, use some part of the mental being, will power, heart, or intellect, as a starting point. The goal is to arrive at the liberating Truth, Beatitude, and Infinity, which is the nature of spiritual life. Love, Knowledge, and Action are the three divine powers in human nature.

A person does not need to be searching for God to practice yoga. One only needs to have a desire to free oneself from the bonds that restrict oneself from being truly free. Once these bonds are broken, one realizes the true human potential, the true reality, and the God/Self within. A person can attain total freedom or realize God within using any of the four paths. However, at the final liberating state all paths merge, meaning the ultimate spiritual quality and characteristics of all liberated persons (souls) are the same.
Figure C.8:A

Four Primary Paths to Yoga

Bhakti Yoga - Path of Devotion

Jnān Yoga - Path of Knowledge

Ashtāṅga Yoga - Path of Self Control and Meditation

Karma Yoga - Path of Action / Service

Yama - Restraints

01. Ahimsa - Non-violence
02. Satya - Truthfulness
03. Asteya - Non-stealing
04. Brahmacharya - Celibacy
05. Aparigraha - Non-possessiveness

Niyam - Individual Discipline

01. Shaucha - Purity
02. Santosh - Contentment
03. Tap - Austerity
04. Swādhya - Study of the Self
05. Ishvar Pranidhāna - Meditation on the Divine

Āsāna - Physical Exercise

Prānāyāma - Rhythmic Breathing
Pratyāhāra - Detachment of Mind
Dhārana - Complete Absorption of the Mind on a Single Task
Dhyāna - Meditation

Non-virtuous Meditation
Čara Dhyāna - Sorrowful Meditation
Raudra Dhyāna - Enraged Meditation
Virtuous Meditation
Dharma Dhyāna - Righteous Meditation
Shukla Dhyāna - Spiritual Meditation

Samādhi - Super Conscious State
Figure C.8:

Do all the good you can, by all the means you can,
In all the ways you can, in all the places you can,
At all the times you can, To all the people you can,
As long as ever you can.

- John Wesley
C.9. Jainism in Action

C.9.1. Nutrition, Health and Spirituality

Currently, the idea that spirituality plays a vital role on health has become increasingly popular even among the medical community. Preventive health and wellness research have established a conclusive link between a person’s spirituality and their health. Individuals who prayed and meditated regularly got sick less frequently, recovered faster and were generally healthier and happier than those who used preventative health or wellness principles without a spiritual practice. Spiritual health can help physical health to manifest. The same way, physical health and nutrition can help spirituality to manifest.

When you are poorly nourished, your emotions and mood worsen, and your energy and brain functioning are significantly reduced. This in turn hinders your spiritual progress. A healthy body leads to a healthy mind, and a healthy mind is essential for spiritual progress. Nutrition and exercise are the most important things for a healthy body.

As Jains, we should eat a well-balanced and cruelty-free diet. That is why Jains champion vegetarianism and veganism.

Instead of meat and dairy, vegetarians have known for years that foods rich in soy protein offer a good alternative to any animal-based product. Unlike other beans, soy offers a “complete” protein profile, meaning they contain all the amino acids essential to human nutrition.

The USDA now states that a daily diet containing 25 grams of soy protein, which is also low in saturated fat and cholesterol, may reduce the risk of heart disease.

People who eat more generous amounts of fruits and vegetables as part of a healthful diet are likely to have reduced risk of chronic diseases, including stroke and cardiovascular diseases.

Keeping USDA food groups in mind, the following food groups serve our vegetarian needs and provide a balanced nutritional diet.

It is important to understand the food groups and eat the right amounts of each food group - too much of any one item is not healthy. Some Jains also avoid root vegetables as an added austerity.

C.9.1.1. Whole Grains

Five or more servings a day

This group includes bread, rice, pasta, hot or cold cereal, corn, millet, barley, bulgur, buckwheat, and tortillas. Build each of your meals around a hearty grain dish -- grains are rich in fiber and other complex carbohydrates, as well as protein, B vitamins, and zinc.

Serving size: 1/2 cup hot cereal, 1-ounce dry cereal, 1 slice bread

C.9.1.2. Vegetables

Three or more servings a day

Vegetables are packed with nutrients; they provide vitamin C, beta-carotene, riboflavin, iron, calcium, fiber, and other nutrients. Dark green, leafy vegetables such as broccoli, collards, kale, and turnip greens, chicory, or bok-choy are especially good sources of these nutrients. Dark yellow and orange vegetables such as winter squash and pumpkin provide extra beta-carotene. Include generous portions of a variety of vegetables in your diet.

Serving size: 1 cup raw vegetables, 1/2 cup cooked vegetables
C.9.1.3. Fruits

Three or more servings a day

Fruits are rich in fiber, vitamin C, and beta-carotene. Be sure to include at least one serving each day of fruits that are high in vitamin C -- citrus fruits, melons, and strawberries are all good choices. Choose whole fruit over fruit juices, which do not contain very much fiber.

Serving size: One medium piece of fruit, 1/2 cup cooked fruit, 4 ounces juice

C.9.1.4. Protein and Amino Acids

Two or more servings a day

Legumes -- beans, peas, and lentils -- are all good sources of fiber, protein, iron, calcium, zinc, and B vitamins. This group also includes almonds and nuts, chickpeas, all Indian beans like Mung and Dal, baked and re-fried beans, soymilk, and soy derivatives like Tempeh and textured vegetable protein.

Serving size: 1/2 cup cooked beans, 4 ounces tofu or Tempeh, 8 ounces soymilk

C.9.1.5. Vegetable Fats and Oils

Use sparingly

Sweets and salt are in this food group. Fats and Oils are full of calories and cholesterol. Use them sparingly while cooking. Do not cook at too high temperatures because that will destroy most of the nutrients. Limit the use of spices to avoid acidity. Unbleached flour is best, as it keeps nutrients. If we maintain these food groups and the portions recommended, and add exercise to our daily routine, we will remain healthy.

Examples of Jain-friendly items:

Breakfast
Cheerios, Cocoa Puffs, Frosted Flakes, Fruit by the Foot, Kix, Pop Tarts (Several unfrosted varieties), Bisquick powder for pancakes and waffles

Snacks
Triscuit, Wheat Thins, Fritos, Ritz, Snyder’s Pretzel Sticks, Famous Amos Sandwich Cookies, Nabisco Teddy Grahams, Duncan Hines Brownie & Cake Mixes, Wonder Bread

(Note: One should always check ingredients as they may have changed)

C.9.2. Yoga, Health and Spirituality

The following exercises are a good workout routine for the entire body.

C.9.2.1. Eye Exercises

Like any other muscles, the eye muscles need exercise if they are to be healthy and strong. Most of the time we shift our gaze minimally from left to right, like when reading. By moving the eyes in every direction, without turning your head at all, can help strengthen eye muscles, help to prevent eyestrain, and improve eyesight. Breathe normally while you are practicing these exercises.

Rolling your eyeballs:

- Look up; look down (x5).
- Look far right; look far left (x5).
- Look top right; look bottom left (x5); look top left; look bottom right (x5).
- Look up, circle around slowly - clockwise (x5); anti-clockwise (x5).
- Hold your thumb up about a foot from your face. Then look at your thumb, then at the wall beyond your thumb, then back (x5).

**Palming:**
Rub your palms together vigorously until they feel warm. Now cup your hands over your closed eyes, without pressing too hard. The heat and the darkness will soothe and relax your eyes

**C.9.2.2. Tadäsan (Palm Tree Pose)**

**Steps**
- Stand erect, feet together, hands folded in front.
- Keep spine and neck straight and abdomen in normal contour. Focus eyes on a point in front.
- Inhaling (2 seconds) raise both arms and both heels simultaneously. Arms are stretched and close to or touching the ears. Palms should be facing inwards.
- Reach your maximum stretch position and maintain this for a few seconds, retaining the breath (4 seconds)
- While exhaling, bring arms and heels down simultaneously (2 seconds) and Repeat

**Benefits of Tadäsan**
- Stretches entire body
- Rhythmic breathing helps expansion of lungs, develops respiratory muscles, improves capacity of lungs and its blood circulation
- Strengthens abdominal muscles
- Increases height up to a certain age
- Causes vertical stretching of the spine
- Increases neuro-muscular coordination

**C.9.2.3. Trikonäsan (Triangle Pose)**

**Steps**
Stand with your feet about 3-4 feet apart. Point your left foot to the left, and your right foot slightly to the left. Stretch your arms out at shoulder level and bring the left arm straight up, against your left ear. Now inhale.

As you exhale, bend to the right, and lean slightly forward to bypass your ribs. Slide your right hand down your right leg and hold on to the lowest part of your body that you can reach. Look out at your left hand. Take several full breaths in this position before releasing it. Repeat, bending to the left.

**Benefits of Trikonäsan**
- It stretches and develops the muscles of the spine.
- This pose tones the muscles of the feet and the ankles, and it makes the hips and thighs more elastic.
- It tones and stimulates the nerves situated in the lumbar area of the spine.
- It reestablishes the mobility of the thorax. It reestablishes the breathing balance and ventilates the two lungs.
C.9.2.4. Padmäsan (Lotus Posture)

Steps

- Sit down on a mat, legs fully stretched out.
- Fold the right leg and place it on the opposite thigh.
- Try to make the folded knee touch the mat. If necessary, press it down with the hands.
- Now, fold the left leg and keep it on the opposite thigh and make the knee touch the mat.
- Keep the spine erect, throw your chest forward, keep your head and neck straight, and draw the abdomen in.
- Close your eyes or fix them on an object.
- Spread the left hand with its back touching the two heels, the palm turned upward. Do the same with your right hand.

Time: 10 minutes with normal breathing

Benefits of Padmäsan

- Padmäsan is a better meditative posture than any other Åsan.
- It helps tone the thighs and your lower parts become more flexible.
- It cures pains in the joints, especially the ankles and knees.
- Mind becomes relaxed, concentration increases.
- Tension and frustration are reduced.
- Padmäsan cures constipation and indigestion.

C.9.2.5. Vajräsan (Thunderbolt Pose)

Steps

- Sit kneeling
- Shape toes to join at the back, heels apart.
- Place buttocks in cavity and keep thighs together.
- Adjust hands on respective thighs, keep the spine erect, keep head and neck straight, and draw abdomen in contour.
- Close your eyes and practice normal breathing.
- Mentally go through what you did the previous day (reflect) and do not stop to analyze.

Time: 10 minutes

Benefits of Vajräsan

- Corrects posture
- Better flexibility of ankle and feet because they are stretched.
- Leg and thigh muscles are enhanced, and any pain associated with those body parts will be reduced.
- Lends to mental conditioning and emotional control
- Preparation for meditation
- Improves concentration and memory
- Develops awareness and results in introspection

C.9.2.6. Supta Vajräsan (Supine Thunderbolt Pose)

Steps
- Sit in the same position as Vajräsan. Rest hands on your thighs.
- Holding your toes, lower your elbows till they touch the floor.
- Lower your whole body to the floor.
- Retain this position for a minute.
- Come back up to the Vajräsan position.

Benefits of Supta Vajräsan
This Āsan acts on the feet, in the sense that the pain in the area is diminished if you stay in this pose for 10-15 minutes. The practice of this Āsan leads to the stretching of the ligaments and tendons, which will maintain their elasticity. It has an outstanding effect on blood circulation.

C.9.2.7. Shashak-āsan (Rabbit Pose)

Steps
- Sit in the same position as Vajräsan. Rest hands on your thighs.
- While inhaling, raise your hands over your head.
- While exhaling, bend forward, touching your hands and your forehead to the floor.
- Retain this position for a minute.
- Come back up to the Vajräsan position.

Benefits of Shashak-āsan
This posture reduces high blood pressure. It calms anger and maintains peace. It strengthens the muscles of the legs, thighs, and spine.

C.9.2.8. Bhujangāsan (Cobra Pose)

Steps
- Lie on your stomach, arms kept at your sides with palms down, legs fully stretched out with toes pointing outwards, and chin touching the ground.
- Inhaling slowly, raise the head, truck, chest, and abdomen till the navel portion is about to leave the ground.
- The upper part of the body from the waist is only to be lifted up in the manner of a cobra head.
- Retain breathing when you have raised your trunk.
- Exhaling slowly, come back to the original position, relaxing completely.

Benefits of Bhujangāsan
- Helps in keeping dorsal spine elastic and flexible.
- Reduces pain attached to the ribs, spinal cord.
- Stretches the abdominal muscles.
- Helps in considerable reduction of abdominal muscles.
● Helps in eliminating constipation and relieves indigestion and intestinal gas.
● This Āsan eliminates the feelings of uncertainty and inferiority, and generates a tonic, spiritual, confident, and loving attitude.

C.9.2.9. Dhanurāsan (Bow Pose)

Steps

● Lie down on your front, head down. Inhale and bend your knees up, then reach back with your hands and clasp hold of your ankles. Exhale.

● While inhaling, raise your head and chest and, simultaneously, pull your ankles up, lifting the knees and thighs off the floor. Arch backwards and look up. Take three deep breaths in this yoga pose, then exhale and release it.

● The Rocking Bow- Come into the Bow, then rock forward as you exhale, backward as you inhale. (Don’t use your head to rock) Repeat up to ten times, then relax.

Benefits of Dhanurāsan

This prevents the premature calcification of the vertebral joints and it acts on the ligaments, muscles, and nervous centers placed along the spine. The blood flow in the digestive system becomes substantially better and it reduces anxiety.

Mindfulness is waking up and living in harmony,
with oneself and with the world
and appreciating the fullness of each moment of life.

- Lord Buddha
C.10. Living Values

C.10.1. Introduction

We have been learning about the four passions (Kashāy) for as long as we can remember. Mahāvir Bhagawān became a Tirthankar because of his ability to overcome these passions. Gautam-swāmī was liberated when he removed his passions. We all have these passions, and at times, it seems impossible not to get angry or be proud of our achievements. It can take lifetimes and it requires extensive spiritual effort to get rid of these passions. It is an extremely demanding path, and the individual has to be dedicated and prepared to avoid activities like cheating, stealing, or hurting others by mind, speech, or body.

Although we have learned about the four passions, we have not yet learned about the keys to overcoming these passions, better known as the four virtues. The four virtues should be incorporated in our lives as much as possible, and only then can we begin to free ourselves from the passions.

“Destroy anger through calmness/forgiveness; overcome ego by modesty/humility; discard deceit by straightforwardness/honesty, and defeat greed by contentment.” -Dasha-valkālika 8-38

C.10.2. Kshamā (Forgiveness) - Overcomes Anger

Anger (Krodh) is one of our most common weaknesses (Kashāy). We feel angry when we do not get what we want or when we are hurt because of what someone said or did. It is easy to get angry at someone that you think has wronged you, but to forgive that person is another story. Alexander Pope once said, “To err is human; to forgive, divine.” Can anger be eliminated? Anger can be difficult to eliminate. However, its expression can be controlled. Everyone makes mistakes, but only those with courage, control, and strength can forgive those mistakes. A moment of anger can ruin lifetimes of friendships and relationships; however, a word of forgiveness can save it all.

An adult is speeding on the expressway and yelling at the person in front of them for being too slow. A police officer stops the adult for speeding. What will the adult do? Will they get angry at the police and scream at him? Or even though they are upset at being caught speeding, will they speak very politely and respectfully? A person who was angry earlier can become very polite as soon as they face a situation in which they need to be calm.

As a child, you may complain about another child who takes away your toy or pencil and you may fight with that child. But if you are called to the Principal’s office, would you get angry and fight with the child there, or would you talk politely to the Principal?

According to Jain philosophy, the way to eliminate anger is by replacing it with “forgiveness”. We usually consider forgiveness as something that the person who has wronged us must ask of us. However, it is something that should happen internally whether or not the other person asks for forgiveness. It is a gift to yourself, and it is not something you are doing for someone. Forgiveness dares you to let your anger subside and allow yourself to be a better and bigger person.

A teacher once told each of her students to bring a clear plastic bag and a sack of apples to school. For every person they refused to forgive in their life’s experiences they had to choose an apple, write the name of the person and date on it, and put it back in the plastic bag. Some of their bags became quite heavy within a few days.

Then they were asked to carry this bag with them everywhere for one week. They had to put it beside their bed at night, on the seat next to them in the car, next to their desk at school. They even had to take it with them to their friends’ houses.

The hassle of lugging this sack everywhere with them made it clear what weight they were carrying. They had to pay attention to it all the time and not forget it by leaving it in embarrassing places. Naturally, within a couple of weeks the apples became rotten and it turned into a nasty, smelly slime. This, in turn, made
them unpleasant company. It did not take long for each of the students to figure out that getting rid of the apples was much more important than carrying them around.

This is a great metaphor for the price we pay for keeping our anger and pain.

By forgiving someone, we are putting the Tirthankars’ message into action and we are advancing our souls on the path to liberation. We need to forgive in order to reduce our passions and follow the footsteps of the Tirthankars.

*Recommended reading I.2– Chandkaushik*

**C.10.3. Vinay (Humility) - Overcomes Ego / Pride**

According to Jain philosophy, Ego (Män) has no place in our lives. Pride makes every great achievement useless, in that no one appreciates a proud person. Only someone that is humble and modest is liked and has his/her achievements recognized. People lose respect for you when you are constantly discussing yourself. Only by showing interest in others, and less in yourself, can you maintain successful relationships.

Pride is what keeps us from realizing our true souls, which keeps us from attaining Moksh. A Buddhist monk once said, “Enlightenment can come only after humility – the wisdom of realizing one’s own ignorance, insignificance and lowliness, without which one cannot see the truth.” Our scriptures say that without humility, the right knowledge, the right faith, and the right conduct cannot be obtained. Only through humility can we realize our true achievements on the path to liberation.

Humility is easily achieved if one stays away from the following eight types of Ego:

- Pride of Knowledge (intellect, smartness)
- Pride of Power (high rank, position)
- Pride of Family Status
- Pride of Race
- Pride of Physical Strength
- Pride of Excellent Attainment (accomplishments)
- Pride of Penance (austerity)
- Pride of Appearance (body, beauty)

If we give up these eight types of pride, we can live a life of humility that will be reflected in everything we do. We become considerate of others, and we speak only looking out for the well-being of others, rather than with a hidden agenda of our own. Without the virtue of humility, the path to liberation seems long and faraway.

Unity, peace, and prosperity increase when we show humility towards all life forms. Popular sayings like “Pride comes before a fall”, “One who bows is liked by all”, show that ego and pride are vices appreciated by no one. In contrast, humility is welcomed everywhere as a great virtue.

Just as trees rich in fruits hang low to provide fruit to the passerby and monsoon clouds full of water come down towards earth as rain, we should develop a natural tendency for benevolence. Whatever great work we may accomplish will be undone if we are full of ego and pride about our achievements.

*Recommended reading H.1 – Bāhubali*

**C.10.4. Saralatā (Honesty) - Overcomes Deceit**

Straightforwardness (Honesty) is one of the fundamental qualities of the soul. However, when we get carried away by the lure of money and luxuries or ignorance, we began to follow the path of deceitful
conduct, rather than the path to liberation. Just because no one can read our thoughts, it does not mean we can lie to others and cheat them for our own well-being. Once we create a world of lies and cheating, it is almost impossible to come out of it. There are always stories circulating of people in high-paying positions that cheat the government on their taxes. Once they are caught, they lose everything, and are often imprisoned. If they were just honest from the beginning, they would be enjoying more than ever; however, their deceit brings them to misery.

Some people lie, cheat, or steal to get away from difficult situations or people. When people do that and are caught, they feel ashamed. If they are not caught, they are always scared of being found out and they feel guilty.

Straightforwardness (honesty) entails being frank with others and having a high moral code. By being honest, not only do you eradicate your karma, but your life becomes natural, worry-free, and peaceful. You become more successful in all your endeavors because people trust you. Being honest is being truthful in thoughts, words, and deeds. You have to have good thoughts, to say what you think and to do what you say. When truthful thoughts, words and deeds become one, a person’s character becomes strong and unshakable. To live a life of truth:

We should make sure our thoughts are good.

Always have good and happy thoughts. Forgive the faults of others and remember that no one is perfect, including us. Give other persons the benefit of doubt.

Say what you think.

Never think one thing and say something else. Nevertheless, while speaking the truth always remember to say it in a polite manner without hurting anyone. Prefer to remain quiet if your speech, though honest, may hurt others.

Do what you say.

Keep your word. Keep your promises. If you say you will do something, even if it is a small thing, you should do it. You should be the same in your thoughts and your actions. If you are transparent like that you will be happy and at peace.

A person who speaks the truth is trusted and loved by others. Everyone likes to be friends with a truthful person. However, a person who lies gradually loses all his friends because nobody likes or trusts a person who tells things that are not true. Not only are they unsuccessful in their lives, but they also attract karma to their souls. This karma inhibits them from attaining liberation. Truth is simple. When we lie, we have to worry about covering up one lie with another. Honesty and truthfulness give us strength and peace, while deceit creates weakness and fear.

The first set of values to crumble under the pressures and demands of life are honesty and truthfulness. When we lay a strong foundation for inner growth, we can withstand the temptations and compromises surrounding us. Truth is a means to inner strength, peace and the trust and love of others. Only through the virtue of straightforwardness (honesty) can you purify your mind, speech, and body.

Recommended reading L.1 – King Hansa

C.10.5. Santosh (Contentment) - Overcomes Greed

Greed (Lobh) is the cause of many of our problems. Greed is a key player in the lives of most living beings. We are never satisfied with what we have, and when we get more, our desires only multiply. Greed is known as the most difficult passions to remove, or the father of all sins. It is the root of the other passions; because of greed we are deceitful, angry, and egotistical. Living beings are greedy for wealth, material possessions, fame, beauty, and several other things. As a result of greed, people can never be truly happy- they always want more. Greed destroys relationships because when you are acting on account of greed, you do not
realize what is important to you, and you resort to deceit, violence, and anger to get what you want. Greed has no bounds, and it is impossible to be happy when you are greedy.

Just as fire is not quenched by the fuel and the ocean by thousands of rivers,

Similarly, no living being is satisfied even with all the wealth of all the three worlds.

- Bhagavati Ārādhanā, 1143

Being free of greed signifies that you are content. Just because you are content does not mean that you should not acquire basic necessities or make honest efforts to earn, but you should limit your possessions. It means being happy even when you do not have everything. Even if you have more than you need, you should donate and help others through your wealth and possessions. Only when you practice the virtue of contentment can you travel far on the path to liberation.

No matter how many materialistic things you possess you will always find somebody with more money, a bigger house, a better car, etc. Pursuit of worldly gains is futile because ultimately it leaves you with greater dissatisfaction. Once the desire to acquire what so-and-so has arises within you that burning desire can never be fulfilled as there is always going to be someone who has more than you.

Contentment signifies a state of complete satisfaction and it is another fundamental of the soul. Contentment is remaining satisfied with what one has while being subjected to various longings and temptations in day-to-day life. In order to move on the path of attaining liberation, we should be happy and thankful for what we have, and not wish for more than we need.

Recommended reading I.8 – Puniā Shrāvak

C.10.6. Karunā (Compassion)

We should feel compassion (Karunā) upon witnessing the miseries of all living beings.

When we see animals and people suffering from pain and misery, we should try to help them in whatever way we can. We can help the suffering of others in many different ways. We should provide food to those who are hungry, give money for their basic necessities, heal their mental anguish with soft calming words, and give medicine to help their physical suffering.

We can help others by being compassionate. The greatest form of compassion (Karunā) reveals itself when one is willing to help all living beings irrespective of who they are and without any reservation. If we lack compassion, we indulge in various acts that lead to bad karma. When this bad Karma matures, we suffer from mental, physical, and emotional ailments: diseases, insults, and cruelty.

The degree of compassion depends upon a person’s progress on the path of spiritual development. We have several incidences where great people have sacrificed the most valued things in their lives to alleviate the suffering and pain of the smallest living beings.

There is an incident from the life of Swāmi Dayānand Saraswati. One day, he was walking from Banāras to Dādāpur. It was a rainy day, and the roads were flooded. One bullock-cart loaded with grass was stuck in the mud. With every effort made to pull the cart out of the mud it was sinking deeper and deeper.

Swāmi’s heart filled with compassion when he saw the suffering of the bulls. He took hold of the cart, freed the bulls, and pulled the cart out of the mud.

Compassion is to respect all forms of life including animals, birds, insects, and nature. Respect and regard for all forms of life is possible only if we truly believe that all life forms are equal.

Recommended Reading I.5 – Meghakumār
C.10.7. Maitri (Friendship)

Sand and Stone

Two friends were walking through the desert. During the journey, they had an argument, and one friend slapped the other on the face. The one who got slapped was hurt but without saying anything he wrote in the sand:

Today my best friend slapped me in the face.

They kept on walking until they found an oasis where they decided to take a bath. The one who had been slapped got stuck in the swamp and started drowning; but his friend saved him.

After he recovered from the near drowning he wrote on a stone:

Today my best friend saved my life.

The friend, who had slapped and saved his best friend, asked him, “After I hurt you, you wrote in the sand. And now you write on a stone. Why?”

The other friend replied: "When someone hurts us, we should write it down in sand where the winds of forgiveness can erase it away. But when someone does something good for us, we must engrave it in stone where no wind can ever erase it.

Learn to write your hurts in the sand and to carve your blessings in stone.

-Unknown

“Much of the vitality in a friendship lies in the honoring of differences, not simply in the enjoyment of similarities.”

-James L. Fredricks

“You can make more friends by becoming interested in other people than you can by trying to get other people interested in you.”

-Dale Carnegie

“You can hardly make a friend in a year, but you can easily offend one in a minute.”

-Chinese Proverb

Friendship makes life easier and richer. It has been proven that people who are social and have a lot of friends live longer and are healthier and happier than people who do not have friends. 08 The Power of Holding Hands

-By Rabbi Harold Kushner

I was sitting on a beach one summer day watching two children, a boy, and a girl, playing in the sand. They were hard at work by the water’s edge, building an elaborate sand castle, with gates, towers, moats, and internal passages. Just when they had nearly finished their project, a big wave came along and knocked it down, reducing it to a heap of wet sand. I expected the children to burst into tears, devastated by what had happened to all their hard work. But they surprised me. Instead, they ran up the shore away from the water, laughing and holding hands, and sat down to build another castle.

I realized they had taught me an important lesson. All the things in our lives, all the complicated structures we spent so much time and energy creating, are built on sand. Only our relationships to other people endure. Sooner or later, a wave will come along and knock down what we have worked so hard to build up. When that happens, only the person who has somebody’s hand to hold will be able to laugh.
Your joys are doubled, and your sorrows halved in the presence of friends and loved ones. Both the children could either cry about the broken castle or they could laugh about it and start all over again. In the long run, it does not matter what you have or what you get. It matters what you give.

C.10.8. The Power of Determination

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

One morning, they arrived to find the schoolhouse engulfed in flames. They dragged the unconscious little boy out of the flaming building, more dead than alive. He had major burns over the lower half of his body and was taken to a nearby county hospital.

From his bed the dreadfully burned, semi-conscious little boy faintly heard the doctor talking to his mother. The doctor told his mother that her son would surely die - which was for the best, really, because the terrible fire had devastated the lower half of his body.

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

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

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

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

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

He began to walk to school and then run to school, to run for the sheer joy of running. Later in college, he made the track team.

Still later, in Madison Square Garden, this young man who was not expected to survive, who would surely never walk, who could never hope to run...this determined young man, Dr. Glenn Cunningham, ran the world’s fastest mile!

*Recommended reading L.4 – The Two Frogs*

C.10.9. Self-Reliance

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

Then it seemed to stop making any progress. It appeared as if it had gotten as far as it could, and it could go no further. Therefore, the man decided to help the butterfly. He took a pair of scissors and snipped off the remaining bit of the cocoon. The butterfly then emerged easily.
However, it had a swollen body and small, shriveled wings. The man continued to watch the butterfly because he expected that, at any moment, the wings would enlarge and expand to be able to support the body, which would contract in time. Neither happened.

In fact, the butterfly spent the rest of its life crawling around with a swollen body and shriveled wings. It was never able to fly.

What the man in his kindness and haste did not understand, was that the restricting cocoon and the struggle required for the butterfly to get through the tiny opening were nature’s way of forcing fluid from the body of the butterfly into its wings. By doing so, it would be ready to fly once it achieved its freedom from the cocoon.

Sometimes struggles are exactly what we need in our lives. If we were allowed to go through our lives without any obstacles, it would cripple us. We would not be as strong as what we could have been. We would never fly.

I asked for Strength…… And I got Difficulties to make me strong.
I asked for Wisdom…… And I got Problems to solve.
I asked for Prosperity…… And I got Brain and Brawn to work.
I asked for Courage…… And I got Danger to overcome.
I asked for Love…… And I got Troubled people to help.
I asked for Favors…… And I got Opportunities

……
I received nothing that I wanted……
I received everything that I needed……

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

Non violence and kindness to all living beings is kindness to oneself. For thereby one’s own self is saved from various kinds of sins and resultant sufferings and is able to secure his own welfare.

- Lord Mahavira
SECTION D. RITUALS

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D.1. Jain Symbols

Symbols through their shape, meaning and implication play an important role in religion. They are the outward manifestation of the deeper ideology. They provide a glimpse into the religious culture and practice that comes from its basic principles. They can provide easier understanding of the religious philosophy. The effect produced by the symbol is more intense than the impression made by ordinary language. With symbols, relatively difficult spiritual meaning becomes understandable even to the ordinary mind.

D.1.1. Jai Jinendra - Greeting

Jai Jinendra literally means, “May the religion established by the Jina prevail in our hearts”. As we greet others we say, “Jai Jinendra” because we see an image of a Jina, destroyer of all inner enemies, in them. Recognizing this, we bow down with respect to their Soul. Every Soul is capable of becoming a Jina, the destroyer of inner enemies, anger, greed, ego, and deceit. Jina is also known as Arihant or Tirthankar. We consider them as Jain Gods.

D.1.2. Michchhämi Dukkadam – Asking Forgiveness

Michchhämi Dukkadam is another greeting which requests forgiveness usually spoken after performing the annual forgiveness and repentance day ritual known as Samvatsari Pratikraman. Ideally, the forgiveness should be requested as soon as one realizes his/her mistake.

D.1.3. Jinälæy - Jain Temple (Deräsar or Mandir)

A Jinälæy, Deräsar, or Mandir is a place of worship where a person experiences immense peace and serenity.

The images of Tirthankars and the temple’s environment promote introspection and bring home the feeling that God resides within one’s own heart. Therefore, each person can follow a path of purification of the inner self devoid of anger, greed, ego, deceit, and attachment from their lives.

D.1.4. Om

The symbol common to all religions in India is “Om”. In Hindu philosophy, it consists of three letters, viz. A, U, and M. When these three letters are joined together, by the rules of euphony it is sounded OM. It expresses the creative, the preservative, and the destructive principles. When the letter A is pronounced, the breath comes out from the throat, which signifies creation. The letter U keeps the breath in the mouth for a time and, therefore, is the symbol of the preservative principle. The letter M stops the breath for a time and lets it out through a different channel, the nostrils, and symbolizes destruction and regeneration.

Om means completeness. It is a symbolic word meaning infinite, the perfect, and the eternal. The very sound is complete, representing the wholeness of all things.

Upon attaining absolute knowledge or omniscience, the body of the Arihant emanates Om (called the Divine Sound - Divya Dhwani). It is an involuntary, spontaneous, and melodious sound that all humans, animals, and heavenly beings can understand as a sermon, in their own language.

Om sounds like Aum, which is the seat of the five benedictions (salutations of supreme beings) and is made up of five sounds and letters: a, a, ä, u, and m:

- The first letter “a” represents Arihant (a living human being in the highest perfected state who has realized the true nature of the soul and reality and has conquered passions).
- The second “ä” represents Ashariri (Siddha, a liberated soul who does not have a physical body. While the Arihant is living, acting as spiritual master, this is a liberated soul after human existence.)
- The third letter “ä” represents Āchárya (an ascetic who is head of the Jain congregation).
● The fourth letter “u” represents Upādhyaś (an ascetic teacher).
● The fifth letter “m” represents Muni (Sādhus or Sādhvis who practice Jain principles).

The Om represents a salutation to the five revered personalities in the Jain religion. Om is a shortened form of the Namo Nām Mantra.

D.1.5. Hrim

The word Hrim is a seed mantra. It is called Hrīmkār mantra. It is a mystical symbol representing the invisible sound, infinity, and divine energy of the 24 Tirthankars. While meditating on Hrim, one can experience the sublimating energy of Tirthankars.

D.1.6. Arhum

The word ARHUM is a mantra representing all vowel and consonant sounds used in the Sanskrit alphabet. The first vowel in the Sanskrit alphabet is “a” and the last consonant is “h.” Therefore, while meditating on this mantra, one focuses on the silent sound of the universe.

D.1.7. Swastik

The Swastik is considered an auspicious and a pious symbol. The arms of the Swastik represent the four possible states (Gati) of rebirth: human, heaven, hell, and animal. These four states are represented clockwise starting from the upper left corner on the Swastik. Our aim should be liberation from these four states of rebirth. The Swastik also reminds us that we should become pillars of the four folds Jain Sangh. This means that first we should strive to be a true Shrāvaks or Shrāvikās, and when we overcome our social attachments, we should renounce worldly life and follow the path of a Sādhu or Sādhvi to be liberated. The four arms are also representative of Dān (charity), Sheel (virtue), Tap (austerities), and Bhāv (noble thoughts).

The three dots above the Swastik represent the three jewels of Jainism – Samyag Darshan, Samyag Jnān and Samyak Chāritra. This represents the Jain path of liberation.

At the very top there is a small crescent called Siddha-shilā, above which is Siddha-kshetra where the liberated souls reside. The dot above the crescent represents a Siddha or a liberated soul. In order to achieve this stage, a soul must destroy all attached Karma. Every living being should strive for this state of Liberation or Moksh.

D.1.8. Tilak

People belonging to different religious sects make different marks called Tilak, on their foreheads representing different beliefs. They are made with some kind of fragrant paste. The Jains use sandal wood paste mixed with saffron. It is made in the center just between the two eyebrows, either in round or in an almond shape. According to physiology, this is a center of nerves, a plexus, which is a source of decision-making power, inner sight. When we go through a course of moral and spiritual discipline, we see many things through this center, which we cannot see by the ordinary vision. When we make that sign, we mean it is through the tenets of the Tirthankars we are going to live our life. We want to acquire that power by the aid of which we can have right knowledge.

D.1.9. Universal Jain Symbol

This universal Jain symbol is a combination of various symbols, each having a deeper meaning. It was adopted during the 2500 Nirvāna celebration of Lord Mahāvīr.

The outline of the symbol is defined as the Universe or Lok. The lower part of the symbol represents the seven hells (Nāraki). The middle part of the universe contains the Earth and the planets (Manushya-lok).
The upper part contains the heavenly abodes (Devlok) of all the celestial beings, above which is the abode of the Siddhas (Siddha-kshetra). Jains believe that this universe was neither created by anyone, nor can it be destroyed by anyone. It is static and will remain at the same location in the vast empty space of the entire existence.

The Swastik is explained on the previous page. The raised hand means ‘stop’. The word in the center of the wheel is “Ahimsā,” meaning non-violence. These two symbols remind us to stop for a minute and think twice before starting any activity. This gives us a chance to analyze our activities to be sure that they will not hurt anyone by thoughts, words, and deeds.

The wheel in the hand shows that if we are not careful and ignore these warnings, then just as the wheel goes around, we will repeatedly go through the cycle of birth and death. The text underneath the symbol, “Parasparopagraho Jivānām” translates to “Living Beings (souls) Render Service to One Another”.

D.1.10. Federation of Jainas Logo

The Federation of Jain Associations in North America (JAINA) has adopted this symbol. The Swastik from the main Jain symbol has been replaced by the Aum or Om symbol. In the western world, the Swastik is not viewed as a pious symbol.

D.1.11. Ärati

The Ärati has 5 lamps. The flame is lit on a cotton wick soaked in oil. The Ärati is waved in a circular motion in front of a Tirthankar idol at the end of a ritual ceremony and also at night before the temple closes. The darkness symbolizes negativity, fear, and ignorance, whereas the light symbolizes divinity. The light of the Ärati dispels darkness, signifying the overcoming of negativity through virtue, fear through courage, and ignorance through knowledge.

The 5 lamps symbolize:

- Panch Parameshthi (Arihant, Siddha, Ächārya, Upādhyāy, Sādhu)
- Five types of jnāns or knowledge – (Mati-jnān, Shrut-jnān, Avadhi-jnān, Manah-paryav jnān, Keval-jnān)
- Five great vows (Ahimsā, Non-stealing, Truthfulness, Celibacy, Non-possession)

D.1.12. Mangal Deevo

Mangal deevo has a single wick lamp that is lit and waved in a circular motion right after the Ärati. The flame is lit on a cotton wick soaked in oil. When the wick is lit, it illuminates the face of the Jina. In this manner, we wish that it would illuminate our hearts with truth and compassion.

The single lamp is also a symbol of Keval-jnān (infinite knowledge) and liberated soul

D.1.13. Ashta Mangal

The belief in auspicious objects is very old in Indian culture. It is believed that they bring good luck and happiness in the families and houses. They are usually hung on threshold of a house. The Ashta Mangal or eight auspicious objects are known to Jain worship from ancient times. The tradition is to depict these eight unique objects with rice grains in front of the idol of a tirthankar. At present you may find them in the temple, engraved on a wooden or a metal slab. They are.
D.1.13.1. Swastik
It symbolizes four destinies; a) human beings, b) heavenly beings, c) hellish beings and d) tiryancha (includes rest of the living beings). The root of Swastik is SU+US; SU means benefic and US means existence; so, it also represents glory, prosperity, progress, and success.

D.1.13.2. Shrivatsa
It is a beautiful mark on Jina’s chest as it were the highest knowledge manifested from the heart of the Jina. It symbolizes the endless cycle of re-birth.

D.1.13.3. Nandavarta
This is a big Swastik with nine corners. It indicates treasure of nine kinds of material, physical, mental, and spiritual wealth.

D.1.13.4. Vardhamânak
Vardhamân means to increase. Vardhamânak symbolizes increase in wealth, health, and most importantly spiritual progress.

D.1.13.5. Kalash
It symbolizes all spiritual wealth. It symbolizes completeness of knowledge. Its mouth represents eternity, the throat - losing old mode and the base represents occupying new mode.

D.1.13.6. Bhadrâsan
It is also called Simhâsan, meaning throne. It is auspicious because it is sanctified by the feet of Lord Jina.

D.1.13.7. Minyugal
It symbolizes beings rescued from the ocean of misery of earthly existence.

D.1.13.8. Darpan
It symbolizes true self. True self is our own soul.

D.1.14. Mäna-sthambha
The pillar which stands before Digambar temple is called Mäna-sthambha, that which brings an end to pride. It typically includes at its apex a four-faced Jina in Samovasaran. The story is when Indrabhuti Gautam, proud of his knowledge, went to debate Bhagawân Mahâvir, at the mere sight of the pillar in front of the Samovasaran his pride and vanity disappeared.
D.2. Tirthankars, Emblems, Dreams, Pujä Rituals

D.2.1. Länchhan (Emblems or Symbols)

As all Tirthankars have attained the supreme spiritual stage, their idols (murti) represent the utmost qualities and virtues of a Tirthankar. Tirthankar's idol is a mere representation of their virtues and not a representation of their physical bodies. Therefore, all idols are carved in the same fashion. However, the only identifying feature of a given idol is the symbol, which is engraved at the base of the idol that distinguishes one from the other Tirthankars.

When a Tirthankar is born, he or she has a particular mark on their right thigh. This birthmark is in the form of a speck called Länchhan emblem (symbol). This symbol can be found on the base of the idol to identify that Tirthankar. For example, an idol of Bhagawän Mahävir Swämi will have a symbol of a lion engraved at the base of the idol, while an idol of Pärshvanäth will have a symbol of a snake. Some differences exist between the symbols of Digambar and Shvetämbar sects and are defined on the below table.

Temples of the Digambar sect have the idols of Tirthankars in their natural unadorned form with their eyes semi-closed in meditation. It represents the Tirthankar (Jina) as a liberated soul (free from attachment and aversion).

Temples of the Shvetämbar sect have the idols adorned in a very elegant manner. The eyes vividly communicate peace and loving compassion. Positive vibrations emanate from the adorned energy centers. Shvetämbar idols are often times vividly decorated with colorful golden and silver threads called Ángi. It represents the Tirthankar as a spiritual king and sovereign victor of all the inner enemies and five senses.

Sometimes the color of the idol is different. This color is associated with the physical body of a Tirthankar. *(Refer to D.2.2.4 - Tirthankars, Symbols, and Color Table).*

D.2.2. Tirthankars

Time rolls along in eternal cycles of rise and decline. Utsarpini is a “rising” era in, which human morale and natural conditions improve over time. At the end of Utsarpini, begins Avasarpini, a “declining” era of the same length, in, which human morale and virtues deteriorate. Each era consists of six sub divisions called Årā. During the 3rd and 4th Årā of every rising and declining era of each cycle, twenty-four souls become Tirthankars in our region known as Bharat Kshetra and Airävat Kshetra. They are the humans like us who rise to the highest divine level. They had gradually purified their soul in prior lives after achieving Samyag Darshan, right faith and had acquired a special karma called Tirthankar Näm Karma. The Tirthankar Näm Karma is acquired by performing one or more of the 20 specific austerities along with an intense desire to lead all living beings to the path of liberation. Tirthankar Näm Karma matures in the final life and leads the person to become a Tirthankar after taking Dikshä and observing austerities to destroy all Ghäti destructive Karma. After attaining Keval-jnän (omniscience), Tirthankar organizes the Jain religion to suit the changing times. They reinstate the fourfold order of Sädhus (monks), Sädhvis (nuns), Shrävaks (male householders), and Shrävikäs (female householders) of Jain religion.

Tirthankars are also commonly called as Arihants, Jina, Kevalis and Vitarägi. Arihant means “destroyer of inner enemies,” Jina means “victor of inner enemies,” and Vitarägi means “one who does not have attachment or hatred towards anyone or anything.” This means that they are absolutely detached from worldly aspects.

Upon becoming Tirthankars they spend their remaining life in meditation and preaching all living beings to the path of liberation.
D.2.2.1. Number of Tirthankars

It was stated earlier that Tirthankars are born only in 3rd and 4th Ārā in our region called Bharat Kshetra of Jambudvīpa. Since we are in the 5th Ārā of Avasarpini now, no Tirthankar exist in our region. In the 3rd and 4th Ārā of current Avasarpini cycle, the twenty-four Tirthankars were born in our region. Generally, when we state that there are twenty-four Tirthankars, we specifically mean that there were twenty-four Tirthankars in the 3rd and 4th Ārā of the current Avasarpini time cycle.

According to Jainism, there are 15 regions in the universe where the possibility of Tirthankars exist. Out of these, 10 regions - 5 Bharat and 5 Airāvat are such that the human behavior and natural conditions continuously changes and Tirthankars appear only during 3rd and 4th Ārā.

The other five regions 5 Mahā-vidēha are such that the conditions are always conducive to have Tirthankar. At present, there exist four Tirthankars in each Mahā-vidēha Kshetra regions. Thus, there are a total of 20 Tirthankars preaching Jainism in Mahā-vidēha regions at present times. Shri Simandhar Swāmi is one of the 20 Tirthankars. In many Jain temples, an idol of Shri Simandhar Swāmi is installed which represents and reminds us that at present there are living Tirthankars preaching Jainism in the other part of the universe. This is also important since a soul can transmigrate and take a human birth in one of the Mahā-vidēha regions now and progress to reach liberation even though it is not possible to attain liberation in the present time in our region Bharat Kshetra.

D.2.2.2. Past and Future Tirthankars

There were twenty-four Tirthankar Chovisi in our region in the past Utsarpini half cycle of time. There will also be twenty-four Tirthankars in the next Utsarpini half cycle. The names of both past and future Tirthankars are clearly mentioned in our scriptures. There have been infinite such Chovisi in our Bharat Kshetra as well as Airāvat Kshetra. In reality, there have been infinite number of Tirthankars in the past and there will be infinite numbers of Tirthankars in the future.

D.2.2.3. Tirthankar Stutis

There are many Stutis praising the qualities of Tirthankars in Jain literature. Following is the list of some popular Stutis.

- Logassa Ujjoyagare (Chatur Vinshati Stava) Sutra – This sutra is recited to offer obeisance to twenty-four Tirthankars. It consists of names of each Tirthankar and their qualities.
- Namutthunam (Shakra Stava) Sutra – This sutra is said to be composed by Indra, the Heavenly God in the praise of Arihants (present and past). In this stuti, only their virtues are stated without any specific names of Tirthankars.
- Bhaktāmar Stotra – This is most popular Stotra composed by Āchārya Mānatunga Suri in praise of Tirthankar Rishabhadev.
- Ānandghana Chovisi – Jain monk Shri Ānandghanji who was a great poet has composed 24 Stutis one stuti for each Tirthankar in praise of twenty-four Tirthankars.

D.2.2.4. Tirthankars, Symbols, and Color Table

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Shvetämbar Symbol</th>
<th>Digambar Symbol</th>
<th>Color</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rishabhadev or Adināth</td>
<td>Bull</td>
<td>Bull</td>
<td>Gold</td>
</tr>
<tr>
<td>2</td>
<td>Ajītnāth</td>
<td>Elephant</td>
<td>Elephant</td>
<td>Gold</td>
</tr>
<tr>
<td>3</td>
<td>Sambhavnāth</td>
<td>Horse</td>
<td>Horse</td>
<td>Gold</td>
</tr>
<tr>
<td>4</td>
<td>Abhinandan Swāmi</td>
<td>Monkey</td>
<td>Monkey</td>
<td>Gold</td>
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### D.2 Tirthankars, Emblems, Dreams, Pujā Rituals

#### Table D.2-A

<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
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<th>Mother</th>
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<tr>
<td>5</td>
<td>Sumatināth</td>
<td>Curlew Bird</td>
<td>*Red goose (Chakvä)</td>
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<td></td>
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<tr>
<td>6</td>
<td>Padmaprabha Swāmi</td>
<td>Red Lotus</td>
<td>Red Lotus</td>
<td>Red</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Supārśshvanāth</td>
<td>Swastik</td>
<td>Swastik</td>
<td>Gold/Green*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Chandraprabha Swāmi</td>
<td>Crescent Moon</td>
<td>Crescent Moon</td>
<td>White</td>
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<td></td>
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<tr>
<td>9</td>
<td>Suvidhināth or Pushpadanta</td>
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<td>White</td>
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<td>10</td>
<td>Shitalnāth</td>
<td>Shrivatsa</td>
<td>*Kalpa-vriksha</td>
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<td></td>
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<td>11</td>
<td>Shreyānsnāth</td>
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<td>Vāsupujya Swāmi</td>
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<td>Mallināth</td>
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<td>Kumbha</td>
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<td>22</td>
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<td>Blue/Green*</td>
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<td>24</td>
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<td>Lion</td>
<td>Gold</td>
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*Different from Shvetāmbar tradition*

### D.2.2.5. Tirthankars, Parents, and Important Places Table

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<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Father</th>
<th>Mother</th>
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<th>Nirvāṇa Place</th>
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<td>Rishabhadev or  Ådināth</td>
<td>Nābhi</td>
<td>Maru Devi</td>
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<td>Jītāri</td>
<td>Senā</td>
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<td>Samvar</td>
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<td>Shridhar</td>
<td>Susimā Devi</td>
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<td>Prithvi Devi</td>
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<td>Mahāsen</td>
<td>Lakshmanā</td>
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### Table D.2-B

<table>
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<tr>
<th>Tirthankar</th>
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<td>Pra Bhāvti</td>
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<td>Samudra vi</td>
<td>Shivā Devi</td>
<td>Suryapur/Sauripur</td>
<td>Girnar</td>
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<td>Vāmā Devi</td>
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<td>Siddhārtha</td>
<td>Trishalā</td>
<td>Kshatriya-kund</td>
<td>Kshatriya-kund</td>
</tr>
</tbody>
</table>

**D.2.2.6. Important Information About Tirthankars**

Tirthankar Rishabhadev's mother was Märudevi Mätā and according to Shvetāmbar tradition, she was the first person to attain liberation in this era.

Tirthankar Rishabhadev had 100 sons. The name of his eldest son was Bharat (first Chakravarti king) after whom our native nation Bharat (India) is named. One of Bharat’s sons, Marichi, ultimately reincarnated as Tirthankar Mahāvīr, the last Tirthankar of this era. Tirthankar Rishabhadev’s second son was Bāhubali, and according to Digambar tradition, he was the first person to attain liberation in this era.

Shvetāmbar tradition believes that Tirthankar Mallināth was a female while Digambar tradition believes that Mallināth was a male.

According to Shvetāmbar tradition, Tirthankars Mallināth and Nemināth were the only two Tirthankars who did not get married. According to Digambar tradition, Vāsupujya-swāmi, Pārshvanāth, and Mahāvīr-swāmi also did not get married.

Lord Ram (an incarnation of Lord Vishnu in Hindu Mythology) is believed to be a contemporary of Tirthankar Munisuvrat-swāmi. Tirthankar Nemināth is believed to be a cousin of Lord Krishna, (another incarnation of Lord Vishnu).

Prince Nemi (Tirthankar Nemināth) was engaged to Princess Rājul. On the day of the wedding, upon hearing the cries of the birds and animals that were going to be slaughtered for the wedding feast, Prince Nemi renounced his worldly life and became a Sādhvi.
Tirthankar Pārshvanāth was born in 877 BC. He lived for 100 years and attained Nirvāṇa in 777 BC, 250 years before the Nirvāṇa of Tirthankar Mahāvīr.

Tirthankar Mahāvirsāmi was born in 599 BC and attained Nirvāṇa (Moksh) in 527 BC. He was named Prince Vardhamān at birth. He attained Nirvāṇa on the day of Diwāli. He is the last of the 24 Tirthankars of this time cycle.

Each of the 23 Tirthankars (except Nemināth) were born and took Dikṣā in the same place.

*Digambar tradition indicates that women cannot become Tirthankar or be liberated because they need to cover their body with cloths after the renunciation (after becoming nuns). Hence, they cannot follow the fifth Mahāvrat of Non-possession fully. For liberation, it is essential that all five Mahāvrat be followed fully. Shvetāmbar tradition interprets the fifth Mahāvrat of Non-possessiveness indicating that monks and nuns may wear very simple minimum cloths needed to properly function their daily activities in the society e.g., Gochari – (Going to laypeople home for food). However, they should not have any attachments to their cloths.

**D.2.3. Dreams of A Tirthankar's Mother**

**Introduction**

Jainism does not restrict the right of attaining perfection to any one individual. Anyone can aspire to the highest state if one has the will to follow path of righteousness. Once the lamp of righteousness is kindled one may pass through many births with spiritual ups and downs, but the march of progress is assured. Bhagawān Mahāvīr’s soul before becoming liberated was just like us wandering in the lifecycle birth after birth.

Before innumerable years, Bhagawān Mahāvīr’s soul in the life as Nayasār, a woodcutter, attained self-realization (Samyaktva). Then during 25th life as Nandan Muni, with intense penance and deep desire to guide every living being towards liberation, He attained Tirthankar-Nām-karma. After passing the next life as a heavenly being His soul attained its final destination and was born as Prince Vardhamān to Queen Trishalā and King Siddhārtha during his 27th and final birth.

It is a well-established convention that mother of a would-be Tirthankar witnesses auspicious dreams. (14 according to the Shvetāmbar tradition / 16 according to the Digambar tradition)

Tirthankar Mahāvīr’s soul was an angel in the tenth heaven before being born as Prince Vardhamān.

At the appropriate time, as the soul of Bhagawān Mahāvīr entered the womb of mother Trishalā, that night, Queen Trishalā was fortunate to visualize fourteen illustrious, beautiful, lucky, and auspicious, dreams. After witnessing these dreams, Trishalā felt exhilarated and with a heart incorporated with happiness, she rose from her couch and went to her husband. Calm and composed, joining the palms of her hands, she laid the folded hands on her head and narrated the dreams to him. After hearing about these auspicious dreams, King Siddhārtha gathered several scholars to analyze the significance of these dreams.

The fourteen dreams (sixteen dreams per Digambar tradition) that the mothers of all Tirthankars see at the time of conception are explained in brief below and the order shown below is the usual sequence, while there have been exceptions in few cases. For example, Lord Mahāvīr’s mother saw the dream of Lion first, while the Lord Rishabhadeva’s mother saw the dream of Bull first followed by other dreams in that order.

**D.2.3.1. Gajwar (Elephant)**

It was big, tall, and impetuous with four tusks. It was an auspicious elephant and was endowed with all desirable marks of excellence. It was an enormous elephant possessing all lucky marks, with strong thighs and four mighty tusks who was whiter than an empty great cloud, a heap of pearls, and even an ocean of milk. The exceptional elephant had the capability to utter a fine deep sound like that of thunder from a large rain cloud.
This dream indicated that she would give birth to a child with exceptionally high character. The four tusks signified that he would guide the spiritual chariot with its four components: monks (Śādhus), nuns (Śādhvis), laymen (Śrāvaks), and laywomen (Śrāvikās).

**D.2.3.2. Vrushabh (Bull)**

The bull was tame, noble, grand, and shining as bright as an illuminating glory of light and was whiter than the petals of a white lotus. The bull also possessed a majestic and beautiful hump and was covered by fine, bright, and soft hair on its body. The bull had a unique structure with several good qualities. Its body was firm, muscular, and well proportioned, its horn was large and sharply pointed and its teeth equal and shining.

This dream indicated that her son would be highly religious and be a great spiritual teacher to all. He would help cultivate the religion.

**D.2.3.3. Seenh (Lion)**

The lion was magnificent, handsome, and playful, whiter than a heap of pearls. It had lovely forearms and a large well-rounded head. Its mouth was adorned with well-set teeth and with lovely lips that were soft and tender as a lotus. This beautiful lion had sharp and glowing eyes like lightening, broad and large thighs, full shoulders, and was adorned with mane of the finest quality of soft white hair. Its protruding tongue, well-poised claws, and long flapping tail truly brought out the beauty of the lion. The Queen saw this lion descending towards her from the sky and entering her mouth.

This dream indicated that her son would be as powerful and strong as the lion. He would be fearless, almighty, and capable of ruling the world.

**D.2.3.4. Lakshmi Devi (Goddess of Wealth)**

Goddess Lakshmi is the goddess of wealth, prosperity, and power. On the top of Mount Himavat, she was seated on a lotus in the lotus lake, anointed with the water from the strong and large trunks of the guardian elephants. Her face resembled a full moon, and her body was adorned with ornaments made of pearls, emeralds, and jewels which were subservient to the loveliness of her face. She wore a garland of gold and a pair of earrings hung over her shoulders with dazzling beauty. Her lovely eyes were large and pure like water lily. Goddess Lakshmi, a symbol of wealth, prosperity, and power looked dazzling sitting gracefully amidst the lotus lake.

This dream indicated that her son would enjoy great wealth and splendor. He would be a Tirthankar, the supreme benefactor of all.

**D.2.3.5. Pushpa Mālā (Garland)**

A pair of beautiful garlands charmingly interwoven with fresh flowers was descending from the sky. They smelled of mixed fragrances of different flowers. It was white through embellishments of many colorful flowers of all seasons. The whole universe was filled with their sweet and delightful fragrance.

This dream indicated that the fragrance of her son’s teachings and messages of compassion and love will spread throughout the universe, and he would be respected by all.

**D.2.3.6. Chandra (Full Moon)**

It was a very auspicious sight. It was a full moon as white as a silver cup, resembling the surface of a well-polished mirror. It made the lilies bloom fully and raised the water of the ocean. The moon was at its full glory. It was as bright as a star. It adorned the night dispelling compact darkness of the wilderness and delighting heart and eyes.
This dream indicated that the child would have a great physical structure and be pleasing to all living beings of the universe. He would help lessen the suffering of all living beings. He would bring peace to the world.

D.2.3.7. Surya (Sun)
The sun was large, red like the Ashoka tree, the adorner of the lotus flowers, the illustrious leader of the troop of planets, the destroyer of night, who disperses evil-doers that thrive at night, who always circles round Mount Meru, whose thousand rays obscure the luster of other lights. The sun was shining to destroy the darkness. It was as radiant as the flames of the forest fire.

This dream indicated that her son would have supreme knowledge and would dispel the darkness of delusions. The teachings would destroy anger, greed, ego, lust, and pride from the lives of all living beings.

D.2.3.8. Dhwajā (Flag)
A beautiful, large flag was flying on a golden pole. It seemed as if it would pierce the brilliant celestial sphere. The flag fluttered softly and auspiciously in the gentle breeze and attracted everyone's attention.

This dream indicated that her son would carry the banner of the religion. He would reinstate the religious order throughout the universe.

D.2.3.9. Kumbha (Vase)
It was a golden vase filled with pure water, marked with many auspicious signs, magnificent, beautiful, and stood on lotus shaped foot. It was made up of fine gold and was the abode of happy fortune. It was decorated with a garland of fragrant flowers and excellent jewels, which further illuminated its brightness and brilliant beauty.

This dream indicated that her son would be perfect in all virtues and would be full of compassion for all living beings. He would be a supreme religious personality.

D.2.3.10. Padma Sarovar (Lotus Lake)
It was a vast lotus lake and comprised of thousands of floating lotuses and water lilies that were blooming with the touch of the rays of the morning sun and attracting the swarms of bees with its sweet fragrance. The lake was abounded with aquatic animals and pairs of swans, cranes, ducks, and many other birds resorted to its water. On the leaves of its lotuses water-drops sparkled like thousands of shining pearls.

This dream indicated that her son would be beyond worldly attachment. He would help liberate living beings, tangled in the cycle of birth and death.

D.2.3.11. Sāgar (Ocean)
It was a milky ocean white like the mass of moon beams with its water rising in all for directions, and raged with ever-changing and, moving, excessively high waves. It presented a splendid and pleasant spectacle as it rushed to and from the shore with its wind-raised, and changeable billows, its tossing waves, and its rolling, splendid, transparent breakers. From it issued camphor-white foam under the lashing tails of great porpoises, fishes, whales, and other monsters of the deep. Its agitated waters were in great uproar, occasioned by the vortex produces by the vehemence and force of the great rivers.

This dream indicated that her son would have a serene and pleasant personality. He would achieve infinite perception and knowledge and will be capable of escaping the worldly life and cycles of birth, death, and misery. He will ultimately reach his highest potential, which is liberation (Moksh).
D.2.3.12. Vimān (Celestial Plane)

It was a celestial plane which resounded celestial music and had pleasant vibe and a spiritual aroma of incense. It shone like the morning sun and had dazzling beauty. Its thousand and eight excellent columns inlaid with the best gold and heaps of jewels diffused a brilliant light like a heavenly lamp. The plane was decorated with divine garlands and curtains with glittering pearls. There the musicians performed their concerts, and the din of the drums, imitating the sound of big and large rain clouds, penetrated the whole inhabited world.

This dream indicated that all the celestial beings in heaven would respect, honor, and salute her son's spiritual teachings.

D.2.3.13. Ratna Rāshi (Heap of Jewels)

It was an enormous heap of various jewels quite precious and special. This heap of jewel had its base rested on the level of earth and illuminated so powerful and bright that the jewel's radiance traveled as far as the sphere of the sky, resembling Mt Meru.

This dream indicated that her son would have infinite virtues and wisdom and he would attain the supreme spirit.

D.2.3.14. Nirdhuma Agni (Smokeless Fire)

A smokeless fire was a unique dream due to the idea that it is a fire that burns with great intensity, but with no smoke. The fire in vehement motion was crackling from extremely beautiful burning flames. The mass of its flames, which rose one above the other, seemed to interpenetrate each other.

This dream indicated that her son would reform and restore the religious order. He would remove blind faith and orthodox rituals. Furthermore, he would burn or destroy his Karma and attain salvation.

D.2.3.15. Minayugal (Pair of Fish)

This dream indicated that her son would be extremely handsome.

D.2.3.16. Simhāsan (Lofty Throne)

This dream indicated that her son would have a very high spiritual status.

To summarize the indication of all these dreams is that the child to be born would be very strong, courageous, and filled with virtues. He would be very religious and would become a great king or a spiritual leader. He would reform and restore the religious order and guide all the creatures of the universe to attain salvation. He would also be liberated.

D.2.4. Ashta Prakāri Pujā / Ashta Dravya Pujā

Jains perform many types of Pujā for various religious and social ceremonies, with each Pujā symbolizing different aspects of the religion. One should understand the meaning and purpose and reflect upon the proper aspects while performing the Pujā rituals.

In Jain Pujā, we do not offer material to Tirthankars (God) with the desire of getting something in return. The material used is a symbolic representation to acquire virtues and a reflection to improve our self spiritually.

D.2.4.1. Dravya Pujā and Bhāv Pujā

Obeisance, worship, and devotion to God are done with different types of materials and with spiritual reflection. Use of these materials and recitation of religious sutras constitutes Dravya-Pujā, whereas
reflection on a Tirthankar’s qualities constitutes Bhāv-Pujā. The sutras sung while performing Dravya-Pujā provide the seed thoughts for Bhāv-Pujā. The full benefit to the soul occurs through Bhāv-Pujā.

“Ashta” means “eight,” “Prakāri” means “types,” and “Dravya” means “material.” Eight types of materials are used in various Jain Pujā.

**D.2.4.2. List of Materials Used in Pujā**

Jal (Water), Chandan (Sandalwood), Pushpa (Flower), Dhoop (Incense), Deepak (Lamp), Akshat (White Rice), Naivedya (Sweet), and Fal (fruits).

In both sects, Pujā are performed with the same eight materials. It is called Ashta Prakāri Pujā by Shvetāmbar and Ashta Dravya Pujā by Digambar. In some Digambar sub-sects, flowers and fruits are omitted and cloves, pieces of coconut, and colored rice are used in their place.

**D.2.4.3. Ashta Prakāri Pujā of Shvetāmbar Tradition**

The first three Pujā are called Anga Pujā. They are done by bathing (Abhishek) the idol, offering Chandan (sandalwood) paste, and Pushpa (flowers). In these Pujā, the devotee physically touches the idol. Hence the devotee is required to cover the mouth first and then touch the idol for Pujā.

The remaining five Pujā are known as Agra Pujā. They are done in front of the idols using Dhoop (incense), Deepak (lamp), Akshat (rice), Naivedya (sweets), and Fal (fruits). The idol is not touched in these Pujā, so there is no need to cover the mouth. Both male and female members can perform these eight Pujā.

**D.2.4.4. Ashta Dravya Pujā of Digambar Tradition**

In the Digambar tradition, Jal Pujā is done by bathing (Abhishek) the idol. This is the only Pujā in which the idol is physically touched. Only male members perform this Pujā. The mouth is not covered, unlike Shvetāmbar tradition.

The remaining seven Pujā are done in front of the idols. Both male and female members of the sect can perform these Pujā. Digambars do these Pujā in a different order.

Refer to **D.3.6 - Significance and Offering of Pujā**
D.3. Going to the Temple (Shvetämbar & Digambar Tradition)

D.3.1. Introduction

A Jain temple is a beautiful, quiet, and peaceful place to reflect upon our nature and soul. Jain temple is a place of worship designed for worshipper to experience immense peace and serenity. The idols of Tirthankars and the temple’s environment promote introspection and bring home the feeling that God resides within one’s own soul. Therefore, each person can follow a path of purification of the inner self, devoid of anger, ego, deceit, and greed. Many Jains visit a temple regularly while others visit an Upāshray or Sthānaka for meditation. Upāshray is also a residence of Sādhus and Sādhvis.

We should go to a temple in clean, simple clothes. We should not wear pearls, silk, fur, and leather as they are obtained by killing oysters, worms, and animals. Before entering the temple, we must take off our shoes.

When we enter the temple, we say Nissihi, meaning ‘to leave behind’. This means that by mind, speech, and action we are leaving all our worldly relations outside the temple, which in turn results in leaving our vices or ‘Kashāy’ which are anger, ego, deceit, and greed. We must not eat, drink, or chew anything in the temple, nor should we run-around, shout, talk to others, or socialize in the temple.

Idol worship is known to humanity for many centuries. It is an integral part of worship for many religions and in particular the Eastern religions. It is a prominent feature of the path of devotion. Devotion is that state of mind when all the energies of the mind and all the organs of knowledge and action are directed to the Supreme Being. Worship or prayer is meaningful only when it is an integral part of mind, thought, and action. It is very desirable that the worship is spontaneous and flowing from the heart but for many people organized or formal worship is necessary and beneficial.

One can pray at anytime, anywhere. But a special sacred place, set aside just for worship, is the temple. In Indian language it is called Mandir, and particularly in Jain tradition it is called Deräsa. The Jain temple is perhaps most accurately viewed as replica of the Samavasaran. The layperson comes near as though he were actually approaching the place where a living Jina sits, bathed in omniscient glory, preaching to Sangh. The Jina idol image itself is being used as a tangible aid to visualization of such a sacred being, thereby one can hope to awaken his soul.

The idol (murti) represents the qualities of a Tirthankar but not the physical body. Hence, the idols of all Tirthankars are similar. Each Tirthankar has a unique emblem or symbol (Länchhan) that distinguishes the idol from the idols of other Tirthankars. This symbol is found on the base of each idol.

Looking at Tirthankar’s idol in a meditative posture with calm and serene face reminds us of His attributes of compassion and detachment. The image of Jina is seen as merely an ideal, a state attainable by all embodied souls. Looking at the pure state of the Tirthankar reminds us to think about our inner pure state and to strive to achieve the same. Going to the temple regularly can bring awareness in our thought and action.

If one looks at an idol, the länchhan (emblem or symbol) is very clearly visible at the base of the idol identifying the respective Tirthankar, for example, an emblem of bull indicates that it is the idol of Ādināth or Rishabhadev, the first Tirthankar.

Temple is a sacred place, there are special rules one should follow while in the temple.

A donation box in a temple promotes anonymous giving.

D.3.2. Digambar and Shvetämbar Images / Idols

Usually, an idol is carved from marble or cast from metal.
In Shvetāmbar sect, the idols of Tirthankars are beautifully decorated with the eyes fully open.

In Digambar sect, the idols of Tirthankars are in their natural undecorated form with their eyes semi-closed in meditation.

Digambars keep the idols in their natural undecorated form. Shvetāmbars decorate the Tirthankar’s idols luxuriously. This symbolizes that Tirthankars were kings, had much royal wealth, yet did not find happiness in such material possessions. They renounced all their wealth for the benefit of society and took vows of complete non-possession.

An image (murti) of a Tirthankar either sitting in Padmāsan posture or standing straight, illustrates the form of deepest meditation. The face and eyes shower the devotee with compassion and inspire calmness within. The image represents the qualities of a Tirthankar but not the physical body. Hence the images of all Tirthankars are similar. Both Digambar and Shvetāmbar Jain temples are famous for their unique intricate art and elaborate architecture.

**D.3.3. Recommendations**

Here are the recommendations to be taken in respect of worship. The principle of nonviolence should not be compromised during the offerings at the religious rituals. We need to practice the religion based on time, place, and circumstances we are surrounded by. One should not use milk and sweets for Pujā and Ghee for divo or lamp as almost all modern dairy products are obtained by torturing and exploiting cows and other animals.

01. Bathe prior to performing Pujā. Do not wear leather or silk clothes and pearls during Pujā and other religious rituals. Silk is made by killing millions of silkworms. Pearls are derived by killing oysters. Wear clothes designated for Pujā and do not eat or use restroom after putting on the clean clothes. Shoes must be removed outside of the temple.

02. You must respect the idols of Tirthankar Bhagawân as though they were alive. Marks of Chandan from the previous day on the idols should be cleaned by gently using a wet cloth. To clean the idols thoroughly you may use a soft brush. In case, the idol has to be carried from one place to another; it should be carried in reverence by holding it upright with the support of both hands beneath.

03. Use only clean water without adding milk in Jal (Abhishek) Pujā. However, if one desires to symbolize Kshira Samudra water (white color water), one may grind some almonds to mix with the water.

04. Do not use dairy products (milk, ghee, sweets made from dairy products) in Pujā. The highest cruelty to cows and calves exist on modern dairy farms and associated industries. Use vegetable oil instead of ghee for Deevo. About 100 years ago all Jain temples used castor oil for divo.

05. To minimize the violence, the flowers selected should have naturally fallen down (a clean sheet be laid under the plant the night before) and should not be plucked from plants for this purpose. The buds of the flowers should not be removed. When making a garland of the flowers, a needle should not be used for stringing them together, and they should not be washed.

06. Do not use silver or gold foil (Varakh) for idol decoration. Production of Varakh mostly involves use of cow intestines. There are many other cruelty-free products available in Jain temple supply stores that can be used to decorate the idols. The flowers, the decorations, and the sandalwood paste should be kept on a clean plate and should not be allowed to fall to the ground. In case they do fall, they should not be used in Pujā.

07. Cover your nose and mouth with the handkerchief while preparing the sandalwood paste and also during Jal, Chandan, and Pushpa Pujā. The handkerchief should be folded four times such that it has eight layers.
08. While reciting Chaitya-vandan, you do not disturb the concentration and devotion of others and you should not engage in any other activities, including forming the Swastik from rice.

09. When you leave the temple, you should not turn your back towards the idols of Arihant. Rather, you should walk backwards a few steps first and then leave.

If the production of the Pujä materials involves violence to mobile living beings (two to five sensed living beings), then Jain scriptures prohibit all use of such materials.

**D.3.4. Shvetämbar Tradition Pujä**

Upon first sight of the idol of Tirthankar Bhagawän you should bow down with folded hands and recite, ‘Namo Jinänam (I bow down to Tirthankar Bhagawän)’ Upon entering Deräsar, you should ring the bell softly and then perform ten specific rituals called Dus-trik as described in detail below.

**D.3.4.1. Dus-Jintrik (Ten Rituals of the Temple)**

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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>01</td>
<td>Nissihi</td>
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<td>02</td>
<td>Pradakshinä</td>
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<td>03</td>
<td>Pranäm</td>
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<td>04</td>
<td>Pujä</td>
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<td>05</td>
<td>Avasthä-chintan</td>
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<td>06</td>
<td>Dishä-tyäg</td>
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<td>07</td>
<td>Pramärjanä</td>
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<td>08</td>
<td>Alamban</td>
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<tr>
<td>09</td>
<td>Mudrä</td>
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<td>10</td>
<td>Pranidhän</td>
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</tbody>
</table>

**Table D.3–A**

**D.3.4.1.1. Nissihi (Renunciation)**

Nissihi means renunciation (giving up). It is said three times in the temple:

The first Nissihi is said while entering the temple to discard all the thoughts relating to worldly affairs (Samsär).

Having entered the temple, it is the duty of the laypeople to make sure temple management is running smoothly. One may help to clean the temple. After having taken care of such duties, the second Nissihi is said while entering the actual area of the Jina idol sanctum (Gabhāro); to keep aside thinking of such things as the cleaning of the temple and its management.

The third Nissihi is said right after finishing worship with the physical substances (Dravya-Pujä) and at the beginning of the internal devotional worship (Bhäv-Pujä / Chaitya-vandan) to renounce even our own self for the duration of Chaitya Vandan.

**D.3.4.1.2. Pradakshinä (Circumambulation)**

You circumambulate (go around in a circle) the Jina idols three times, from the left to the right, keeping the Jina idols on your right side. The circumambulations remind you that there are three remedies to overcome attachment and hatred and to attain liberation:
For eternity, we have been revolving in the cycle of birth and death. When we obtain these three jewels of our faith in the teachings of the Jina, obtaining knowledge about the self as experienced and explained by the Jina, and instill these teachings into our behavior, our liberation becomes a certainty. We reflect upon these lines as we circumambulate around the idols.

D.3.4.1.3. Pranām (Salutation)

We bow down to the idols of Tirthankars three times.

- The first salutation is offered either when you see the Shikhar, or when you see the idols of the Tirthankars (usually at the time of entering temple), by placing the folded hands over the slightly bent forehead and saying Namo Jinaṁ. This is called Anjali Baddha Pranām.
- The second salutation is done with folded hands and bowed body as you enter the sanctum (Gabhāro - place of idols). This is called Ardha-Baddha Pranām.
- The third salutation is done while touching the ground with five body parts (2 knees, 2 hands, and the forehead) before performing Chaitya-vandan / Bhāv-Pujā (internal devotional worshipping). This is called Panchāng-pranipāt Pranām or Khamāsamanu.

D.3.4.1.4. Puja (Worship)

Tirthankar Bhagawān’s Puja is done with different types of materials and with spiritual reflection. The worship is offered in three different ways:

- The first worship is called Anga Puja. This is done by anointing the different parts of an idol of Arihant with water, sandalwood paste, and a flower.
- The second worship is called Agra Puja, which is done by placing incense, a lamp, rice, fruit, and sweets in front of idols.

The first and second worships together make Ashta-prakāri Puja (worship using eight various materials). Collectively, these two Puja are called Dravya-Puja (physical worship). Use of these materials and recitation of religious sutras constitutes Dravya-Puja, whereas reflection on a Tirthankar’s qualities constitutes the third worship called Bhāv-Puja.

- The third worship is Bhāv-Puja and is done by performing Chaitya-vandan. The sutras sung while performing Dravya-Puja provide the seed thoughts for Bhāv-Puja. The associated outside activities are simply to strengthen internal devotional thought process. The full benefit to the soul occurs through Bhāv-Puja.

D.3.4.1.4.1. Puja Materials

The materials (flowers, water, lamp, fruits) used in Puja involve some violence to one-sense living beings. Hence, Jain ascetics who live totally nonviolent lives and do not possess any material items that they can use in Puja. So, they do not perform any Dravya-Puja. They engage in spiritual reflection and only do Bhāv-Puja.

However, the Dravya-Puja is meant for laypeople. Commonly, laypeople spend most of their time in fulfillment of social obligations, personal enjoyment, accumulation of wealth and power, and gaining better social status. Puja and other temple related rituals help laypeople to move from their routine
social life to a spiritual life. In the initial stage of spiritual development, a person needs religious symbols such as a Tirthankar idol to pray and offering of Pujā materials. Hence minimum violence to one-sensed living being is accepted for the laypeople for their spiritual progress. However, one should use proper wisdom to limit the quantity and usage of flowers, water, fire (Deepak, Dhoop), fruits, and sweets in Pujā rituals and also in daily life to minimize the violence to one-sensed living beings.

With regards to offering flowers, it is suggested that a clean sheet be laid under the (flower) plant the night before and only naturally fallen flowers be used in Pujā offering. This method minimizes the violence and limits the quantity of flowers used in Pujā.

If the production of the Pujā materials involves violence to mobile living beings (two to five-sensed living beings), then Jain scriptures prohibit all use of such materials even by Jain laypeople. Jainism is a rational religion. The scriptures provide the fundamental principles of truth. The implementation of such principles varies with respect to time, place, and circumstances. We need to evaluate our past tradition based on the current environment in which we live.

D.3.4.1.4.2.

Ashta Prakāri Pujā (Eightfold worship)

“Ashta” means “eight,” “Prakāri” means “types,” and “Dravya” means “material.” Thus, the Ashta-prakāri Pujā is done by offering eight different types of substances during worship. All substance represents various devotional thoughts of a devotee. Internal devotional worship is reflected within. In Jain Pujā, we do not offer material to Tirthankars with the desire of getting something in return. The material used is a symbolic representation to acquire virtues and a reflection to improve our self spiritually. One should reflect on such aspects while performing the Pujā rituals. There are different types of Pujā being performed for various religious and social ceremonies. This Pujā is performed daily and is included in all other Pujā. The following eight materials are used in performing Pujā.

D.3.4.1.4.2.1.

Jal (Water) Pujā

My soul, a Kalash made of knowledge,
I fill, with the water of equanimity.
And as I bathe the Arihant,
My Karma are washed away.

My soul is a Kalash (a small pitcher used to bath the idol) of knowledge, which is full of equanimity representing water. As I bathe the idol of Arihant, I pray that let the impurities of my Karma wash away from my soul.

Water also symbolizes the ocean. Every living being continuously travels through the ocean of birth, life, and death. This Pujā reminds us that one should live life as pure as water with honesty, truthfulness, love, and compassion towards all living beings. This way, one will be able to cross life’s ocean and attain liberation.

D.3.4.1.4.2.2.

Chandan (Sandalwood) Pujā

He whose face beams of the tranquility within
The one whose very nature is tranquil
To that Arihant I worship
To make my soul tranquil.
To attain tranquility in our soul we worship the idol of Arihant with the sandalwood paste because Arihant is the supreme example of tranquility and his face is also tranquil. Chandan symbolizes tranquility (calmness) in our soul. Chandan mixed with water is offered to subside the suffering of the world.

During this Pujā one should reflect on Samyag Jnān. Samyag Jnān means proper understanding of reality that includes Soul, Karma, and their relationship. Jainism believes that the Path of Knowledge is the main path to attain liberation.

<table>
<thead>
<tr>
<th>Places of Pujā</th>
<th>Recitation Mantra</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Right Toe, Left Toe*</td>
<td>Namo Arihantānam</td>
</tr>
<tr>
<td>2. Right Knee, Left Knee</td>
<td>Namo Siddhānam</td>
</tr>
<tr>
<td>3. Right center of Arm, Left Arm</td>
<td>Namo Āyariyānam</td>
</tr>
<tr>
<td>4. Right Shoulder, Left Shoulder</td>
<td>Namo Uvajjhāyānam</td>
</tr>
<tr>
<td>5. Top of Head (center)</td>
<td>Namo Loe Savva Sāhūnam</td>
</tr>
<tr>
<td>6. Center of Forehead</td>
<td>Eso Pancha Namukkāro</td>
</tr>
<tr>
<td>7. Center of Throat</td>
<td>Savva Pāvappanāsano</td>
</tr>
<tr>
<td>8. Center of Chest</td>
<td>Mangalā Nam Cha Savve Sim</td>
</tr>
<tr>
<td>9. Navel</td>
<td>Padhamam Havai Mangalam</td>
</tr>
</tbody>
</table>

*Table D.3-C*

Notes:
- Right and Left sides mentioned here are of the idol or Murti and not of the person doing Pujā
- Right Toe is on the opposite side the Right Knee, Arm and Shoulder of the idol
- Do not put Chandan on the palm or any other body parts of the idol
- Use the ring finger of the right hand for Chandan Pujā. The fingernail should not touch the idol.

**Significance of Nav-anga Pujā**

<table>
<thead>
<tr>
<th>Toes</th>
<th>Oh! Arihant, you traveled great distances by foot to preach to the ignorant souls and to show them the right path of life. I therefore worship your feet. I wish for that kind of strength so that I can also bring righteousness for others and myself.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knees</td>
<td>With the help of these knees, you stood motionless in meditation for days and achieved omniscience. By worshipping your knees, I also wish to find the strength to meditate.</td>
</tr>
<tr>
<td>Forearm</td>
<td>Even though you had all the amenities and riches, you gave away everything with these hands, to realize your true self and to show the right path to humanity. All living beings were safe at your hands, as you promised them safety. By worshipping your hand, I wish I do not get attached to material wealth, and I promise nonviolence towards all living beings.</td>
</tr>
<tr>
<td>Shoulders</td>
<td>Even though you possessed the strength, you never misused it and never had pride. Your strength also carried the burden of saving others. Likewise, I wish I never become proud and I am able to carry responsibilities.</td>
</tr>
</tbody>
</table>
Head  Bhagawän, you were always absorbed in self-realization and in the betterment of all living beings. I wish to have the ability to think about wellbeing of others. Siddha-Kshetra is located on the top of the universe. By worshipping the head, I wish to reach Siddha-kshetra.

Forehead  Because of Tirthankar Näm-karma, all three worlds pray to you. You are the crown jewel of three worlds. You were able to endure pleasure and pain equally. Worshipping your forehead will bring good qualities to me.

Neck  With your soothing and sweet speech, you touched so many lives and helped them realize their own selves. Let my speech work for the good of others.

Heart  Oh! Vitaräg Bhagawän! Your heart is full of amity, compassion, and mercy. Likewise, I wish my heart be full of these virtues.

Navel  The navel is the center for concentration of the mind during meditation. I wish to attain the highest form of meditation to realize the self, as you did. I wish for that strength by worshipping this navel of yours.

Table D.3–D

D.3.4.1.4.2.3.
**Pushpa (Flower) Pujä**

Perfumed, a flower in full bloom I hold,

For this Pujä, which destroys the misery of birth.

Just as a bee hovers around the flower,

To be around you always,

I ask that Samyaktva be imprinted upon me.

By offering fragrant and unbroken flowers to Arihant we reflect upon to live our life like flower. Pushpa symbolizes conduct. Our conduct should be like a flower, which provides fragrance and beauty to all living beings without discrimination.

D.3.4.1.4.2.4.
**Dhoop (Incense) Pujä**

Meditation illuminates the dense darkness,

Just as I offer the incense before the beautiful eyes of the Jina

Driving away the bad smell of wrong faith,

The innate nature of the soul emerges

By placing incense (Dhoop) on the left side of the idol, we initiate the upward meditation to destroy the bad odor of Mithyātva (wrong faith) and manifest our pure soul. Just as the fragrant smoke of the incense goes upwards, we should begin our ever-progressive spiritual journey leading to the top of the universe, the Siddha-kshetra. Just as the incense removes the bad odor, we should remove wrong faith (Mithyātva). Dhoop also symbolizes an ascetic life. While burning itself, Dhoop provides fragrance to others. Similarly, true monks and nuns spend their entire life selflessly for the benefit of all living beings. This Pujä reminds us to thrive for an ascetic life, which ultimately leads to liberation.
**Deepak (Lamp) Pujā**

Like a lamp, help us distinguish between good and bad
To avoid sorrow in this world and
One day, my internal lamp of knowledge will
Illuminate the entire universe

The flame of a lamp (Deepak) represents a Pure Consciousness, or a Soul without any bondage, a Liberated Soul. When we light the lamp in the right manner, our miseries get destroyed. As a result, we get the knowledge in the form of Keval-jnān, which illuminates the whole universe.

Deepak symbolizes the light of knowledge. Deepak Pujā is offered on the right side of the idol to destroy the darkness of ignorance and false beliefs. The ultimate goal of every living being is to be liberated from karma. To be liberated from Karma, one needs to be free from all vices such as anger, greed, ego, deceit, attachment, hatred, and lust. By doing this Pujā one should strive to follow the five great vows: Non-violence, Truthfulness, Non-stealing, Chastity and Non-possession. Ultimately proper conduct coupled with right faith and knowledge will lead to liberation.

**Akshat (Rice) Pujā**

Pure unbroken Akshat I hold
And draw this large Nandāvarta
In the presence of my lord,
I wish all my worldliness
Will destroy indefinitely

By offering pure and unbroken rice grains in the form of Nandāvarta, we meditate in front of Arihant, keeping all our worldly attachments away.

The rice grain without the husk, called Akshat, is a kind of grain that does not germinate. One cannot grow rice plants by seeding this type of rice. It symbolizes the last birth. By doing this Pujā one should strive to live life in such a way that at the end of this life one will be liberated and not born again.

**Naivedya (Sweet) Pujā**

Many a times I have gone hungry
O Pure One! Without a trace of desire,
Do satiate me eternally.

In the course of the cycle of birth and death, I have remained hungry many times but that was transitory. O! Arihant! Give me the permanent state where there is no desire of food.

Naivedya symbolizes tasty foods. By doing this Pujā, one should strive to reduce or eliminate the attachment to tasty food. Healthy food is essential for survival; however, one should not live to eat tasty foods. The ultimate aim in one’s life is to attain a state where no food is essential for one's existence, and that is the life of a liberated Soul, who resides in Moksh forever in ultimate bliss.
D.3.4.1.4.2.8.
**Fal (Fruit) Pujä**

Just as Indra and other Devs
Out of their extreme love for you,
I bring along ‘fruits’ to worship. Upon meeting you, O Supreme soul,
I renounce worldly aspirations and desire only Moksh as the fruit of all my actions.

For the Pujä of Arihant, the Supreme Being, heavenly gods bring fruits with devotion and ask for the Moksh, the ultimate fruit. Fruit is a symbol of Moksh or Liberation. If we live our life without any attachment to worldly affairs, continue to perform our duty without any expectation of rewards, truly follow an ascetic life, and have love and compassion towards all living beings, we will attain the fruit of Moksh or Liberation. This last Pujä symbolizes the ultimate achievement of our life.

The main purpose of Pujä is that by reciting the virtues of the Tirthankar we remind ourselves that we also have the same virtues, and that by taking the path of the Tirthankars we can also achieve Nirvāṇa.

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**D.3.4.15. Avasthā Chintan (Contemplating on the Different States of Arihant)**

After completing the external worship, you must conduct this contemplation. The male should stand on the right side of the idol of Arihant (that is the left side while facing the idol) while the female should stand on the left side (that is the right side while facing the idol). Now you should contemplate on the three different states that Arihants went through. They are:

<table>
<thead>
<tr>
<th>Avasthā</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pindastha Avasthā</td>
<td>ordinary embodied souls</td>
</tr>
<tr>
<td>Padastha Avasthā</td>
<td>omniscient embodied souls</td>
</tr>
<tr>
<td>Rupātita Avasthā</td>
<td>liberated souls</td>
</tr>
</tbody>
</table>

*Table D.3-E*

---

**D.3.4.15.1. Pindastha Avasthā**

In Pindastha Avasthā you contemplate on Arihant's:

**D.3.4.15.1.1. Janmāvasthā (as a child)**

Oh Lord, during your third previous life, you attained Tirthankar Nām Karma due to compassion and intense desire for spiritual upliftment of all living beings. When you were born, all of 56 female angels of directions and 64 Indras celebrated birth rituals to you. It was your greatness and humbleness that even at such an occasion, you did not feel proud of what was happening around you. Your loftiness is blessed.

**D.3.4.15.1.2. Rajyāvasthā (as a prince)**

Oh Lord, you were a Prince. You had regal power and grandeur, and yet you were neither attached to them nor felt hatred about them. You were like a Yogi who is detached. Glory to your renunciation.
D.3.4.1.5.1.3. Shramanāvasthā (as a Sādhu)

Oh, heroic Lord, you renounced worldly power and luxury without any hesitation and became a Sādhu. You conducted heroic endeavors for the attainment of spiritual elevation, bearing the most bitter obstacles and calamities. At times you conducted incomparable and arduous spiritual austerities and penance. You stood for days absorbed in deep meditation. By doing so, you destroyed all the Ghāti Karma. Glory to your austerity. Glory to your bravery. Glory to your tolerance.

D.3.4.1.5.2. Padastha Avasthā

For Padastha Avasthā, you contemplate on the state of life as a Tirthankar. Oh Tirthankar, you have 34 Atishay (unique characteristics). Oh Tirthankar, you established a Tirtha, the four-fold Jain Sangh. Oh Tirthankar, you explained the noble doctrines of Jīva Tattva (living substance) and Ajīva Tattva (Non-living substance) of the universe. You showed the path of salvation comprised of the right faith, right knowledge, and right conduct. You expounded the immortal philosophical doctrines like Anekāntavād (multiplicity viewpoints), Sāyādvād, and Naya.

D.3.4.1.5.3. Rupātita Avasthā

Here, you contemplate on the pure form of Jīna.

Oh, Paramātmā! (Supreme Being) You have totally destroyed all your Karma, and you have become bodiless, pure, awakened, liberated, and perfect. Having attained this state, you possess infinite knowledge, infinite perception, infinite bliss, and infinite energy. You possess countless virtues. Your state is absolutely free from impurities, distortion, and agitation. In this state, death, disease, distress, or poverty, and all other adversities do not exist.

D.3.4.1.6. Dishā-tyāg (Concentrate Only on Jīna’s Idol)

Now you should prepare for the Bhāv-Pujā (internal worship), known as Chaitya-vandan. You should not be distracted by anything. Your eyes and mind should concentrate on the idol and you should not look in any other direction like up, down, sideways, or behind.

D.3.4.1.7. Pramārjanā (Cleaning the Ground Before Sitting Down)

Before sitting down for Chaitya-vandan you should clean the ground three times with your upper cloth, so that no small insect may be hurt by you sitting there.

D.3.4.1.8. Ālamban (Support)

Having sat down, you must keep three supports in your mind: (1) the idol of the Lord, (2) the sutras you recite, and (3) their meanings. Now, your mind should concentrate only on these three things.

D.3.4.1.9. Mudrā (Posture)

Various specific postures described in scriptures are very much necessary to attain sublime concentration during Chaitya-vandan.
D.3.4.1.9.1. Yoga Mudrā

During Chaitya-vandan and the recital of the sutras, you must sit upright with both palms together and the fingers of one hand in the spaces between the fingers of the other hand, with the elbows to the sides of your stomach.

D.3.4.1.9.2. Mukta-shukti Mudrā

You must keep your hands in the posture of an oyster shell, with both hands together so that there is a space between the two palms where the fingers meet. This posture is used at the time of recitation of the sutras Jávanti Cheyi Ayam, Jávanti Kevi Sáhu, and Jai Viyaräya.

D.3.4.1.9.3. Jina Mudrā

At the time of Káyotsarg, you stand up in such a way that there is a distance of 4 inches between your two feet at the toes in the front while the distance between two heels must be less than four inches. Your hands should be hanging down. Your eyes should be fixed on the tip of your nose. Jina stood in Káyotsarg with this posture.

D.3.4.1.10. Pranidhāna (Remain Meditative)

You should engage your mind, speech, and bodily senses in Chaitya-vandan. By the correct bodily postures and senses focused on the Bháv-Pujä, by correct pronunciation of sutras, and by focusing your mind on Chaitya-vandan and not letting it wander, you have accomplished the final procedure of Pranidhāna.

Members of some Jain sects like Sthänakaväsi and Teräpanthi do not worship in a temple.

D.3.5. Digambar Tradition Pujä

Every idol-worshipping religion attaches great significance to Pujä of the idol and corresponding rituals. A person feels gratified and experiences great joy upon catching a glimpse of the idol, which he/she adores the most.

D.3.5.1. Dev Pujä

Dev Pujä is the foremost of the essentials for Jains. Dev Pujä is one of the six daily essentials for Jain Householders as per Digambar Tradition. Pujä is usually done in the presence of an idol and with some offerings (Dravya-Pujä), but it can also be done in the absence of an idol and with no material offerings (Bháv-Pujä). Pujä is usually performed in the temple before an idol of an Arihant, but it can also be performed at home with or without an idol.

Before visiting the temple, a person must take a bath and put on washed clothes, which are usually kept in the temple for this purpose. While going to temple, utmost care should be observed that no living beings are harmed due to one’s carelessness. Before entering the temple, one must wash his hands and feet. As he enters the temple hall, he should ring the bells slowly to wake your inner powers.

As one enters into the temple, one should chant:

- Nissihi, Nissihi, Nissihi
- Om Jai Jai Jai
- Namostu, Namostu, Namostu
One then recites the Namokār Mantra three times and bows before the idol. He then walks around the vedi or altar in a clockwise direction three times. He then sits in front of the image and, using rice grains, forms a Swastik representing four destinies, three dots above it representing a means to escape them and a crescent moon on the top representing ultimate abode of the liberate souls. By forming these symbols prior to actual worship, one shows that this Pujā has as its ultimate purpose the attainment of liberation. He then enters the Gabhāro for Pujā.

D.3.5.2. List of Digambar Pujā Rituals

- Abhishek or Prakshāl (Anointing the Idol and then wiping the idol clean – Prakshālan)
- Pujā Prārambh
- Āhawānan and Sthāpanā
- Main Pujā with eight Dravya
- Jayamāṅa
- Shānti Path
- Visarjan
- Āarti

D.3.5.2.1. Abhishek

Bathing the idol is called Abhishek and is usually done with pure water. On certain occasions, people perform the Panchāmrit Abhishek, which consists of five substances (Dravya): water, milk, curd, sandal water, and ghee. However, seeing the way in which milk is obtained these days, one should not use milk and its products in Pujā.

The main purpose of the Abhishek is to purify our soul and mind. It also serves the purpose of keeping the idol clean. Various prayers praising the virtues of Arihant are recited during this Pujā. It reminds us of Indra’s immense joy as he was bathing the newborn Tirthankar on Mount Meru. We pray to God to remove all evil thoughts, desires, passions, and worldly attachments so that what remains of us will be pure self.

After bathing, the idol is dried with clean cloth. This is called Prakshālan. At this time, one recites the prayer “Prabhu Patit Pāwan”.

D.3.5.2.2. Pujā Prārambh

In this ritual, one recites the Swasti Mangal Stotra.

D.3.5.2.3. Āhawānan and Sthāpanā

In this ritual, one does the invocation and enshrinement of the Dev (deity) whose Pujā needs to be done.

D.3.5.2.4. Main Pujā

The main Pujā is done with eight substances (Ashta_Dravya). In some Digambar sub-sects’, lamp, flowers, and fruits are replaced with pieces of coconut, colored rice, and cloves.

D.3.5.2.4.1. Jal Pujā

In this Pujā, pure water is offered to rid oneself of the cycle of birth, aging, and death (Janma Jarā Mrutya Vināshanā). Every living being continuously travels through the miseries of birth, life, and death. The Jal reminds us to live our life as pure as water; this way one will be able to attain Moksh.
D.3.5.2.4.2.
Chandan Pujä

In this Pujä, sandal wood powder or saffron mixed in water is offered to subside the suffering of the world (Samsâr Tâp Vinâshanäya). The very nature of Chandan (sandal) is to overcome our miseries thru knowledge of our religion.

D.3.5.2.4.3.
Akshat Pujä

In this Pujä, white washed rice without husk (called Akshat) is offered which symbolizes the end of the birth, life, and death cycle (Akshay Pada-prâptaye) just as white rice cannot be planted for rice plant (cannot be germinated).

D.3.5.2.4.4.
Pushpa Pujä

In this Pujä, flower or saffron colored rice is offered. Flower symbolizes passion and sensual pleasure. Offering the flower means abandoning all passions, which are the root cause for the accumulation of Karma (Kâma-vâsanâ Vinâshanâya).

D.3.5.2.4.5.
Naivedya Pujä

Naivedya symbolizes tasty food. In this Pujä, small white pieces of coconut representing tasty food are offered. It signifies the desire of the person doing Pujä to be able to reduce or eliminate desire of food (Kshudhä rog Vinâshanâya). The ultimate aim of one’s life is to avoid the need for any food at all by attaining Nirvâna.

D.3.5.2.4.6.
Deepak Pujä

In this Pujä, lamp (diyâ or deepak) is offered to destroy the darkness of ignorance and false beliefs (Mohändhakär Vinâshanâya). Most of the time saffron colored pieces of coconuts are used to represent lamp.

D.3.5.2.4.7.
Dhoop Pujä

In this Pujä, cloves or sandalwood dust representing Dhoop is offered to destroy all the eight Karma (Ashtakarma Vinâshanâya).

D.3.5.2.4.8.
Fal Pujä

In this Pujä, shelled almonds or coconut representing fruits are offered. Fruit symbolizes Nirvâna or Moksh, which is the ultimate goal of every living beings in the universe (Moksh Phal Prâptaye).

D.3.5.2.4.9.
Arghya / Āshikä Pujä

Arghya Pujä is performed at the end of the Pujä with the mixture of all eight Pujä substances (Dravya) for attaining everlasting Siddha-pada (Anarghya Pad Prâptaye). It is also called Āshikä Pujä. The Āshikä is a small plate with a holder that is used to place the cloves or Pushpa (yellow rice) during invocation. Nine full cloves or nine unbroken rice grains are taken in the left palm. Each time the
Mantra for Sthāpanā, Āhawānan, and Sannidhikaran are chanted, three Pushpa or cloves, with the head pointing forward are held between the right ring finger and the thumb and are placed on the Āshikā.

D.3.5.2.5. Jayamāla (Adoration)
In this ritual, one recites the virtues of the Tirthankar Bhagawān. In Jayamāla, the garland of victory, one repeats the names of all twenty-four Tirthankar, sits in silence for a few moments, and then chants the Namaskār litany. While reciting his virtues, one is also reminded that our soul possesses similar virtues and is capable of attaining Moksh by getting rid of Karma.

D.3.5.2.6. Shānti Path
Essentially wishing peace and happiness for all the living being by reciting peace prayer (Shānti Path).

D.3.5.2.7. Visarjan
This ritual concludes the Pujā. Here one prays to all the celestial’s beings present during the Pujā to return to their respective places and asking for their forgiveness for any mistakes or negligence committed during the Pujā.

D.3.5.2.8. Āarti
Āarti of Panch Parameshthi or Tirthankar is recited with waving of lamp to end the Pujā. Following the Āarti, one reads scripture (Swādhyaṇ) and does meditation. Swādhyaṇ is also built into the Pujā; carefully reciting the Pujā can lead to better understanding of the concepts of Jain philosophy.

Although Pujā are usually directed to Tirthankars, regular worshiping of the Jain scriptures (Dev Shāstra Guru Samuchchaya Pujā) is also part of the daily Pujā. Also, certain types of Pujā are associated with special occasion or festivals, which helps to strengthen our belief in our religion. The whole purpose of Pujā is that by reciting the virtues of the Tirthankar, we also remind ourselves that these same virtues are also possessed by us and that by taking the path of the Tirthankars, we can also achieve the liberation.

D.3.6. Significance and Offering of Pujā
This chart shows the eight items and their significance for various (S*) Shvetāmbar and (*D) Digambar Pujā.

<table>
<thead>
<tr>
<th>S*</th>
<th>D*</th>
<th>Offering</th>
<th>Alternate Offering</th>
<th>Significance</th>
<th>Benefit</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>Jal (Water)</td>
<td>Same</td>
<td>Purity</td>
<td>Give up desires, anxieties disappointments, and sorrows.</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>Chandan (Sandalwood)</td>
<td>Same</td>
<td>Knowledge/Tranquility</td>
<td>Give up passion of anger</td>
</tr>
<tr>
<td>4</td>
<td>7</td>
<td>Pushpa (Flower)</td>
<td>Yellow Rice (saffron colored rice)</td>
<td>Good Conduct</td>
<td>Give up passion of deceit</td>
</tr>
<tr>
<td>4</td>
<td>7</td>
<td>Dhoop (Incense)</td>
<td>Same</td>
<td>Life of a monk</td>
<td>Stopping the cycle of birth and death.</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
<td>Deepak (Lamp)</td>
<td>Yellow coconut (saffron colored)</td>
<td>Pure consciousness</td>
<td>Removing the darkness of</td>
</tr>
<tr>
<td>Row</td>
<td>Column 1</td>
<td>Column 2</td>
<td>Column 3</td>
<td>Column 4</td>
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<td>-----</td>
<td>----------</td>
<td>----------</td>
<td>----------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>3</td>
<td>Akshat (White Rice)</td>
<td>Same</td>
<td>End the cycle of birth and death</td>
<td>Live in a way to make it the last life</td>
</tr>
<tr>
<td>7</td>
<td>5</td>
<td>Naivedya (Sweet)</td>
<td>White coconut</td>
<td>Attain supreme Soul (Digambar) Detachment to tasty food (Shvetämbar)</td>
<td>Give up the passion of greed</td>
</tr>
<tr>
<td>8</td>
<td>8</td>
<td>Fal (Fruits)</td>
<td>Dry Fruits</td>
<td>Moksh (Salvation)</td>
<td>Attain Moksh (Salvation)</td>
</tr>
<tr>
<td>All</td>
<td>Arghya Pujä*</td>
<td>Arghya Pujä (Ashikä) (Mixture of all eight substances)</td>
<td>Eternal state of absolute perception, absolute knowledge, and absolute bliss</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table D.3–F

In the Digambar tradition, cloves or sandalwood dust representing Dhoop, is offered to destroy all the eight Karma. *Arghya / Ashikä Pujä is performed only in the Digambar tradition.

**D.3.7. Special Pujä - Shvetämbar Tradition**

Special occasion Pujä involve offering of the same eight materials as in daily Pujä. Examples of special Pujä per Shvetämbar traditions are:

**D.3.7.1. Snätra Pujä**

It symbolizes bathing of a newborn Tirthankar by Dev and Devi over Mountain Meru. It is always performed prior to any Pujä, Pujän, birthday celebrations, during opening of a new business, moving to a new home, or any special occasion.

**D.3.7.2. Panch Kalyänak Pujä**

This Pujä commemorates five Kalyänak of a Tirthankar’s life which are Conception, Birth, Renunciation, Omniscience, and Moksh. Several Panch Kalyänak Pujä are composed to worship Bhagawän Pärshvanäth, Ādinäth, Shäntinäth and Mahävir-swāmi. This Pujä is performed during any good event.

**D.3.7.3. Antaräya Karma Pujä**

There are eight Pujä, very much like daily Ashta Prakäri Pujä. In these Pujä, there is mention of how different people acquired Antaräya Karma and how they were able to remove those obstacles after performing these Pujä. This Pujä is a part of sixty-four types of Pujä to eradicate eight Karma.

**D.3.7.4. Navvānu (99) Prakäri Pujä**

This Pujä is performed to praise the greatness of Siddháchala Mahā Tirth, the place where our first Tirthankar Bhagawän Rishabhdev came to worship ‘99 Purva’ times.

**D.3.7.5. Sattarabhedi Pujä**

Our scriptures say that by worshiping Jineshvar Bhagawän one acquires Punya karma. This Pujä signifies Indra who had worshipped Bhagawän Pärshvanäth by offering seventeen different material. Generally, this
Pujā is performed during anniversary of a temple at the time of placing new Dhwajā (flag) on Shikhar (dome of the temple).

**D.3.7.6. Västu Pujā**

This Pujā is performed to bless someone who moves to a new home. Composer of this Pujā has given a metaphor by identifying body as a temporary home for a soul to reside. The ultimate goal for one is not to be attached to the body but to aim for permanent home for the soul, which is Moksh.

**D.3.7.7. Nava-pad Pujā**

This Pujā is performed to worship nine venerable entities; Panchamukhi Darshana, Samyag Darshan, Samyag Jnān, Samyak Chāritra, and Samyag Tap.

**D.3.7.8. Bār Vrat Pujā**

This Pujā represents twelve Vrat of a layperson. This Pujā reminds one to follow twelve Vrat by the narratives of Shrāvaks and Shrāvikās who benefited by adopting each Vrat.

**D.3.8. Pujan - Shvetāmbar Tradition**

Pujan is an elaborate ceremony involving various rituals and offerings. There are special scripts for all different Pujan. It is performed by Pandit specialized in performing Pujan. These rituals are performed specially at the time of new temple opening, temple anniversary, to celebrate someone's special penance like Varsitap etc.

Examples are:

- **Siddhachakra Pujan:** This Pujan is basically elaborate worship with many specific different offerings of Naivedya and Fal to revere Navapad. It was given to Shripāl Raja and Mayanā Sundari by an Āchārya.

- **Bhaktāmar Pujan:** This Pujan pays respect to Bhagawān Ādināth by reciting 44 to 48 Shlok of Bhaktāmar stotra along with elaborate ritual of offering of Naivedya and Fal.

- **Shāntisnātra Pujan:** Generally, this Pujan is performed for peace and to keep obstacles away during Pratisthā celebration of a temple or any great religious celebration.

**D.3.9. List of various Pujā performed in Digambar Tradition**

- **Dev Shāstra Guru Pujā:** In this Pujā, Dev - Vitarāg Bhagawān, Shāstra – scriptures containing His preaching, and Guru – one who guides us through understanding the Shāstra are worshipped. The journey of salvation begins with the true Dev Shāstra guru's reverence.

- **Panch Kalyānak Pujā:** The five Kalyānak of a Tirthankar namely Garbha, Janma, Dikṣā, Keval-Jnān, and Moksh are worshipped in this Pujā. Panch Kalyānak Pujā, which adores the five Kalyānak of Tirthankars.

- **Panch Parameshthi Pujā:** In this Pujā, Arihant, Siddha, Āchārya, Upādhyāy, and Sādhu are worshipped. Among them Arihant and Siddha are Dev and Ācharya, Upādhyay, and Sādhu are Guru. The real pooja is to take refuge in your soul by walking on the path mentioned by Panch Parameshthi.

- **Nav Devtā Pujā:** In this Pujā, nine supreme entities are adored. The nine supreme entities are Panch Parameshthi Jina Dharma, Jina Āgam, Jina Bimba (idol) and Jina Chaityālaya (temple).
● **Das Lakshan Pujā**: In this Pujā, one adores the ten great virtues of an ascetic. The ten virtues starting with uttama Kshamā are the nature of the dharma, the nature of the pure soul i.e. eternal happiness.

● **Ratna-traya Pujā**: The trio of Samyag-Darshan, Samyag-Jnān and Samyak-Chāritra are called Ratna-Traya, the path of liberation is worshipped in this Pujā. The Ratna-Traya is the cause and salvation is the ultimate result of it.

● **Diwāli Pujā**: which celebrates the Nirvāna Kalyānak of Lord Mahāvīr.

● **Sohläkaran Pujā**: Solah kāran is basically reflecting on 16 reasons or deep thoughts which is basis for acquiring Tirthankar Nām-karma.

● **Nirvāna-Khetra Pujā**: A place from where Tirthankar attains liberation is called Nirvāna-Khetra and it is worshipped as a very pious place.

● **Dhoop_dashmi Pujā**

● **Rakshābandhan Pujā**

● **Jina Dharma, Jina Āgam, Jina Chaitya and Jina Chaityālaya Pujā**

● **Digambar Parva Pujā**

The whole purpose of Pujā is that by reciting the virtues of the Tirthankar, we also remind ourselves that these same virtues are also possessed by us and that by taking the path of the Tirthankars, we can also achieve the liberation.

---

Go not to the temple to put flowers upon the feet of God,
First fill your own house with the Fragrance of love...

Go not to the temple to light candles before the altar of God,
First remove the darkness of sin from your heart...

Go not to the temple to bow down your head in prayer,
First learn to bow in humility before your fellowmen...

Go not to the temple to pray on bended knees,
First bend down to lift someone who is down-trodden...

Go not to the temple to ask for forgiveness for your sins,
First forgive from your heart those who have sinned against you.

- Rabindranath Tagore
**D.4. Six Āvashyak (Six Essentials and Daily Observances)**

**D.4.1. Introduction**

Jainism is a very practical religion, which helps us in everyday affairs of life. Jainism has to be practiced and lived. Jain ethics is meant for all people in every walk of life. Contemplation of the soul is the main part of Jainism. Contemplation of the soul includes thinking, analyzing, and meditating as a part of the right conduct.

The rituals are interwoven in the daily life of a pious Jain. Going to the temple, listening to the Guru, practicing vows, giving alms to Sādhu, performing Sāmāyik for equanimity, performing Pratikraman for introspection, practicing nonviolence, carrying out charitable acts, living an honest life and many similar acts constitute the daily rituals of a Jain.

Jainism believes that from time immemorial, every soul is full of impurities. The soul, in its pure form, has infinite perception, infinite knowledge, infinite vigor, and infinite bliss. A worldly soul does not realize these attributes because it is smeared with Karma. The Karma are mainly due to Mithyāṭva (wrong faith or ignorance) and four Passions / Kashāy (anger, ego, deceit, and greed). Tirthankars have expounded on many ways to free us from these four Kashāyah to attain Moksh. One of the ways is a daily practice of six Āvashyak (essentials). Practicing six essential rites with true faith helps us progress spiritually. These six essential rites are to be practiced daily and regularly by all Jains.

These practices free the human mind from negative thoughts of attachment and hatred and enhance the soul's spiritual progress, ultimately leading to liberation. Ancient Jain literature defines six such activities.

Jainism advocates the performance of six essential daily observances by its followers. Both Digambar and Shvetāmbar traditions have six essentials but there exist some differences.

**D.4.2. Six Essential Observances of Shvetāmbar tradition**

<table>
<thead>
<tr>
<th>Āvashyak</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sāmāyik</td>
<td>To remain calm and undisturbed in a state of equanimity and with oath of non-violence for 48 minutes.</td>
</tr>
<tr>
<td>Chauvisattho</td>
<td>To pray and appreciate the qualities of the twenty-four Tirthankars.</td>
</tr>
<tr>
<td>Vandān</td>
<td>Devotion and service to Guru Mahārāj (ascetics).</td>
</tr>
<tr>
<td>Pratikraman</td>
<td>To repent, reproach, and reflect upon past wrong thoughts, words, and deeds.</td>
</tr>
<tr>
<td>Kāyotsarg</td>
<td>Non-attachments to the body (standing or sitting motionless and meditating for a set period of time).</td>
</tr>
<tr>
<td>Pratyākhyān or Pachchakkhān</td>
<td>Taking religious vows renouncing certain activities and certain foods for a set period of time to discipline one’s self.</td>
</tr>
</tbody>
</table>

*Table D.4–A*

Each Āvashyak ritual includes many original Sutras written in Ardha-Māgadhi and Sanskrit languages. These Sutras consist of many hymns in praise of the Tirthankars and many verses of repentance, confession, and requests for forgiveness.

**D.4.2.1. Sāmāyik - State of Equanimity**

To remain in the state of equanimity without attachment and hatred and to treat all living beings equal to one’s self is called Sāmāyik. Sāmāyik is the process that enhances the quality of equanimity. It helps to take one closer to the soul and to acquire a stable mind and temperament. Equanimity is the act of
remaining calm and tranquil. It implies neutrality of mind and temper. It is essential for the practice of nonviolence and removal of Mithyātva and Kashāy, which ultimately removes all Karma.

This ritual is performed to develop equal regard towards all living beings, equanimity towards pleasure and pain, and to be free from attachment and aversion.

During Sāmāyik, a devotee renounces worldly activities, fully controls his or her mind, speech, and bodily activities, and lives the life of an ascetic. It is important to remain calm, meditate, read scriptures, or perform Pratikraman ritual and request for forgiveness for one's sins.

One should reflect on the following attributes of the soul:

- Equanimity towards all beings
- Self-control with pure aspirations
- Abandonment of all thoughts tainted by desire and aversion.

During Sāmāyik, one should not think about material happiness, family, friends, and relationships, all of which are not true reflections of the soul, instead one should meditate on the Sutra called:

- "NĀ-HAM" - I am not that

To reinforce identification with the soul, which has the qualities of perfect knowledge, vision, bliss, and power, meditate on the Sutra

- "SO-HAM" - I am that

By meditating on the true nature of the soul, bad Karma (sins) are eradicated. Therefore, it is recommended that all Jains perform Sāmāyik as often as possible and at any time of the day.

No one has attained Moksh, and no one will attain Moksh without the practice of Sāmāyik. Sāmāyik is the true conduct. Sāmāyik is the essence of TIRTHANKAR's teachings. One has to practice Sāmāyik to attain the right perception, the right knowledge, and the right conduct. Jain monks and nuns take the vow to remain in Sāmāyik for their entire lives at the time of taking Dikshā and thus remain in the state of equanimity, throughout their lives. When a layperson practices Sāmāyik, he spends his time as a Sādhu. Laypersons should try to do at least one Sāmāyik every day.

Great detail on the subject of Sāmāyik is in the Jain canonical books.

**D.4.2.1.1. Types of Sāmāyik:**

There are two types of Sāmāyik:

- Partial
- Complete

Complete Sāmāyik relates to monks and nuns because they practice equanimity at all times. The partial Sāmāyik is for lay people (Shrāvaks and Shrāvikās) so that they can learn to gradually detach themselves from all external objects. The minimum duration for the partial Sāmāyik is 48 minutes.

**D.4.2.1.2. Thirty-two (32) Faults to be avoided during Sāmāyik**

Jain scriptures describe 32 faults of Mind, Speech, and Body to be avoided during Sāmāyik.

**D.4.2.1.2.1. Ten Faults of Mind**

- To perform Sāmāyik without respect to its goals or procedures
- To perform Sämäyik for prestige
- To perform Sämäyik out of greed
- To perform Sämäyik for vanity
- To perform Sämäyik out of fear
- To perform Sämäyik for material rewards and power
- To perform Sämäyik with doubts
- To perform Sämäyik with anger
- To perform Sämäyik with impertinence, without respect to Tirthankar (Dev), Teacher (Guru), and Religion (Dharma)
- To perform Sämäyik under pressure from others or without conviction

D.4.2.1.2.2.
**Ten Faults of Speech**
- To use offensive speech
- To speak without thinking
- To speak or sing such songs that arouse uncontrollable emotions
- To use condensed sutras for convenience or to save time
- To use quarrelsome language
- To gossip
- To use mocking language
- To use hasty speech without clarity
- To use irrational speech
- To use unclear and ambiguous speech

D.4.2.1.2.3.
**Twelve Faults of the Body**
- To sit with one leg over the other
- To sit with unsteady posture
- To sit with wavering eyesight
- To digress or to deviate from Sämäyik for domestic or other work
- To lean against something
- To stretch the body, hands, and legs without reason
- To stretch the body lazily or to sleep
- To make sounds by stretching fingers of hands and feet (cracking knuckles)
- To remove dirt from the body
- To sit with one’s hand on the head or forehead in a sorrowful posture or to walk without carefully sweeping the floor
- To sleep or to remain idle
● To cause oneself to be served by others without a reason

Some of the sutras recited during Sämäyik Ävashyak are:

Panchindiyä Sutra or Guru Sthāpanä sutra, Iryä Vahiyae sutra or Forgiveness asking Sutra, Karemi Bhante Sutra or taking the vow of Sämäyik, and others.

D.4.2.2. Chauvisattho-Devotional Prayer to Tirthankars

Chauvisattho means praying and appreciating the attributes of the 24 Tirthankars. This is the reverential worship of the twenty-four Tirthankars to reflect on their qualities, such as freedom from attachment and aversion (Vitarägatva). By striving to attain these qualities, we can control our passions. By reciting Logassa Sutra, we offer obeisance to the 24 Tirthankar Bhagawän, and therefore it is known as Chaturvimshati-Stava. By reciting Logassa Sutra with true faith, we strive to attain the qualities of Tirthankar and thus, purify our beliefs and attain right faith. Those who possess Right Faith will ultimately attain Moksh.

Types of Devotional Prayer:
The devotional prayer is also of two types:

● External (Dravya)
● Internal (Bhäv)

To express one's devotion by worshipping Tirthankars' idols with purifying substances like rice and flowers constitutes external praise (Dravya stuti), while to devotionally praise their inherent qualities is internal praise (Bhäv stuti).

One of the main sutras recited during Chauvisattho / Chaturvimshati Stava Ävashyak is Logassa Sutra which involves Worshipping of 24 Tirthankars by names

D.4.2.3. Vandanä - Respecting Ascetics

Vandanä means respecting and saluting. In the absence of a Tirthankar, our true spiritual teachers are Jain Ächäryas, Upädhyäys, and Sädhus, who show us the path to liberation. Ächäryas, Upädhyäys, and Sädhus are true practitioners of the path to liberation. Hence, Vandanä means paying respect to all ascetics including Ächäryas, Upädhyäys, and all other Sädhus and Sädhvis. By paying respect to them, we subdue our ego, control our passions, and develop humility (Vinay). This process helps us advance spiritually.

Types of Vandanä

There are three types of Vandanä defined in Jain literature.

● If we meet an ascetic on the road or any other places, we can just bow our head by saying 'Matthaena Vandämi' or 'Vandämi Namamsämi', which means 'I bow to you'.
● If we visit ascetics in their Upäshray (temporary residence), then we should inquire about their well-being and request forgiveness for any impoliteness towards them.
● Pratikraman ritual should be done in the presence of an ascetic. During the traditional Pratikraman ritual, one recites Suguru Vandanä sutra, which is a complete Vandanä of an ascetic.
● For English Pratikraman, we have chosen the second type of Vandanä, because this will be most useful when any English-speaking Jain visits an ascetic in an Upäshray.

Some of the sutras recited during Vandanä Ävashyak are:

● Ichchhämi Khamäsamano Sutra and
● Tikhutto Sutra,
both of which mean Bowing to Ascetics, Uttkrushta Vandanā or Dvādashaśvarta Vandanā which refers to the highest form of Vandanā or bowing down.

D.4.2.4. Pratikraman - Repentance and Confession of Sins

Pratikraman is the most important Āvashyaka (essential ritual).

"Prati" means "back" and "kraman" means "to go". It means to go back, to reflect and review, to confess and atone, asking for forgiveness from others for one’s own faults of mind, body, and speech in one’s daily activities, and forgiving faults of others and extending friendship to all. It means reviewing our daily activities and concentrating on refraining from the sins committed during the day. Pratikraman is like a mirror where we see ourselves internally, the way it is.

Therefore, Pratikraman involves repentance and sincere confession for past sinful deeds and thoughts as well as the forgiveness of others’ faults. This process of self-discipline provides protection from present sinful acts and prevents future sinful acts through renunciation. It helps to stop the influx of karma that obscures the true nature of the soul.

We can shed karma by practicing penance in 12 different ways - six external ways and six internal ways. External penance detaches us from the external world like pleasures of five senses and the mind and body and prepares us for our spiritual journey. Internal penance helps realize the true nature of the soul. We cannot begin our spiritual journey without examining our faults, atoning for our faults by asking for forgiveness, and resolving not to commit them in future. This is the essence of Pratikraman.

D.4.2.4.1. Types of Pratikraman

Jain monks and nuns must perform this ritual in accordance with tradition. Devoted Jain lay people staunchly observe this ritual while others practice it as often as possible.

It is recommended that Pratikraman be done twice a day, once in the morning known as Rāi Pratikraman and once in the evening known as Devasi Pratikraman. The morning Pratikraman is for the atonement of minor violations of vows incurred during the night and the evening Pratikraman is for the minor violation of vows of the day. There is a special Pratikraman for every fortnight (Pakkhi), every four months (Chaumāsi), and yearly (Samvatsari) Pratikraman if not possible to perform the daily Pratikraman.

The annual Pratikraman that all Jains should strive to observe is called Samvatsari Pratikraman. The Samvatsari Pratikraman is performed on the last day of Paryushan and is followed by forgiveness, i.e., asking forgiveness for our wrongdoings to all living beings and forgiving others for their faults.

It generates feelings of friendliness and love towards all. Pratikraman (self-analysis) can make our lives happy and peaceful as well as build a harmonious society.

Dravya and Bhāv Pratikraman

The Jain ethics system outlines 5 great vows to be practiced by monks and nuns who have totally renounced worldly life. However, for lay people, it outlines 12 vows of limited nature (Ānuvrat) that are less intense than those followed by monks and nuns. Jainism defines that everyone should strive to adopt these vows according to one's individual capacity and circumstances. The ultimate goal is to accept them as full vows.

In order to effectively avoid sinful activities, one should abandon wrong faith (Mithyātva), an un-restrained lifestyle (Avirati), unawareness, laziness, or lethargy (Pramāda), passions (Kāshāy) and inauspicious activities of body, speech, and mind (Aprashasta Yoga).

To accept right faith or conviction, achieve self-restraint, become spiritually vigilant, cultivate good qualities like compassion and nonviolence, and attain the true nature of soul after giving up worldly activities is the
essence of Pratikraman. In other words, it means returning to and reaffirming the path of nonviolence, truthfulness, and non-attachment.

During Pratikraman, a lay person reflects on these vows and repents and requests for forgiveness for minor violations (known as Atichār) that may have been committed knowingly or unknowingly. Contemplation on each of these vows takes place so that we are more aware of such circumstances and can avoid such minor violations of vows in the future.

If Pratikraman is performed only to confess past sinful acts and with an open declaration not to commit them in future, but the individual readily commits sinful activities, then this type of recitation of the ritual is called Dravya or external Pratikraman. Dravya Pratikraman is not useful; on the contrary, it is harmful. It deceives one’s own self and is meant simply to deceive others.

If after the performance of Pratikraman ritual, an individual minimizes or eliminates sinful activities in real life, then the Pratikraman is called Bhāv or internal Pratikraman, which is very useful for purification of the soul.

D.4.2.4.2. Eligibility to do Pratikraman

Jain literature clearly indicates that the Pratikraman ritual is meant for repenting and requesting forgiveness for “one’s past minor violations of the vows that may have occurred knowingly or unknowingly”.

As previously mentioned, monks and nuns are to follow the 5 great vows and for lay people, there are 12 vows of limited nature. Hence the Pratikraman ritual is meant for monks, nuns and only those lay people who follow these vows. The logic is that if one does not practice the vows, then the question of repenting and forgiveness of minor violations of the vows does not arise.

Many Jain lay people do not practice the 12 vows. Therefore, after understanding the purpose and meaning of our great ritual, every Jain should strive to adopt the 12 vows of lay people according to their capacity and circumstances. They should review them before Śamvatsari Pratikraman and improve their limits every year in such a way that ultimately, they will be able to fully practice the vows and live an ascetic life.

D.4.2.4.3. Inclusion of Six Āvashyak in the Ancient Pratikraman Āvashyak

During the last few centuries, review of Jain literature indicates that the word “Pratikraman” is used as a common noun for all six essential acts (six Āvashyak). This is also meaningful because during the course of time, the Pratikraman ritual has been expanded and enhanced to include the Sutras of all other Āvashyak. This way laypeople can easily complete all six daily Āvashyak rituals within 48 minutes.

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

Before Pratikraman begins, we must take a vow of Sāmāyik. During Pratikraman, by reciting Logassa and Namutthunanam Sutras, we bow down to and offer obeisance to the 24 Tirthankars and their attributes. By reciting Panchindiya and Khamāsaman Sutras, we bow down to the ascetics and their attributes. Thus, Pratikraman includes Chauvisatthō and Dev-vandan essentials. Pratikraman is done while sitting or standing in a meditative posture, which is Kāyotsarg. During Pratikraman, we are also required to take Pachchakkhañ appropriate to our capacity – a Pratyākhyān essential.

The Pratikraman ritual includes many Sutras. The original sutras are written in Ardha-Māgadhī language of the common people during Bhagawān Mahāvīr’s time and Sanskrit languages, which consist of many hymns in praise of Lords and many verses of repentance and confession.

Some of the sutras recited during Pratikraman Āvashyak are:
D.4.2.4.4. Spiritual Meaning of items used in Sämäyik & Pratikraman

D.4.2.4.4.1. Charavalo
Charavalo is made by attaching hundreds of soft white strings of yarn to a wooden stick. Its wooden handle is 24 fingers long. Its white strings are 8 fingers long, to remind us that we are entrapped in the worldly existence journey of misery because of the eight main karma. If we must move during Sämäyik or Pratikraman, we should use Charavalo to gently clean the floor and clear the space of even the tiniest living beings. Spiritually, the Charavalo symbolizes non-violence and the importance of cleansing our souls of all karma particles. The Charavalo and Muhapatti both constantly remind us that we are in Sämäyik and we must exercise equanimity during Sämäyik.

D.4.2.4.4.2. Katāsanu
It is also known as Äsan. Katāsanu means the piece of mat on which one sits. It should be of white wool. It insulates the body from losing the energy that is generated due to the practice of Sämäyik. It protects subtle mobile living being’s underneath. The white color promotes peace and enhances the spiritual environment.

D.4.2.4.4.3. Muhapatti
The Muhapatti is about 10 to 12-inch square piece of white cloth, folded in half, then folded about one inch from the closed side, and then it is folded laterally. Muhapatti is used to cover the mouth while reciting Sämäyik Sutras, reminding us to be careful about what we say, and to refrain from lying and saying provocative useless things. It prevents insentient and warm breath that is coming out of the mouth from mixing with sentient and cold air of the outside thus is an act of nonviolence. In addition, Muhapatti reminds us to restrain our speech, to speak only when necessary, and to be humble and courteous. Finally, Muhapatti also keeps our spit from falling on religious objects and books. In some Jain traditions, they tie the Muhapatti around their mouth.

D.4.2.4.4.4. Sthāpanāchārya
It is difficult to progress spiritually without proper guidance from the Right Guru. If, however, a Guru Mahārāj is not present during Pratikraman or Sämäyik, we establish the Guru’s seat by placing a religious book that contains Navakär Mahāmantra and Panchindiya Sutra along with a Navakārvāli on a Sāpadā (bookstand). We sit facing East or North in front of the Guru’s seat. This enables us to maintain discipline during Sämäyik and develop humility.

D.4.2.5. Käyotsarg - Meditation in a Yoga Posture
Käyä means body and Utsarga means moving away or rising above. Hence, Käyotsarg means rising above bodily activities to focus on the inner self, thus developing non-attachment towards our body while in meditation (Käyotsarg). Most of our misery and unhappiness stems from our attachment to our bodies. The process of Käusag, also known as Käyotsarg, involves making the body and mind as steady as possible so that we can concentrate and experience the feeling that our soul is separate from our body. To perform Käyotsarg in its true form, it is necessary to give up all passions.
Attachment to one’s body must be renounced in order to attain virtuous meditation (Dharma Dhyān) and pure meditation (Shukla Dhyān). During Pratikraman ritual, this is accomplished by meditation upon Namaskār Sutra Kāusag or Logassa Sutra after repentance and confession of sins.

Some of the sutras recited during Kāyotsarg Āvashyaka are:

Pukkhara-vara-di sutra (Salutes the teachings of Tirthankaras), Siddānam Buddhānam sutra (Bows to all the Tirthankaras along with Bhagawān Mahāvīr and to all the Tirthplaces from where the Tirthankaras attained Nirvāṇa), Dharma Dhyān Kausagg (Reflecting on virtuous meditation), and other sutras.

D.4.2.6. Pratyākhyān or Pachchakkhān – Taking Religious Vows

Pratyākhyān or Pachchakkhān refers to the abandonment of things harmful to the soul and acceptance of things beneficial to the soul. Taking Pachchakkhān is taking vows appropriate to our capabilities, disengaging from worldly objects, and engaging in the process of purification. When we take Pachchakkhān, we renounce certain activities for a pre-determined period of time to discipline ourselves. The Shrāvaks take partial vows and ascetics take the great vows. Thus, taking religious vows (self-control, renunciation of sinful activities, or doing pious activities) is called Pratyākhyān.

D.4.2.6.1. Types of Pratyākhyān

There are two types of Pratyākhyān:

- External (Dravya)
- Internal (Bhāv)

Renunciation of external things like food, shelter and other possessions is Dravya Pratyākhyān.

Renunciation of internal impure states of the soul such as ignorance, anger, greed, ego, deceit, non-restraint, attachment, and aversion are known as Bhāv or true Pratyākhyān.

One cannot attain true Bhāv Pratyākhyān without performing complete Dravya Pratyākhyān. For instance, one can begin by renouncing delicious food and other luxuries and live a simple life. The true performance of Bhāv Pratyākhyān (true renunciation) leads to stoppage of new karma (Samvar), which gives rise to ultimate equanimity (Sam-bhāv), and the attainment of liberation.

Hence the religious vows foster spiritual advancement through self-control.

D.4.3. Six Essential Observances of Digambar Tradition

Digambar developed a list of practices quite similar to this canonical tradition but moved towards a great emphasis upon the popular aspect of ritual. These practices therefore constitute the fundamental modes of religious expression for the Jain laity.

<table>
<thead>
<tr>
<th>Dev Puja</th>
<th>To pray and appreciate the qualities of the twenty-four Tirthankars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guru-upāsti</td>
<td>Devotion and service to Guru Mahārāj (ascetics)</td>
</tr>
<tr>
<td>Swādhyaśay</td>
<td>Studying of Scriptures</td>
</tr>
<tr>
<td>Sanyam</td>
<td>Self-restraint - To conduct the householder’s vows (Anuvrat) with complete self-discipline</td>
</tr>
<tr>
<td>Tap</td>
<td>Penance or Austerities which include Pratikraman, Pratyākhyān, and Kāyotsarg</td>
</tr>
<tr>
<td>Dān</td>
<td>Charity - giving alms to mendicants and needy.</td>
</tr>
</tbody>
</table>

Table D.4–B
D.4.3.1. Dev Pujā - Worship of Supreme Soul

Reverential recalling and devotionally praising the supreme soul and its spiritual qualities is Pujā. This is the best way to remove the internal defilement, to purify thoughts, to cultivate good mental states and to rouse and develop spiritual powers. Bhāv-Pujā (internal worship) consists in meditation on the supreme soul and internal efforts for being one with it. The external formal ritual that assists Bhāv-Pujā is Dravya-Pujā (external worship).

"Non-violence, truthfulness, non-stealing, continence, non-greed, devotion to and service of the elders, austerity and knowledge are the auspicious pure flowers. We offer these flowers to the supreme soul by cultivating these good qualities. Offering of these flowers is “Shuddha-Pujā (pure worship).”

The object of Dravya-Pujā is a symbol or an image of the supreme soul, whereas the object of Bhāv-Pujā is the supreme soul itself. Dravya-Pujā is limited to a specific period of time within which it is completed. On the other hand, Bhāv-Pujā has no limitations of space and time. When a man vigilantly observes in his worldly dealings non-violence, truthfulness, honesty, etc., he is to be regarded as performing Bhāv-Pujā, rather Shuddha-Pujā. Thus, Bhāv-Pujā inspires man to build up good character and to live an honest and just life; it ennobles and elevates his life.

Dev Pujā means:

- To Remove the Internal Defilement
- To Purify Thoughts
- To Cultivate Good Mental States and To Develop Spiritual Powers
- To Build Up Good Character and To Live an Honest and Just Life

D.4.3.2. Guru-upāsti - Venerating and Serving the Elders

Guru means an elder. It also includes mother, father, teachers of art and sciences, family elders, those advanced in learning and good conduct, and saints who preach religion.

Venerating and serving them is guru-upāsti. By our reverence and service, we should win their hearts, secure the knowledge and culture from them that ennoble our life. Mother and father are the foremost gurus. Scriptures command us to worship them first.

Guru-upāsti means Service to:

- Mother and Father
- Teachers of Art and Sciences, Family Elders
- Those Advanced in Learning and Good Conduct
- Saints Who Preach Religion

D.4.3.3. Swādhyāy - Study of the Spiritually Elevating Works

The term 'Swādhyāy' is the compound of two words, viz., ('Sva' means self) and ('Adhyāya' means study). It means study of one's own self, that is, one's own life. Reading, listening to and reflecting on the life-elevating teachings is useful in keeping the mind healthy. They inspire man to look into the innermost recesses of the self. As a result of it, man's journey on the path of progress and enlightenment becomes easy.

Swādhyāy means:

- Study of One's Own Self, One's Own Life.
- Reading, Listening, and Reflecting on the Life-Spiritual Teachings
D.4.3.4. Sanyam - Restraint and Discipline

Sanyam means control over sense organs, control over mind, control over speech and thoughts, control over desire-anger-greed. Noble ideal is one of the conditions that make a man self-controlled and self-disciplined. For the practice of restraint and discipline, proper environment is also required. In short, true regard for restraint, noble ideal, devotion to virtuous conduct and proper environment all together make possible the practice of restraint and disciple.

Sanyam means:

- Control Over Sense Organs, Mind, Speech and Thoughts
- Control Over Desire, Anger, and Greed
- Helps in Practicing Meditation
- Controlling Sense-Organ, Purifying Mind, Turning Inward
- Attaining Spiritual Peace
- Reflecting on Good Thoughts
- Acquiring and Imparting Knowledge and Learning

D.4.3.5. Tap - Austerity

The importance of the external austerities like fasting (Upavās) etc. depends on the noble purpose behind their observance as also on the purity of mental state. If a man gives up all the botheration of food with the purpose of practicing yoga or meditation, controlling sense-organs, purifying mind, turning inward, attaining spiritual peace, reflecting on good thoughts, studying soul-ennobling works of performing any other good activity, then fasting is a spiritually beneficial austerity. Remaining constantly engaged in acquiring and imparting knowledge and learning, the saintly persons have composed spiritually elevating works; their devoted efforts to acquire knowledge, constant study of the praiseworthy philosophical and religious works, and the painstaking task of writing virtuous works, all this is one of the highest forms of austerity.

To undertake a great good work, to execute it, and while doing all these, to forget hunger, thirst, bodily pains, and to get completely engrossed in the task is also a form of austerity. Thus, all attempts to purify soul and pure zeal for rendering service to others come under the category of austerity. Not only that, but to do the allotted work honestly is also a case of austerity. Devotion to one's duty is also a form of austerity.

Fast of a right measure observed properly is beneficial to bodily health. It cultivates endurance. The word 'Upavās' is derived from the verbal root 'Vas' meaning 'abode' or 'to stay' with the prefix 'Upa' meaning 'closer'. Thus, it means abiding in proximity or staying closer to one's own soul.

In short, the external austerities are to be practiced for achieving the following auspicious purposes - for preventing diseases, for cultivating power of endurance so that in future one can face hardships with equanimity, for serving others, for getting time for learning, study, teaching, reading, writing, thinking for purifying mind, so on and so forth.

Tap means:

- To Get Completely Engrossed in A Noble Task Is Austerity.
- Rendering Service to Others Is Austerity.
- To Do the Allotted Work Honestly Is Austerity.
D.4.3.6. Dän - Donation

Donation means offering one's possession acquired through legitimate means. Greed is overcome by donation. There is no place for pride in donation. Donation should be offered to the deserving and worthy persons at the proper place and time.

Having renounced all possessions, to devote oneself completely to the service of others is the acme of donation. A man who has renounced all his possessions remains engrossed in the works beneficial to both himself and others, is satisfied with the bare necessities of life, entertains no desire to accumulate anything, and employs all his energies in achieving the noble, takes the least from the society and offers the most to it. When he continuously offers the benefits of his spiritual experiences to the masses out of pure affection, then his donation of services is highly superior to the donation of uncountable wealth by the richest of the rich. Mahāvir and other saints who renounced all their possessions are such donors as are greatly superior to those rich men of the world who offered their uncountable wealth in donation.

Just as offering money to the deserving is donation, so also showing the good and righteous path to someone through one's speech, giving virtuous advice to others, doing good to others through one's speech are also forms of donation. Thus, we can perform the duty of donation in various ways. Donation of that thing which is needed most at a particular time is great at that time.

While treading the path of righteousness and morality and leading a diligent life, to impart pure and useful knowledge to students, to disseminate noble and virtuous ideas among the people, or to exhort others to devote their lives to good activities is superior to the donation of money. Therefore, donation of knowledge is highly superior to that of money. Service is also the best form of donation.

Four Objectives of Donation:

- To atone for the sins like unjust earning, etc. committed in the past
- To employ in good activities the excess wealth saved after using it for one's comforts
- To accomplish the philanthropic activities like constructing and maintaining educational institutions, hospitals, religious places, etc.
- To serve righteous persons, saints, the learned, etc.

In the Bhagawati Sutra, Gautam Swāmi asked Bhagawān Mahāvir Swāmi a question: “How many ways are there to God?” Bhagawān’s answer was: “There are as many ways as there are atoms in the universe, but the best and shortest is Service.” In the Sutra, Bhagawān Mahāvir Swāmi also explains: “One who serves the sick and the miserable serves me through the Right Faith; and one who serves me through the Right Faith does service to the sick and the miserable.”

Donation means:

- No place for greed or pride in donation
- To devote oneself completely to the service of others is the acme of donation
- To show the good and righteous path to someone
- To impart pure and useful knowledge

Donation of knowledge is highly superior to that of money. Service is also the best form of donation.

The six essentials of Digambar tradition are also adopted by Shvetāmbar tradition as daily activities for laymen and laywomen. Furthermore, some Jains observe certain practices that involve special rituals, dietary restrictions, and fasting to develop self-control and detachment from worldly matters.
D.5. Paryushan and Das Lakshan Parva

D.5.1. Paryushan Mahā Parva

This is the holiest festival of the year and is an eight-day period of fasting, complex rituals, review of Jain principles, and prayers for forgiveness from all living beings. This festival is observed by Shvetāmbar sect. The festival falls around August-September. Paryushan Parva is a time to reflect and repent for our undesirable activities of previous year. It is a period to observe austerities to shed accumulated karma. Observing austerities helps control our desires for material pleasures, which make it an important element of spiritual training. Paryushan Parva consists of eight days per Shvetāmbar tradition. It starts on twelfth or thirteenth day of the month Shrāvan and ends on the fourth day of the bright half of the month of Bhādarvo per Hindu calendar. Paryushan usually falls during the month of August or September as per Christian calendar.

The month of Shrāvan is in the monsoon season (Chāturmās). Jain monks and nuns do not stay at one place more than a few days during non-rainy season. Monsoon showers and torrential rains, however, make it impossible for the monks to travel across the country. This coupled with the principle of Ahimsā or nonviolence, make it difficult for them not to trample upon and hurt insects and other forms of life that are abundant in the monsoon. According to Jain scriptures, the last day of Paryushan Parva known as Samvatsari should be celebrated on 50th day of the monsoon season (Chāturmās). Monks and nuns must settle during this time and remain at that place for the remaining monsoon season of next 70 days.

During Paryushan, most temples hold regular ceremonies in their prayer rooms and meditation halls. During the first three days of Paryushan, Sādhus and Sādhvis deliver sermons related to the five essential activities that Shrāvaks and Shrāvikās are required to do during Paryushan.

Literally, Paryushan means “coming together from all directions”. This symbolizes growth and transformation.

The word “Paryushan” has several meanings:

- Pari + Ushan = all kinds + to burn = to burn (shed) all types of Karma. Our scriptures have prescribed twelve different types of austerities (tap) such as fasting, to reduce our Kashāy and thereby eliminate our Karma.
- Another meaning of “Ushan” is to stay closer. We stay closer to our own soul (remember the qualities of our true soul) by doing Swādhyāya (self-study), meditation, and austerities during Paryushan.
- Pari + Upashamanā = all kinds + to suppress = to suppress our passions of all kinds (Kashāy - anger, ego, deceit, and greed) from all sources.

The purpose of life according to Jain teachings is to realize oneself, as well as to experience wholeness, peace, compassion, and reverence for all life. Therefore, the real purpose of Paryushan is to purify our soul by observing and correcting our own faults, asking for forgiveness for the mistakes we have committed, and taking vows to minimize our faults. During Paryushan we should strive to minimize our worldly affairs so that we can concentrate on the qualities of our true self.

Paryushan is a period of repentance and confession for the undesirable acts of the previous year, also to practice austerities that help minimize our passions and vices, which shed accumulated karma. Austerity, the control of one's desire for material pleasures, is a part of spiritual training. During this period, some people fast for the entire period of eight or ten days, while others fast for shorter periods, although the Jain scriptures recommend a minimum three day fast. However, it is considered obligatory to fast on the last day of Paryushan. Fasting usually involves complete abstinence from food or drink, but during the daytime, drinking of water that has been boiled and cooled in the morning is permissible. If one cannot fast for the whole day, eating only one meal also counts as limited fasting.
There are regular ceremonies in the temple and meditation halls during this time. During the first three days of Paryushan the Sādhus and Sādhvis deliver sermons related to the five activities that lay people (Shrāvaks and Shrāvikās) are required to do during Paryushan.

D.5.1.1. Five Essential Activities of Paryushan

<table>
<thead>
<tr>
<th></th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Amāri Pravartan</td>
</tr>
<tr>
<td></td>
<td>Leading a non-violent life, working towards a non-violent world, and supporting animal welfare activities</td>
</tr>
<tr>
<td>2</td>
<td>Sādharmik Vātsalya</td>
</tr>
<tr>
<td></td>
<td>Respecting fellow human beings and supporting humanitarian activities</td>
</tr>
<tr>
<td>3</td>
<td>Attham Tap</td>
</tr>
<tr>
<td></td>
<td>Observing fasts for three consecutive days during Paryushan</td>
</tr>
<tr>
<td>4</td>
<td>Chaitya Paripāti</td>
</tr>
<tr>
<td></td>
<td>Visiting different Jain temples, Jain libraries, Upāshray, and supporting other charitable and religious organizations</td>
</tr>
<tr>
<td>5</td>
<td>Kshamāpanā</td>
</tr>
<tr>
<td></td>
<td>Repenting our sins, forgiving others, and requesting forgiveness from others</td>
</tr>
</tbody>
</table>

Table D.5–A

In the Shvetāmbar tradition, ‘Kalpa Sutra’, a Jain scripture written by Āchārya Bhadrabāhu in 3rd Century BC is read to the congregation from the fourth through the last day of Paryushan. The Kalpa Sutra describes the life of Bhagawān Mahāvīr and other Tirthankars, the conduct of lay people, and life of Āchāryas.

On the fifth day, the auspicious dreams of Bhagawān Mahāvīr’s mother (Trishalā) are celebrated at a special ceremony. The final day of Paryushan, known as Samvatsari, the day of repentance of our past sins and forgiveness to others, is the most important day of Paryushan. After 7 days of penance and preparation of the soul, Shvetāmbars do Pratikraman. They ask for and give forgiveness to all - family, friends, and all living beings.

D.5.1.2. Kalpa Sutra

Traditionally most revered scripture for Shvetāmbar is Kalpa Sutra, taken from the eighth chapter of the Anga-bāhyā Āgam Dashā-shrut-skandha and is read during fourth to eighth day of Paryushan. Kalpa means an activity, which enhances religious knowledge, conduct and self-control. Kalpa Sutra describes rules for monastic life during rainy season, biography of Tirthankars, and a lineage of successors to the Ganadhars. Āchārya Bhadrabāhu composed these three chapters in Ardha-Māgadhī language, collectively called Kalpa Sutra in 3rd century B.C, and it has 1216 verses. It was written (penned down) for the first time on palm-leaf during Vallabhipūr Āgam Literature Conference (recension) in 453 A.D. Traditionally it was recited only among Sādhus during Paryushan. However, the Kalpa Sutra has been recited in public for over 1500 years, ever since Devarddhigani recited it to King Dhruvesn of Vallabhi to relieve the king’s grief over the death of his son. In 1879, a German scholar named Herman Jacobi translated and printed the Kalpa Sutra for the first time.

It has a very detailed and lively description of Bhagawān Mahāvīr’s life as well as narration of His previous 27 lives. Poetic depiction of the dreams of mother Trishalā, celebration of the birth of Tirthankar Mahāvīr, few incidents of His childhood, procession for Dikshā, the account of the calamities endured by Him during the monastic life, and the elucidation of Keval-jñān and Nirvāna creates a live picture in listener’s mind and builds an atmosphere of reverence. Lives of Tirthankar Rishabhadev, Nemināth, and Pārshvanāth are also narrated in detail. On Samvatsari day, entire scripture is read with great reverence.

D.5.1.3. Samvatsari - The Day of Forgiveness

The final day of Paryushan, known as Samvatsari, is the most important day of Paryushan. On this day, Jains ask for forgiveness from family, friends, enemies, and anyone else with whom they have had
problems and/or hard feelings for hurting them in any way, either knowingly or unknowingly, during the
year. Jain scriptures advise that, forgiving all and not harboring ill will towards anyone, is a definite step
forward in the spiritual journey towards liberation. Accordingly, the annual Samvatsari Pratikraman is the
most important day in Jain tradition.

Asking for forgiveness is difficult, as it requires humility Vinay – (absence of ego) and suppression of anger.
Therefore, our great Āchāryas have said, "Kshamā Virasya Bhushanām, Kshamāvāni Michchhāmī
dukkadam". To ask for forgiveness is a great quality of the brave ones. If I have committed any mistakes,
I ask for your forgiveness.

Khāmēmi Savva Jive, Savve Jivā Khamantu Me
Mitt Me Savva Bhuesu, Veram Majjha na Kenai.

I forgive all living beings,
May all living beings forgive me.
My friendship is with all living beings,
My enmity is nonexistent.

**D.5.2. Das Lakshan Parva**

Digambar Jains, on the other hand, start with forgiveness on the first day and then celebrate an additional
9 days. Digambars celebrate a ten-day of Das Lakshan Parva, which begins on the day after the last day
of Shvetāmbar Paryushan. Each day is dedicated to one virtue. These cardinal virtues are the inherent
qualities of a soul. They are various forms of right conduct. The practice of observing these virtues is not
limited to only one particular religion or tradition. They belong to the universal faith. The results of
observance of these virtues are equally beneficial to all humanity and not only to a follower of the Jain faith
only.

In addition, they also read one chapter of the Tattvārtha Sutra, which covers all aspects of Jain religion.
The scripture has 10 chapters, and one chapter is read every day.

**D.5.2.1. Religious Virtues or Yati-dharma (Supreme Dharma)**

<table>
<thead>
<tr>
<th><strong>No.</strong></th>
<th><strong>Virtue</strong></th>
<th><strong>Description</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kshamā</td>
<td>Forgiveness</td>
</tr>
<tr>
<td>2.</td>
<td>Mārdav</td>
<td>Humility</td>
</tr>
<tr>
<td>3.</td>
<td>Arjav</td>
<td>Straightforwardness</td>
</tr>
<tr>
<td>4.</td>
<td>Shaucha</td>
<td>Contentment - absence of greed</td>
</tr>
<tr>
<td>5.</td>
<td>Satya</td>
<td>Truth</td>
</tr>
<tr>
<td>6.</td>
<td>Sanyam</td>
<td>Restraint of all senses / Self-restraint</td>
</tr>
<tr>
<td>7.</td>
<td>Tap</td>
<td>Austerities</td>
</tr>
<tr>
<td>8.</td>
<td>Tyāg</td>
<td>Charity</td>
</tr>
<tr>
<td>9.</td>
<td>Akinchanya</td>
<td>Non-possessiveness</td>
</tr>
<tr>
<td>10.</td>
<td>Brahmacharya</td>
<td>Chastity or Celibacy</td>
</tr>
</tbody>
</table>

*Table D.5–B*

These ten virtues are pure passionless modes of the conduct attribute of the soul. Word ‘supreme’ prefixed
to each one denotes that there is inevitable existence of the Right Belief and the Right Knowledge (Samyag
Darshan and Samyag Jnān). These pure virtues are always associated with enlightened soul and are not present in the ignorant soul with wrong belief.

In fact, the right belief and the right knowledge are the basis for the spiritual progress for the living being. Ten attributes or the virtues are the part of the conduct attribute, when the soul obtains enlightenment. Therefore, right belief and right knowledge are the roots for the tree of right conduct to grow.

**D.5.2.1.1. Kshamā (Forgiveness and Forbearance)**

Forgiveness means not to allow anger to arise and in case it does, then to render it ineffective through the internal power. Forbearance means forgiveness. It is the nature of the pure soul to have forbearance. By taking the shelter of the forgiveness, one cultivates nature of the soul, which is free of anger. The mundane soul has anger within him since time infinite and as a result the true nature of forgiveness has not been cultivated.

Revenge is the worst form of anger. When one reacts to the unfavorable situation right away, then it is known as anger. But at that time if he waits and keeps the matter to his mind then the state of mind turns in to revengeful nature. In anger, one reacts right away but in revengeful nature, one keeps to him and plans for revenge in the future. Revengeful nature is much more dangerous than the anger. Anger is like fire and it produces burn right away but when one keeps anger within and plans for revenge then he keeps on burning from within all the time.

*(Refer to B.8.5.2.4.2.1 on types of anger)*

- Omniscient lord does not have any types of anger at all.
- Enlightened monk has absence of first three types of anger.
- Enlightened house holder with partial vow conduct has absence of first two types of anger.
- Enlightened house holder with vow less conduct has absence of first type of anger.
- Person on 1st spiritual development stage at wrong belief stage has anger of all the types.

**Five ways of cultivating Forbearance**

- Consider whether or not the cause of anger lies in oneself
- Consider the harm that follows from an angry mood
- Consider the childish nature of the offender concerned
- Consider the whole affair to be a consequence of one’s own past Karma
- Consider the merits of forgiveness forbearance

This soul’s root cause of anger is the belief that his happiness or unhappiness depends on someone else or the material things. He forgets that the happiness or unhappiness occurs because of him only. One looks within his own pure soul and experiences its true nature and stays within his right faith, then it is known as supreme forbearance.

**D.5.2.1.2. Mārdav (Humility)**

The softness of heart and humble polite feelings towards all living beings' humility and external conduct is called Mārdav. One gets pride passion due to the association of things or people and he feels dejected when there is dissociation. In both these things, there is no softness of modesty. Failure is the mother of anger and the success is the mother of pride passion. Pride should be differentiated from self-respect, which is not arrogance.

For the cultivation of this quality, one should not feel egoistical because of his superiority pertaining to knowledge, power, family status, race, physical strength, excellent attainment, penance, appearance.
Jainism believes that all the souls are equal whether he is a human being or maybe he is in the lowest form of life Nigod. If every soul is same, then there is no reason for one to believe that he is either important or superior. This way there is no reason for one to have pride passion. Shrimad Rājchandra said that if there was no pride passion then the human beings can have liberation instantly.

D.5.2.1.3. Ārjav (Straightforwardness)

The purity of mental makeup - unity of thought, speech, and action is called Ārjav or straightforwardness. Person with the straightforwardness attribute lives his life in a simple way. Whatever he has in his mind, he has the same in his speech. Person with the deceitful nature thinks something and speaks something else and acts all together differently.

Strong person takes anger as a mean of achieving his goal. With anger, he likes to show his strength and suppress others and gets his work done. Weak person takes the help of deceit to achieve his goal. For the cultivation of quality of straightforwardness, one should cease to be deceitful.

D.5.2.1.4. Shaucha (Contentment)

Lack of greed is contentment. Greed is a desire to possess and is the one of the root causes of all sins. It is as dangerous as anger for the spiritual welfare of a person. It is the strongest vice and the last one to be conquered, persisting almost to the end of the spiritual path of purification. With eradication of greed, the soul is practically passionless. Contentment is the highest and purest of all the virtues.

D.5.2.1.5. Satya (Truthfulness)

Truthfulness means saying what is beneficial and refraining from harsh words, back biting, derogatory language, etc. Hiding of truth for saving some one’s life is excusable. To speak the truth, one has to know the truth. Speech is the modification of the matter particles while the truth is the virtue of the pure soul. Partial vow of truthfulness, complete vow of truthfulness, restriction of speech and control of spoken words are four levels described in the scripture. All these four things have relationship with the speech.

<table>
<thead>
<tr>
<th>Anuvrat</th>
<th>Partial vow of truthfulness means not to indulge in gross lies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahāvrata</td>
<td>Complete vow of truthfulness means only to speak truth and not to tell even a subtle lie.</td>
</tr>
<tr>
<td>Bhāshā Samiti</td>
<td>Restriction of speech means to speak only if it is absolutely necessary and to speak with sweetness and not to use harshness, and not to exaggerate the truth.</td>
</tr>
<tr>
<td>Vachan Gupti</td>
<td>Control of spoken words means not to speak at all</td>
</tr>
</tbody>
</table>

Table D.5–C

D.5.2.1.6. Sanyam (Self-restraint)

Self-restraint means disciplining mind, speech, and body so as not to injure any living beings and exercising carefulness. Therefore, Self-restraint is of two types, restraining from inflicting injury to all the living beings and detachment from sensual objects.

In self-restraint, one takes away his attentive consciousness (Upayoga) from other objects and concentrates within himself. This is absolute definition of self-restraint. Other definition of self-restraint is to accept five great vows, to control all passions like anger etc., to control the activities of mind, speech, and body and to conquer the objects of five senses.

Complete self-restraint is possible only in human life. There is no self-restraint in heavenly or infernal life. In five-sensed animal life, there can be partial self-restraint.
One may argue that the senses are the reason that one obtains happiness but actually, control over the desires of sensual pleasures is the key to real happiness, as we all know that desires are endless. In fact, the soul’s inherent nature is to be happy all the time. The pure inherent nature is independent of outside things like the senses. True happiness comes from within. The happiness comes from other transient in nature and are not real one but perceived one. Self-restraint is the increase of passionless state after obtaining the right faith.

**D.5.2.1.7. Tap (Penance)**

The basic presets of penance are to control attachments and aversions. One stabilizes in his own pure state and gives up all the attachment and aversion, it is known as austerity. Control of desires are also known as austerity. There are six external austerities and six internal austerities that are practiced to eradicate Karma.

**D.5.2.1.8. Tyäg (Renunciation)**

Renunciation of a possessive attitude for the necessities of life is called Tyäg. There are four types of charities described in the scriptures - charity of food, knowledge, medicine and saving life of a being. Charity is the training for real renunciation of attachments and aversions (Vitaräg).

When one has attained the self-realization then he has no attachment of any internal or external substance’s possessions. This is known as renunciation. He has no attachment and infatuation towards outside material substances like house, wife, kids, and wealth. He also does not have any internal possessions of any attachment or aversion. His soul is pure and devoid of any of these possessions.

**D.5.2.1.9. Ākinchanya (Detachment)**

This attribute describes one to have the feeling of detachment with the thing one possesses. Not resorting to the attitude of ownership in relation to anything whatsoever is called Ākinchanya or absence of ownership. It refers to both internal and external possessions. External possessions are wealth, house, etc. Internal possessions are attachment, aversion, and desire. To lack in internal possessions is the ultimate virtue. One who has given up internal possessions has definitely given up the external possessions too.

Maybe it is somewhat easy to give up external possessions, but one may still keep the internal possessions towards that. For example, one has donated a lot to the society and still keeps on telling everybody, how much he donated. That means he physically gave up the substance but still has not given up the desire towards that substance.

**D.5.2.1.10. Brahmacharya (Celibacy)**

Celibacy means continence to be observed by residing with a teacher, to observe the vows, to learn the scriptures and to erode the passions. We should consider this attribute three different ways:

From social point of view: The common social definition, control of sexual desires and conduct well known to all. For a householder, limited celibacy is preached with the concept of one partner only.

From absolute point of view: It means to stay in the true nature of the soul. Once Right Faith is achieved, one can experience the nature of the pure soul. When one has Right Conduct, and he is engrossed in his true nature of the soul then he automatically gives up the objects of the five senses. He is still having five senses and mind, but he has separated himself from the objects of these five senses.

From the empirical point of view: control of five senses is known as celibacy.
D.5.3. Forgiveness Day

The last day of Paryushan (Samvatsari) and the first day of the Das Lakshan Parva (Kshamä) are the day of forgiveness, and the most important day for all Jains.

As people, we ignore our own faults and magnify the faults of others. We know when we make a mistake, but our pride makes it difficult to admit them. Paryushan teaches to have humility to say ‘Michchhämi Dukkadam’ and ask for forgiveness for our faults. At the same time, truly forgive others who have hurt us in any way.

Why do we need to forgive others? It is not because they need our forgiveness. It is because we need to release ourselves from the rage, hostility, and resentment we carry within us when we don’t forgive. Forgiveness not only makes us whole once again; it energizes us and makes our world more beautiful than ever. Forgiveness keeps human relationships and friendships, smooth and comfortable. Many situations may cause unhappy feelings towards others, such as:

<table>
<thead>
<tr>
<th>Disagreements</th>
<th>When other people do not agree with our way of thinking, WE do not like them.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Misunderstanding</td>
<td>When we do not understand somebody’s intention, WE get angry with him or her.</td>
</tr>
<tr>
<td>Wrong Expectations</td>
<td>When we want more than the other person can give, WE get disappointed.</td>
</tr>
<tr>
<td>Hurt feelings knowingly or unknowingly</td>
<td>All of us have an ego and when someone humiliates or insults us, WE get upset.</td>
</tr>
<tr>
<td>Jealousy</td>
<td>Jealousy creates hate and WE lose our thinking ability.</td>
</tr>
</tbody>
</table>

If for whatever reason we cannot forget and forgive, both sides lose out. However, our ego prevents us from seeing and doing something about it.

“When we forgive, we become one with the light of our soul. Without forgiveness, we are like a lamp whose inner flame cannot penetrate the fine particles of soot that smear the outer chimney. When we wash away the subtle grains of anger, resentment and hatred with forgiveness; then the radiant soul within shines forth its rays of joy.” - Gurudev Shri Chitrabhanu

By meditating and purifying ourselves during these eight days of Paryushan or ten days of Das Lakshan, we come to realize ourselves. We call the Festival of Paryushan, the Festival of the Soul; when we forgive, we become one with the light of our soul.

On the last day those who have observed rigorous fasting are honored, especially to encourage others to follow their example. Listening to the Kalpa Sutra, Tattvärtha Sutra, or some other scripture, taking positive steps to ensure the welfare of all living beings, developing the feeling of brotherhood towards fellow human beings and forgiveness for all living beings, doing penance, visiting neighboring temples, libraries, and Upāshray are all important activities during this time.

After performing Samvatsari Pratikraman or Das Lakshan celebration, Jains request forgiveness from all living beings in person, via telephone, or via mail.

On This Auspicious Occasion of KSHAMĀVĀNI, We Beg Forgiveness, For Our Intentional and Unintentional, Wrongdoings

Michchhämi Dukkadam
D.6. Jain Festivals (Parva) and Celebrations

Jainism has a rich tradition of festivals and rituals. Traditionally, festivals are a time for celebration, jubilation, enjoyment, and entertainment. But the Jain festivals and rituals emphasize the spiritual aspects of Jainism. They are meant for renunciation, austerities, study of the scriptures, recitation of holy hymns, meditation, and expression of devotion for the Tirthankars. Celebration of festivals and practice of rituals revitalize and strengthen our beliefs in Jainism.

The Jain festivals are known as Parvas. The word “Parva” means auspicious day.

Every year, our festivals fall on different dates according to the Christian Calendar, because we follow a lunar calendar, known as Panchāṅg. Since the moon takes 29.5 days to go through its phases, a lunar year is $29.5\times 12 = 354$ days. We add a month every 2-3 years to our lunar calendar so that we do not drift too far away from the Christian Calendar.

D.6.1. Kalyānaka - Auspicious Events

Jains celebrate five major events (Pancha Kalyānaka) of the life of a Tirthankar. The five major events in the life of a Tirthankar are called Kalyānaka (Auspicious Events). They are:

D.6.1.1. Chyavan or Garbha Kalyānaka (Conception Event)

This is the event when a Tirthankar’s soul leaves its previous body and is conceived in the mother’s womb on earth. After Tirthankar’s soul is conceived, the mother witnesses fourteen dreams according to Shvetāmbar texts and sixteen according to Digambar texts. A Tirthankar’s soul, while even in mother’s womb, possesses three types of knowledge, namely Mati Jnān (sensory knowledge), Shruti Jnān (scriptural knowledge), and Avadhī Jnān (clairvoyance).

D.6.1.2. Janma Kalyānaka (Birth Event)

This is the event when the Tirthankar is born. When a Tirthankar is born, Indra Dev (king of Heaven) and other heavenly gods, due to their utter respect and devotion to the Tirthankar, come down to the earth. They then take the newly born Tirthankar to the summit of Mt. Meru for anointing and bathing ceremony and celebrate the birth of a Tirthankar (Janma Abhishek ceremony).

D.6.1.3. Dikṣā or Tap Kalyānaka (Initiation Event)

This is the event when the Tirthankar gives up all his/her worldly possessions and family relationships and becomes a monk/nun. He initiates himself into the ascetic order. One year before the time of renunciation, a group of celestial angels comes to pay homage to the future Tirthankar. They request him/her to renounce the world and reestablish religious order for the benefit of all living beings. When a Tirthankar renounces the worldly life, he attains Mahā-paryav Jnān (telepathy), the fourth type of the knowledge.

D.6.1.4. Keval-jnān Kalyānaka (Omniscience Event)

This is the event when a Tirthankar attains omniscience when he completely eradicates four kinds of defiling Karma, known as Ghāti Karma by the practice of severe discipline, penance, and meditation, and attains Keval-jnān.

Upon becoming a Tirthankar, Indra Dev (supreme Heavenly God) creates eight Pratihārya for the Tirthankar and a Samavasaran (three layered tall structure) from where He delivers the sermon. This is the most important event for the entire Jain Sangh as the Tirthankar reestablishes Jain order (Sangh) and preaches the path of purification and liberation. Devis, ascetics, laity and animals attend sermons.
D.6.1.5. Nirvāṇa Kalyāṇak (Liberation Event)

This is the event when a Tirthankar’s soul is forever liberated from this worldly physical existence (cycle of birth and death) and becomes a Siddha. Just prior to Nirvāṇa, the Tirthankar’s soul destroys the remaining four Aghāti Karma completely, and attains salvation, the state of eternal bliss.

The holy regions where Tirthankars’ Kalyāṇak took place are now pilgrimage places. Tirthankars are supreme human beings and our faultless human models in whom we take spiritual refuge.

D.6.2. Paryushan Maha Parva

Refer to D.5.1-Paryushan Mahā Parva for details

D.6.3. Das Lakshan Parva

Refer to D.5.2-Das Lakshan Parva for details

D.6.4. Mahāvira Janma Kalyāṇak (Mahāvīra Jayanti)

Mahāvira Jayanti is also another important Jain festival. The Jain community observes the birth anniversary of Lord Mahāvira with great devotion. Mahāvira Jayanti falls on the 13th day of the bright half of the month of Chaitra (March-April according to the Christian calendar). He was born to King Siddhārtha and Queen Trishalā in 599 B.C. in the city of Kshatriya-kund in Lachhavād district. It is a day to remember and worship Bhagawān Mahāvira and all other Tirthankars.

Unlike most Indian festivals, Mahāvira Jayanti, in keeping with the austere nature of Jainism, is celebrated with great sincerity and devotion. For the Jains, quiet celebrations, visits to temples, prayers and worship mark the birth anniversary of the Mahāvira. Visiting various pilgrimage places is also a vital part of the celebration. Special prayers are also offered at the Jain temples. People attend sermons to learn the teachings of Lord Mahāvira. This day reminds us the supreme compassion of Bhagawān Mahāvira and the path to liberation he has preached.

Temples are decorated to express devotion and joy for the occasion of Bhagawān's birthday. At many temples elaborate worship rituals and the rite of Abhishek are conducted quite enthusiastically. Some communities even celebrate this day by conducting grand processions with the idol of Bhagawān Mahāvira in an elegant chariot.

It is also an educational and fun experience for Jain youth to celebrate this day by expressing Bhagawān Mahāvira’s message through cultural activities like speeches, plays, songs, and dances related to Bhagawān Mahāvira’s life. The Murtipujak Jains visit temples and worship the statue of Lord Mahāvira; the Non-murtipujak Jains emphasize the internalization of the faith.

The event holds special significance in the states of Gujarat and Rajasthan because the ancient Jain shrines at Girnār, Delwādā, and Pālītānā are situated in these states. Mahāvira Jayanti is also celebrated at Pāvāpuri in Bihar state where Lord Mahāvira attained Nirvāṇa.

D.6.5. Diwāli

Diwāli is a festival of celebrations in India and among Indians all over the world. It is an occasion for happiness and togetherness. This is an occasion where everyone, irrespective of his or her religious and economic background, celebrates Diwāli. It teaches us to uphold the true values of life, to destroy ignorance that prevents humanity, and to drive away darkness that engulfs the light of knowledge.

The word ‘Diwāli’ comes from the Sanskrit word, ‘Deepāvali’. ‘Deep’ means light and ‘Āvali’ means a row or multiple, which means row of lights. Diwāli is celebrated on New Moon Day, the last day of the year in the month of Ashwin or Āso.
People show their happiness by lighting earthen lamps, and decorating their houses with rangoli, and inviting family and friends for a feast. In Jainism, the lighting of lamps is symbolic of lighting the lamp within us. Just as a light brightens everything around it, our presence should brighten people around us. We should be of help to others and bring peace and happiness to them and to ourselves.

For Jains, Diwali marks the anniversary of the attainment of Moksh by Mahâvîr-swâmi in 527 BC. The festival falls on the last day of the month of Ashwin, the end of the year in the Indian calendar. But the celebration starts in the early morning of the previous day as Lord Mahâvîr commenced his last sermon final discourse known as Uttarâdhyayan, which lasted until the night of Diwali. At midnight, his soul left his body and attained liberation, Moksh.

Eighteen kings of northern India were present in his audience at the time of His final sermon. They decided that the light of their master’s knowledge should be kept alive symbolically by lighting of lamps. Hence it is called Deepâvali or Diwali. But the light of Lord Mahâvîr’s knowledge cannot be kept alive by just lighting the lamps. That is an external approach. Realistically, we should light up our internal lamps - awaken our inner vision by practicing the path preached by Lord Mahâvîr.

As a traditional Diwali lamp needs a clay bowl, oil, and cotton wick. The inner lamp needs the Right Faith, Right Knowledge, Right Conduct, and Right Tap (austerity). External lamps need oxygen while internal lamp needs self-effort. The resolution to adopt the practice of good conduct is the way to celebrate the Diwali. Some people fast for two days as Lord Mahâvîr did. Some people recite “Shri Mahâvîr Swâmi Sarvajñâya Namah” on every bead of the rosary (108 beads in one rosary) followed by rosaries of reciting “Shri Mahâvîr Swâmi Pärangatâya Namah” on each bead. In brief, Diwali is for enhancing the spiritual wealth.

From a social aspect, it is celebrated in traditional Indian fashion by greeting and offering sweets to family, friends, and neighbors. Jain businesspeople would close their accounts for the year and perform a simple Pujâ for the new account books. Diwali is celebrated for five days; each day has its own significance and myth.

D.6.5.1. Dhanteras
Dhan means wealth and Teras is the thirteenth day of Ashwin or Äso. The first day of Diwali is Dhanteras. Torans of Äso Pälav (mango leaves and marigolds) are hung on doorways. Rangoli are drawn with different colored powders to welcome Guests.

D.6.5.2. Kâli Chaudas
The day after Dhanteras is known as Kâli Chaudas. Some jains start two day fast (Chhath) on this day as Lord Mahâvîr gave his last sermon beginning this day which lasted for 48 hours (until the night of Diwali).

D.6.5.3. Diwâli
Diwâli is the day when Bhagawân Mahâvîr, the twenty-fourth Tirthankar, attained Nirvâna. It is a celebration of lights. Just as a lamp needs cotton and oil to keep going your internal light needs rational intuition, rational knowledge, and rational conduct. Oil lamps are arranged in and around the house during the festival of Deepâvali or Diwali.

D.6.5.4. New Year
Lord Mahâvîr’s chief disciple, Indrabhuti Gautam, had not been able to overcome his attachment to his master and that prevented him from achieving Keval-jnân. The barrier was only broken after a period of grief over his master’s Nirvâna. He at last managed to achieve the highest degree of non-attachment, which enabled him to attain the stage of omniscience, the full enlightenment, in the early morning of the first day of the New Year. The Jains begin the New Year with a prayer of Guru Gautam Swâmi; and listen
with devotion to the nine Stotras (Navasmaran) and the auspicious Rās (epochal poem) of Gautam Swāmi. Some people fast for three days including New Year’s Day. The real wish should be “may the whole year be filled with realistic Dharma, intellectual serenity and equanimity”.

D.6.6.5. Bhāibeej (Festival for brother)

King Nandivardhan, the brother of Bhagawān Mahāvir was in great sorrow due to the Nirvāna of Mahāvir. On the day after New Year’s Day, his sister Sudarshanā invited him to her house and comforted him. This day is observed as Bhāi Beej. This festival is like Rakshā Bandhan. On the day of Rakshā Bandhan, the sister goes to the brother and ties the Raksha (a sacred thread) wishing him long and happy life; but on this day, the sister invites her brother to her house to show her respect and love for him.

D.6.6. Jnān Panchami (Holy day for worshipping Knowledge)

Jnān Panchami is celebrated on the 5th day of bright half of Kārtik, the first month of the Indian calendar year. This day is designated for the worship of pure knowledge. All religions believe in gaining knowledge, while Jain religion stresses its importance because knowledge is an innate quality of soul. Through right knowledge only, one can follow the right path.

On this day, the scriptures, which impart knowledge to the people, are worshipped with devotion by offering Vāsakshēp (sandalwood powder). Jain scriptures are displayed in various religious places. People visit such places and worship these sacred scriptures on this day to seek blessings for the strength to be able to learn continuously. Śvādhyāy, meditation, and Pratikraman are also conducted on this day. Moreover, the books preserved in the religious libraries are cleaned and refurbished as may be necessary. To pay respect to educational material, notebooks, pens, pencils etc. are offered during Pujā.

Efforts are concentrated towards removing Jnānāvaraniya karma. The following song is sung on this day:

Samkit Shraddhāvantane, Upanue Jnān Prakāsh,
Pranamud Pad Gaj Tehanā, Bhāv Dhari Ullās.

The Jap Pad of ‘Aum Rhim Namo Nanassa’ on rosary bead is performed on the day. As a result, the knowledge obstructing Karma are destroyed. In past, Vardatt and Gunamanjari had done something against it. So, they had to face the results of their sins.

D.6.7. Dev Diwāli or Kartaki Poonam

It is the 15th day of the first month- Kartik in the Gujarati calendar, which marks the end of Chāturmās. After the four months of rainy season (Chāturmās), Śādhus start Vihār and the pilgrimage of Shatrunjay reopens. Thousands of Jains from all over the world go for Tirtha-yātṛā to Shatrunjay, Mount Girnār in Gujarat, and other Tirth places where special celebrations are held. Lamps are lit under the moonlit sky and families celebrate the end of the Diwāli fortnight.

It is said that the meaning of the Shatrunjay is winning over enemies. The pilgrimage of Shatrunjaya is performed to win over the Karma-enemy. So, it is said that-

**Each step on the pious place Shatrunjaya can remove or Destroy Karma of previous births.**

Even those who had got Omniscience knowledge can't describe the importance of Shatrunjay.

D.6.8. Navapad Oli

Twice a year, falling in March/April (Chaitra) and September/October (Ashwin), the nine-day Oli period of semi-fasting called Āyambil is observed by taking only one meal a day of very plain food without any spices, salt, milk, oil, butter, fruits or vegetables. It is observed by meditating upon Navapad comprising of Panch
Parameshthi, Jnân, Darshan, Châritra, and Tap. The importance of Navapad is preached by the sermons given during these days. King Shripâl and Mayanâ Sundari were ardent devotees of Navapad. With thorough understanding of the theory of Karma, both exerted their efforts in worshipping Navapad. In doing so, they destroyed bad Karma, improved their condition, and ultimately attained liberation.

**D.6.9. Maun Agiyâras**

This is the most pious day of the year. It marks the highest number of pious occasions (total 150) such as Birth, Enlightenment, and Nirvâna Kalyänak of several Tirthankars. It falls on the eleventh day of the bright half of the month of Mägashara during November/ December. A day of complete silence and fasting are observed, and meditation is directed towards the Tirthankars who’s various Kalyânak (auspicious life events) fall on this day. Many people live the life of an ascetic by staying at Upâshray (temporary residence of ascetics) on that day.

In Bharat Kshetra, it is the anniversary day of Dikshâ Kalyânak of the 18th Tirthankar – Bhagawân Arnath, Keval-jnân Kalyânak for the 21st Tirthankar Bhagawân Naminâth and Birth, Dikshâ and Keval-jnân Kalyânak for the 19th Tirthankar Bhagawân Mallinâth. Any religious activities performed on this day is more fruitful than any other day. It is believed that one fast done on this day gives fruits of 150 fasts.

**D.6.10. Posh Dashmi**

This day is celebrated as the birthday of 23rd Tithankar Lord Pârshvanâth. On the 9th, 10th, 11th days of the dark half of Mägashara month (usually falls in December), hundreds and thousands of Jain men and women perform the austerity of Attham, 3 days fast and by means of recitation and meditation they try to achieve divine welfare. A grand fair takes place in Shankheshwar, which is a sacred place for Jains. If one is unable to do Attham, one can do three Ekäsanâ, first day with only Sugared water, second day with Kheer, and third day with full lunch.

**D.6.11. Varsitap**

This yearlong austerity (Tap) consists of fasting every other day followed by only one or two meal on the next day. This yearlong austerity signifies the event in the life of our first Tirthankar Ädinâth, who did not get Gochari (alms) for one year after his initiation (Dikshâ). The Pärnâ ceremony for Varsitap is observed in India with large celebration at Hastinapur where Shreyânskumâr, great grandson of Bhagawân Ädinâth offered Him sugarcane juice to break his fast.

**D.6.12. Akshay Tritiya - Varsitap Pärnâ**

This marks the fast-breaking day of a yearlong fast by the first Tirthankar Lord Rishabhadev. Jains who have been fasting on an alternate day for a year break their fast by drinking fresh sugar cane juice.

This festival is celebrated on Vaishâkh Sud 3 (third day of the month of Vaishâkh). The first Tirthankar-Bhagawân Rishabhadev got Châritra or left the worldly pleasures, after 83 Lakha Purva years of home-life. Lord Rishabhadev went to many houses to get the proper food (Gochari) for him, but no one could understand his desire of food. The people were ready to give elephants, horses, jewelry or even brides to him. But they did not offer any food.

In the previous birth, Lord Rishabhadev had tied a net on the face of a cow, and he did the sin of starving the cow, so the previous Karma was the cause of this incident. At the end, Shreyans Kumar gave him the juice of sugarcane and Rishabhadev broke his fast. This day is known as Akshay Tritiya from that time.

**D.6.13. Fâgun Sud Teras**

This day falls on the thirteenth day of the month of Fâgun (usually in the beginning of March). The circumambulation of 6 Gäu (1 Gäu means 3.2 Kms.) at Shatrunjay Mountains is done on this day.
D.6.14. Twelve Tithi
Twelve Tithi in each month are 2nd, 5th, 8th, 11th, 14th, and 15th days of each half-moon cycle. Most jains observe five days, Sud (Shukla) 5th, two 8th, and two 14th days. Jain shastras indicate that the Ayushya-bandh for next life takes place on one of these days and one’s physical and spiritual activities are significantly contributory.

D.6.15. Chaumäsi Chaudas
Three Sud (Shukla) Chaudas in month of Kärtak, Fägun and Ashädh are celebrated as Chaumäsi Chaudas.

D.6.16. Mastakäbhishek - The Head Anointing Ceremony
Perhaps the most famous example of Pujä performed on a grand scale in Jainism is the Mastakäbhishek (head anointing) ceremony held every twelfth year in Shravanbelgola. This honors the spiritual hero Bähubali, who is represented by a colossal fifty-seven-foot image carved from rock nearly a thousand years ago.

Thousands of Jains of both traditions come to pay homage during the several weeks during which the celebration goes on; Bähubali thus receives the kind of adoration otherwise reserved exclusively for Tirthankars. The image depicts Bähubali as standing erect, free of clothing and immersed in deepest meditation.

For the period of the Mastakäbhishek, temporary scaffolding is built behind the huge statue, thus the faithful can anoint Bähubali in the proper manner, by pouring various sacred substances such as purified water and sandalwood paste over the statue from above. Participating in these festivities is said to bring great merit and perhaps to make possible the experience of Samyag Darshan (Right faith) itself.

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Work like you don't need the money.
Love like you've never been hurt.
Dance like nobody's watching.
Sing like nobody's listening.
Live like it's Heaven on Earth.
D.7. Jain Temples and Pilgrimage Places

D.7.1. Jain Pilgrimage Places (Jain Tirtha)

The pilgrimage to sacred places is a part of the tradition for practically every religion in the world. The hardships of the journey discipline the body and the company of fellow pilgrims strengthens the religious faith. It is inspiring and uplifting to pray and worship at the place where the great religious leaders and saints once stood. The soul receives merit while the mind receives peace.

India is a land of spirituality and devotion. Jain shrines in India speak of an integral association with the lives and activities of the Jain Tirthankars, who spread the message of Ahimsā, Anekāntavād, and Aparigraha.

Some of the holy places where the enlightened ones were born, took Dikshā, and achieved liberation (Moksh) are of special importance. The places touched and traveled by these Tirthankars became famous as sacred places; therefore, idols of Tirthankars were installed there. The religious atmosphere of these sacred places inspires feelings of reverence. Devotional sentiments permeate throughout and bring inner happiness and peace, which leads to upliftment of the soul.

It is a well-known fact that the art and architecture of a country are reflective of its religious devotion as well as economic prosperity, without which elaborately carved temples could not have been built. Every phase of Indian history, art, and architecture found supporters in rich merchants and princes who spent lavishly on the commemoration of their religious leaders and beliefs.

Tirth places have attracted millions of people. India holds immense appeal for devotees to see great Jain architecture, to know and understand the teachings of the great Tirthankars who, through hard penance, showed the course to salvation to humanity and freedom from the cycle of rebirth through Jainism. Tirth places tell immortal stories of Tirthankars and other saintly beings. Idols, murals, and inscriptions in temples convey the message of Tirthankars.

D.7.1.1. Shri Pālītānā Tirtha

Mulanāyak: Nearly 7 feet tall, white-colored idol of Bhagawān Ādināth in the Padmāsan posture.

Tirtha: It is on Mt. Shatrunjay near the bank of the river Shatrunjay, in the state of Gujarat. There are about 900 temples on Mt. Shatrunjay, each rivaling the other for beauty and magnificence, presenting an awe-inspiring spectacle to devotees and visitors. The multitude of temples made of splendid marble, with their spires aiming the skies, present a spectacle unmatched for its scale and magnitude. The peak is 2 miles and 2 furlongs long climb of over 3745 steps from the foot of the hill. While climbing up early in the morning, you can see river Shatrunjay at a distance gleaming in the beautiful sunrise. Pālītānā Tirth displays a combination of human enterprise, architectural skills, generosity, and religious devotion. Every devout Jain aspires to climb to the top of the mountain at least once in his or her lifetime, because of its sanctity.

History: Shatrunjay is known as the eternal Tirtha. It is an ancient Jain place of pilgrimage as it was here that Pundarika, the chief follower of Tirthankar Rishabhdev, attained Nirvāṇa. Although most temples are modern, they have been restored many times, dating back to prehistoric times. Historically, the present temple was constructed in the 12th century during the reign of King Kumārpāl. Unfortunately, Shatrunjay suffered much destruction during the Muslim conquests in the fourteenth and fifteenth centuries, but the rebuilding took place after 1500. From the late seventeenth century, Shatrunjay has become more and more important. On a certain day (Fāgun Sud teras) every year, nearly 20,000 pilgrims undertake a twelve-mile (6 Gäu, where 1 Gäu = 3.2 kms.) round trip Yāträ. The pilgrimage to Shatrunjay generates great merit.

Works of art and Sculpture: The main temple is a splendid, two storied, imposing structure with highly impressive elevation supported by 72 pillars and with artistic balconies on its sides. Besides the main
temple complex, there are 8 temple complexes on the hill. All of them together are known as Navatunk. One of the temples has its steeple visible from a distance of 20 miles. All these complexes are built at different time by different people and hence are popularly known by their names. There are about more than 10,000 idols of Tirthankars installed in all these large and small temples.

**D.7.1.2. Shri Shankheshwar Tirtha**

**Mulnäyak:** Nearly 6 feet tall, white-colored idol of Bhagawän Shankheshwar Pärshvanāth in the Padmāsan posture.

**Tirtha:** It is in the center of the village in the state of Gujarat

**History:** As mentioned in ancient scriptures, Ashädhi Shrāvak’s devotion to Bhagawän Pärshvanāth gave rise to this temple. Inspired by his great faith, the idol of Shankheshwar Pärshvanāth has been worshipped since ancient times. The temple was built and rebuilt on several occasions. Major renovation was done by Sajjan Shah in the 11th century and by Vastupāl and Tejāpāl in the middle of the 13th century. In the 14th century, the army of Allauddin Khilaji caused severe damage to the temple, but the main idol was saved by the Sangh.

Since 1760, this vast and beautiful temple has 52 idols and a passage for going around the idols. Even if volumes of books are written, they cannot fully describe the miracles of this temple. For instance, it is said that the wounded men of Lord Krishna’s army arrived at Shankheshwar Tirth after a battle. Then they used the holy water (Abhishek) from the Tirth to cleanse their wounds, and upon contact with the water, their wounds were immediately healed. Worshipped for thousands of years, this idol specially attracts the faithful worshippers making this Tirth of immense significance.

**Works of art and Sculpture:** Even today, the worshippers experience the miracles of this magnificent idol. The idols of Dharanendra, Shri Padmāvati Devi, Pàrshva Yaksha, and Shri Chakreshwari-Devi are said to protect the Tirtha, to remove the obstacles of the worshippers, and to fulfill their wishes. On the auspicious day of Bhagawän Pärshvanāth Janma Kalyānak (birth event) and on the Diwāli, thousands of pilgrims come here to observe a three-day long fast. Comparable to a heavenly residence, this ancient, majestic, and delightful temple surrounded by 52 small temples looks very beautiful.

**D.7.1.3. Shri Tārangā Tirtha**

**Mulnäyak:** Nearly 9 feet tall, white colored idol of Bhagawän Ajitnāth.

**Tirtha:** It is on the Tārangā hill in the state of Gujarat.

**History:** Under the inspiration and instructions of Shri Hemchandra Āchārya, this temple was built in the year 1165 AD under the reign of King Kumārāpāl. In the past, many Sādhus have attained Nirvāna while meditating on the nearby hills.

**Works of art and Sculpture:** This temple is 50 feet long, 100 feet wide and 142 feet high. Along with the vast open square, the well-curved, eye-catching summit of the four-storied temple made of yellow stone looks stunning. This temple is famous for its tall steeple. Since the wood used in building this temple was of the Tagar (veleriana hardwickii) wood, it is fire-extinguishing; when set to fire, it does not catch fire, but oozes out water. This is truly amazing.

**D.7.1.4. Shri Abu Delwädā Tirtha**

**Mulnäyak:** 5 feet tall, white colored idol of Bhagawän Ādināth in the Padmāsan posture.

**Tirtha:** The Jain Delwädā temples of India are located near Mount Abu in the state of Rajasthan.

**History:** Bharat Chakravarti built the temple and installed four idols facing all four directions. This ancient Tirth is also mentioned in the Brahat Kalpa Sutra composed by Āchārya Bhadrabāhu. Many ancient
Ächāryas had visited this Tirth in the past. The present temple called Vimal Vasahi, was built in the eleventh century by Vimal Shah in honor of Bhagawān Ādināth. By appeasing Ambika Devi, he had recovered the 2500 years old idol of Bhagawān Ādināth. The generous brothers, Vastupāl and Tejpāl in honor of Lord Nemināth built another temple, Lunaga Vasahi in 1230 AD. The splendid temple was built under the supervision of Anupamā-devi, the wife of Tejpāl. The main idol of Mulnāyak Bhagawān Nemināth is majestic.

Works of art and Sculpture: The sculptures and art of these temples are famous all over the world for their stunning carving in the white marble. The ceiling, domes, gates, pillars, arches, and walls of the Vimal Vasahi temple are excellent specimens of minute carving skill. The Rang Mandap is a grand hall supported by 12 decorated pillars and nicely carved arches with a breathtaking central dome. On the pillars are carved female figurines playing musical instruments and 16 Vidhyā-devis (the goddesses of knowledge) – each one holding her own symbol. The Navchowki is a collection of nine rectangular ceilings, each one containing beautiful carvings of different designs supported on ornate pillars. The ceiling features engraved designs of lotus-buds, petals, flowers, and scenes from Jain and Hindu mythology. There are 59 small temples in the passage around the temple. It took 1500 artisans and 1200 laborers a span of fourteen years to build this extraordinary monument.

In the Lunaga Vasahi temple, delicate carvings in the Derāni-Jethāni niches (recesses in the wall) are exceptional examples of art. The carving of the white marble is so delicate that it is almost translucent. It is said that the sculptors were paid in gold according to the weight of marble dust removed. The main hall or Rang Mandap features a central dome, from which hangs a big ornamental pendant featuring elaborate carving. Arranged in a circular band are 72 figures of Tirthankars in sitting posture and just below are 360 small figures of Jain monks in another circular band. The richly carved corridors, pillars, arches, and 'mandaps' of the temple are simply amazing. The Navchowki here features some of the most magnificent and delicate marble stone cutting work of the temple. Each of the nine ceilings here seems to exceed the other in beauty and grace. The Hasthishālā or elephant cell features 10 beautiful marble elephants neatly polished and realistically modeled.

D.7.1.5. Shri Ranakpur Tirtha

Mulnāyak: Nearly 6 feet tall, white-colored idol of Bhagawān Ādināth in the Padmāsan posture

Tirtha: Ratnapuri, tucked away in a remote valley in the midst of natural beauty, is in the state of Rajasthan.

History: Renowned for marvelously carved Jain temples in amber stone, Ranakpur is one of the holiest places for the Jains and exceptional in its beauty. The Ranakpur Jain temple was built during the reign of Rānā Kumbha in the 15th century. Dharna Shah, a Jain businessman, had a dream to build a temple like a heavenly residence named Nalinigulm. With permission and help of the king, this three-story temple was built at the cost of 150 million rupees in those days.

Works of art and Sculpture: From artistic and cultural viewpoints, the whole temple with its enormous 48,000 sq. ft. span is beautiful, splendid, matchless, and outstanding among many wonders of the world. The inner sanctum of the temple has four idols of Bhagawān Ādināth facing all four directions with four entrances to the temple. There are four subsidiary shrines, and twenty-four pillared halls and domes supported by over four hundred columns. The total number of columns is 1,444; all of which are carved intricately with no two columns being alike. The intricately decorated 40 feet high pillars and the arches hanging like pearl-strings create a feeling of awe among the visitors. The pillars are arranged, so deftly that from any spot in the temple, you get an uninterrupted view of the idol. The carved stone in the ceiling of the main dome is pulled low at the center like a chandelier. How the weight of stones is kept hanging unsupported, remains an unsolved mystery. The sculptors have carved life-stories out of the vast storehouse of Jain scriptures. Some of the eye-catching illustrations are a stone slab with an intricate carving of thousand hooded entangled snakes sheltering Bhagawān Pārśvanāth, and a mountain with thousand peaks. There are 84 small and large temples surrounding the main temple.
In the assembly hall, there are two big bells weighing 108 kg., whose sound echoes as far as three miles. Each bell has a high and low pitch complementing each other and producing the sound of ‘OM’ resonating in your navel for one minute.

The idols of Bhagawān Mahāvīr Śwāmi and Rishabhadev, polished with precious stones, shine like glass even after six hundred years.

D.7.1.6. Shri Shravanbelgola Tirtha

Mulnāyak: Nearly 57 feet tall, idol of Bhagawān Bāhubali in the Kāyotsarg posture made of light brown colored granite.

Tirtha: It is on Vindhyagiri hill near the village of Shravanbelgola in the state of Karnataka.

History: Sri Gommateswar, also known as Bāhubali, was the son of the legendary first Tirthankar. This Tirth was created in 981 AD under inspiration of the mother of Chāmundarāy, the advisor of King Gangaras. Shravanbelgola means 'the monk on the top of the hill' and hermits, mystics, and ascetics have journeyed and lived there since at least the third century BC. In the mid-tenth century AD, temples began to be built and the site grew to be one of the most important pilgrimage sites of the Jain religion.

The chief festival of Shravanbelgola is the Mahā Mastakābhishek, or the 'Head Anointing Ceremony'. During this incredible event, over half a million devotees make a pilgrimage here. A scaffold is built around the statue. The ceremonial Abhishek is performed with chanting of holy mantras and pouring pots of water mixed with sandalwood, flowers, and precious herbs over the idol's head. While flowing downward over the body, these offerings are believed to acquire a powerful charge of spiritual energy. They are collected at the feet and distributed to the devotees who believe that the gift will assist their quest for enlightenment.

The festival is performed only once every 12 years during periods of rare astrological significance.

Works of art and Sculpture: Carved out of only one stone, the colossal statue of Bāhubali towers in majestic splendor and is visible even from a distance of 20 km. Starkly simple, the beautifully chiseled features of the statue express serenity. Its contemplative mood is an outstanding example of Indian sculptor. His perfect lips turned out at the corners with a hint of a smile, appear like viewing the world with detachment.

D.7.1.7. Shri Ayodhyā Tirtha

Mulnāyak: 1 foot tall, copper-colored idol of Bhagawān Ajitnāth in the Padmāsan posture Shvetāmbar tradition and 30 feet tall, white colored idol of Bhagawān Ādināth in Kāyotsarg position Digambar tradition

History: Ādināth was the first King of this place. The Chyavan, birth, and Dikṣā Kalyānak of Bhagawān Ādināth were also celebrated here. The Chyavan, birth, Dikṣā, and Keval-jnān Kalyānak of Ajitnāth, Abhinandan Swāmi, Bhagawān Sumatināth, and Bhagawān Anantnāth were celebrated here as well making this Tirth especially auspicious. Bharat Chakravarti made this place his capitol and the country was named Bharat after him. Besides, this is the birthplace of Bāhubali, Brāhma, Sundari, King Dashārath, Shri Rāma, Achalbhrātā the ninth Ganadhar of Mahāvīr Śwāmi, and many other pious people. Many religious kings, their advisors, and great men performed numerous religious activities here and added to the glory of not only the Jain religion, but also to the glory of India.

D.7.1.8. Shri Hastinapur Tirtha

Mulnāyak: 3 feet tall, golden idol of Bhagawān Śhāntināth in the Padmāsan posture Shvetāmbar tradition and White colored idol of Shāntināth Bhagawān Digambar Temple

Tirtha: It is in the town of Hastinapur in the state of Uttar Pradesh.

History: Here, Shreyāns, the great-grandson of Bhagawān Ādināth offered sugar-cane juice to Bhagawān Ādināth to end his year-long fast (Vārsitap). In memory of that auspicious event, every year, many pilgrims
come here to celebrate their Varsitap penance. All the four Kalyänak other than Nirvänä of Bhagawän Shäntinäth, Kunthunäth, and Aranäth were celebrated here. This was the land of construction of Samavasar of Bhagawän Mallinäth. This was the capital of the Kaurav and the Pandav in the times of the Mahabharata. According to the Digambar tradition, the great tradition of Raṣhakabandhan or Shrāvani Poonam started here. According to Jain history, many Tirthankars, Chakravartis, omniscient souls, ascetics, Shrāvakas and Shrāvikäs are associated with this ancient land. The Āgam and other Jain works contain many references to Hastinäpur.

**Works of art and Sculpture:** Many ancient idols, coins, and stone inscriptions are found here during excavations. The ancient idols in these temples are really spectacular and awe-inspiring.

**D.7.1.9. Shri Sametshikhar Tirtha**

**Munäyak:** Nearly 3 feet tall, black-colored idol of Bhagawän Päršvanäth in the Padmäsan posture

**Tirtha:** It is on the Sametshikhar Hill near Madhuvan in the state of Bihar.

**History:** Twenty Tirthankars out of the current twenty-four Tirthankars attained Nirväna on this holy land. Since it is the land of penance and of Nirvänä of many Tirthankars and Sädhus, every particle of this land is great, holy, and precious. It is said that a touch of this land purifies the human birth. A pilgrimage to this sacred place removes trouble, adds to religious merits (Punya), and destroys bad karma of devotees. As it is mentioned in the Jain literature and history, the temples and foot-idols on this mountain have been renovated many times. Recently around 1766 A.D. Sheth Khushaldas of Murshidabad observed penance of three days and with the grace of Goddess Padmävati, he had a very auspicious dream. He saw the exact locations of the Nirvänä of the Tirthankars, and hence built small temples of foot-idols accordingly in these pious sites. As recently as 1934 AD, with the inspiration of Āchārya Sägaränand Suri, the Tirth was renovated for the 23rd time.

**Works of art and Sculpture:** As the name suggests, Madhuvan, is really a beautiful forest. At the foot of this hill, there is a temple of Bhomiyädev, which features an impressive hill-shaped idol. The sight of the idol makes one's journey fulfilling. The ascent on the hill begins from a little distance beyond the Bhomiyädev temple. There is an ascent of six miles to the hill, then another six miles to go around the hills, and finally, a descent of six miles, totaling a journey of 18 miles.

There are 31 significant Tunk (summits) on the great mountain of Sametshikhar. Each Tunk is devoted to a separate foot-idol including the Tirthankars, the eternal Jina, and some Ganadhars. All the Tunks on Sametshikhar can be seen from Gautam Swämi's Tunk, which is the first Tunk. The Jalmandir Tunk is where the Munäyak of Shämaliya Pärshvanäth is installed. The Tirthankar Bhagawän is seen only in this Jalmandir, whereas the other Tunks hold only foot idols. The final Tunk is the Tunk of Bhagawän Pärshvanäth. This is the highest Tunk on the highest hill. There are foot-idols of Bhagawän on the stone-slab where he attained the final liberation. The scene on the hill is serene, beautiful, and suitable for meditation. From the hill, the scene of the temples of Madhuvan looks like a divine city. Every temple has a distinct and elegant building style. The natural beauty of the hill is charming beyond description. With full devotion, pilgrims come to the great Tirth of Sametshikhar, the land of Nirvänä of many Tirthankars, who are free from attachment and aversion.

**D.7.1.10. Shri Päväpuri Tirtha**

**Munäyak:** Nearly 7 inches long, black-colored foot-idol of Mahävir Swämi.

**Tirtha:** It is in the center of the lake outside the village of Päväpuri in the state of Bihar.

**History:** This Tirth is the place of the last monsoon stay of Mahävir Swämi. Many kings and rich merchants came to hear the sermons of Bhagawän Mahävir. Bhagawän Mahävir preached and initiated many people by removing their doubts. After giving his final sermons for 48 hours, Bhagawän attained Nirvänä on this land causing this land to hold special significance. On that Nirvänä day fifteenth day of the dark half of the
month of Ashwin in the absence of Bhagawän, the lamp of knowledge, people lighted innumerable lamps. In memory of that day, the whole city shines brightly with the light of thousands of lamps on Diwâli day even now. Nandivardhan, the elder brother of Bhagawän built a small temple and installed the foot-idols of Bhagawän at the place of his last sermons. It is said that from the funeral place of Bhagawän, groups of gods and multitudes of men took away the ashes of Bhagawän’s body and those who could not get the ashes, took away the earth mixed with ashes forming a deep pit. This pit became the temple known today as Jal-mandir. In front of the Samavasaran in this temple, there are idols of Mulnäyak Mahävir Swâmi, Gautam Swâmi, and Sudharma-swâmi. Since this is the land of Nirvâna of the last Tirthankar Bhagawän Mahâvir, every particle of this land deserves to be worshipped.

Works of art and Sculpture: The construction of this Jal Mandir amidst a lake full of lotuses is beyond description. The ancient idols in Shvetâmbar and Digambar temples are also very spectacular. It is a place of great scenic beauty, particularly when the lotus flowers bloom in the large lake. The gleaming Jal Mandir, reflected in the lotus-strewed waters, is a splendid sight.

D.7.1.11. Shri Girnär Tirtha

Mulnäyak: Nearly 5 feet black marble idol of Bhagawän Neminäth in Shvetämbar temple and Black colored idol of Bhagawän Neminäth in Digambar temple.

Tirtha: Mount Girnär is located on the northern fringe of the Gir forest in Saurashtra.

History: Mount Girnär is a pious place due to the Dikshâ, Keval-jnän and Moksh Kalyânak of 22nd Tirthankar Shri Neminäth Bhagawän. Young prince Nemikumär became disheartened with the cruel customs of his time when he saw hundreds of fenced-in animals condemned to be slaughtered as food for the guests at his wedding. Sensing his involvement in these unjust things, he renounced all his belongings, became a monk, and went to Mt. Girnär in search of ways to relieve misery of all living beings. Following the footsteps of Neminäth, the bride to-be Räjul or Räjimati also renounced and after long penance, attained Keval-jnän here. Many other sages have attained Nirvâna here. So, since ancient times many temples have been built here. References about Girnär in the first Ägam Ächäränga sutra, suggest antiquity of this Tirtha. Several Jain literatures also mention periodic remodeling of these temples.

Works of art and sculpture: Mount Girnär is a gigantic five peaked rock formation of volcanic origin rising to a height of 1, 117 meters above sea level. Five peaks crowned by sixteen beautifully sculptured temples form one of the most impressively situated group of Jain temples in India. The first Tunk (peak), 4, 400 steps from the base of the hill consist of black granite temple of Bhagawän Neminäth built in 1128 AD. It has exquisite carvings on its pillars and is decorated outside with unusual colored mosaic. The second Tunk has Goddess Ambika temple. Third and fourth Tunk has Foot-idols of Muni Shâmb Kumar and Pradhuyuman Kumar who attained Nirvâna here. The fifth Tunk, which has 10,000 steps from the base, has foot-idol of Bhagawän Neminäth. Some other pious places to visit are a cave of Räjul, temple of Rathenemi, younger brother of Neminäth, and Sahasävan. Paying homage to both the Shvetämbar and Digambar temples amidst the lush greenery of the mountain must be done at least once in a lifetime.

D.7.2. Summary

The architecture, sculptures, and carvings of the Jain temple are splendid. They are majestic and thousands in number. They are noteworthy for their cleanliness and sacred atmosphere. The focus is on the image of the Tirthankar, in a seated or standing position, in deep meditation, with a tranquil and solemn expression. The Shvetâmbaras frequently adorn the image with the jewels, but a Digambar shrine it is left unadorned. One should undertake a pilgrimage to various Jain Tirthas in India in order to derive a feeling of peace and contentment in his or her lifetime.
D.8. Yaksha and Yakshini

Jains pay their respect and worship idols of Jina for three reasons:

- He has liberated Himself and attained Moksh
- He expounded the path of Liberation
- To get an inspiration to become like Him

The only goal of Jainism is to free ourselves from worldly sufferings and attain liberation. Jina is a liberated soul, free of its material body and resides at the top of the universe, called Siddha-kshetra. The images of Jina are intended to serve as a reminder to the faithful of the possibility of liberation. They serve as role models for Jain lay people in, guiding their ethical code of living; and for the aspirant, Jina provides inspiration and a reminder that spiritual liberation is an attainable goal. As a detached soul, free from this world, the Jina is incapable of responding to a devotee's prayers or requests. This inability to intervene and, to respond to the prayers and offerings from the faithful, sets Jina images apart from all Hindu and most Buddhist deities, who can be called upon to help a devotee by different rituals.

In addition to images of Jina, we notice images of Yaksha and Yakshini (deities) in many Jain temples. These deities are neither eternal nor divine, and they themselves are the worshippers of the Jina and, true devotees of Jina. In addition, these Yaksha and Yakshini are full of passions and are wandering through the cycle of birth and death just like us. Yaksha are males and Yakshini are females. They are also called Shāsan-devtā (male ones) and Shāsan-devi (female ones). They are guardian angel deities. They are heavenly beings of the Vyantar group who have supernatural powers including the ability to change their forms and sizes. These Yaksha and Yakshini were either appointed by Indra (king of heavenly gods) or were themselves associated with Tirthankars in their previous lives. Even though, Tirthankars do not require or ask for any protection, these Yaksha and Yakshini due to their devotion for Tirthankars took upon themselves to protect them and Jain religion whenever it becomes necessary. Also, the Shāsan-devtās and Shāsan-devis have attained 4th Gunasthān and are bound to attain Moksh in a few lives and we therefore salute them as they are already on the path to liberation.

The earlier scriptures like the Sthānāṅga-sutra, Uttarādhyayan-sutra, Bhagavati-sutra, Tattvārtha-sutra, Antagadadasāo-sutra, and Pauma-chariya have frequent references to Yaksha and Yakshini. Many Jains pay their respect to these Yaksha and Yakshini because they provided protection to the Tirthankars and to the existence of Jain religion. These are the reasons they are found around the images of Jina. Their individual images are also found in many Jain temples. Yaksha is usually found on the right side of the Jina idol while Yakshini on the left side. In Jain temples, they are never situated at a higher location in relation to images of the Jina. These are benevolent Yaksha and Yakshini. There are also malicious Yaksha and Yakshini who caused sufferings to Tirthankars and troubles to Jains and existence of Jain religion. For example, Yaksha Sulāpāni troubled Lord Mahāvīr in his mediation and inflicted many sufferings. There are similar stories in, which malicious Yaksha troubled others as well. We Jains do not pay our respects or worship Yaksha and Yakshini for the material gains, favor and freedom from danger, illness, and disease. We pay our respect to them because of their service to Tirthankars and Jain religion. Asking for materialistic gains from them will be quite opposite to the teachings of the Jina.

The following provides a brief description of commonly found Yaksha and Yakshini in Jain temples:

D.8.1. Chakreshwari Devi

She is the dedicated attendant deity of Lord Ādināth (Rishabhadev). She is also known as Apratichakrā. The color of this goddess is golden. Her vehicle is an eagle. She has eight arms. In her four right hands she holds the blessing Mudrā (posture), arrow, rope, and wheel. In her four left hands she holds the rein, the bow, the protective weapon of Indra, and the wheel.
D.8.2. Ambikā Devi
She is the dedicated deity of Lord Nemināth, the 22nd Tirthankar. She is also known as Ambai Ambā and Āmra Kushmāndīnī. Her color is golden, and the lion is her vehicle. She has four arms. In her one right hand she carries a mango in one hand and in the other a branch of a mango tree. In one left hand she carries a rein and in the other she has her two sons.

D.8.3. Padmāvati Devi
She is the dedicated deity of Lord Pārshvanāth, the 23rd Tirthankar. Her color is golden, and her vehicle is a snake with a cock’s head. She has four arms. Her two right hands hold a lotus and a rosary, and two left hands hold a fruit and a rein.

D.8.4. Saraswati Devi
Saraswati, the goddess of knowledge, is considered to be the source of all learning. Her divine energy is the source of spiritual light, eradicator of all ignorance and promoter of all knowledge. She is respected and adored by all faiths, worldly people, and saints. She has four arms, one hand holding a book, one holding a rosary and two hands holding a musical instrument Veenā. Her seat is a lotus, and the peacock is her vehicle representing equanimity in prosperity. In some books it is mentioned that the swan is her vehicle.

D.8.5. Lakshmi Devi
Goddess Lakshmi represents wealth. The people worship her as the goddess of wealth, power, money etc. In her upper two hands, she holds lotuses, her lower left hand has a pot of coins and from her lower right hand there is a showering of gold coins.

D.8.6. Manibhadra Dev
Shri Manibhadra is originally a Yaksha, worshipped by Indian masses since very olden times. His introduction to Jain worship is only a later adaptation. It is an image of a six armed Yaksha with an elephant as his vehicle.

D.8.7. Ghantākarna Vir
This deity is worshipped for protection and for driving away evil influence created by the malicious Yaksha and Yakshini. His arrow indicates penetration of evil forces. The bow gives forceful momentum to the arrow. His symbol is the bell that resounds to create auspicious sounds in the atmosphere. Sometimes people who are not aware of the facts call him Ghantākarna Mahāvir by mistake. That creates confusion between Lord Mahāvir and Ghantākarna Vir. He is not connected to Lord Mahāvir in any way.

D.8.8. Nākodā Bhairava
This is the deity of Bhairava. This deity is usually found near the entrance of the temple. People from far and near visit the shrine and make offerings to the deity upon fulfillment of their material desires. It is a positive force around the temple.

D.8.9. Bhomiyāji
This deity is in the shape of a mountain. It is the natural positive energy of the mountain Sametshikhar. This energy inspires and guides believers and the pilgrims in completing their pilgrimage of Sametshikhar peacefully.
SECTION E. JAIN HISTORY LITERATURE & SECTS

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E.1. History of Jain Traditions and Sects

E.1.1. Introduction

It is difficult to cover the history of Jain religion within the scope of this section, but we will attempt to briefly outline the salient features.

Indian culture consists of two main trends: Brahmanik and Shramanik. The Vedic traditions come under the Brahmanik trend. The Shramanik trend covers the Jain, Buddhist, and similar ascetic traditions. The Brahmanik schools accept the authority of the Vedas and Vedic literature. The Jains and Buddhists have their own canons and accept their authors.

Jainism is an ancient independent religion. However, it is wrong to say that Bhagawän Mahāvir founded Jainism. Jainism is an eternal religion; it has always existed, it exists now, and it will always exist in the future. Jainism has been flourishing in India from time immemorial. In comparison with the small population of Jains, their contributions to various aspects of Indian culture are great. Jains are found all over India and all over the world; they are known everywhere for strict observance of their religious practices in their daily lives.

Legendary Antiquity of Jainism

Jainism is an eternal religion. Therefore, there is a prehistoric time of Jainism and a historic time of Jainism. Jainism is revealed in every cyclic period of the universe, and this constitutes the prehistoric time of Jainism. In addition, there is recorded history of Jainism since about 3000-3500 BC.

E.1.2. Prehistoric Period

According to Jain scriptures, there were an infinite number of time cycles in the past (no beginning) and there will be more time cycles in future. Each time cycle is divided into two equal half cycles, namely Utsarpini (ascending) Kāl (time) and Avasarpini (descending) Kāl. Each cycle is again divided into six divisions known as Ârâ (spokes of a wheel).

Refer to B.5.2.5 - Kāl (Time) and Figure B.5:Â for the time cycles.

There are 24 Tirthankars in each half cycle. Kevalis known as Tirthankars teach religious philosophy through sermons, which leads human beings across the ocean of sorrow and misery. Tirthankars are the personages who delineate the path of final liberation or emancipation of all living beings from a succession of births and deaths.

The tradition of Tirthankars in the present age begins with Shri Rishabhadev, the first Tirthankar, and ends with Shri Mahāvir swāmi, the twenty-fourth Tirthankar. Naturally, there is a continuous link among these twenty-four Tirthankars, though they flourished in different periods of history in India. This link, therefore, means that the religion first preached by Shri Rishabhadev in the remote past was preached in succession by the remaining 23 Tirthankars for the benefit of living beings and revival of spirituality at the time of each Tirthankar.

There is evidence that there were people who were worshipping Rishabhadev before Vedic period. It has been recorded that King Kharavela of Kalinga, in his second invasion of Magadha in 161 B.C., brought back various treasures from Magadha. In these treasures there was an idol known as Agra-Jina, of the first Jina (Rishabhadev), which had been carried away from Kalinga three centuries earlier by King Nanda I. This means that in the fifth century B.C. Rishabhadev was worshipped and his idol was highly valued by his followers. Other archaeological evidence from the Indus Valley Civilization of the Bronze Age in India also lend support to the antiquity of the Jain tradition and suggest the prevalence of the practice of the worship of Rishabhadev, the first Tirthankar, along with the worship of other deities. Many relics from the Indus Valley excavations suggest the prevalence of the Jain religion in that ancient period (3500 to 3000 B.C.).
It is observed that in the Indus Valley civilization, there is a great preponderance of pottery figures of female deities over those of male deities and the figures of male deities are shown naked.

We find that the figures of six male deities in nude form are engraved on one seal and that each figure is shown naked and standing erect in a contemplative mood with both hands kept close to the body. Since this Kāyotsarg (way of practicing penance, as in a standing posture) is peculiar only to Jains and the figures are of naked ascetics, it can be postulated that these figures represent the Jain Tirthankars.

Again, the figures of male deities in contemplative mood and in sitting posture engraved on the seals are believed to resemble the figures of Jain Tirthankars, because these male deities are depicted as having one face only, while the figures of male deities of Hindu tradition are generally depicted as having three faces or three eyes and a trident or some type of weapon.

Furthermore, there are some motifs on the seals found in Mohenjo-daro identical to those found in the ancient Jain art of Mathurā.

As Mahāvīr was the last Tirthankar, most historians previously considered Mahāvīr-swāmi the founder of the Jain religion. Based on the evidence found above, it has become clear that this is a misconception. Now, historians have accepted the fact that Mahāvīr-swāmi did not found the Jain religion, but he preached, revived, and organized the religion, which had been in existence from the past (Anādi Kāl).

At present, we are in the fifth Ārā of the Avasarpini half cycle, Dukham Ārā, of which nearly 2500 years have passed. The fifth Ārā began three years and three and a half months after the Nirvāna of Bhagawān Mahāvīr in 527 B.C. Bhagawān Rishabhadev, the first Tirthankar, lived in the later part of the third Ārā, and the remaining 23 Tirthankars lived during the fourth Ārā of current Avasarpini.

E.1.3. Historical Period - Jain Tradition and Archeological Evidence

E.1.3.1. Nemināth as a Historical Figure

Nemināth or Aristanemi, who preceded Bhagawān Pārshvanāth, was a cousin of Krishna. He was a son of Samudravijay and grandson of Anhakavrshi of Sauryapura. Krishna had negotiated the wedding of Nemināth with Rājimati, the daughter of Ugrasen of Dvārkā. Nemināth attained emancipation on the summit of Mount Raivat (Girnar).

There is a mention of Nemināth in several Vedic canonical books; the king named Nebuchad-nazzar is said to have visited a temple of Nemināth in the tenth century B.C. There seems to be little doubt about Nemināth as a historical figure but there is some difficulty in fixing his date.

E.1.3.2. Historicity of Pārshvanāth

The historicity of Bhagawān Pārshvanāth has been unanimously accepted. He was the son of King Ashvasen and Queen Vāmā of Vārānasi and preceded Bhagawān Mahāvīr by 250 years. At the age of 30, he renounced the world and became an ascetic. He then practiced austerities for 83 days. On the 84th day, he obtained omniscience. Thereafter, Bhagawān Pārshvanāth preached his doctrines for 70 years. At the age of 100, he attained liberation on the summit of Mount Sametshikhar (Pārshvanāth Hills).

The four vows preached by Bhagawān Pārshvanāth were: not to kill, not to lie, not to steal, and not to have any possessions. The vow of celibacy was implicitly included in the last vow. However, in the 250 years that elapsed between the Nirvāna of Pārshvanāth and the preaching of Bhagawān Mahāvīr, the situation changed and considering the situation of his time Bhagawān Mahāvīr added the fifth vow of celibacy to the existing four vows. There were followers of Bhagawān Pārshvanāth headed by Keshi Ganadhar at the time of Bhagawān Mahāvīr. It is a historical fact that Keshi Ganadhar and Ganadhar Gautam, chief disciple of Bhagawān Mahāvīr, met and discussed the differences. After a satisfactory explanation by Ganadhar Gautam, Keshi Ganadhar and the monks, and nuns of the Bhagawān Pārshvanāth tradition accepted the
leadership of Bhagawân Mahâvîr and they were reinitiated. It should be noted that the monks and nuns who followed the tradition of Bhagawân Pârshvanâth were wearing clothes (by Shvetâmbar tradition/belief).

E.1.3.3. Bhagawân Mahâvîr

Bhagawân Mahâvîr was the 24th and the last Tirthankar of the declining cycle of this era. According to both Shvetâmbar and Digambar tradition, the Nirvâna of Bhagawân Mahâvîr took place 470 years before the beginning of the Vikram Era; that is same as 527 B.C. Since the Bhagawân attained emancipation at the age of 72, his birth must have been around 599 B.C. This makes Bhagawân Mahâvîr a slightly elder contemporary of Buddha who probably lived about 567-487 B.C. (Vikram era began at 57 BC).

Bhagawân Mahâvîr was the head of a community of 14,000 monks, 36,000 nuns, 159,000 male lay votaries (Srâvaks) and 318,000 female lay votaries (Srâvikâs). The four groups designated as monks, nuns, laymen, and laywomen constitute the four-fold order (Tirth or Sangh) of Jainism.

Of the 11 principal disciples (Ganadhars) of Bhagawân Mahâvîr, only two, Gautam Śwâmi and Sudharmâ Śwâmi, survived him. 20 years after the Nirvâna of Bhagawân Mahâvîr, Sudharmâ Śwâmi also attained emancipation. He was the last of the 11 Ganadhars to attain Moksh. Jambu Śwâmi, the last omniscient, was his disciple. He attained salvation 64 years after the Nirvâna of Bhagawân Mahâvîr.

There were both types of monks; Sachelaka (with clothes), and Achelak (without clothes), in the order of Bhagawân Mahâvîr. Both types of these groups were present together up to several centuries after Nirvâna of Bhagawân Mahâvîr.

E.1.3.4. Jain Tradition and Buddhism

Bhagawân Mahâvîr was the senior contemporary of Gautam Buddha, the founder of Buddhism. In Buddhist books, Bhagawân Mahâvîr is always described as Niggantha Nâtaputta (Nirgrantha Jnâta-putra), i.e., the naked ascetic of the Jnâtru clan. Furthermore, in the Buddhist literature, Jainism is referred to as an ancient religion. There are ample references in Buddhist books to the Jain naked ascetics, to the worship of Arhats in Jain Chaityas or temples, and to the Chaturyâma-dharma (i.e. fourfold religion) of the 23rd Tirthankar Pârshvanâth.

Moreover, the Buddhist literature refers to the Jain tradition of Tirthankars and specifically mentions the names of Jain Tirthankars like Rishabhadev, Padmaprabha, Chandraprabha, Pushpadanta, Vimalnâth, Dharmanâth and Neminâth. The Buddhist book, Manorathapurani mentions the names of many householder men and women as followers of the Pârshvanâth tradition and among them is the name of Vappa, the uncle of Gautam Buddha. In fact, it is mentioned in the Buddhist literature that Gautam Buddha himself practiced penance according to the Jain way before he propounded his new religion.

E.1.3.5. Jain Tradition and Hinduism

The Jain tradition of 24 Tirthankars seems to have been accepted by the Hindus as well as the Buddhists as it has been described in their ancient scriptures. The Hindus, indeed, never disputed the fact that Jainism was revealed by Rishabhadev and placed his time almost at what they conceived to be the commencement of the world. They gave the same parentage (father Nâbhirâyâ and mother Marudevi) of Rishabhadev as the Jains do and they also agree that after the name of Rishabhadev's eldest son, Bharat, this country is known as Bharat-varsha.

In the Rig Veda, there are clear references to Rishabhadev, the first Tirthankar, and to Aristanemi, the twenty-second Tirthankar. The Yajur Veda also mentions the names of three Tirthankars, Rishabhadev, Ajîtnâth, and Aristanemi. Further, the Atharva Veda specifically mentions the sect of Vratya, means the observer of Vrat or vows, as distinguished from the Hindus at those times. Similarly, in the Atharva Veda, the term Mahâ Vratya occurs and it is postulated that this term refers to Rishabhadev, who could be considered as the great leader of the Vratya.
E.1.4. Keval-jnäni, Shrut-kevali and Das-purvi Ächäryas

The Keval-jnänis are those who have eradicated the four destructive karma and attained perfect knowledge. Shrut-kevalis are those who know all of the 14 Purva and 12 Anga-pravishtha Ägam. Das-purvi Ächäryas are those who know the first ten Purva and 11 Anga-pravishtha Ägam. Through the special powers of Shrut-kevalis (memorization by listening), the sermons given by Tirthankars are passed on to the following generations. The following provides the list of Keval-jnäni, Shrut-kevali and Das-purvi Ächäryas after the Nirvāna of Bhagawän Mahävir:

E.1.4.1. Keval-jnäni Ächäryas

<table>
<thead>
<tr>
<th>Name</th>
<th>Years as Ächäryas</th>
<th>Name</th>
<th>Years as Ächäryas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sudharmä-swämi</td>
<td>12</td>
<td>Gautam-swämi</td>
<td>12</td>
</tr>
<tr>
<td>Jambu-swämi</td>
<td>44</td>
<td>Sudharmä-swämi</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jambu-swämi</td>
<td>38</td>
</tr>
</tbody>
</table>

*Table E.1–A*

E.1.4.2. Shrut-kevali Ächäryas

<table>
<thead>
<tr>
<th>Name</th>
<th>Years as Ächäryas</th>
<th>Name</th>
<th>Years as Ächäryas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prabhav</td>
<td>11</td>
<td>Vishnu</td>
<td>14</td>
</tr>
<tr>
<td>Sayyam-bhava</td>
<td>23</td>
<td>Nandimitra</td>
<td>16</td>
</tr>
<tr>
<td>Yashobhadra</td>
<td>50</td>
<td>Aparäjit</td>
<td>22</td>
</tr>
<tr>
<td>Sambhutivijay</td>
<td>8</td>
<td>Govardhan</td>
<td>19</td>
</tr>
<tr>
<td>Bhadrabähu</td>
<td>14</td>
<td>Bhadrabähu</td>
<td>29</td>
</tr>
</tbody>
</table>

*Table E.1–B*

E.1.4.3. Das-purvi Ächäryas

<table>
<thead>
<tr>
<th>Name</th>
<th>Years as Ächäryas</th>
<th>Name</th>
<th>Years as Ächäryas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arya Sthulibhadra</td>
<td>45</td>
<td>Visakh Ächärya</td>
<td>10</td>
</tr>
<tr>
<td>Arya Mahägiri</td>
<td>30</td>
<td>Prosthil</td>
<td>19</td>
</tr>
<tr>
<td>Arya Suhastin</td>
<td>46</td>
<td>Kshatriya</td>
<td>17</td>
</tr>
<tr>
<td>Gunasundar-suri</td>
<td>44</td>
<td>Jayisen</td>
<td>21</td>
</tr>
<tr>
<td>Arya Kälak</td>
<td>41</td>
<td>Nägasen</td>
<td>18</td>
</tr>
<tr>
<td>Skandilächärya</td>
<td>38</td>
<td>Siddhärtha</td>
<td>17</td>
</tr>
<tr>
<td>(Samdilya)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Revati-mitra-suri</td>
<td>36</td>
<td>Dhritisen</td>
<td>18</td>
</tr>
<tr>
<td>Arya Dharma</td>
<td>24</td>
<td>Buddhilinga</td>
<td>20</td>
</tr>
<tr>
<td>Bhadragupta-suri</td>
<td>39</td>
<td>Dev</td>
<td>14</td>
</tr>
</tbody>
</table>

*Table E.1–C*
According to the Shvetämbars, the series of the Das-purvis (knowledgeable with of 11 Anga and ten Purva only) completely ended with the death of Āchārya Vajra. His death occurred in 114 Vikram Samvat (584 years after Bhagawän Mahāvir’s Nirvāna). However, according to the Digambars, Dharmasen was the last of the Das-purvis, 345 years after Bhagawän Mahāvir’s Nirvāna.

After Āchārya Vajra, there flourished Āchārya Rakshita, who had knowledge of nine and a half Purva and remained Yug-pradhān for 13 years. Keeping in view that disciples might have differently developed faculties of intelligences, understanding, and retention, he made four classifications of the Āgam, based on the four viewpoints of exposition (Anuyog). Until his time, each and every Āgam Sutra work was expounded from all four viewpoints of exposition.

### E.1.5. Jain Sects and their brief History

Lord Mahāvir attracted people from all walks of life: rich and poor, kings and commoners, men and women, princes, and priests, touchable and untouchables. Lord Mahāvir proclaimed that both men and women are equal as far as the spiritual advancement is concerned. Many women followed Lord Mahāvir’s path and renounced the world in search of ultimate truth and happiness. The most significant contribution of Jainism in the social field was the establishment of social equality among the four classes that existed in the society: Brāhman, Kshatriya, Vaishya, and Shudra, including untouchables prevalent in the society.

Lord Mahāvir organized his followers into a four-fold order, namely Sādhus (monks), Sādhvis (nuns), Shrāvakas (laymen), and Shrāvikās (laywomen). This order is known as Jain Chaturvīdha Sangh. Monks and nuns do not stay at one place for more than 30 days, except for four months during the rainy season. They travel on bare feet and do not use any transportation. Male monks do not touch any female and vice versa. They do not eat or drink after sunset.

Nearly 600 years after the Nirvāna of Tirthankar Bhagawän Mahāvir, Jains were divided into two groups, Shvetāmbar and Digambar. The Digambar monks are naked while the Shvetāmbar monks wear white clothes.

The process of the split started in the third century B.C. The famous Jain Āchārya, Shrut-kevali Bhadrabāhu, predicted a long and severe famine in the kingdom of Magadha (in modern Bihar). With a view to avoid the terrible effects of famine, Āchārya Bhadrabāhu, along with a group of 12,000 monks, migrated from Pāṭliputra, the capital of Magadha, to Shravanbelgola (in modern Karnataka State) in South India.

Chandragupta Maurya (322-298 B.C.), who was then the Emperor of Magadha and was very much devoted to Āchārya Bhadrabāhu, abdicated his throne in favor of his son Bindusār, joined Āchārya Bhadrabāhu’s entourage as a monk, and stayed with Āchārya Bhadrabāhu at Shravanbelgola. Chandragupta, the devout ascetic disciple of Āchārya Bhadrabāhu, lived for 12 years after the death of his Guru Bhadrabāhu, in about 297 B.C. After practicing penance according to the strict Jain rite of Sanlekhana, Chandragupta died on the same hill at Shravanbelgola. This Bhadrabāhu-Chandragupta tradition is strongly supported by a large number of reliable epigraphic and literary evidence including both Shvetāmbar and Digambar traditions.

When the ascetics of Āchārya Bhadrabāhu Sangh returned to Pāṭliputra sometimes after the end of a 12-year period of famine, to their utter surprise, they noticed two significant changes that had taken place during their absence under the leadership of Āchārya Shhulibhadra.

- During the famine time the rule of nudity was relaxed and the ascetics were allowed to wear a piece of white cloth (known as Ardhaphalaka) so that they can stay in the town for their Gochari (food) for

<table>
<thead>
<tr>
<th>Shrigupta-suri</th>
<th>15</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dharmasen</td>
<td>16</td>
</tr>
<tr>
<td>Vajraswāmi</td>
<td>36</td>
</tr>
</tbody>
</table>

Table E.1–C
their survival. In the past the rule of nudity was possible because monks stayed in jungle and they received their Gochari at the outskirt of the nearby villages.

- The memorized version of sacred books (no written book existed) that were accepted at the council of Pāṭliputra in their absence, they found some inconsistencies with the versions they had memorized.

As a result, the group of returned monks did not accept these differences and proclaimed themselves as true followers of Jain conducts. Eventually, about 600 years after the Nirvāna of Bhagawän Mahāvīr, Jain religion was split up into two distinct sects: the Digambar (sky-clad or naked) and the Shvetāmbar (white-clad).

However, when it comes to the philosophy of Jainism, there is essentially no difference between these two major traditions. Both sects believe in non-violence, theory of karma, non-possession, and the theory of multiplicity of points of view. Differences are only marked in the rituals only. Therefore, in spite of the differences, members of both sects practice a Jain way of life with five minor vows of house holder and control over four passions with mind, speech, and body, maintaining a unity in diversity.

**E.1.5.1. Differences between Digambars and Shvetāmbars**

The Digambars believe that no original canonical texts exist now. They believe that all of the currently existing texts were written after last Shrut-kevali Āchārya Bhadrabāhu’s time and, therefore, are incomplete. The Shvetāmbars still preserve a good number of what they believe are original scriptures.

According to the Digambars, the omniscient do not take any food from the mouth (known as Kavalahār). They get their food (or Āhār Varganā) from the atmosphere (known as Ākāsh Varganā) which keep them functioning till their life span (Āyu karma) is completed.

As they destroy four Ghāti karma, they achieve Anant-virya (infinite energy) and their Audārik Sharir changes into Param (supreme) Audārik Sharir (devoid of bacterial decay or deteriorate) therefore, they do not have Ashātā-vedniya karma of hunger. The Shvetāmbars do not accept this concept.

The Shvetāmbar monks wear white clothes; however, the Digambar monks of Nirgrantha type are naked, while other categories of monks like Brahmachāri at some level (Ellak & Sullak) wear white or orange cloths.

The Digambars believe that there can be no salvation without giving up all your possessions including clothes, as it represents the ultimate non-possessiveness. Since women cannot go around without clothes, they are said to be incapable of salvation.

Digambars therefore believe that all 24 Tirthankaras were male while Shvetāmbars believe that the 19th Tirthankar Mallināth was female and the remaining 23 Tirthankars were male. The Shvetāmbars hold that nakedness is not essential to attain liberation. Hence, women are also capable of salvation.

(Note - However, this is a moot point in this fifth Ārā of the regressive time cycle, as no one, man or woman, can attain Moksh during this Ārā from this Bharat Kshetra).

The Digambars hold that Bhagawăn Mahāvīr did not get married. According to the Shvetāmbars, Bhagawăn Mahāvīr was married to Yashodā and had a daughter Priyadarshana before is renunciation of worldly life.

The murtipujak Digambars do not decorate the idols of Tirthankars, while the murtipujak Shvetāmbars decorate them with various adornments. In Shvetāmbar tradition, the Tirthankar's idol represents him in the life of a king, who has conquered all his internal enemies. Tirthankar is not an ordinary king but a king of the spirit. He is royal not because of his birth or social status but for his accomplishment of being Vitarāg. In the Digambar tradition, Tirthankar's idol represents Him after Omiscience (Keval-jnān), a Vitarāg, free from all attachments.
Jain doctrine has been remarkably stable over the centuries, without any serious changes, and therefore can be said to be time tested. This stability is largely due to Umäsvāti’s Tattvārtha-sūtra, written in the first century. This work was written before the divisions between the Shvetāmbaras and Digambaras became final, and thus is accepted by both branches of Jainism.

### E.1.5.2. Shvetāmbar Sub Sects

In 1451 a layman, Lonkāshah of Ahmedabad could not believe that excesses of the Yati (people in-charge of Shvetāmbar Jain temples) could have religious sanction. However, scriptures were not accessible to householders at the time. The profession of Lonkāshah was to make copies of the Jain scriptures for monks. Equipped with this knowledge, Lonkāshah came out with a heavy hand against temples and temple rituals (Chaityavāsi). Based on the knowledge of the original Jain Āgam, he also disputed idol worship as being against original Jain tenets. This was the preamble for setting up the Sthānakavāsi tradition, which came into existence as non-idol worshippers in 1474 under their first Muni, Bhanaji-muni. Sthānakavāsi sect introduced strict codes of conduct for their monks in contrast to the monks that were going to the temples (Chaitya).

The Shvetāmbar tradition was thus divided into two sub-sects; however, this division was helpful in dealing a blow to the evils of Yatis.

Later a group separated from the Sthānakavāsi tradition and identified themselves as Terāpanthi.

#### E.1.5.2.1. Murtipujak

Murtipujak Shvetāmbars are the worshippers of idols. They offer flowers, fruits, sandalwood, etc. to their idols and adorn them with rich clothes and jeweled ornaments. Their ascetics cover their mouths with a piece of cloth (Muhapatti) while speaking; at other times, they keep the cloth in their hands. They stay in specially reserved buildings known as Upāshrays. The ascetics collect food in their bowls from the Shrāvaks’ houses (called Gochari) and eat wherever they are staying at the Upāshray. Though the Murtipujak Shvetāmbars are concentrated mostly in Maharashtra, Rajasthan, and Gujarat, they are also found scattered all over India.

#### E.1.5.2.2. Sthānakavāsi

The Sthānakavāsi arose as reformers, curtailing the excesses of renegade monks or “yati” by creating a sect of non-idol worshippers under the leadership of Lonkāshah (explained in more detail below).

The ascetics of the Sthānakavāsi cover their mouths with a piece of cloth (Muhapatti) all the time. Sthānakavāsi adherents accept the authenticity of 32 of 45 Āgam scriptures of the Shvetāmbar Murtipujak.

The people of Sthānakavāsi sect are also mainly located in Gujarat, Punjab, Hāriyana, and Rajasthan.

#### E.1.5.2.3. Terāpanthi

The Terāpanthi sub sect is derived from the Sthānakavāsi sect and was founded by Swāmi Bhikshu Mahārāj. He was formerly a Sthānakavāsi monk and had been initiated by his Guru, Āchārya Raghunātha. However, Swāmi Bhikshu had differences with his Guru on several aspects of religious practices of Sthānakavāsi ascetics and when these took a serious turn, he founded the Terāpanthi sect in 1760 A.D. The Terāpanthi sect, like the Sthānakavāsi from which it separated in the eighteenth century, does not worship images or idols. Notably, members of this sect consider mercy and charity work the social duty of laypeople (Laukik Dharma). However, the proper way (religious way) to consider mercy and charity work is to give to the people who are practicing vows (Virati). The Terāpanthi sect is very organized under the complete direction of one Āchārya.

In 1936, this position was passed to the 21-year-old Āchārya Tulsi, who was to transform the Terāpanthi. He traveled to almost every part of India. He showed particular concern for education, putting emphasis
E.1.5.3. Digambar Sub Sects

In recent centuries, Digambars also experienced a significant revival during the late sixteenth century. The Digambar sect has been divided into the following major sub-sects: Bisapantha, Terāpantha, and Tāranapantha or Samaiyapantha.

They experienced a significant revival through a famous poet and scholar named Banārasidās. He was born in a Shvetāmbar family and was an easy-going youth; however, he happened to read Samaysār and was very much impressed. He then wrote Samaysār-Nātak, a dramatic version of Samaysār. As a devout scholar of the works of Kundkund Āchārya, he revolted against the lax behavior of Bhattārak (heads of Digambar temples) because he felt their ritualistic practices were excessive and involved a high degree of Himsā in offering flowers, fruits and sweets in temple rituals. He called for abolishment of such offerings such as flowers, fruits, sweets etc from daily rituals in the temples.

Banārasidās influence was further felt through Pundit Todarmal of Jaipur. His doctrinal pursuits emphasized Nishchay Naya (absolute) aspects of Kundkund Āchārya writings. This doctrine greatly revitalized the Digambar tradition and allowed the sect to move forward during a period of difficult changes.

Following this period of change, even within the Digambar tradition, sects known as Terāpanthi and Bisapantha came about. Their beliefs and practices vary from one region to the other.

E.1.5.3.1. Bisapantha

The followers of Bisapantha support the Dharma-gurus, that is, religious authorities known as Bhattārak, who are not monks but are the heads of Jain Mathas. Jain Matha are religious monasteries responsible for collecting and preserving Jain Āgam and looking after the financial affairs of groups of temples. As Digambar monks lived outside the cities until at least the 5th century, there was the need to create the Matha and to have Bhattārak. Now, there are only two or three Matha and very few Bhattārak left. The Bisapantha worship the idols of Tirthankars and deities; they use fresh fruits and flowers in their temples.

E.1.5.3.2. Terāpantha

Terāpantha arose in North India in the year 1627 A.D as a revolt against the domination and conduct of the Bhattārak, as they had started to act like Monks, rather than the religious authorities controlling the Mathas of the Digambar Jains. As a result, in this sub sect the Bhattārak are not followed to the same extent. In their temples, the Terāpanthi install the idols of Tirthankars, but during the worship they do not use fresh fruits or flowers.

E.1.5.3.3. Tāranapantha

The sub sect Tāranapantha is known after its founder Tarana-Swāmi or Tarana-Tārana-Swāmi (1448-1515 A.D.). This sub sect worships sacred books rather than idols. They follow Digambar traditional texts and Digambar monks. This small group was historically limited to a very small section of Madhya Pradesh; now, it is slowly disappearing and has associated at certain places with Kānji swāmi tradition.
E.1.6. Survival of Jainism in Difficult Times

After 12th century, there was significant impact of Vedic and Muslim religions on all non-Vedic religions such as Buddhism, Jainism, and others. Even as a minority, Jains continued their existence and practice during this difficult time. The main reason for this survival is the interdependency between Jain monks and Jain householders.

Jain monks put significant emphasis on the practice of “Shrāvakāchār” (Code of conduct for Jain householders). Based on the needs of Jain householders, they augmented the practical aspect of Jainism by including rites and rituals without compromising the essence of Jainism. There are more than 40 canonical books just on “Shrāvakāchār”. Essentially, Jain monks assign a significant importance to Jain householders. In addition, Jains were financially well off. They helped the rulers as well as the non-Jain community.

The emphasis on rites and rituals was added in the 5th century when Jains were attracted to practicing Hinduism by rites and rituals because they were easier to practice. Many Jains accepted Hinduism at that time. Jain monks added more rites and rituals to stop the outflow of Jains to Hinduism.

In the 12th and 13th centuries, it became difficult to protect Jain temples, Jain Idols, Jain properties, and Jain canonical books. The Jain community therefore made some adjustments. They made some monks full time administrators of the Jain Sangh, known as Chaityavāsi Yati in the Shvetāmbar tradition and Bhattārak in the Digambar tradition.

This structure did help to protect the literature and temples. However, as time passed, it was realized that there was too much power given to the Chaityavāsi Yati and Bhattārak. The real purpose of Jain monks is to practice and guide others to the Jain path of liberation. Many Jain householders became aware of the situation and they were able to eliminate the Chaityavāsi Yati tradition and curtailed the power of Bhattārak traditions. Today, through some Matha, few Bhattārak have been survived.

E.1.7. Jainism in Various Regions of India

E.1.7.1. Jainism in East India

In the Shishunāg dynasty (642-413 B.C.), Bimbisār or Shrenik and Ajātashatru or Kunika were the two important kings who extended their full support to Jainism. Both Bimbisār and his son Ajātashatru were the relatives of Bhagawān Mahāvīr.

Ajātashatru was followed by the Nanda dynasty (413-322 B.C.). King Nanda I led a conquering expedition into Kalinga and brought an idol of the first Jain Tirthankar, Bhagawān Rishabhadev. The Nanda dynasty was followed by the Maurya dynasty. Its founder, Emperor Chandragupta Maurya (322-298 B.C.), abdicated the throne and joined the Jain migration to the South led by Āchārya Bhadrabāhu. Before his conversion to Buddhism, emperor Ashok (273-236 B.C.), the grandson of Chandragupta Maurya, embraced Jainism. Emperor Ashok was responsible for introducing Jainism into Kashmir. Emperor Samprati, the grandson and successor of Ashok, is regarded as a strong Jain for his eminent patronage and efforts in spreading Jainism in east India.

Like Magadha, the kingdom of Kalinga or Orissa had been a Jain stronghold from the very beginning. Jainism made its way to south India through Kalinga. In the second century B.C. Kalinga was the center of a powerful empire ruled over by Kharavela, who was one of the greatest royal patrons of the Jain faith.

Jainism also had its influence in Bengal. Even now, Jain relics, inscriptions, and idols are found in different parts of Bengal. Even the name “Vardhamān” is given to one district in Bengal. The influence of Jainism on the customs, manners, and religions of Bengal is very much visible even at present.
E.1.7.2. Jainism in South India

Jainism entered into Karnataka and south India during the days of Emperor Chandragupta Maurya when Āchārya Bhadrabāhu, the distinguished leader of Jains at the time and the last of the Jain saints known as Shrut-kevalis, led the migration of the Jain Sangh to the South after predicting twelve years of famine in north India. Thus, it is stated that Jain history in the South commences from the third century B.C. According to all Jain authors, the Nirvāṇa of Āchārya Bhadrabāhu took place in 297 B.C. at Shravan-Belgola. Āchārya Bhadrabāhu was in fact the rejuvenator of Jainism in south India. Some historians believe that Jainism had reached south India long before Shrut-kevali Āchārya Bhadrabāhu. In any case, Jainism prevailed in south India in the third century B.C., continued as a popular faith for more than 1000 years, and still has significant following there. It is significant to note that up to the 14th century A.D. Jainism played an important role in the overall history of south India.

A few monarchs of the Kadamba rulers of Banavāsi (from the third to the sixth century A.D.) were devout Jains, who were responsible for the gradual progress of the Jain religion in Karnataka. Eventually Jainism became a popular religion in the Kadamba Empire.

The Ganga Rulers (350 to 999 A.D.) of Talakada in Karnataka patronized the Jain religion to a great extent and naturally, practically all Ganga monarchs championed the cause of Jainism. Chālukya rulers of Badami in Karnataka (500 to 757 A.D.) and Rāstrakut of Malakhed in Karnataka (757 to 973 A.D.) were pro-Jain. From the 10th to the 12th century A.D. the Western Chālukya rulers of Kalyān in Karnataka preferred to show the same liberal attitude to Jainism as the attitude that the Kadambas, the Gangas, and the Rāstrakut had shown. The Hoyasala rulers, during their reign from 1006 to 1345 A.D. over the kingdom of Halebid in Karnataka, strongly extended their support to Jainism. In addition to these major dynasties and their rulers, the Kalachuri rulers (from 1156 to 1183 A.D.) of Kalyān were Jains and, naturally, in their time Jainism was the state religion. There were several minor rulers who also professed and promoted Jainism. There are also traces of Jain prevalence in Andhra and Tamilnadu.

The whole of south India consisting of Deccan, Karnataka, Andhra, and Tamilnadu was a great stronghold of Jains, especially Digambar Jains, for more than 1000 years. Apart from the provincial capitals, Shravanbelgola in Karnataka was the center of their activities and it occupies the same position up to the present day. Jainism, however, began to decline in south India from the 12th century due to the growing importance of Srivaisnavism and Vīrasaivism. Jain monks were opposed, brutalized, and even killed in southern India during clashes with Hindus.

E.1.7.3. Jainism in West India

Jainism had very close relations with the rulers in the state of Gujarāt. That state is where we find the largest concentration of Jains at present. On Mount Girnar in the Junagadh district, Bhagawān Nemināth, the 22nd Tirthankar, attained salvation. In the council of Jain ascetics held at Vallabhi 980 years after Bhagawān Mahāvīr’s Nirvāṇa, the Jain canon was for the first time written down. Just as south India is the stronghold of Digambar Jains, similarly, west India is the center of activities of Shvetāmbar Jains.

Regarding the migration of Jains to these parts of India, it is thought that the migrations must have taken place by 300 B.C. from eastern India. During this time, Jains were gradually losing their position in the kingdom of Magadha, and they had begun their migration towards the western part of India, where they have retained their settlements to the present day.

Jainism flourished in Gujarāt during the days of the Rāstrakut monarchs, many of whom were devout Jains, and received a further spur at the hands of the venerable Jain ruler Vanaraja of the Chavada family. Around 1100 A.D., Jainism gained a great ascendancy when the Chālukya king Siddharāj and his successor Kumārpāl openly recognized Jainism and encouraged the literary and temple building activities of the Jains.
During the days of Vaghela in the 13th century A.D., Jainism received patronage through the hands of Vastupāl and Tejpāl, the two famous Jain ministers of the time. They were responsible for constructing the beautiful temple cities at Shatrunjay, Girnar, and Abu.

Thereafter, even though Jainism did not receive royal patronage as before, the numerical and financial strength of Jains gave their religion a continued place of honor, which is acknowledged even to this day.

As in Gujarat, the Jain religion also flourished in the region of Maharashtra from ancient times. In it, ancient Jain cave temples are found in Ellorā (Dist. Aurangabad), Ter (Dist. Osmanabad), Anjaneri (Dist. Nāshik), and many other places in the interior areas. Renowned and influential Jain saints like Āchārya Samantabhadra, Vīrsen, Jinsen, and Somadev were intimately connected with Maharashtra and had composed their sacred works and literary masterpieces in this region. From the third century A.D., the powerful ruling dynasties like the Sātavāhana of Paithan, Chālukya of Kalyān, Rāstrakuta of Malakhed, Yādava of Devagiri, and Silahara of Kolhapur and Konkan extended their royal patronage, in a large measure, to Jainism. As a result, we find that the Jains and the Jain religion had a prestigious position in Maharashtra during the ancient and medieval periods.

E.1.7.4. Jainism in North India

By 300 B.C., the migration of Jains began from eastern India to different parts of the country. One of their branches was firmly established in North India from the middle of the second century B.C and was settled in the Mathurā region. It was in Mathurā that the second Vāchanā (Recension) writing of Āgam took place around 265 A.D. under the guidance of Skandilāchārya. It is clear that Mathurā was a stronghold of Jains for nearly 1000 years up to 500 A.D.

Another center of Jain activities in the North was Ujjayini, the capital of Maurya Emperor Samprati. There are several references to Ujjayini in Jain literature and the city has played an important role in the history of the Jain religion.

During the Muslim period, Jainism could not get the royal and popular support it used to receive, but it succeeded in holding its own without much trouble. During this period, the largest number of Jain temples were either destroyed or converted into Mosques. Jains had to hide the handwritten scriptures and even temples. One such Jain temple was recently discovered from under a mound of dirt in the state of Gujarat in 2002. This temple was said to have been built in 800 A.D.

Jains did secure some concessions for their holy places and practices from liberal minded Mughal emperors like Akbar the Great and Jahangir. It is recorded that Emperor Akbar was very favorably inclined towards the Jain religion. In the year 1583 A.D., he prohibited animal slaughter during Paryushan, making it a capital offense throughout his vast empire. However, this tolerant policy of the Great Mughal was initially revoked by his successor Jahangir. A deputation of the Jains that visited Jahangir in 1610 A.D. was able to secure a new imperial ruling under which the slaughter of animals was again prohibited during the days of the Paryushan. During the Mughal period, however, the Jain population particularly increased in the native states of Rajputana, where Jains came to occupy many important offices as generals and ministers.

E.1.7.5. Jainism and the Modern Age

According to the Government of India’s 2011 Census Bureau:

- India’s Total 2011 Population: 1, 210, 854, 977
- Jain: 4, 451, 753 (0.4%)  

Of the total Jain population of 4, 451,753 in India, the largest numbers of Jains (1,400,349) are in Maharashtra. Next to Maharashtra, the population of Jains in other states is Rajasthan (622,023), Gujarat (579,654), Madhya Pradesh (567, 028), Karnataka (440, 280), Uttar Pradesh (213, 267), and Delhi...
It should be noted that most of the Jains in Maharashtra are in Mumbai and most them are of Gujarati origin.

In the 19th and 20th centuries, Jain scholarship, education, and writings have become popular and been made available to educated masses in many foreign languages. Jains have become much more conscious of the wider public need of such knowledge. Without seeking to count heads of converts like many religions, Jains have become concerned with spreading knowledge of the Jain religion and encouraging adherence to its principles. In addition, for the first time in Jain history, Jainism has spread to Africa, Europe, and North America, where Jain communities have settled and flourished.

Educational institutions have been endowed and publishing of religious material has been supported. Particular Jain institutions, such as the refuges for sick animals, are maintained. Generosity to Jain causes, by people of all income groups, is a major Jain characteristic, but generosity is not confined to Jain causes alone.

Let us now discuss a few examples of the prominent people who have been particularly concerned with the promotion of Jain faith and principles over the past century.

In 1893, "World Parliament of Religions" was held in the United States and the organizer sought a Jain representative. The invitation went to Ächärya Ätmärämji. As a monk it was not possible for him to travel, so the task of being the Ächärya's representative and the first Jain to explain his religion to a major overseas gathering fell to Shri Virchand Gandhi, Honorary Secretary of the Jain Association of India. His lectures in the U.S.A. earned him a silver medal from the Parliament of Religions for his scholarly oratory. He continued his lectures in England, in all giving 535 lectures in the USA and England. One of his students was Herbert Warren, who became secretary of the Jain Literature Society, founded with Virchand Gandhi's help. Herbert Warren wrote many books on Jainism explaining the subject in a simple way. Virchand Gandhi died at a very young age of thirty-seven.

A landmark for international awareness of Jainism was the 1884 publication of the first two volumes of Jain Sutras, translated into English by Hermann Jacobi. In 1915, an English writer, Mrs. Sinclair Stevenson published a book "The Heart of Jainism" a sympathetic book but colored by a strong Christian missionary outlook. In 1925, Helmuth Von Glasenapp wrote a book "Jainism - An Indian Religion of Salvation" in German and this book has now been translated into English. At a more popular level, knowledge of Jainism and the Jains is very slowly filtering into the Western consciousness. Within the Jain community, there is a desire to make the principles of Jainism known to a wider world.

**E.1.8. Jain Contributions to Indian Culture**

Jains have made remarkable contributions to Indian culture in the areas of languages and literature, arts and architecture (temples, temple cities, cave temples, Stupa, Māna-sthambha, towers, sculptures, and paintings), philosophy (multiplicity of views—Anekāntavād), ethical codes, business, political progress, religious, social and educational equality to women, and urging of self-reliance. Their greatest contribution is an emphasis on non-violence to the smallest level, including mental and verbal non-violence. Jains also have always been known for their honesty.

There is no doubt that now, in the 21st century, Jainism is in a healthy state. Jainism continues to spread beyond the bounds of India and the ideas it carries can change the world by making it an everlasting peaceful place to live.
E.2. Jain Scriptures and Literature

E.2.1. Jain Scriptures or Ägam Literature

Jain scriptures are known as Jain Āgam literature. Jains do not have one text as a scripture, but they recognized many texts as their scripture. Different sects recognized different number of scriptures.

The Āgam Sutras teach the eternal truth about conduct, equanimity, universal affection, friendship, the eternal truths on thinking, namely, the principle of relativity, and the principle of pluralisms (Anekāntavād). It also teaches many spiritual things including great reverence for all forms of life, soul, Karma, universe, strict codes of asceticism, rules for householders, compassion, nonviolence, and non-possessiveness.

After attaining Keval-jnān at the age of 42, Bhagawān Mahāvīr delivered sermons to the common people in local language called Ardha-Māgadhi Prākrit for next 30 years. The essence of these sermons was compiled orally into many texts (known as Sutras) by His immediate disciples called Ganadhar. These Sutras are divided into 12 main texts known as 12 Anga Āgam Sutras or 12 Anga-pravishtha Āgam or Dvādāshāngi (main canons).

The 12th Anga Āgam Sutra (text) is known as Drashti-vād. It is believed that this Anga Āgam was compiled first but it was the most difficult to learn and hence monks learned this sutra at the end. This Āgam consist of 14 Purva, life of all Tirthankars, description of other creeds that existed, how to acquire special power such as walking on the water or flying in the air. All Jain sects believe that this Āgam got lost (no one remember it) in earlier time from 2nd century BC to 2nd century AD.

In addition to the twelve Anga-pravishtha Sutras composed by the Ganadhars, other canonical literature (Anga-bāhya Āgam) composed on the basis of these 12 Anga, by Shrut-kevali Āchāryas (Sthavir or elder monks) in an easier format for the understanding are also included as part of the Jain Āgam.

The Jain Āgam consist of 12 Anga-pravishtha Āgam (includes 14 Purva) and Anga-bāhya Āgam (34 for Shvetāmbar Murtipujak, 21 for Shvetāmbar Sthānakuavāsi and Terāpanthi, and 14 for Digambar) of different traditions.

Historically Ganadhars passed on the Āgam Sutras orally to their disciples who memorized and passed on to the next generations thereafter. This tradition of passing the knowledge from the memory in its total form lasted for about 160 years until Āchārya Bhadrabahu. After Āchārya Bhadrabahu, the mental ability of Āchāryas gradually declined and they could not remember the entire Āgam-sutras.

However as per Shvetāmbar tradition, around 300 AD (800 years after Bhagawān Mahāvīr Nirvāna) the memorized Āgam-sutras were written down. At that time no one remembered 14 Purva and 12th Anga Āgam. The remaining 11 Anga Āgam were partially remembered.

As per Digambars tradition, the written Shvetāmbar Āgam-sutras contain many errors and they did not accept them as original teaching of Bhagawān Mahāvīr. Hence, they considered that all original Āgam-sutras are lost with time.

For some time after Bhagawān Mahāvīr's Nirvāna, the Jain Shramans did not pen their Āgam in book form but preserved them by memorization. They considered that possessing books would constitute violation of the vow of nonattachment and non-possessiveness. Then came the time, when they totally changed their attitude towards the possession of books because there was a fear of the destruction of the Jain Āgam. Whatever wealth of the Āgam, which was still extant at that time, remained protected and preserved.

Consistent with Shvetāmbar Murtipujak beliefs, there are three Āgam temples, which have 45 Āgam engraved either on walls or on copper plates. They are in Pālitānā, Surat and Shankheshwar. There are several places (Jnān-mandirs) like Ahmedabad, Patan, Surat, Khabhat, Jagalma, Pindvada, Mehsana, Ratalam, Ahor, Tharad, Guda, and Surendranagar where all Āgam are available.
E.2.2. Vāchanā (Recensions - Critical revision of Āgam as per Shvetāmbar tradition)

In order to preserve Jain scriptures and other Jain literature, Jain Āchāryas in the past had three major conferences known as three recensions of the Jain literature. Whenever the Āchāryas realized that the Shruts of oral tradition were waning and that there was disorderliness into it, they had recensions and established order in it. No documentation occurred during the first recension but during the second and third conferences, most of the scriptures, commentaries, and other works were documented.

<table>
<thead>
<tr>
<th>Recension Place</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>01 Pāṭliputra Recension</td>
<td>@367 BC</td>
</tr>
<tr>
<td>02 Mathurā and Vallabhi Recensions</td>
<td>@303 AD</td>
</tr>
<tr>
<td>03 Vallabhi Recension</td>
<td>@453 AD</td>
</tr>
</tbody>
</table>

Table E.2–A

E.2.2.1. First Vāchanā in Pāṭliputra (First Recension)

About 160 years after the Lord's Nirvāṇa, when Āchārya Bhadrabāhu was the head of the religious order and the Nanda dynasty was ruling over Magadha region; Pāṭliputra, the capital city, became the center of learning and knowledge. At that time, there occurred twelve years of famine (around 350 BC). During that period of shortage and scarcity, it was hard for Jain monks to observe the code of conduct of religion. Āchārya Bhadrabāhu therefore decided to migrate to the south along with many followers. Under such circumstances they could not preserve the entire canonical literature.

After the famine, a convention was called at Pāṭliputra under the leadership of Āchārya Sthulibhadra. The Jain monks asked one another what they could recollect, thus collecting eleven of the twelve Anga. However, they found that nobody recollected the entire Drashtivād, the twelfth Anga. At that time, Āchārya Bhadrabāhu alone possessed the knowledge of the Drashtivād, but he had chosen a yogic path of a special sort and was in Nepal. Therefore, the Jain community requested Āchārya Sthulibhadra and many other monks to go to Āchārya Bhadrabāhu to learn the text of the Drashtivād from him. The Drashtivād, being the twelfth Anga Āgam book, contained fourteen Purva-sutras. Of those monks, Sthulibhadra alone was successful in acquiring the knowledge of it.

However, after acquiring the knowledge of ten Purva, he misused the miraculous power earned through this. When Āchārya Bhadrabāhu came to know this, he stopped giving lessons to Sthulibhadra. After beseeching by Sthulibhadra and the Sangh, Āchārya Bhadrabāhu agreed to teach him only the text of remaining four Purva, but forbid Sthulibhadra to teach these four Purva to others. As a consequence of this, there existed the knowledge of 14 Purva up to Sthulibhadra. After his death, the Order possessed the knowledge of eleven Anga and only ten Purva. Sthulibhadra's death occurred 215 years after Bhagawān Mahāvīr's Nirvāṇa. In short, of the twelve Anga (Anga-pravishtha) composed by the Ganadhars, eleven Anga bereft of the four Purva were recovered by the Order assembled at the first council of the Āgam. The version so prepared was not found acceptable to most of those who had migrated to the south. They considered the version unauthentic and contended that the original Āgam had gotten lost. This was the first major schism among the followers of Lord Mahāvīr.

E.2.2.2. Second Vāchanā in Vallabhipur and Mathurā (Second Recension)

Even after the Pāṭliputra convention, the Āgam remained unwritten and continued to be passed on orally from preceptor to pupil. Memorizing must have taken its own toll. Moreover, with the fall of the Mauryan dynasty in 150 B.C., Pāṭliputra ceased to be the main center of Jainism, because the Mitra dynasty that took over was not favorably inclined to it. There was therefore a large-scale migration of Jain monks and laypeople towards Udaygiri Near present Bhuvaneshwar in the southeast and towards Mathurā in the west.
All these factors contributed once again to variations in the version of Ågam Sutras. After a twelve-year-long famine about 830 years after Bhagawän Mahävir’s Nirväna, the monks assembled in Mathurā under the leadership of Ārya Skandil. They collected and arranged the Kālik Shrut based on what they could recall and recite. Since this Vāchānā was done in Mathurā, it is called Mathuri Vāchānā.

Synchronous with the council at Mathurā, Āchārya Nāgārjun convened a council of monks at Vallabhi (Saurashtra) and tried to collect and arrange the Ågam. Then they were written down and the recension was prepared after having corrected lengthy portions according to the context. The Vāchānā is called the Nāgārjun Vāchānā as well.

**E.2.2.3. Third Vächānā in Vallabhipur (Third Recension)**

150 years after the councils presided over by Skandil and Nāgārjun at Mathurā and Vallabhi respectively, a council of monks presided over by Kshamā-shraman Devarddighani was held at Vallabhi (Saurashtra). It was decided to document all available Prakirna Sutras and preserve the Anga and other Sutras that were documented in the two former councils. In addition, the council was to bring uniformity in the Sutras as far as possible by resolving the differences in Sutras. Of course, the most important differences were documented in Churni and Tikā.

This task was accomplished 980 years after Bhagawän Mahävir’s Nirväna. After that event, the text of most of the Ågam works available at present was finalized to the present time.

**E.2.3. Classification of Jain Ågam**

Both the Shvetāmbars and the Digambaras unanimously agree on the point that the Purva works have become extinct. However, there are several works which refer to the Purva. The Shatakhandāgam and the Kashāy-prābhruta have been composed by the Digambar Āchāryas on the basis of the Purva works. Many literatures recognized as Ågam by the Shvetāmbars also have their source in the Purva. At the present time, the following 45 Ågam are available that are acceptable to Shvetāmbar Murtipujak tradition.

**E.2.3.1. Classification of Shvetāmbar Ågam**

- 11 Anga (the 12th Anga Ågam one is lost long back),
- 12 Upāngas Ågam,
- 6 Chheda-sutras,
- 4 Mool-sutras,
- 2 Chulikā-sutras and
- 10 Prakirna-sutras

**E.2.3.2. Classification of Digambar Ågam**

In the absence of authentic Ågam Sutras, Digambars practice the Jain religion by following the literature written by the great Āchāryas from 100 to 1000 AD. It includes:

- Shatakhandāgam (First Main text)
- Kashāy Pāhuda (Second Main text)
- Four Anuyog
  - Prathmānuyog
  - Charanānuyog
  - Ganiṇānuyog or Karanānuyog and
o Dravyānuyoga

Note - Four Anuyog consist of more than 20 texts, such as Samaysār, Panchāstikāy, and Pravachansār of Āchārya Kundkund, Tattvārtha Sutra of Umāsvāmi, Padma-Purāṇ, Ādi-Purāṇ, Mulāchār, and Gommatsār.

E.2.4. Purva

There were fourteen Purva and they were huge. As explained before that these 14 Purva are the part of 12th Anga Āgam called Drashtiivād.

The First Purva is written with a volume of the ink equivalent to the size of one elephant. The Second one was two times larger, and the third one was two times larger than second one and so on. Here is the list and its subject matter:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of Purva</th>
<th>Subject matter</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Utpād Purva</td>
<td>Living (Jiva), non-living (Ājiva), and its modes (Paryāy)</td>
</tr>
<tr>
<td>02</td>
<td>Agrāyaniya Purva</td>
<td>Nine realities (Navatattva), six substances (Shad Dravya), etc.</td>
</tr>
<tr>
<td>03</td>
<td>Virya-pravād Purva</td>
<td>Relating to energy of soul, non-living, etc.</td>
</tr>
<tr>
<td>04</td>
<td>Astināstī-pravād Purva</td>
<td>Multiplicity of views (Anekāntavād), Sapta-bhangi, etc.</td>
</tr>
<tr>
<td>05</td>
<td>Jnān-pravād Purva</td>
<td>Five types of Knowledge and three types of ignorance, etc.</td>
</tr>
<tr>
<td>06</td>
<td>Satya-pravād Purva</td>
<td>Truth, Restraint, Silence (Maun), Speech, etc.</td>
</tr>
<tr>
<td>07</td>
<td>Atmā-pravād Purva</td>
<td>Analysis of soul from different angles (Naya)</td>
</tr>
<tr>
<td>08</td>
<td>Karma-pravād Purva</td>
<td>Karma, its bondage, its nature, fruition, balance, etc.</td>
</tr>
<tr>
<td>09</td>
<td>Pratyākhyān-pravād Purva</td>
<td>Giving up (Pachchakhān), restraint, detachment, etc.</td>
</tr>
<tr>
<td>10</td>
<td>Vidyā-pravād Purva</td>
<td>Expertise (Vidyā), exceptional abilities, practice, etc.</td>
</tr>
<tr>
<td>11</td>
<td>Kalyān-pravād Purva</td>
<td>Spiritual alertness (Āpramād) and laziness (Pramād)</td>
</tr>
<tr>
<td>12</td>
<td>PrāṇaSiddhāv Purva</td>
<td>Ten types of life substances (Prāṇa), life span, etc.</td>
</tr>
<tr>
<td>13</td>
<td>Kriyā-vishāl Purva</td>
<td>Art, 64 arts of women, 84 arts of men, etc.</td>
</tr>
<tr>
<td>14</td>
<td>Lok-bindusār Purva</td>
<td>Three parts of universe, mathematics, etc.</td>
</tr>
</tbody>
</table>

Table E.2-B

E.2.5. Anga-pravishtha Āgam

There is no difference of opinion among the Jain sects on the point that the basic source of the entire Jain literature is a group of twelve Anga works composed by the Ganadhars. The Digambars maintain that within a period of time after the Nirvāna of Tirthankar Mahāvir, the Āgam preached by him have not been remembered in their entirety by Jain Shramans. However, the Shvetāmbar tried to preserve the Āgam and having compiled them, they found many things which have come down from ancient Āchāryas through oral tradition included in the Jain Āgam.

<table>
<thead>
<tr>
<th>Jain Sects</th>
<th>Total Anga-pravishtha Āgam</th>
<th>Lost</th>
<th>Survived</th>
</tr>
</thead>
<tbody>
<tr>
<td>Digambar</td>
<td>12</td>
<td>12</td>
<td>0</td>
</tr>
<tr>
<td>Shvetāmbar Murtipujak</td>
<td>12</td>
<td>1</td>
<td>11</td>
</tr>
</tbody>
</table>
Subject Matters of Anga-pravishtha Āgam

E.2.5.1. Āchārāṅga Sutra (Āyārāṅga)
This Āgam describes the conduct and behavior of ascetic life. It also describes the penance of Bhagawān Mahāvīr. This is the oldest Āgam from a linguistic point of view.

E.2.5.2. Sutra-krutāṅga Sutra (Suyagadāṅga-sutta)
This Āgam describes nonviolence, Jain metaphysics, and the refutation of other religious theories such as Kriyā Vāḍ, Akrīyā-vāḍ, Ajñānvāḍ, and Vinaya-vāḍ.

E.2.5.3. Sthānāṅga Sutra (Thānāṅga-sutta)
This Āgam defines and catalogues the main substances of Jain metaphysics.

E.2.5.4. Samavāyāṅga Sutra
This Āgam defines and catalogues the main substances of the Jain religion from a different perspective than the Sthānāṅga Sutra.

E.2.5.5. Vyākhya-prajnapti or Bhagavati Sutra (Viyaḥa-pannatti)
This Āgam explains the subtle knowledge of soul, matter, and other related subjects. Thirty-six thousand (36000) questions and answers are presented in discussion form. It is the largest of the eleven Anga-pravishtha Āgams.

E.2.5.6. Jnātā-dharma-kathāṅga Sutra (Nāyā-dhamma-kahā-sutta)
This Āgam explains Jain principles through examples and stories. This text is very useful in understanding the mode of Bhagawān Mahāvīr’s religious preaching.

E.2.5.7. Upāsaka-dashāṅga Sutra (Uvāsagadasāo)
This Āgam explains the code of conduct of the ten lay followers (Shrāvak) of Bhagawān Mahāvīr. This Āgam is very useful for understanding the code and conduct of lay followers (Shrāvak Dharma) in the Jain religion.

E.2.5.8. Antakrit-dashāṅga Sutra (Antagadadasāo)
This Āgam tells the stories of ten significant monks attaining liberation (Moksh) by destroying their karma.

E.2.5.9. Anuttaroupa-pātika-dashāṅga Sutra (Anuttarova-vāiya-dasāo)
This Āgam contains the stories of an additional ten sacred monks who attained the topmost heaven, known as Anuttara heaven.

E.2.5.10. Prashna-vyākaraṇa Sutra (Panha-vāgaranāim)
This Āgam describes the five great vows (Mahāvrat) and the five worst sins defined in the Jain religion.
E.2.5.11. Vipäka Sutra (Viväga-suyam)
This Āgam explains the results of good and bad karma through several stories.

E.2.5.12. Drashtiväd Sutra
The twelfth Anga-pravishtha Āgam, Drashtiväd, is considered lost by all Jain Sects. The description of Drashtiväd found in the other Jain Sutras, indicates that this Anga-pravishtha Āgam was the largest of all Āgam Sutras. It was classified in five parts, (1) Parikarma (2) Sutra (3) Purvagata (4) Pratham Anuyog and (5) Chulikä. The third part, Purvagata contained 14 Purva. They contained the Jain religion’s endless treasure trove of knowledge on every subject.

E.2.6. Anga-bähya Āgam
In addition to the twelve Anga works composed by the Ganadhars, other canonical literature (Anga-bähya) which was composed by Sthavir or elder monks are also included as part of the Jain Āgam. Such Sthavir are of two types, Shruti-kevalis (one who comprehends the entire Shruti-14 Purva) and Das-purvis (one who has acquired knowledge of the ten Purva). Shruti-kevalis are especially well versed in the meaning and essence of the Āgam.

E.2.6.1. Anga-bähya Āgam of Different Sects
The Digambars have accepted 14 texts, the Shvetāmbars 34 texts, and the Sthānakavāsī 21 texts as Anga-bähya Āgam.

<table>
<thead>
<tr>
<th>Jain Sects</th>
<th>Total Anga-bähya Āgam</th>
<th>Lost</th>
<th>Survived</th>
</tr>
</thead>
<tbody>
<tr>
<td>Digambar</td>
<td>14</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td>Shvetāmbar Murtipujak</td>
<td>34</td>
<td>0</td>
<td>34</td>
</tr>
<tr>
<td>Shvetāmbar Sthānakavāsī</td>
<td>21</td>
<td>0</td>
<td>21</td>
</tr>
<tr>
<td>Shvetāmbar Terāpanthi</td>
<td>21</td>
<td>0</td>
<td>21</td>
</tr>
</tbody>
</table>

Table E.2–D

The Digambars have accepted 14 text of Anga-bähya Āgam. However, they believe that all Anga-bähya Āgam were also gradually lost starting about two hundred years after Bhagawān Mahāvīr’s Nirvāna. Hence, in their opinion, the complete Jain Āgam literature was lost within a few hundred years of Bhagawān Mahāvīr’s Nirvāna.

Per Shvetāmbar tradition, Anga-bähya Āgam are Upānga-sutras, Chheda-sutras, Mool-sutras, Chulikā-sutras, and Prakirna-sutras.

E.2.6.2. Sub-classification of Anga-bähya Āgam of Shvetāmbar Sects
Following is the list of number of Anga-bähya Āgam recognized as authentic scriptures by different Jain Shvetāmbar Sects:

<table>
<thead>
<tr>
<th>Category of Anga-bähya Āgam</th>
<th>Shvetāmbar Murtipujak</th>
<th>Sthānakavāsī and Terāpanthi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upānga Āgam</td>
<td>12</td>
<td>12</td>
</tr>
</tbody>
</table>
E.2.6.2.1. Upānga Āgam Sutras

The scriptures created in relation to Anga-pravishtha Āgam are called Upānga Āgam. They provide further explanation of the Anga-pravishtha Āgam.

E.2.6.2.1.1. Aupapātika Sutra (Ovavāiyam)

This Āgam describes the splendid procession (view) of King Konika when he visited Bhagawān Mahāvir. It also explains how a person can attain heaven in the next life.

E.2.6.2.1.2. Rāja-praśnīya Sutra (Rāyā-pasena-ijja)

This Āgam describes the story of Monk Keshi. Monk Keshi was the Ganadhar of Bhagawān Pārśvanāth. He removed the doubts of King Pradeshi regarding the existence and attributes of the soul. Monk Keshi made the king a follower of the Jain religion. After his death, the king was born in heaven as a Dev. He appeared from heaven to shower Bhagawān Mahāvir with unprecedented pomp and splendor. The thirty-two dramas (plays) described in this Āgam throw light upon the ancient dramatic art of India.

E.2.6.2.1.3. Jīvābhigama Sutra

This Āgam describes the universe and the subtle description of all living beings (souls) of the universe. It gives very important information to the scholars of biology and botany.

E.2.6.2.1.4. Prajnāpanā Sutra (Pannavanā)

This Āgam describes the form and attributes of souls from a different perspective.

E.2.6.2.1.5. Surya-prajnapti Sutra (Suriya-pannatti)

This Āgam describes the Sun, the planets, and the associated mathematics regarding their motion.

E.2.6.2.1.6. Chandra-prajnapti Sutra

This Āgam describes the Moon, the planets, and the associated mathematics regarding their motion. Both of these Upāngas, the Chandra Prajnapti and Surya-prajnapti, are very important in understanding the astrology of olden times.
E.2.6.2.1.7.  
**Jambudvip-prajnapti Sutra**  
This Āgam provides a description of Jambudvip. Jambudvip is a big island located in the center of the middle world, as explained in Jain geography. The Āgam also provides information on ancient kings.

E.2.6.2.1.8.  
**Nirayārvali Sutra**  
This Āgam describes the story of ten brother princes. All ten princes fought with King Chetak of Vaishāli, their half-brother, in cooperation with king Konika. In the end, all ten princes went to hell after dying in war.

E.2.6.2.1.9.  
**Kalpā-vatansikā Sutra (Kappāvadamsiāo)**  
This Āgam describes the story of King Konika’s children. They did not fight with King Chetak in the war. They renounced the world and became monks. After their death, they went to heaven.

E.2.6.2.1.10.  
**Pushpikā Sutra (Puspiāo)**  
This Āgam describes the previous lives of certain Devs (angels) who worshiped Bhagawān Mahāvir.

E.2.6.2.1.11.  
**Pushpa-chulikā Sutra**  
This Āgam describes stories similar to those in the Pushpikā.

E.2.6.2.1.12.  
**Vrashnidashā Sutra (Vanhidasāo)**  
This Āgam explains how Bhagawān Nemināth convinced ten kings in the Vrashni region to follow the Jain religion.

E.2.6.2.2.  
**Chheda-sutras**  
The subject matter described in the Chheda-sutras is for ascetics and not for lay people. It provides the rule of conduct, punishment, and repentance for ascetics. It also explains how they can repent for their sins and mistakes.

E.2.6.2.2.1.  
**Nishitha Sutra (Nisiha)**  
This Āgam explains the procedure of repentance (Prāyahashchitta) in the form of punishment for the monks and nuns who have violated the rules of ascetics.

E.2.6.2.2.2.  
**Brahat-kalpa Sutra**  
This Āgam explains which of the ten kinds of repentance (Prāyahashchitta) is appropriate for a wrongdoing done by monks and nuns. It also defines the acceptable conduct of monks and nuns.
E.2.6.2.2.3.

Vyavahār Sutra*

This Āgam describes the system of confession for monks and nuns who fall from proper conduct. It explains the qualifications of the listening monk or nun and with what sort of feeling the confession should be made. It also explains what sort of repentance (Prāyashchitta) the monk should perform. There are several other indications of the limits of ascetic life.

E.2.6.2.2.4.

Dashā-shrut-skandha Sutra (Āchāradashā)

There are ten chapters in this Sutra. It contains information relating to 20 places of Asamādhi, 21 major faults bringing weakness in conduct, 33 Āshātanā of Guru, 8 Sampādā of Āchāryas and their kinds, 10 places of Chitta Samādhi, 11 Pratimā of layperson, 12 Pratimā of ascetics (monks and nuns), Kalpa Sutra (recited during the Paryushan), 30 places of bondage of Mohaniya Karma and 9 Nidān (Niyane).

E.2.6.2.2.5.

Panch-kalpa Sutra*

This sutra explains the daily rituals the monks and nuns have to perform. Only scattered chapters of this Āgam are now available. However, the commentaries (Bhāshya and Churni) written about this Āgam by some elder monks are available.

E.2.6.2.2.6.

Mahā-nishitha Sutra

This Āgam explains the process of confession and repentance (Prāyashchitta) for monks and nuns. It explains the magnitude of pain one has to suffer if he or she breaks the fourth vow (celibacy). It also describes and explains the conduct of good and bad monks.

E.2.6.2.3. Mool-sutras

The scriptures, which are essential for monks and nuns to study in the early stages of their ascetic life, are called Mool-sutras.

E.2.6.2.3.1.

Āvashyaka Sutra

The daily rituals or essentials, which are necessary to perform during the day and night for the purification of the soul, are called Āvashyaka. A description of the six essentials (Āvashyaka) is explained in this Āgam. The six essentials are Sāmāyik, Chaturvimshati-stava, Vandanā, Pratikraman, Kāyotsarg, and Pratyākhyan.

E.2.6.2.3.2.

Dashā-vaikālika Sutra

This Āgam briefly describes and explains the conduct of ascetic life.

E.2.6.2.3.3.

Uttarādhyayan Sutra

This Āgam has the same place in Jain literature as the Dhammapada in Buddhism and the Gitā in the Hindu religion. It contains preaching regarding religious principles and practices and many stories, dialogues, and examples based on such principles and practices.
E.2.6.2.3.4. Ogha-niryukti or Pinda-niryukti Sutra*

This Āgama explains certain rules and procedures for monks with respect to traveling, staying, and accepting food and other necessities from lay people.

E.2.6.2.4. Chulikā-sutras

The scriptures, which enhance or decorate the meaning of Anga-pravishtha Āgama are known as Chulikā-sutras or sometimes known as Chulikā.

E.2.6.2.4.1. Nandisutra

This Āgama contains an elaborate description of Tirthankar, Ganadhar, and five types of Knowledge (Jñān): Mati, Shrut, Avadhi, Manah-paryav, and Keval-jñān.

E.2.6.2.4.2. Anuyog-dvāra Sutra

This Āgama provides the description of many rights regarding the mode of preaching.

E.2.6.2.5. Prakirna-sutras

The scriptures, which describe independent or miscellaneous subjects of the Jain religion, are known as Prakirna-sutra.

E.2.6.2.5.1. Chatuh-sharana*

This Āgama contains prayers to the four benevolent beings: a) Arihant - God in the form of a perfect human being, b) Siddha - God in the form of pure consciousness, c) Sādhu - Ascetics and d) Dharma – Religion.

E.2.6.2.5.2. Ātur-pratyākhyān (Āura-Pachchakhān) *

This Āgama describes the types of vows a wise person should take during various states of illness and how at the time of the death he should beg the pardon of all living beings in the universe.

E.2.6.2.5.3. Bhakta-parijnā (Bhatta-parinnā) *

This Āgama describes the process of fasting and how one should reflect at the time of death.

E.2.6.2.5.4. Sanstāraka (Santhārāga)*

This Āgama describes the process of dying by one’s own desire and its glory.

E.2.6.2.5.5. Tandulavaitālika*

This Āgama describes the state of pregnancy and provides knowledge about the human body.
E.2.6.2.5.6.

**Chandra-vedhyaka**

This Āgam describes the method of concentrated meditation (Dhyān) that one should observe through the description of Rādhāvedha.

E.2.6.2.5.7.

**Devendra-stava**

This Āgam describes the names, positions, and residences of Devas (angels) that live in heaven. It also provides a description of the moon, sun, planets, and stars.

E.2.6.2.5.8.

**Ganita-vidyā**

This Āgam describes palmistry and how it is used to predict the future (Nimitta).

E.2.6.2.5.9.

**Mahā-pratyākhyān**

This Āgam explains how to completely give up the worst sins and how to repent for these sins.

E.2.6.2.5.10.

**Virastava**

This Āgam contains prayers of Bhagawān Mahāvīr.

*Note: the Sthānākavāsi and Terāpanthi Jain sects do not recognize 13 Anga-bāhya Āgam.*

E.2.6.3. Digambars Anga-bāhya Āgam

Though the Digambars contend that Sthavir or the older monks, composed fourteen Anga-bāhya Āgam different from the twelve Anga Āgam, they also believe that those Anga-bāhya Āgam too have become extinct. The titles of these fourteen Anga-bāhya Āgam are:

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sāmāyik</td>
<td>Descriptions about equanimity</td>
</tr>
<tr>
<td>2</td>
<td>Chaturvimshati-Stava</td>
<td>Name of 24 Tirthankars, Kalyānak, special powers (Atishay), Ways of their worship as a group.</td>
</tr>
<tr>
<td>3</td>
<td>Vandanā</td>
<td>Ways to worship one Tirthankar in their temple etc.</td>
</tr>
<tr>
<td>4</td>
<td>Pratikraman</td>
<td>Description of seven types of Pratikraman.</td>
</tr>
<tr>
<td>5</td>
<td>Vainayik</td>
<td>Description of five appropriateness of Vinaya.</td>
</tr>
<tr>
<td>6</td>
<td>Kritikarma</td>
<td>Ways to worship Arihants, Siddhas, Achāryas, and Sādhus.</td>
</tr>
<tr>
<td>7</td>
<td>Desāvakāsik</td>
<td>Ways to offer Ahār or Gochari to Monks.</td>
</tr>
<tr>
<td>8</td>
<td>Uttarādhyaan</td>
<td>Ways to deal with calamities, and to tolerate 24 Parishaha by Monks.</td>
</tr>
<tr>
<td>9</td>
<td>Kalpa-Vyavahār</td>
<td>Ways for repentance by Monks on inappropriate conduct.</td>
</tr>
<tr>
<td>10</td>
<td>Kalpakalpik</td>
<td>Appropriate and inappropriateness in reference to subject, area, time, and thoughts (Bhāv), in the conduct of Monks</td>
</tr>
<tr>
<td>11</td>
<td>Mahākalpik</td>
<td>Activity of Monks in relation to time and powers of body (Samvahanan) of a Monk</td>
</tr>
<tr>
<td>12</td>
<td>Pundarik</td>
<td>Reasons for achieving four types of celestial realm.</td>
</tr>
</tbody>
</table>
E.2.7. Commentaries on the Āgam

The commentaries on the Āgam have been written in Prākrit and Sanskrit. Those written in Prākrit are known as Niryukti, Bhāshya, and Churni. Niryukti and Bhāshya are composed in verses while Churni are in prose.

Āchārya Bhadrabāhu composed all the present Niryukti. He flourished in the fifth or sixth century V.S (Vikram Samvat). In his Niryukti, he conducted philosophical discussions in an attractive style. He laid the firm foundation of the Jain philosophy by writing on the subjects of Pramān, Naya, and Nikshep.

One should study Bhāshya if one wants to have a complete picture of the full discussion on any particular subject that had been carried on till the date of their composition. Among the authors of the Bhāshya, Sanghadass-gani and Jinabhadrā are the most famous. They belong to the seventh century.

The Churni that are available to us belong to the seventh or the eighth century. Among the authors of the Churni, Jindās Mahattar is famous.

The oldest Sanskrit commentaries on the Āgam are those written by Āchārya Haribhadra-suri. He has been assigned to the periods between 757 V.S and 857 V.S. Haribhadra-suri had mainly given the Sanskrit version of the Prākrit Churni. After Haribhadra-suri, Shilānk-suri wrote Sanskrit commentaries in the tenth century.

After Shilānk-suri, Santya-āchārya wrote the famous Sanskrit Brahataikā commentary on the Uttarādhyayan -. After him, the well-known commentator Abhaydev, who lived from 1072 to 1134 V.S., wrote Sanskrit commentaries on nine Anga. Here, we should mention the name of Maladhāri Hemchandra who was also a Sanskrit commentator. He was a scholar of the twelfth century.

However, among the authors of Sanskrit commentaries on the Āgam, Malayagiri holds the supreme position. He was a contemporary of Āchārya Hemchandra. Other scholars ten started writing Bālāvabodha commentaries in contemporary Apabhramsha, which is an old Gujarati language.

Dharmasinha Muni of the 18th century rejects the interpretation given in the old commentaries and gives his own interpretation. However, his interpretation fits in well with the tenets of his own sect (Lok Gachchha), which had arisen in opposition to idol worship.

E.2.8. Digambar Recognized Literature

The Digambar sect believes that there were 26 Āgam-sutras (12 Anga-pravishtha Āgam + 14 Anga-bāhyā Āgam). However, they were gradually forgotten, starting from one hundred fifty years after Bhagawān Mahāvīr’s Nirvāna. Hence, Digambars do not recognize the existing Āgam-sutras (which are recognized by the Shvetāmbar sects) as authentic scriptures.

In the absence of authentic scriptures, Digambars follow two main texts, three commentaries on the main texts, and four Anuyog, consisting of more than 20 texts, as the basis for their religious philosophy and practices. These scriptures were written by great Āchāryas (scholars) from 100 to 1000 AD. They have used the original Āgam Sutras as the basis for their work.

E.2.8.1. List of Digambar texts

List of Digambar texts as they are used in absence of Original Scriptures:
### E.2.8.1.1. Shatakhandāgam

The Shatakhandāgam is also known as Mahā-kamma-payadi Pāhuda or Mahā-karma Prakriti Prābhутa. Two Āchāryas, Pushpadanta and Bhutabali, wrote it around 160 AD. The second Purva Āgam, named Agrāyaniya, was used as the basis for this text. The text contains six volumes. Āchārya Virsen wrote two commentary texts, Dhavalā-tikā on the first five volumes and Mahā Dhavalā-tikā on the sixth volume of this scripture, around 780 AD.

### E.2.8.1.2. Kashāy-pāhuda or Kashāy-prābhuta

Āchārya Gunadhara wrote the Kashāy-pāhuda. The fifth Purva Āgam, Jnān-pravād, was used as a basis for this scripture. Āchārya Virsen and his disciple, Jinsen, wrote a commentary text known as Jay Dhavalā-tikā around 780 AD.

### E.2.8.1.3. Four Anuyog

#### E.2.8.1.3.1. Pratham Anuyog / Dharma-kathā Anuyog (Religious Stories)

This Anuyog consists of the following texts, which contain religious stories, art, literature, history, poetry, and like literature.

<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Padma Purān</td>
<td>Ravisen</td>
<td>650 AD</td>
</tr>
<tr>
<td>Harivamsa Purān</td>
<td>Jinsen</td>
<td>783 AD</td>
</tr>
<tr>
<td>Adi Purān</td>
<td>Jinsen</td>
<td>783 AD</td>
</tr>
<tr>
<td>Uttar Purān</td>
<td>Gunabhadra</td>
<td>879 AD</td>
</tr>
</tbody>
</table>

#### E.2.8.1.3.2. Charan Anuyog (Conduct)

This Anuyog consists of the following texts, which contain principles of observances, conduct, behavior, and like literature.
E.2.8.1.3.3.
Karan Anuyog / Ganita Anuyog (Mathematics)

This Anuyog expounded the texts, which had mathematical viewpoints. It consists of the following texts, which contain geography, mathematics, astronomy, astrology, and like literature.

<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surya-prajnapti</td>
<td>Unknown</td>
<td></td>
</tr>
<tr>
<td>Chandra-prajnapti</td>
<td>Unknown</td>
<td></td>
</tr>
<tr>
<td>Jayadhavalah-tikā</td>
<td>Virsen/Jinsen</td>
<td>780 AD</td>
</tr>
<tr>
<td>Gommatsār</td>
<td>Nemichandra Siddhānt</td>
<td>1000 AD</td>
</tr>
</tbody>
</table>

Table E.2-J

E.2.8.1.3.4.
Dravya Anuyog (Philosophy)

This Anuyog consists of the following texts, which contain philosophical doctrines, theories, metaphysics, Tattva-jnān, and like literature.

<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Niyamsār</td>
<td>Kundkund</td>
<td>100 AD</td>
</tr>
<tr>
<td>Panchāstikāy</td>
<td>Kundkund</td>
<td>100 AD</td>
</tr>
<tr>
<td>Pravachansār</td>
<td>Kundkund</td>
<td>100 AD</td>
</tr>
<tr>
<td>Samaysār</td>
<td>Kundkund</td>
<td>100 AD</td>
</tr>
<tr>
<td>Tattvārtha-sutra</td>
<td>Umāsvāti</td>
<td>200 AD</td>
</tr>
<tr>
<td>Commentary on Tattvārtha-sutra</td>
<td>Samantabhadra</td>
<td>600 AD</td>
</tr>
<tr>
<td>Commentary on Tattvārtha-sutra</td>
<td>Pujiyapād</td>
<td>700 AD</td>
</tr>
<tr>
<td>Commentary on Tattvārtha-sutra</td>
<td>Akalank</td>
<td>750 AD</td>
</tr>
<tr>
<td>Commentary on Tattvārtha-sutra</td>
<td>Vidyanand</td>
<td>800 AD</td>
</tr>
<tr>
<td>Āpta-mimāmsā</td>
<td>Samantabhadra</td>
<td>600 AD</td>
</tr>
<tr>
<td>Commentary on Āpta-mimāmsā</td>
<td>Akalank</td>
<td>750 AD</td>
</tr>
<tr>
<td>Commentary on Āpta-mimāmsā</td>
<td>Vidyanand</td>
<td>800 AD</td>
</tr>
</tbody>
</table>

Table E.2-K

E.2.9. Non-āgam Literature

Jains have tens of thousands of books which are not considered part of the Jain Āgam. These non-āgam literary works consist of commentary and explanation of Āgam literature and independent works compiled...
by ascetics and scholars. They are written in many languages such as Prākrit, Sanskrit, Apabhramsha (old Gujarati), Old Marathi, Rajasthani, Gujarati, Hindi, Kannad, Tamil, German, and English.

Examples of a Digambar non-āgam books are already discussed in the Digambar Literature section. Some examples of a Shvetämbar non-āgam books are: Shri Tattvārtha Sutra, Shri Sanmati-tarka, Shri Pramāṇa-naya, Shri Syādvād-ratnākar, Shri Vishesh-āvashyāk-mahābhāshya, Shri Tattvālokākārya, Shri Kamma-payadi, Shri Dharma-parikṣhā, Shri Dharma Sangrahani, Shri Yogadrashti-samuchchaya, Shri Yogāshāstra, Shri Yogābīndu, Shri Anekkānta-Jayapātākā, Shri Shāstra-vārtā-samuchchaya, Shri Jnānsār, Shri Ādhyātma-sār, Shri Ādhyātma-ātma-parikṣhā, Shri Anyayoga-vyavachchhedikā, Shri Shānt-sudhāras, etc.

E.2.10. Some Sacred Books

All Jain sects unanimously consider Shri Tattvārtha-sutra as the main Jain textbook today. In this section, we will give glimpses of Shri Tattvārtha-sutra, Shri Uttarādhyayan Sutra (Shvetāmbar scripture), and Shri Samaysār (Digambar sacred book). These are the three main textbooks used today.

E.2.10.1. Uttarādhyayan-sutra (Āgam Literature)

Uttarādhyayan-sutra is one of the most important scriptural texts and is the third Mool Āgam-sutra. Traditionally, it is said to contain the last sermons of Bhagawān Mahāvīr. Many scholars presume that the current text seems to be a composite work of various dates. However, it is one of the earliest texts equivalent to the primary texts.

This text has various ways of narrating the Jain principles. They have been illustrated through parables, anecdotes, episodes, and historical stories. It contains 36 chapters; nearly a third of them have historical stories and episodes. Some early chapters contain parables and different concepts of Jainism. The variety of methods applied in the text makes the book highly illustrative and interesting. There are many short and long commentaries on this text written since the ninth century AD. Its first English translation was published as early as in 1895; the text is now available with translations into many languages: German, English, Hindi, Gujarati, etc. With the help of these translations, any person can read, understand, and estimate the value of the book.

Let us now turn to the summary of the content of this important text. The book tells us that human life is rare and difficult to attain. However, it is human life itself which leads us to ultimate happiness. Hence, it is necessary to make the best use of the human life. One must try to enrich it with the highest values and enlightenment. It disposes people towards the ascetic life, which is a life of better internal happiness. The text tells us that there are four things which are rare:

- Human life
- Sermons of the Jina
- Right or rational vision
- Right conduct of restraints

One must realize that Mahāvīr was the highest among the ascetics of his days. He had many followers with proper faith and understanding. He inspired many people to his path as a means of permanent outer and inner happiness. He also stressed the life of an ascetic, the path of detachment, where one would have to face 22 types of difficulties. One would have to bear many hardships of a physical and mental nature to transform oneself as a true ascetic.

Uttarādhyayan Sutra teaches us many points of ascetic life through the stories of Kapila, Nami, Mrugaputra, Sanjay, Rathanemi, Jay-ghosha, Vijay-ghosha, and many more. They suggest that ascetic life accrues from previous good Karma. One must think and act well all the time. A chapter tells us the story of an ascetic who is not given the due regard by high caste people. Later on, his sermons yield him credit.
Mahāvír says that asceticism can be cultivated without any restrictions of the caste and creed. This is the basis of universality of the Jain religion.

The text mentions that carelessness and negligence is not good. Too much attachment or indulgence is also bad. The ambitions and desires of the men are limitless, causing dissatisfaction and leading to an unhappy life. One should cultivate the good qualities and get away from bad actions and thoughts.

A good number of chapters describe the basic tenets of the Jain system. The practice of these tenets is the method of inner and outer purification. The Karma theory is the essence of the Jain system. The practice of equanimity (Sämäyik) and meditation have also been described. The theory of Leshyā (state of mind and karmic stains) is explained as one of the most important psychological principles that reflect one’s thought process.

Jainism is an action-oriented religion. However, the sutra states that action bears result only when performed with meticulous care without lapses or omissions.

The last chapter gives details about the living and the non-living world. It deals with physics, chemistry, botany, and zoology. Nonviolence has been described in chapters dealing with the different qualities and vows of the ascetics.

E.2.10.2. Kalpa Sutra (Āgam Literature)

Traditionally, the most revered scripture for Shvetāmbars is the Kalpa Sutra, read from the fourth to the eighth day of Paryushan. Kalpa means an activity which enhances religious knowledge, conduct, and self-control. This scripture, which gives rules for monastic life during rainy season, was originally the eighth chapter of the Anga-bāhya Āgam Dasha-shrut-skandha. The chapter has in fact been made into a separate book, to which are appended both a collective biography of the Tirthankars and a lineage of successors to the Ganadhars.

Āchārya Bhadrabāhu composed these three chapters (1216 verses) in Ardha-Māgadhi language, collectively called Kalpa Sutra, in the 3rd century B.C. In 454 A. D., for the first time it was penned down on palm-leaves (Tādpatris) during Vallabhipur recension. Historically, it was recited only among Sādhus during Paryushan. However, the Kalpa Sutra has been recited in public for over 1500 years, ever since Devarddhigani chanted it before King Dhrusven of Vallabhi to relieve the king’s grief over the death of his son. In 1879, a German scholar named Herman Jacobi translated and printed the Kalpa Sutra for the first time.

The Kalpa Sutra has a detailed and lively description of Bhagawan Mahāvīr’s life, as well as narration of His previous 27 lives. The poetic depiction of the dreams of mother Trishalā, celebration of the birth of Tirthankar Mahāvīr, a few incidents of His childhood, procession for Dikshā, the calamities endured by Him during the monastic life, and Keval-jnān and Nirvāna creates a vivid image in the listener’s mind. The lives of Tirthankar Rishabhadev, Nemināth, and Pārshvanāth are also narrated in detail. On Samvatsari day, the entire scripture is read with great reverence.

E.2.10.3. Shri Samaysār (Non-Āgam Literature)

Āchārya Shri Kundkund Śwāmi wrote Shri Samaysār around 100 AD. About 800 years later, in the 10th century, Shri Amrita Chandra Āchārya wrote a critique on Samaysār called Ātmākhyaṭī. Shri Jāyśeṇ and Amratchandra Āchāryas also wrote critiques in Sanskrit. In this century, Shri Kānji-swāmi gave a detailed analysis on Samaysār in a lecture series in Gujarati, which is an easily understandable language for many laypeople. Samaysār has been translated into many languages including Sanskrit, Gujarati, Hindi, Kannad, English, etc.

This text mainly explains the Jain philosophical doctrine of the soul. It explains all the 9 reals (Tattvas) from an absolute point of view. The text states that the soul’s bondage is not due to Karma but to one’s own
weaknesses in self-effort (Purushärth). Liberation of a soul will occur once he makes his own efforts; the scriptures and the enlightened preceptors are only there to guide the soul in the right direction.

Shri Kundkund Swämi said that from time immortal the soul has forgotten himself and his own true nature. He showed the uniqueness of soul from other substances and their modes, stressing the importance of right faith. The text maintains that right faith is the first step towards salvation. The vows, penance, worship, prayer, etc. of right conduct will follow right faith. It stresses that one must forgo wrong belief first to start religious progress. From an absolute point of view, the soul is pure, but from the practical point of view, Karma are attached to the soul by principal cause - auxiliary cause relationship. The main attribute of the soul is knowledge, which can be experienced by any living being, and has been given great importance in this book.

This book has 415 aphorisms divided into 9 chapters. They are as follows:

- Living and non-living
- Agent and his action
- Good deeds and bad deeds
- Inflow of Karma
- Stoppage of Karma
- Shedding of Karma
- Bondage
- Liberation
- Total and pure knowledge

If one can understand this text, which is mainly written from an absolute point of view, then his understanding of soul’s true nature will widen. He will thereafter believe that ultimately the good deeds and bad deeds both are to be given up to obtain right faith and ultimately salvation. The ultimate goal is the purification of the soul to its own innate form. To achieve this goal, one has to use instruments of right conduct such as penance, vows, prayers, etc., which are not to be considered as total fulfillment.

Refer to G.5 - Āchārya Kundkund for more details.

**E.2.10.4. Tattvärtha Sutra (Non-āgam Literature)**

Most of the original sacred literature of the Jains is written in the Ardha-Mägadhī language. This was the public language in those days. However, eventually times changed, and Sanskrit became the royal and elite language. The Jain scholars also started writing their religious and other texts in Sanskrit. Tattvärtha Sutra is the first such Jain text in terse aphoristic form. It has two more names: Tattvärtha Adhigama sutra (manual for knowledge of true nature of things or realities) and Moksh Shāstra (tenets of salvation). However, it is popularly known as the Tattvärtha Sutra.

The name Tattvärtha Sutra consists of three Sanskrit words: Tattva (true nature), Artha (things or realities) and sutra (aphorisms of few words). It may, therefore, be called “Aphoristic Text on the true nature of realities,” matching the content of the text.

There is no definite information about when this text was composed. However, it is agreed that it must have been composed during the age of elegant aphorisms. The early Christian centuries have almost every philosophical or religious system in the east putting their tenets in short and sweet form. Brahmsutra, Yoga-sutra, Vaisheshika-sutra, Nyāya-sutra etc., represent aphoristic texts of different systems. Tattvärtha Sutra represents the aphoristic text of the Jain system. It must have been composed during 200-400 AD.
Ächārya Shri Umāsvāti’s (per Shvetāmbar) or Umāsvāmi’s (per Digambar) creation of the Tattvārtha-sutra is the most complete assembly of Jain scriptures accepted by all the sects. Not much is known about the details of his life. He was born in a Brahmin family in the village Nayogradhika. His father was Swati and his mother was Vatti. He renounced the world under Ächārya Ghoshnandi (Shvetāmbar tradition) or Ächārya Kundkund (Digambar tradition). According to the inscriptions found by the archeologists, he is said to be from either the early second century AD or late first century AD.

He is said to have been very learned in various Hindu, Vedic, and Buddhist philosophies along with having extensive knowledge of geography, astronomy, philosophy of soul and life, etc. Historians called him the most knowledgeable person in the language of Sanskrit. Jain scholars recognized him to be the first one to write in Sanskrit.

There is a story about the origin of Tattvārtha sutra: There was a learned scholar of the scriptures named Siddhāya. He once wrote on a piece of paper "faith, knowledge and conduct is the path to Moksh" and left his house for some reason. By chance that day, Ächārya Shri Umāsvāti took Āhār (alms) at his house and happened to see that written statement by the scholar Siddhāya and added the word “right” in the beginning of his statement to read "right faith, knowledge, conduct is the path to Moksh”. When Siddhāya returned home he asked his mother who wrote this word before his sentence. After learning about Umāsvāti from his mother, he went to the Ächārya and asked about Moksh and ways to attain it. The answers to his questions were the basis for creation of Tattvārtha Sutra.

This text contains 344 or 357 aphorisms, separated into ten chapters of uneven length. The text’s content related all major theoretical and practical aspects of the Jain system for the first time. It is a small text but describes all of the fundamental aspects of Jainism. Both spiritual and scientific Jain principles have been described in this text. It mentions that the object of a successful life is to attain ultimate, permanent inner happiness or salvation. This goal cannot be reached until we follow a threefold coordinated path of right faith, right knowledge, and right conduct. The path cannot be followed until we have the right knowledge about the realities of the world. The right knowledge could be obtained either by self-intuition or through listening, reading, and analyzing the scriptures with the help of the enlightened souls and spiritual teachers. The criteria could be satisfied only when one critically evaluates our information through different organs of knowledge and viewpoints. This is the same process we apply even today to get useful knowledge.

The text not only describes the methods of obtaining knowledge about the outer world, but it also describes how to attain knowledge about the inner world. This requires purification of the body, the mind, and speech through austerities and meditation. The text also gives the details of seven types of verbal and nonverbal viewpoints and the theory of manifold predications. These are the basics for obtaining right knowledge. With the right knowledge comes the right faith. With right faith and right knowledge to start with, the right conduct follows.

Umāsvāti must be given credit for arranging these elements in a proper order with respect to the process involved and the principles of human psychology. The earlier literature shows numerical and ordinal variations. Umāsvāti systematized the Jain system with a logical sequence.

There are infinite numbers of living beings in this universe and every living being wants to be happy. However, everyone’s approach to attain happiness is not the same. The majority depend on material things to be happy. They try to satisfy their desires by external means. This type is a temporary happiness which is followed by unhappiness and more desires. Self-efforts (Purushārth) are used to earn (Artha) to satisfy the desires. Our great Ächāryas have labeled these types of living beings as less developed. Then, there are those who depend on spiritual approaches (internal means) to be happy. These approaches are self-dependent and involve self-efforts to practice dharma to attain everlasting happiness (Moksh). These living beings are called more developed living beings.

Therefore, the subject of this canonical book is everlasting happiness (Moksh) and in the first Sutra (aphorism) of the first chapter – three essential components to attain everlasting happiness (Moksh) are introduced.
The first verse of the first chapter is:

सम्यदर्शन ज्ञान चारित्राणि मोक्ष मार्गः
तत्त्वाथ गुत्र (1-1)

"Samyag-darshan-jnän-chäriträni Moksh Märgah".

This is Jainism in a nutshell. It means that right faith, right knowledge, and right conduct collectively are the path to liberation (Moksh). The next three verses mention the seven elements. The rest of the first chapter deals with the process of cognition and details about different types of knowledge. The details about right conduct are included in chapters eight and nine.

- The second, third and fourth chapters deal with the soul (Jiva).
  - The second chapter deals with the soul (Jiva).
  - The third chapter deals with descriptions of hell, hellish beings, human beings, animals, and Jain geography.
  - The fourth chapter deals with heaven and heavenly beings.
- The fifth chapter deals with the non-soul (Ajiva).
- The sixth, seventh and eighth chapters deal with the various types of karma and their manifestations, as well as the inflow and bondage of karma (Bandh and Āsrav).
- The ninth chapter describes the stoppage and shedding off the karma (Samvar and Nirjarä).
- The tenth chapter is about the complete liberation of the soul or Moksh.

E.2.10.5. Saman Suttam (Non-āgam Literature)

The book Saman Suttam is a brief compilation of the essential principles of the Jain religion and philosophy. It was created in 1974 during the 2500th Nirvāna anniversary of Lord Mahāvir. The compilation is based on from various Shvetämbar Jain Āgam, Digambar literature (Shästra), and some ancient texts. It contains 756 Sutras or verses, in four main parts and 44 sub-sections. Its contents are meant to give the reader a general acquaintance with the doctrines of the Jain religion, its code of ethics and the process of gradual spiritual advancement of life, in a traditional but devotional manner.

E.2.11. Summary

The Jain literature, which was compiled by Ganadhars and Shruti-kevalis, is known as Āgam literature. These texts are the Holy Scriptures of the Jain religion. The Jain Āgam consisted of 1) 14 Purva, 2) 12 Anga-pravishtha Āgam and 3) Anga-bähya Āgam (34 for Shvetämbar Murtipujak, 21 for Shvetämbar Sthänakaväsi and 14 for Digambar).

All sects agree that the 14 Purva and Drashtiaväd, the 12th Anga-pravishtha Āgam, are extinct. Digambars believe that all Jain Āgam are extinct, whereas the Shvetämbar sects accept the existing Jain Āgam as authentic teachings of Bhagawān Mahāvir. However, Shvetämbar Murtipujaks believe that there are 34 Anga-bähya Āgam existing while Shvetämbar Sthänakaväsi believe that there are 21 Anga-bähya Āgam existing.

The composition of the scriptures has a specific purpose of showing the listener the path of everlasting happiness and liberation. The Āgam Sutras teach eternal truth about conduct, equanimity, universal affection, and friendship, and the eternal truths on thinking, namely, the principles of relativity and non-one-sidedness. It also teaches many spiritual attributes including great reverence for all forms of life, soul, Karma, universe, strict codes of asceticism, rules for householders, compassion, nonviolence, and non-possessiveness.
## E.2.12. Names of Jain Āgam Literature

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Jain Scriptures and Literature

Figure E.2:A

Fourteen Purva (Digambar)

01 - Utpād Purva
Living (jiva), non-living (ajiva), and its modes (parāyāya)

02 - Agrāyanīya Purva
Nine realities (navatattva), six substances (shad dravya), etc.

03 - Virya-pravād Purva
Relating to energy of soul, non-living, etc.

04 - Astināsti-pravād Purva
Multiplicity of views (anekāntavāda), sapta-bhangi, etc.

05 - Jñān-pravād Purva
Five types of knowledge and three types of ignorance, etc.

06 - Satya-pravād Purva
Truth, restraint, silence (maun), speech, etc.

07 - Ātma-pravād Purva
Analysis of soul from different angles (naya)

08 - Karma-pravād Purva
Karma, its bondage, its nature, fruition, balance, etc.

09 - Pratyākhyān-pravād Purva
Giving up (pachchakhān), restraint, detachment, etc.

10 - Vidyā-pravād Purva
Expertise (vidyā), exceptional abilities, practice, etc.

11 - Kalyān-pravād Purva
Spiritual alertness (apramāda) and laziness (pramāda)

12 - Prānāvāya Purva
Ten types of life substances (prāna), life span, etc.

13 - Kriyā-vishā Purva
64 arts of women, 84 arts of men, etc.

14 - Loka-bindusār Purva
Three parts of universe, mathematics, etc.
### Classification of Shvetāmbar Āgam

(* = only recognized by Murtipujak)

<table>
<thead>
<tr>
<th>Anga-pravishtha Āgam</th>
<th>Anga-bāhya Āgam</th>
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</thead>
<tbody>
<tr>
<td>1 - Āchārāṅga-Sūtra</td>
<td>1 - Aupapatiya</td>
</tr>
<tr>
<td>2 - Sutra-krutānga</td>
<td>2 - Rājā-prashnīya</td>
</tr>
<tr>
<td>3 - Sthānānga-Sūtra</td>
<td>3 - Jīvābhīgama</td>
</tr>
<tr>
<td>4 - Samavāyānga-Sūtra</td>
<td>4 - Prajnāpanā</td>
</tr>
<tr>
<td>5 - Bhagavati-Sūtra Vyākhya-prajñāpti</td>
<td>5 - Surya-prajñāpti</td>
</tr>
<tr>
<td>6 - Jnātā-dharma-kathānga</td>
<td>6 - Chandra-prajñāpti</td>
</tr>
<tr>
<td>7 - Upāsaka-dashānga</td>
<td>7 - Jambudvīpa-prajñāpti</td>
</tr>
<tr>
<td>8 - Antakrit-dashānga</td>
<td>8 - Nirayāvalī</td>
</tr>
<tr>
<td>9 - Anuttaroupa-pātika-dashānga</td>
<td>9 - Kalpā-vatansikā</td>
</tr>
<tr>
<td>10 - Prashna-vyākarana</td>
<td>10 - Pushpikā</td>
</tr>
<tr>
<td>11 - Vipāka-Sūtra</td>
<td>11 - Pushpa-chulikā</td>
</tr>
<tr>
<td>12 - Drashtīvāda</td>
<td>12 - Vrashnidaśā</td>
</tr>
<tr>
<td>11 Ānga (12th Ānga Āgam is lost)</td>
<td>12 Upānga Āgam</td>
</tr>
</tbody>
</table>

6 Chheda Sutra Āgam

4 Mool Sutra Āgam

2 Chulikā Āgam

10 Prakirna Āgam*
### Classification of Shvetāmbar Āgam

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<table>
<thead>
<tr>
<th>Anga-pravishtha Āgam</th>
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</thead>
<tbody>
<tr>
<td>1 - Ācharāṅga-Sutra</td>
<td>12 Upāṇa Āgam</td>
</tr>
<tr>
<td>2 - Sutra-krutāṅga</td>
<td>6 Chheda Sutra Āgam</td>
</tr>
<tr>
<td>3 - Sthānāṅga-Sutra</td>
<td>4 Mool Sutra Āgam</td>
</tr>
<tr>
<td>4 - Samavāyāṅga-Sutra</td>
<td>2 Chutikā Āgam</td>
</tr>
<tr>
<td>5 - Bhagavati-Sutra Vyākhya-prajñapti</td>
<td>10 Prakirna Āgam*</td>
</tr>
<tr>
<td>6 - Jnātā-dharma-kathāṅga</td>
<td></td>
</tr>
<tr>
<td>7 - Upāsaka-dashāṅga</td>
<td></td>
</tr>
<tr>
<td>8 - Antakrit-dashāṅga</td>
<td></td>
</tr>
<tr>
<td>9 - Anuttaroupa-pāṭika-dashāṅga</td>
<td></td>
</tr>
<tr>
<td>10 - Prashna-vyakarana</td>
<td></td>
</tr>
<tr>
<td>11 Anga (12th Anga Āgam is lost)</td>
<td></td>
</tr>
<tr>
<td>12 - Drashti-vāda</td>
<td></td>
</tr>
</tbody>
</table>

This Āgam describes the conduct and behavior of ascetic life & the peneance of Bhagawān Mahāvīr.

This Āgam describes nonviolence, Jain metaphysics, and the refutation of other religious theories such as Kriyā Vāda, Akriyā-vāda, Ajñāṇa-vāda, and Vinaya-vāda.

This Āgam defines and catalogues the main substances of Jain metaphysics.

This Āgam defines and catalogues the main substances of the Jain religion from a different perspective than the Sthānāṅga Sutra.

This Āgam explains the subtle knowledge of soul, matter, and other related subjects. Thirty-six thousand (36000) questions and answers are presented in discussion form.

This Āgam explains Jain principles through examples and stories.

This Āgam explains the code of conduct of the ten lay followers (Shrāvaks) of Bhagawān Mahāvīr.

This Āgam tells the stories of ten significant monks attaining liberation (Moksha) by destroying their karma.

This Āgam contains the stories of an additional ten sacred monks who attained the topmost heaven, known as Anuttara heaven.

This Āgam describes the five great vows (Mahā-vratas) and the five worst sins defined in the Jain religion.

This Āgam explains the results of good and bad karma through several stories.

The twelfth Anga-pravishtha Āgam, Drashti-vāda, is considered lost by all Jain Sects.

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*Figure E.2:*
### Classification of Shvetāmbar Āgām (*+ = only recognized by Murtipujak)

<table>
<thead>
<tr>
<th>Anga-pravishtha Āgām</th>
<th>Anga-bāhya Āgām</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 Anga (12th Anga Āgām is lost)</td>
<td><strong>This Āgām describes the splendid procession (view) of King Konika when he visited Bhagawān Mahāvīr. It also explains how a person can attain heaven in the next life.</strong></td>
</tr>
<tr>
<td>1. Aupapātika</td>
<td><strong>This Āgām describes the story of Monk Keshi. Monk Keshi was the Ganadhar of Bhagawān Pārshvanāth.</strong></td>
</tr>
<tr>
<td>2. Rāja-prāshṭriya</td>
<td><strong>This Āgām describes the universe and the subtle description of all living beings (souls) of the universe.</strong></td>
</tr>
<tr>
<td>3. Jivābhīgama</td>
<td><strong>This Āgām describes the form and attributes of souls from a different perspective.</strong></td>
</tr>
<tr>
<td>4. Prajñāpana</td>
<td><strong>This Āgām describes the Sun, the planets, and the associated mathematics regarding their motion.</strong></td>
</tr>
<tr>
<td>5. Surya-prajñāpti</td>
<td><strong>This Āgām describes the Moon, the planets, and the associated mathematics regarding their motion.</strong></td>
</tr>
<tr>
<td>6. Chandra-prajñāpti</td>
<td><strong>This Āgām provides a description of Jambudvīpa.</strong></td>
</tr>
<tr>
<td>7. Jambudvīpa-prajñāpti</td>
<td><strong>This Āgām describes the story of ten brother princes.</strong></td>
</tr>
<tr>
<td>8. Nirayārvadi</td>
<td><strong>This Āgām describes the story of King Konika’s children.</strong></td>
</tr>
<tr>
<td>9. Kālpā-vatantsikā</td>
<td><strong>This Āgām describes the previous lives of certain Devas (angels) who worshiped Bhagawān Mahāvīr.</strong></td>
</tr>
<tr>
<td>10. Pushplikā</td>
<td><strong>This Āgām describes stories similar to those in the Pushplikā.</strong></td>
</tr>
<tr>
<td>11. Pushpa-chulikā</td>
<td><strong>This Āgām explains how Bhagawān Nemināth convinced ten kings in the Vrāshni region to follow the Jain religion.</strong></td>
</tr>
<tr>
<td>12. Vrashnidalāshā</td>
<td></td>
</tr>
</tbody>
</table>

**Figure E.2:D**
### Classification of Svetāmbar Āgam

(* = only recognized by Murtipujak)

<table>
<thead>
<tr>
<th>Anga-pravishtha Āgam</th>
<th>Anga-bāhyā Āgam</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 Anga (12th Anga Āgam is lost)</td>
<td>12 Upānga Āgam</td>
</tr>
<tr>
<td>6 Chheda Sutra Āgam</td>
<td>1 - Nishitha</td>
</tr>
<tr>
<td>4 Mool Sutra Āgam</td>
<td>2 - Braha-kalpa</td>
</tr>
<tr>
<td>2 Chullikā Āgam</td>
<td>3 - Vyavahāra</td>
</tr>
<tr>
<td>10 Prakirna Āgam*</td>
<td>4 - Dashā-shrut-skandha</td>
</tr>
<tr>
<td></td>
<td>5 - Pancha-kalpa*</td>
</tr>
<tr>
<td></td>
<td>6 - Mahā-nishitha</td>
</tr>
</tbody>
</table>

1. This Āgam explains the procedure of repentance (Prayashchitta) in the form of punishment for the monks and nuns who have violated the rules of ascetics.
2. This Āgam explains which of the ten kinds of repentance (Prayashchittas) is appropriate for a wrongdoing done by monks and nuns.
3. This Āgam describes the system of confession for monks and nuns who fall from proper conduct.
4. There are ten chapters in this Sutra for the Conduct of ascetics and layperson.
5. This sutra explains the daily rituals the monks and nuns have to perform.
6. This Āgam explains the process of confession and repentance (Prayashchitta) for monks and nuns

- 1 Āvashyaka: A description of the six essentials (Avashyaka) is explained in this Āgam
- 2 - Dashā-vaikalika: This Āgam briefly describes and explains the conduct of ascetic life
- 3 - Uttarādhyayan: It contains preaching regarding religious principles and practices and many stories, dialogues, and examples based on such principles and practices.
- 4 - Ogha-niruykti Pinda-niruykti*: This Āgam explains certain rules and procedures for monks with respect to traveling, staying, and accepting food and other necessities from lay people.

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**Figure E.2.E**
### Classification of Svetambar Agam

(* = only recognized by Murtipujak)

<table>
<thead>
<tr>
<th>Anga-pravishtha Agam</th>
<th>Anga-bāhyā Agam</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 Anga (12th Anga Agam is lost)</td>
<td></td>
</tr>
<tr>
<td>12 Upana Agam</td>
<td></td>
</tr>
<tr>
<td>6 Chheda Sutra Agam</td>
<td></td>
</tr>
<tr>
<td>4 Mool Sutra Agam</td>
<td></td>
</tr>
<tr>
<td>2 Chulika Agam</td>
<td></td>
</tr>
<tr>
<td>2 - Anuyoga-dvāra</td>
<td></td>
</tr>
<tr>
<td>1 - Nandisutra</td>
<td></td>
</tr>
<tr>
<td>This Agam contains an elaborate description of Tirthankars, Ganadhars, and five types of Knowledge.</td>
<td></td>
</tr>
<tr>
<td>This Agam provides the description of many rights regarding the mode of preaching.</td>
<td></td>
</tr>
<tr>
<td>1 - Chahu-harana</td>
<td></td>
</tr>
<tr>
<td>This Agam contains prayers to the four benevolent beings</td>
<td></td>
</tr>
<tr>
<td>2 - Atur-pratyakhya</td>
<td></td>
</tr>
<tr>
<td>This Agam describes the types of vows a wise person should take during various states of illness and how at the time of the death he should beg the pardon of all living beings in the universe.</td>
<td></td>
</tr>
<tr>
<td>3 - Bhakta-parijna</td>
<td></td>
</tr>
<tr>
<td>This Agam describes the process of fasting and how one should reflect at the time of death.</td>
<td></td>
</tr>
<tr>
<td>4 - Sanstāraka</td>
<td></td>
</tr>
<tr>
<td>This Agam describes the process of dying by one's own desire and its glory.</td>
<td></td>
</tr>
<tr>
<td>5 - Tandulavatalika</td>
<td></td>
</tr>
<tr>
<td>This Agam describes the state of pregnancy and provides knowledge about the human body.</td>
<td></td>
</tr>
<tr>
<td>10 Prakirna Agam*</td>
<td></td>
</tr>
<tr>
<td>6 - Chandra-vihyaka</td>
<td></td>
</tr>
<tr>
<td>This Agam describes the method of concentrated meditation (Dhyāna) that one should observe through the description of Rādhāvedha</td>
<td></td>
</tr>
<tr>
<td>7 - Devendra-stava</td>
<td></td>
</tr>
<tr>
<td>This Agam describes the names, positions, and residences of Devas (angels) that live in heaven. It also provides a description of the moon, sun, planets, and stars.</td>
<td></td>
</tr>
<tr>
<td>8 - Ganita-vidyā</td>
<td></td>
</tr>
<tr>
<td>This Agam describes palmistry and how it is used to predict the future (Nimitta)</td>
<td></td>
</tr>
<tr>
<td>9 - Mahā-pratyakhya</td>
<td></td>
</tr>
<tr>
<td>This Agam explains how to completely give up the worst sins and how to repent for these sins</td>
<td></td>
</tr>
<tr>
<td>10 - Vīrastava</td>
<td></td>
</tr>
<tr>
<td>This Agam contains prayers of Bhagawain Mahāvir</td>
<td></td>
</tr>
</tbody>
</table>

**Figure E.2:**
Figure E.2.G
Figure E.2: Anga-bähya Āgam as per Digambar

1 - Sāmāyik
- Descriptions about equanimity

2 - Chaturvīṃśatī-Stava
- Name of 24 Tīrthankars, Kalyāṇaks, special powers (Atishaya), Ways of their worship as a group.

3 - Vandanā
- Ways to worship one Tīrthankar in their temple etc.

4 - Pratikraman
- Description of seven types of Pratikraman.

5 - Vainayiks
- Description of five appropriateness of Vinaya.

6 - Kritikarma
- Ways to worship Arihantas, Siddhas, Acharyas, and Sadhus.

7 - Desāvakāṣik
- Ways to offer Āhār or Gocharī to Monks.

8 - Uttarādhyayan
- Ways to deal with calamities, and to tolerate 24 Parishahas by Monks.

9 - Kalpa-Vyavahār
- Ways for repentance by Monks on inappropriate conduct.

10 - Kalpakaḍīpik
- Appropriate and inappropriateness in reference to subject, area, time and thoughts (Bhāva), in the conduct of Monks.

11 - Mahākalpik
- Activity of Monks in relation to time and powers of body (Samvahanan) of a Monk.

12 - Pundarik
- Reasons for achieving four types of celestial realm.

13 - Mahā-Pundarik
- Reasons for becoming Indra or Prati-Indra, with special reference to penance etc.

14 - Nīṣīthik
- Āgam that contains various types of repentances.
# SECTION F. TIRTHANKAR STORIES

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<th>Name</th>
<th>Page</th>
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<td>F.2</td>
<td>Bhagawän Pārshvanāth</td>
<td>345</td>
</tr>
<tr>
<td>F.3</td>
<td>Bhagawän Nemināth</td>
<td>347</td>
</tr>
<tr>
<td>F.4</td>
<td>Bhagawän Mallināth</td>
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</tr>
<tr>
<td>F.5</td>
<td>Bhagawän Ādināth</td>
<td>352</td>
</tr>
</tbody>
</table>
F.1. Bhagawān Mahāvīr

F.1.1. Previous Lives

The lives of Bhagawān Mahāvīr are counted from his life as Nayasār when he attained self-realization (Samyaktva). The significant lives are Nayasār (life no.1), Marichi (life no. 3), Vishvabhuti (life no. 16), Triprushtha Vāśudev (life no. 18), Priyamitra Chakravarti (life no. 23) and Nandan Muni (life no. 25).

In the life of Nandan Muni, he attained Tirthankar Nām-karma. At the end of that life he was born as a Dev. In the third life after Nandan Muni, he was born as Vardhamān Mahāvīr.

F.1.2. Birth and Childhood

About 2600 years ago, religion in India took a very ugly turn. The management of the original four classes of society, Brahmins, Kshatriyas, Vaishyas, and Shudras, had deteriorated. Brahmins were learned people and considered themselves to be very superior. The fate of Shudras, or untouchables, was terrible. They were required to serve the other castes, forever performing the most degrading tasks. They were not allowed to engage in other professions. The importance of sacrifice as a symbol of giving up and renouncing had been misconstrued and it had taken on a very violent form. Animal sacrifices were performed regularly. People believed that these sacrifices would please the Gods, and, in return, their wishes would be fulfilled.

Under such social and religious conditions, Mahāvīr was born. It is believed that all Tirthankars are born in the Kshatriya (warrior) royal family because it provides an environment that helps the Tirthankar understand that there is no permanent happiness in material comfort.

Queen Trishalā, like the mother of any other Tirthankar, saw 14 (by Shvetāmbar tradition) objects in her dreams: lion, elephant, bull, Lakshmi, garland, full moon, sun, flag, vase, lotus lake, ocean, celestial plane, heap of jewels, and smokeless fire. According to Digambar tradition, she also saw a pair of fish and a lofty throne. When her husband, King Siddhārtha, asked the dream interpreters and scholars the meaning of the dreams, they proclaimed that Queen Trishalā would give birth to a Tirthankar.

While in the womb, Bhagawān Mahāvīr had once been very still so as not to disturb or provide any pain to his mother. Not feeling any movement, Queen Trishalā was very worried that something was wrong with the baby in the womb. Realizing how worried his mother was on his behalf, he decided not to take the religious vow of renunciation and leave his family as long his parents were alive.

Mahāvīr was born in the month of Chaitra on the 13th day of the waxing (increasing in size) cycle of the moon in 599 B.C. as per the Indian calendar. This day falls in the month of April and is celebrated as Mahāvīr Janma Kalyānaka day. Bhagawān Mahāvīr had an older brother named Nandivardhan and a sister named Sudarshanā.

Soon after his birth, Indra (king of heavenly gods) took the baby Tirthankar to Mount Meru and performed the birth ceremony (Janma Abhishek) with great rejoicing and celebration. After that he returned the baby to mother Trishalā's bedside.

There was great rejoicing in the country. Since the moment, the Tirthankar's soul had been conceived, there was continued enhancement in the glory, wealth, health and fame of the kingdom, and respect and goodwill for the family. This is the reason the baby was named Vardhamān, which means ever-increasing prosperity.

There are numerous incidences of courage and forgiveness throughout Vardhamān's life as a child and an adult. One day prince Vardhamān, a young boy of eight, was playing with his friends from the royal family on the outskirts of the city. At that very moment, Indra, the king of heaven, started praising the courage and fearlessness of prince Vardhamān. Another heavenly god challenged the statement, believing that fear is present in all humans. He decided to test Vardhamān's courage. He assumed the form of a
frightening cobra and slithered near the children. All of the boys started screaming, but Mahävir stood there calmly and fearlessly. He gently caught the cobra with his hands and placed it in the grass on the side.

The god, who had failed to frighten prince Vardhamän in the form of a cobra, decided to test his bravery once more. Assuming the form of an ordinary child, he joined the group of children and suggested racing to a target tree. The winner was to piggyback ride on one of the losers and return to the base. The heavenly god lost the game to prince Vardhamän and offered to carry him on his shoulders. However, as soon as he had the prince on his shoulders, the god assumed a gigantic form. Without any fear, Prince Vardhamän gave a mighty blow on his shoulder with clenched fists. The god could not withstand the blow and, assuming his original form, bowed to the prince and returned to heaven. Indra and all the other heavenly gods hailed the victory of prince Vardhamän and exclaimed that he was “Mahävir”, meaning “The Great Hero.”

When Vardhamän was nine years old, his parents thought that it was time to impart formal education upon him. They wanted him to learn martial arts befitting of a Kshatriya prince, so they decided to send him to school.

When Vardhamän went to school he offered his respects to the teacher just like an ordinary child. Indra from heaven, came and asked Vardhamän to recite a few verses, which he fluently did even though he was not taught earlier. The teacher soon realized that Vardhamän was more knowledgeable than he was. After this, Vardhamän’s schooling ended and he returned to the palace.

**F.1.3. Renunciation**

**F.1.3.1. Preparation for Renunciation**

As a youth, Prince Vardhamän lived a very simple and disciplined life. Although he wanted to renounce the world in search of eternal happiness, he had already decided not to leave the family while his parents were alive when in his mother’s womb.

At the age of 28, his parents died, and he was now ready to take Dikshä. So, he requested permission from his older brother, Nandivardhan. Realizing that his younger brother was not an ordinary person, Nandivardhan requested him to postpone his decision for two years, as he was still grieving for their parents’ death.

Prince Vardhamän led a very simple life for one year. When he had exactly one more year of a householder’s life left, he began donating all of his belongings and wealth to the needy and to those that came to him. Every day he would donate many gold coins, jewels, precious stones, and clothes. This unique and unprecedented charity impressed upon the minds of the people that “Charity is a double blessing - it blesses those who give and as well those who receive”.

At the end of the year marked by generosity, Prince Vardhamän had attained perfect “Aparigrahatva”, freedom from attachments and possessions. He was now fully prepared for the life of a monk. His elder brother made elaborate preparations for the initiation and the country was filled with great excitement. Indra and other heavenly gods participated in the ceremony. Gold and silver pitchers were filled with water from various holy places. The prince was bathed with the holy waters, anointed with perfumed pastes, dressed in royal garments, and decked with precious ornaments. At an auspicious moment on the tenth day of the dark half of the month of Mägashara, Prince Vardhamän left the palace forever in a palanquin carried by Indra and the other gods.

**F.1.3.2. Initiation / Dikshä**

After alighting from the palanquin, Prince Vardhamän removed all his garments and ornaments and handed them over to Indra. He stood under an Ashok tree and took the solemn vow of renunciation in the presence of thousands of people. He then plucked all the hair on his head in four handfuls and the hair on his chin
and lips in one handful, known as Panchmushthi loch. After solemnly reciting the words, “I bow down to all the liberated souls”, Mahâvîr accepted life-long renunciation. He took the five great vows of non-violence, truth, non-stealing, celibacy, and non-possession in order to avoid accumulating new karma and to annihilate past Karma. Right after initiation (Dikshä), Mahâvîr acquired the “Manah-paryav Jnân”, knowledge that allowed him to perceive the feelings and thoughts of all living beings.

F.1.3.3. Rejecting Indra’s Protection

Bhagawân Mahâvîr, an embodiment of perfect renunciation, detachment, and Ahimsâ, once reached the outskirts of a village named Kurmâragrâm. He motionlessly stood under a tree absorbed in deep meditation and observed the vow of silence. A cowherd approached Mahâvîr and asked him to look after his bullocks while he visited the village, to which Mahâvîr made no response. On his return, the cowherd found that the bullocks were missing. He asked Bhagawân Mahâvîr about them but received no reply as Mahâvîr was still observing the vow of silence. The cowherd searched for his bullocks throughout the night but failed to locate them. In the morning he returned to the same spot and found the bullocks seated by the side of the standing saint. Thinking that Bhagawân Mahâvîr was a thief in disguise, he became furious and rushed towards Mahâvîr, intending to thrash him with his whip. However, Indra himself appeared and explained to him that the saint is not an ordinary wandering mendicant, but prince Vardhamân, son of king Siddhârtha, who had recently accepted initiation.

Indra asked Mahâvîr if he could provide protection for future incidents like this. Mahâvîr replied in all humility that an ascetic on a spiritual path reaches his goal of purity with the help of his own practice, courage, and discipline. It is without the help of heavenly gods or humans that one should shed all of his karma to attain liberation. On hearing this, Indra bowed with reverence and departed.

F.1.3.4. Afflictions by Sulpâni

When the wandering Bhagawân Mahâvîr came to a village called Asthikagrâm, he wanted to spend the night in the temple dedicated to a demon (Yaksha) called Sulpâni. The villagers warned him that the wicked Yaksha would torture to death any traveler who were to spend the night in the shrine, but Mahâvîr was not swayed and insisted on staying there overnight. The Yaksha became enraged and furious, thinking that this was a challenge to his powers. He therefore tried to frighten Bhagawân Mahâvîr by assuming various forms of a ghost, an elephant, a cobra, and a lion, but failed. He then tried piercing his eyes, ears, nose, head, nails, and back. Even this extreme agony failed to pierce the serenity of Mahâvîr’s composure.

At this failure, Sulpâni was drained of all his demonic energy, and a divine spiritual light illuminated him. Slowly his anger subsided, fear dissolved, and a feeling of goodwill took over. He touched Mahâvîr’s feet and humbly begged Mahâvîr’s pardon.

F.1.3.5. Chandkaushik

Leaving Asthikagrâm, Mahâvîr proceeded in the direction of Vachala town. The trail to this town passed through a dense and desolate forest. When some shepherds saw Mahâvîr entering the forest, they warned him about the black cobra with a venomous gaze living on the trail. The cobra’s hissing and gaze were known to burn plants and trees and cause flying birds and standing humans to drop dead. As a result, no one crossed the forest where the cobra lived. By his divine knowledge, Bhagawân Mahâvîr knew of the situation. In order to enlighten the cobra with his universal love, he entered the forest and stood motionless in meditation near the place where the cobra resided. The proud king-cobra rushed out of its hole, hissing, and gazing at Bhagawân Mahâvîr. However, Mahâvîr stood motionless and unperturbed. This made Chandkaushik even angrier and he blew poisonous venom towards Lord Mahâvîr three times. The venom neither affected Lord Mahâvîr nor disturbed his meditation. Blind with rage, the cobra sank his fangs into Mahâvîr’s toe and injected of all his venom, but instead of blood, a milk-like substance started flowing from his toe. Bhagawân Mahâvîr cast a gentle glance of compassion. He tried to enlighten Chandkaushik to help him control his anger and attain peace.
When the cobra met Mahāvīr’s gaze, he felt as if a wave of peace and tranquility had engulfed his inner self. The cobra started contemplating and visualized his past lives (Jātismaran jñān) and realized that he had suffered excruciating pain and degradation due to extreme anger and acute attachment during his previous two births. He was full of repentance. He vowed not to look at anyone for the rest of his life, nor eat or drink anything. He decided to lie still and atone for all his sins committed during the last three births and improve his future.

Chandkaushik peacefully retreated to his hole with his head inside while a portion of his body remained outside the hole. After a while, when the people heard that Chandkaushik was no longer harmful to anyone, they came to see him out of curiosity. They saw him lying quietly, and some started worshipping him by offering milk and food, while others were still furious because he had killed their loved ones. They threw stones and beat him with wooden sticks. The blood, milk, and food attracted ants, but Chandkaushik willingly suffered the biting and beating and remained at peace with no trace of anger. He died after a few days. The self-restraint and control of his feelings destroyed many of his bad Karma. Therefore, at the end of his life, he was born in heaven.

F.1.3.6. Chandanbälä

During the twelfth year after initiation, Bhagawān Mahāvīr entered the city of Kaushāmbsī after a long penance. He had decided to accept alms only after satisfying the following unspoken conditions: he would accept a urad preparation from the corner of a winnowing basket given by a person with one leg on the threshold and the other outside. She had to be a princess turned into a slave with a shaven head and legs bound by chains. She must be a chaste woman performing the penance of Attam (three days of fasting) and should serve him with tears in her eyes. Five months and twenty-five days elapsed, but no donor fulfilled these conditions. One day, he came upon Chandanbälä, a princess sold as a slave, shackled, and shaved by the jealous wife of a rich merchant. She fulfilled all the conditions so Bhagawān Mahāvīr accepted the alms.

The full Chandanbala story can be found later into the Story Section.

F.1.3.7. The Last Calamity: Nails in His Ears

Once, in his thirteenth year of contemplation, on the outskirts of the village Chammani, Bhagawān Mahāvīr was standing while absorbed in deep meditation.

A cowherd left his oxen near him and asked him to keep an eye on them. When he returned, he did not find the cattle and so he inquired about the missing cattle. When he received no reply to his persistent queries, he became furious and plugged hard grass pegs in the ears of Bhagawān Mahāvīr. Mahāvīr bore all of the pain patiently. From there, Bhagawān Mahāvīr went to Pāvā.

While going for alms, he entered the house of a rich merchant named Siddhārtha, who was sitting in the company of an eminent physician named Kharak. The physician immediately realized from the facial expression of Bhagawān Mahāvīr that he was suffering from some acute pain. With great difficulty Mahāvīr was persuaded to undergo an operation. He was made to sit in a basin filled with oil, given a massage and then the pegs were removed by means of medicated pincers. The pain was so excruciating that even Bhagawān Mahāvīr cried out in agony. Afterwards, as the doctor dressed the wound, Mahāvīr continued to remain calmly and quietly in deep meditation.

The full Last Calamity story can be found later in the Story Section.

F.1.3.8. Keval-jñān and Nirvāṇa

Mahāvīr-swāmi practiced severe austerities and deep meditation for a period of twelve and a half years. During this period, he resided in parks, forests, and deserted places and observed fasts lasting from a single day up to six months. Having endured all the obstacles and tortures patiently and bravely, he had
now reached the highest stage of meditation. He reached the village Jambhikā and stayed on the banks of the river Rujuvāluṅkā. At that time, he was observing a fast of two days. In order to annihilate the lingering remnants of the destructive karma, Bhagawān Mahāvīr sat down in the “cow-milking” posture. His mind was absorbed in the highest type of meditation, and by destroying all his Ghāti Karma completely, he attained absolute knowledge on the tenth day of the bright half of the month of Vaishākh. He became omniscient, comprehending and visualizing everything in the whole universe. Free from all Ghāti karma, he became an Arihant.

The thrones of Indra and the other heavenly gods trembled the moment Bhagawān Mahāvīr attained omniscience. Immediately, hosts of gods thronged there to celebrate the fourth Kalyāṇak, or auspicious occasion.

They constructed a divine assembly hall known as a Samavasaraṇ for Bhagawān Mahāvīr’s first sermon. He delivered the first sermon at night when only the gods were present. Then, Bhagawān Mahāvīr traveled to Pāvāpuri and stayed in the garden named Mahāsen. Here, the gods constructed another Samavasaraṇ hall. Sitting under the Ashok tree, Mahāvīr delivered a sermon in the Ardha-Māgadhi language.

F.1.3.8.1. Eleven Learned Brahmins Initiated as Ganadhars

Bhagawān Mahāvīr, endowed with many Atishay or distinguished attributes, delivered a soul-stirring and heartfelt sermon in the assembly of gods, human beings, and animals. Even though a great sacrifice was in progress simultaneously in another part of the city, huge crowds were seen going in the opposite direction towards the Samavasaraṇ. Indrabhuti of Gautam Gotra, the chief priest at the sacrifice, inquired where they were going and was told about Bhagawān Mahāvīr’s Samavasaraṇ. Upon hearing that it was attracting more people, his vanity was hurt, and he decided to put to test the so-called omniscience of the saint. Therefore, he decided to visit the Samavasaraṇ accompanied by his disciples.

Mahāvīr called him by his name and, without being asked, resolved his doubts about the soul, upon which Gautam along with his 500 disciples accepted monkhood. Hearing this, the remaining ten learned scholars at the sacrifice came to the Samavasaraṇ and, upon having their secret doubts resolved, accepted initiation with 4400 disciples. In this way, Mahāvīr established the four-fold Sangh and preached the path to liberation. Eleven learned Brahmins became his principal disciples, known as Ganadhars.

F.1.3.8.2. Bhagawān Mahāvīr’s Last Sermon at Pāvāpuri and Liberation

During the thirty years of his life as a Tirthankar, Bhagawān Mahāvīr preached his gospel of Ahimsā to millions of people and initiated thousands of disciples into monkhood. At the age of seventy-two, he came to Pāvāpuri to spend his final monsoon season, in the year 527 BC. In the month of Ashwin, he observed a two-day fast, taking neither food nor water. Sitting in the lotus posture on a golden lotus, he delivered his last and longest sermon which lasted for forty-eight hours before the four-fold Sangh. (This sermon was later compiled in the Jain scriptures and is known as Uttarādhyayan Sutra.)

In the early morning of the new-moon night, Bhagawān Mahāvīr’s remaining four types of non-destructive karma were destroyed. And thus, with all the eight karma completely annihilated, his soul soared high, reached the pinnacle of Lok, and went to the permanent abode of Siddhas, never to return again. And thus, Bhagawān Mahāvīr achieved the highest goal: liberation.

F.1.3.8.3. Funeral Rites performed by Heavenly Gods and Human Beings

At the time of Bhagawān Mahāvīr’s Nirvāṇa, all the eighteen rulers of the various states were present. When the light of his knowledge was extinguished from the world, they lighted numerous earthen lamps, beginning the tradition of the Festival of Lights known as Deepāvali or Diwālī. Upon Bhagawān Mahāvīr’s achieving the fifth Kalyāṇak, Indra and the other gods flew down to earth to celebrate. They bathed his body with holy waters, applied sandal paste, dressed the body in rich garments and adorned it with a crown and other ornaments. He was carried in a palanquin; millions joined the procession to pay their last
homage. There was solemn music accompanied on musical instruments. The palanquin was placed on a pyre of fragrant sandalwood; after the final prayers were offered, the fire was lit. Later, perfumed water was sprinkled to extinguish the fire and the gods carried the molars and the bones to heaven.

F.1.3.9. Teachings

Bhagawän Mahāvir’s sermons were compiled orally by his immediate disciples in the form of sutras in 12 books. These books are called Anga Āgam Sutras. Later, several learned Āchāryas (Shrut-kevali monks) compiled many more books to further explain the Anga Āgam Sutras. All these books are called gams or Āgam Sutras and are considered as the scriptures of Jain religion. These Āgam Sutras were passed on orally to future generations of ascetics, although over the course of time, some of the Āgam Sutras were lost. Approximately one thousand years later, the memorized Āgam Sutras were organized and recorded on Tādpatris (palm leaves used as paper to preserve records for future references).

*Moral:*

*In each incident of difficulty, we see the conquest of Mahāvir’s soul and mind over his physical pain and suffering. His meditation and penance purified his soul. It helped him to separate himself from perishable and mortal worldly things and concentrate on the liberation of his immortal soul.*

**Highlights:**

- Previous lives:
  - Nayasār (birth no.1, attainment of Samyaktva)
  - Marichi (birth no. 3)
  - Vishvabhuti (birth no. 16)
  - Triprushtha Vāsudev (birth no. 18)
  - Priyamitra Chakravarti (birth no. 23) and
  - Nandan Muni (birth no. 25, attainment of Tirthankar Nām-karma, three lives before birth as Mahāvir).

- Born to King Siddhārtha and Queen Trishalā, who saw 14 or 16 dreams, in 599 BC

- Brother Nandivardhan, sister Sudarshana

- Incidents of courage and meditation: Cobra in childhood, cowherd, demon Sulpāni, Chandkaushik, nails in the ears

- Important associated names: Chandanbālā, 11 Ganadhars (Gautam Swāmi)

- Teachings: Āgam Sutras (12 Anga)

- Achievement of Nirvāṇa at Pāvāpuri; Diwāli
F.2. Bhagawân Pärshvanâth

About 3000 years ago, King Ashvasen was ruling over the Kingdom of Vârânasi, also known as Banâras, situated on the banks of the holy River Gangâ. He was a benevolent and a popular ruler and lived peacefully with his queen, Vâmâdevi. On the 10th day of the dark half of the month of Mâgashara (which usually falls in December), Queen Vâmâdevi gave birth to a son. In memory of observing a passing snake during her pregnancy, her newborn son was named Pârshva-kumâr, because in the Sanskrit language ‘Pârshva’ means “nearby or in the vicinity”.

Pârshva grew up in the midst of wealth and happiness and became a very attractive young man known for his courtesy, bravery, and valor. Many kings were eager to have their daughters marry him, and eventually Prince Pârshva-kumâr was married to Prabhâvati, a princess from a neighboring kingdom. The wedding ceremony was performed with much splendor and Pârshva-kumâr enjoyed a blissful married life with Prabhâvati.

In the vicinity, there lived a mendicant named Kamath. During his childhood he had lost his parents and was raised as an orphan. Disgusted with his miserable life he became a mendicant. As a mendicant, he had no material possessions and lived on the charity of others. He practiced severe penance and performed rituals called Panchâgni (five fires). When he came to Vârânasi to perform the ritual, many people were impressed by his penance and therefore worshipped him.

When Pârshva-kumâr heard about Kamath’s ritual, he realized the violence towards living beings involved in a fire. He came to Kamath and tried to dissuade him from lighting the sacrificial fire. Kamath denied that any life could be endangered by his ritual. However, by extra-sensory perception, Pârshva-kumâr sensed a snake trapped inside one of the burning logs. He asked his men to remove the log and carefully chop it open. To everyone's surprise, a half-burnt snake came out of the burning piece of wood. Digambar version of this story says that there were two snakes, a snake couple, in the log. The snake was so severely burnt, that he could not be saved. Pârshva-kumâr recited the Namaskâr-mantra for the benefit of the dying snake.

After death, the snake was reborn as Dharanendra, the king of gods of the Nag kumârs (gods or angels that look like snakes). Pârshva-kumâr recited the Namaskâr-mantra for the benefit of the dying snake.

At this event, instead of feeling remorse or pity for the snake, Kamath was very annoyed by the interference of Pârshva-kumâr. Since he was powerless at that time, Kamath resolved to seek revenge. He began observing an even more severe penance and, at the end of his life, he was reborn in heaven as Meghamâli, the god of rain.

Observing the miseries that living beings had to experience in their worldly lives, Pârshva-kumâr developed a high degree of detachment towards worldly possessions and relationships. At the age of 30, he renounced all his possessions and family and became a monk. Eventually, he was known as Pârshvanâth. He spent most of his time meditating in search of the ultimate truth.

Once, while Pârshvanâth was in meditation, Meghamâli saw him from heaven. He recalled how Pârshva-kumâr had interfered in his fire ritual in his earlier life and saw his chance for revenge. Using his supernatural powers, he brought forth all kinds of fierce animals such as elephants, lions, leopards, and snakes to attack monk Pârshvanâth. However, Pârshvanâth, immersed in deep meditation, remained peaceful and untouched. Meghamâli tried a new tactic and brought forth heavy rains. The rainwater touched the feet of Pârshvanâth and started accumulating. The water rose up to his knees, then to his waist, and in no time, it reached his neck, but Pârshvanâth remained focused in meditation.

Dharanendra noticed the situation and realized that Pârshvanâth, his benefactor from his last life, was going to drown in the rising floodwater. Immediately, Dharanendra descended and created a lotus-form with his tail so that Pârshvanâth would float on the water (it also said that Dharanendra placed a quick growing lotus flower below Pârshvanâth’s feet to make him float on the water). He then spread his fangs over the head and sides of Pârshvanâth in order to protect him from the pouring rain. Dharanendra then severely reprimanded Meghamâli for his wretched actions and asked him to stop the rain. All of Meghamâli’s efforts...
to harass Pārshvanāth had been in vain. He was disappointed, but then realized that he was unnecessarily creating trouble for the merciful Lord. He withdrew all his supernatural powers and fell at Pārshvanāth’s feet with a sense of deep remorse, sincerely begging the Lord to forgive him for his evil acts.

During that period of distress, Pārshvanāth had been deep in meditation. He had not been aware of Meghamāli’s attacks or Dharanendra’s protection. Pārshvanāth had developed perfect equanimity, so he did not have any special affection for Dharanendra for the protection he had extended or hatred for Meghamāli for the distress he had caused. He continued developing a higher purity of consciousness after this, ultimately attaining omniscience on the 84th day of his renunciation (the 4th day of the dark half of the month of Fāgun, usually falling in April).

After attaining omniscience, Pārshvanāth began preaching the true religion. He reinstated the Tirth or religious four-fold order and became the 23rd Tirthankar of the Jain religion. He had ten Ganadhars, or principal disciples, and eventually his parents and his wife, Prabhāvati, renounced the world and became his disciples as well. Thereafter, he lived long enough to spread the true religion before attaining Nirvāṇa at the age of 100 at Sametshikhar, a hill in the state of Bihar and a famous Jain pilgrimage site.

Moral:

Pārshva-kumār demonstrated a very keen sense of nonviolence and detachment from all material possessions and from relationships with people. These are the qualities essential for attaining self-realization. He showed us that one should be detached and impartial regardless of whether a person is our well-wisher or enemy. We may not always know and understand the reason why a person behaves in a strange way towards us; it may be because of our Karma from a past life.

Highlights:

- Pārshvanāth’s parents: Ashvasen and Vāmādevi
- Wife: Prabhāvati
- Mendicant performing fire ritual: Kamath (reborn as Meghamāli, god of rain)
- Snake found in log; reborn as Dharanendra, god/king of Nag kumārs

![Image of Pārshvanāth preaching]
F.3. Bhagawän Neminäth

A long time ago, the Yädava clan settled on the banks of the River Yamunä in India. The major centers of the Yädava community were Mathurä and Sauripura, located in the present-day state of Uttar Pradesh. When the Yädava king Samudravijay ruled over Sauripura with his wife, Shivädevi, they had a son, Lord Neminäth, and named him Nemkumär. Because his mother dreamt of a series of black jewels, called Arista when he was in her womb, he is also known as Aristanemi.

King Väsudev, the younger brother of King Samudravijay, was the king of Mathurä. He had two queens; Queen Rohini, who had a son named Balräm (Padma), and Queen Devaki, who had a son named Shri Krishna. Both Balräm and Shri Krishna were the ninth Baldev and Väsudev as per Jain tradition. Shri Krishna is also the incarnation of Lord Vishnu (God) in Hindu religion.

During this time, hunting was a favored sport and gambling was considered a respectable activity. Religious ceremonies included animal sacrifice, and the non-vegetarian diet was very popular. Meanwhile, the whole area of central India had been disturbed due to the prevailing conspiracies among various kingdoms. King Kamsa and the oppressive king Jaräsangh of Magadha, a Prativäsudev by the Jain tradition, instigated the worst problems.

In order to protect the people, various kings of the Yädava clan, including Samudravijay, Väsudev, Ugrasen, and Shri Krishna, migrated from Mathurä and Sauripura to the West Coast of Gujarat, India. Shri Krishna constructed the large and beautiful town of Dvärkä on the seacoast near the Raivat (Girnar) Mountain. Its grand architecture and strong fortification made it heavenly, beautiful, and unconquerable.

Ugrasen became the king of Junagadh, situated on the other side of the foothills of Mount Girnar. By his wife Dhärini, he had a daughter named Räjimati or Räjul. She was a beautiful and graceful young girl, and many princes were eager to marry her. However, when she came to know of Nemkumär, she became captivated and desired to marry him. King Ugrasen sent a request to Nemkumär of engagement to Räjul. After considerable effort, friends, and family persuaded Nemkumär to become engaged to Räjul. Everyone was happy, thinking that Nem and Räjul would make an ideal couple. The two were engaged and an auspicious day was fixed for their wedding ceremony.

For King Ugrasen, the wedding of his beloved daughter was a once-in-a-lifetime occasion and so he made elaborate wedding arrangements. On the wedding day, Nemkumär mounted his chariot, specially decorated for the wedding, and a large number of people joined to witness the gorgeous wedding ceremony. However, as the procession was approaching its destination, Nemkumär heard the sobbing sounds of animals. Moreover, on the side of the road, he saw large, fenced areas and cages full of wailing animals and birds.

Filled with sympathy and compassion, Nemkumär asked the charioteer why those animals and birds were being kept in bondage. The charioteer informed him that the wailing sound was coming from the birds and animals that were to be slaughtered for the wedding dinner. Upon hearing this, Nemkumär could not bear the idea of violence being caused on the account of his wedding. He asked the charioteer to free all the animals and birds and started thinking about how to prevent such violence. “Can there be a way of life that would extend peace and security to every living being?” he asked himself. As he thought deep into the matter, it was clear to him that he should explore a way of life that promoted the well-being of all. He realized that after marriage, he might get too involved in worldly life and it would be hard for him to embark upon such an exploration. Since the present seemed like the right time for him to explore the truth that would lead to the happiness of every living being, he decided not to get married.

Everyone on the bridegroom’s side was taken aback by his decision. His friends and close relatives tried to dissuade him, but he calmly explained that his mission was to explore freedom from misery for all living beings. He further explained, “As these animals were prisoners in their cages, we all are prisoners in the cages of karma which are much stronger than these fences. The feeling of joy is evident in the animals released from the cages. Happiness is in freedom, not in bondage. I want to find the path to breaking this
bondage of karma and embrace eternal bliss. Please do not stop me.” Then, he asked the charioteer to turn back.

After returning to his kingdom, Nemkumār spent a year donating all his belongings to the poor and the needy. At the end of the year, he left his royal palace and went to the nearby Raivat garden. Under an Ashok tree, he took off all his ornaments and royal dress and pulled out five fistfuls of hair, becoming an ascetic along with one thousand others. Shri Krishna, deeply touched, blessed his cousin, and wished him success in his mission.

Monk Nemkumār first went to Mount Girnar and entered intense meditation. As he stood motionless, trying to find the cause of all unhappiness, he realized that ignorance of the true nature of the Self led to wrong perception, and consequent wrong actions resulted in all sorts of misery and pain. He therefore dwelled deep on the Self.

After spending fifty-four days in deep spiritual meditation at Mount Girnar, Nemināth destroyed all his Ghāti Karma, which were obscuring the true nature and power of the soul. He attained Keval-jnān and became an omniscient. He established the four-fold religious order (Chaturvidha Sangh or Tirth) and became the twenty-second Tirthankar of the Jain religion. Thereafter, he lived a long life preaching the path of liberation to the common people.

Back at the time when Nemināth was deciding to renounce his worldly life, Rājul was being adorned by her girlfriends. She was eagerly waiting for the arrival of Nemkumār as the bridegroom when they heard the news that he had turned back. No one could understand his decision. Rājul was in utter grief. Her friends tried to console her in that hour of crisis. Some of them started cursing Nemkumār for putting their beloved friend in such a miserable condition, while others advised her to forget the unpredictable Nemkumār and look for another suitable match. However, in her heart, Rājul had accepted Nemkumār as her husband and she could not even think of any other person taking his place. She did not like anyone cursing Nemkumār or speaking poorly of him.

She also had some spiritual orientation. When she came to know of the reason for his renouncement, she was able to overcome her grief. She realized that Nemkumār had left for a commendable purpose. Appreciating his mission, she thought that the best path for her was to follow his footsteps. She absorbed herself in religious practices.

When Rājul heard that Nemināth had become an omniscient she went to the Samavasaran along with many of her friends and took Dikshā. She absorbed herself in meditation and penance and spent the rest of her life as the head of the order of the nuns. In the end, after destroying all her Karma, she attained liberation.

Moral:

Compassion towards animals is the hallmark of Bhagawān Nemināth’s life story. Witnessing the killing and torture of animals on his account ignited his passion to search for a path that freed all from misery. Princess Rājul’s story shows that she did not reproach him for his actions but followed him on his search for truth. One should never reproach another for right actions.

Highlights:

- Neminath’s parents: Samudravijay and Shivadevi
- Alternate names: Aristanemi; Birthplace: Sauripura
- Witnessed cruelty to animals for his wedding and did not get married; decided to search for a path leading to freedom from misery.
- Princess Rajul took Dikshā after him.
A long time ago, King Mahābal ruled over the city of Veetshoka in the Mahā-videha region of Jambudweep. King Mahābal had six very close childhood friends. The seven of them were so close that they did everything together. None of them would do anything without seeking the advice of the others.

One day, a well-known Āchārya named Dharmaghosh-suri came to Veetshoka. King Mahābal and his friends went to listen to his sermon and were very impressed. Mahābal realized that extreme misery and pain exists in living a worldly life, so he decided to renounce worldly life. Upon sharing his intentions with his friends, they agreed to do the same. His friends also renounced their worldly lives along with him. King Mahābal and his six friends became monks and disciples of Dharmaghosh-suri.

As monks, these seven friends observed austerities and restraints together. Unbeknown to his friends however, Mahābal sought more than just freedom from the pains of worldly life. He had an intense desire to free every living being from suffering and to guide them all towards liberation. To achieve his objective, Mahābal secretly observed longer austerities. Because of this intense penance and strong motivation, Mahābal acquired Tirthankar-Nām-Karma. At the same time, because of this secrecy, he acquired the karma that he would be born as a female in the future according to Shvetāmbar tradition.

All seven friends continued to observe increasingly difficult austerities throughout their lives. At the end of their lives, they all attained a heavenly abode. After completing their heavenly life spans, Mahābal and his six friends were born as human beings in different places.

During this time King Kumbha was ruling over the city of Mithilā, India. He had a queen named Prabhāvatī. While she was pregnant, she saw 14 (16 by the Digambar tradition) pious dreams indicating the arrival of a Tirthankar soul. Since Mahābal had earned the Tirthankar-Nām-Karma and a female gender, his soul descended into the womb of Prabhāvatī and was born as Princess Malli. (The Digambar tradition believes that Tirthankar Mallināth was male and rejects the acquisition of female gender Karma). A few years later, Queen Prabhāvatī had a son named Malladin.

The six friends of Mahābal were reborn as princes in different kingdoms. They eventually became powerful kings of the cities of Hastināpur, Ayodhyā, Champā, Kāshi, Kāmpilypur, and Shrāvasti. All of these cities were located in the present states of Uttar Pradesh and Bihar.

King Kumbha and Queen Prabhāvatī lovingly raised their children Malli and Malladin. Princess Malli was exceedingly charming and beautiful and grew up to be a very attractive girl. Malladin respected his elder sister. King Kumbha wanted to give them the best education and therefore entrusted their training to highly respected teachers who taught them all the required arts and crafts. Princess Malli mastered all the fine arts and became a talented and accomplished princess. Malladin learned all the martial arts and became a bold and brave youth.

At one point, King Kumbha decided to establish an art gallery in Mithilā. A marvelous building was constructed for this purpose and all of the well-known artists were invited to make their artistic contribution to the gallery. One artist from Hastināpur possessed a special power to prepare an accurate portrait of anyone by merely seeing one part of his or her body. He once happened to see the toe of princess Malli and from that, he drew an accurate portrait of princess Malli on the wall. Even the smallest details were accurately portrayed. It was so lifelike that when prince Malladin came to see the gallery and looked at the portrait, he felt as if his sister were standing there and folded his hands as a token of respect.

When he realized that it was merely a portrait, he was puzzled as to how the artist had obtained such minute details of his sister’s body. He was told of the special power and the talent that the artist possessed. Although he recognized the rarity of this accomplishment, the prince also foresaw the dangers of such a talent. He therefore wanted to prevent the use of that special power. The artist was asked to abandon his art in return for a suitable reward. The artist refused and insisted upon his freedom of artistic expression.
In order to prevent the misuse of the artist's talents, the prince ordered that the thumb of the artist be cut off; the artist decided immediately to take revenge.

The angry artist returned to Hastināpur without one thumb. He found another artist who could draw a portrait of princess Malli according to his instructions. In time he prepared an even more attractive portrait of Malli and presented it to the king of Hastināpur (who was Malli's close friend in a previous life). The king was very impressed by the portrait, fell in love with Malli, and decided to make princess Malli his wife. He sent a marriage proposal to King Kumbha of Mithilā.

In the same manner the kings of Ayodhyā, Champā, Kāshi, Kāmpilypur and Shrāvasti also learned of the exceptional beauty of princess Malli and sent marriage proposals. After considering these proposals, King Kumbha did not find any of them suitable for Malli and rejected them all. This angered the six kings, who decided to conquer the city of Mithilā together in order to get princess Malli. King Kumbha faced them with all his might, but he could not withstand the combined strength of the invading forces. He retreated to his kingdom and closed the gates of the city. The invading forces then laid siege on Mithilā, but the city would not be able to withstand the siege for long.

When princess Malli came to know of the situation, she contemplated on the issue. Gifted with an enlightened mind, she realized that the root cause of the problem lay in her earlier life. She recalled her life as King Mahābal and realized that due to their deep affection for her in their previous lives, all six of the kings even now desired to be near her. Malli decided that since she was the cause of the problem, she herself should find a solution. She requested her father not to worry and to leave everything to her.

Upon remembering that the palace had a hall with six doors, Malli came up with a plan. Behind each door she arranged beautifully furnished rooms. The doors of the hall were fitted with a fine screen through which people sitting in the rooms could look into but not see what was happening in the other five rooms. Malli commissioned a statue of herself so lifelike that anyone looking at the statue would believe that it was the princess herself. The statue was hollow with a hole at the top which could be covered tightly. The statue was placed in the middle of the hall and a maidservant was asked to put a morsel of food twice a day within its cavity and then close its top immediately.

Then, Malli requested her father to send invitations to all six kings to come to the hall to meet her. The plan was to invite them to the hall in the evening and have them wait in the room assigned to them. At the appropriate time, all of the kings came and occupied their respective rooms. As they glanced through the screen, they immediately noticed the beautiful statue of Malli. Each of them thought it was Princess Malli herself and anxiously waited to go inside. They also noticed that Malli was far more beautiful than they had expected and fell even more deeply in love with her.

As they were waiting, princess Malli entered the hall through a secret tunnel and, standing behind the statue, opened the top of the cavity. The food that had been put in the statue had rotted and emitted a foul odor. The smell was so obnoxious that the kings had to cover their nose. Thereupon the real Malli presented herself and asked why they could not stand the smell of the person whom they loved so much. They admitted that they could not bear the foul odor.

Malli then explained that the food she ate was the same food in the statue. The food in her body did not stink because her soul prevented the rotting. However, when her soul would leave the body, her body too would start to decay. It is the nature of the body to degenerate, decay, and disintegrate. Malli asked the kings, "What is the purpose of being attached to a body when it is destined to rot eventually? Is it not worthwhile to pursue something that will last forever?"

As the kings stood there in amazement, she explained that in their past lives they were seven very close friends who had done everything together. Upon hearing this, the kings recalled their past lives and what they had renounced. The seven of them now felt an acute sense of detachment for the short-lived worldly life. They all decided to renounce the world in order to enhance the spiritual pursuit that they had left undone in the earlier life.
Very elaborate arrangements were made for the renunciation ceremony of Princess Malli. She gave up everything and adopted self-initiation at a place known as Sahasrāmravan. She destroyed all of her destructive Karma (Ghāti Karma that affect the nature and quality of the soul) in a very short time and attained Keval-jnān (omniscience) on the very same day, becoming the 19th Tirthankar of the Jain religion. Thereafter she traveled throughout the country for a long time to show the path of liberation to others. Ultimately, she attained liberation on Mount Sametshikhar.

The Shvetāmbar tradition believes that Tirthankar Mallināth was a female and the other 23 Tirthankars were male. Idols of Tirthankars represent the qualities of the Arihants and not their physical body. Hence, the physical appearance of the idols of all the Tirthankars is the same without any indication of male or female gender.

**Moral:**

*This body is a mere vessel that holds the soul. Upon death, the soul simply moves to another body unless one attains liberation from the cycle of birth and death. One needs to realize that this veil of skin and flesh is mortal. Physical beauty is deceptive and temporary. Princess Malli made this point through the statue and the rotten food. The importance of our human life is that it is a means of attaining liberation from the cycle of birth and death. One needs to rise above the physical aspects of life and use this life to progress spiritually so that the soul can attain liberation.*

**Highlights:**

- Last life King Mahābal, with 6 close friends
- Born to King Kumbha and Queen Prabhāvati; brother Malladin
- Six friends reborn as kings who desired to marry her; showed them temporal quality of worldly life through statue with food inside.
The Jain time cycle has no beginning or end. It continuously migrates from periods of progress to periods of decline. According to Jain tradition, a period of progress, known as an Utsarpini or an ascending order, is marked with all-around improvements, including longer lifespan, greater prosperity, and overall happiness. On the other hand, a period of decline, known as an Avasarpini or a descending order, is marked with all-around deterioration and decline such as a shorter life span and general gloom. These two periods together make one-time cycle. Each Utsarpini and Avasarpini is divided into six eras called Ārā, meaning the spokes of a wheel. We are currently in the fifth Ārā of the Avasarpini period. It is also known as Dukham (Unhappy) Ārā. Hindu tradition calls it Kaliyuga.

Until the end of the third Ārā of the current Avasarpini, people lead a natural and simple life. The population was small, and Nature provided all the necessities for human beings; trees provided shelter and enough leaves and bark for covering their bodies. With the help of the branches, they could erect huts for protection from rain and extreme weather. When they felt hungry, they could pick their food from the trees and bushes. There was enough flowing water for cleaning their bodies and quenching their thirst. As such, there was no struggle for existence or rivalry for survival, and people spent their lives in peace.

The people lived in tribes, each of which had a leader known as a Kulkar or king. Towards the end of the third Ārā, there lived a Kulkar named Nābhirāyā who peacefully managed his community. In due course, his beautiful wife, Queen Marudevi, gave birth to Rishabh.

The world's conditions started changing after Rishabh was born. There was an increase in population and nature no longer remained as bountiful as it used to be. This gave rise to a struggle for the acquisition and accumulation of the necessities of life; the emotions of jealousy and envy arose. Nābhirāyā, as the leader of the community, tried to restrain the struggle to the utmost possible extent. As Rishabh grew up to be a bold, intelligent, and enthusiastic young man, Nābhirāyā entrusted the management of the kingdom to him.

Rishabh was a visionary, a thinker, and an inventor. He foresaw that the struggle for survival would become worse unless some system of producing the necessities of life was created. He realized that people could try to obtain what they need from nature instead of relying exclusively on natural bounties. He therefore evolved the art of crop cultivation and taught people how to grow food and fiber. Thus, he ushered in what we call the age of material civilization. To make the lives of people more comfortable, he taught them how to make utensils, cook food, build houses, make clothes, cultivate land, and raise animals like cows and horses. He also developed different arts and crafts to make a variety of articles from wood, metal, and stone. Due to his efforts, the first city, named Vinita and later known as Ayodhya, came into existence.

Rishabhadev sanctified the system of marriage and institutionalized family life, having married Sumangalā, as well as a woman named Sunandā who had lost her husband. Thus, a social order was evolved and Rishabh, as the first acknowledged ruler in human society, came to be known as King Rishabhadev. During his long rule, he laid down equitable rules and regulations for ensuring peace and safety within his realm, gaining the love of his kingdom's people.

Rishabhadev had 100 sons; the eldest two were called Bharat and Bāhubali. He also had two daughters, Brāhmī and Sundari. These four children were experts in different arts and crafts. Bharat became a brave warrior and a capable ruler. Jain literature indicates that India was named “Bharat” after him. Bāhubali, true to his name (Bāhu means arm and Bali means mighty), was known for his exceptional arm strength. Brāhmī evolved the art of writing and developed the Brāhmī script in which most of the scriptures were written. Her sister, Sundari, cultivated an exceptional talent in mathematics.

Rishabhadev was proud and happy of his achievements and felt content with his ruler ship. However, one day an incident occurred that changed his way of thinking. As he was watching a dance, the dancer suddenly collapsed and died. Rishabhadev was very disturbed by the sudden death and began pondering the death of the dancer. He soon realized that every phenomenon and every situation in the universe undergoes changes—no situation remains permanent.
Upon this realization, Rishabhadev decided to renounce worldly life in search of lasting happiness. He gave Bharat the city of Vinita, entrusted the city of Taxashilä to Bähubali, and distributed the other parts of his vast kingdom to the remaining 98 sons. He then renounced all of his possessions and became a monk in search of the ultimate truth. Four thousand of his associates and followers joined him in renouncing worldly life.

As a monk, Rishabhadev traveled from place to place. He remained in a state of continuous meditation, not thinking of food or water. However, his deep meditation meant that he could not guide his followers on how they should live their life as monks. His followers were unable to fast like him, but they did not want to go back. They became confused as to how to behave and decided to live on fruits and vegetables obtained from the nearby jungles.

After some time, Rishabhadev could see their miserable condition. Jain monks are not supposed to pick any fruits and vegetables from trees by themselves, but instead go to laypeople’s houses for alms. He therefore decided to demonstrate the way a monk was supposed to live. He started going from house to house for alms in silence. However, people did not know what to offer Rishabhadev, their once beloved king. They offered him ornaments, their homes, and other valuable items, but no one thought of offering food. As a result, Rishabhadev had to continue fasting day after day.

After fasting in this way for 400 days (thirteen months and nine days), Rishabhadev passed by a sugarcane farm located near the town of Hastinäpur. The farm belonged to his great grandson, Shreyäns, who chose to offer Rishabhadev sugarcane juice. Thus, Rishabhadev finally ended his long fast on the third day of the bright half of the month of Vaishākhā. Known as Akshaya Tritiya, this day usually falls in the month of May. In commemoration of Rishabhadev’s fast, people observe a similar austerity known as Varsitap. As it is not possible for people to fast for 400 days, they fast on alternate days, and after 400 days they break their fast with sugarcane juice on Akshaya Tritiya (Akhättrij) day.

After years of rigorous austerities and the search for truth, Rishabhadev attained Keval-jnän, or omniscience, on the 11th day of the dark half of Fägun (which usually falls in March). In order to guide people towards the right path, he established the fourfold religious order comprised of monks (Sädhus), nuns (Sädhvis), laymen (Shrävaks), and laywomen (Shrävikäs). In this order, known as the Jain Sangh, Pundarika, the son of King Bharat, became the head of the monks and Brähmi and Sundari headed the order of nuns. As a founder of the religious order known as “Tirtha,” Rishabhadev was the first Tirthankar of the current Avasarpini part of the time cycle. He is also known as Ādinäth (Ādi means the first or the beginning and Näth means the Lord). After having founded the religious order, Rishabhadev lived long and taught the truth about everlasting happiness.

Moral:

Along with the rules of ascetic life, Bhagawän Rishabhadev taught the noble and moral ways of a householder’s life. The popular Jain austerity, Varsitap commemorates his 400 days of fasting; based on the example of the Dän Dharma (donation) of Shreyäns, offering pure food to a Sädhu is considered one of the noblest acts for a layperson, so that even if we cannot follow the ascetic life, we can show our reverence for those further on the path to liberation in this way.

Highlights:

- Son of King Näbhiräyä and Queen Marudevi
- Born at end of third Ärä; first Tirthankar of current Avasarpini
- 100 sons, eldest Bharat and Bähubali; two daughters, Brähmi (script) and Sundari (mathematics)
- Shreyäns’ offering of sugarcane juice; Varsitap & Four-fold Jain Sangh. Nirvāna at Mount Ashtäpad
SECTION G. GANADHARS & ÄCHÄRYAS STORIES

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G.1. Gautam-swāmi

In 607 B.C., in a village named Gobar in the state of Magadha, lived a Brahmin couple named Vasubhuti and Prithvi Gautam. They had three sons: Indrabhuti, Agnihbuti and Vāyubhuti. All three sons were well versed in the Hindu scriptures (Vedas) and were experts in the performance of Hindu rituals. They were great scholars at an early age, and each one of them had 500 disciples.

G.1.1. Somil’s Yajna

Once, in the nearby city of Apāpā, a Brahmin named Somil had organized a Yajna (sacrificial ceremony). About 4, 400 Brahmins gathered for the occasion. Out of the eleven most popular scholars, Indrabhuti Gautam stood out as the head priest conducting the ceremony.

The whole town was excited by this event in which they planned to sacrifice sheep and goats. As Indrabhuti was about to begin his ritual, they noticed many celestial beings from heaven descending towards the sacrificial site. Thinking that this would make the sacrificial ceremony the most famous in history, Indrabhuti inwardly rejoiced, telling the people, “Look at the sky. Even the celestial beings are descending from heaven to bless us.” Everyone eagerly looked up at the sky and awaited their arrival.

To everyone’s surprise, the celestial beings did not stop at their site. Instead, they continued past the site and headed towards the nearby Mahāsen forest. Indrabhuti soon learned that the celestial beings were not coming for the yajna, but were going to pay homage to Bhagawān Mahāvir, who had just attained Keval-jnān and was about to deliver his first sermon in the language of Ardha Māgadhī or Prākrit.

Indrabhuti was furious that the celestial beings would not pay their respects to his sacrificial rite. He angrily thought to himself, “Who is this Mahāvir? He does not even use the rich Sanskrit language to deliver his sermon but speaks the common people’s language of Ardha Māgadhī.” He decided to debate with Mahāvir in order to prove to the celestial beings that he was more knowledgeable than Mahāvir, and so he left the ritual with his 500 disciples to debate with Mahāvir.

Even though they had never met before, Mahāvir immediately welcomed Indrabhuti by his name. At first, Indrabhuti was caught off guard, but then he thought, “Why shouldn’t Mahāvir know my name? I am Indrabhuti Gautam, the famous scholar.” However, it was really Bhagawān Mahāvir’s omniscience (unbounded knowledge) that allowed him to recognize the Brahmin and know all his thoughts. Mahāvir knew that Indrabhuti had come to debate with him. He also realized that Indrabhuti had doubts about the existence of the soul, or Ātmā.

Mahāvir asked, “Indrabhuti, do you doubt the existence of soul?” Then he explained that the soul exists and is eternal. He provided the proper interpretation of the Hindu scriptures (Vedas) and convinced Indrabhuti that the soul does exist. Indrabhuti was shocked and surprised that Mahāvir had known his doubts about the existence of the soul and the proper interpretation of his scriptures. Upon realizing how incomplete his knowledge had been, he felt awakened and refreshed and became Mahāvir’s first and chief disciple at the age of 50. From then on, he was called Gautam-swāmi, as he came from the Gautam family.

Meanwhile, Somil and the other ten scholars were at the rite waiting to greet the expected winner of the debate, Indrabhuti Gautam. However, they were stunned to learn that Indrabhuti had become a disciple of Mahāvir. The other ten Brahmin scholars, with their disciples, immediately set out to debate with Mahāvir and became his disciples, too. Dejected and abandoned, Somil cancelled the ceremony and set all the animals free. These eleven learned scholars became the main disciples of Lord Mahāvir and are known as the eleven Ganadhars.

This event occurred when Mahāvir was 42 years old and had just attained omniscience. Mahāvir lived for another 30 years. During that period, he continued to travel to different parts of the country in order to spread the message of compassion and explain the path of liberation.
G.1.2. Änand Shrävak’s Clairvoyance Knowledge

Gautam-swämi was living his life as a Jain monk, observing all the austerities and following the five great vows. Once, while returning from Gochari (getting food or alms), he learned that many people were going to pay homage to Änand Shrävak (a Jain layman). He also learned that Änand Shrävak had attained clairvoyance knowledge, also known as Avadhi-jnän, by performing severe penance and austerities. Since Änand Shrävak was one of Mahävir’s followers, Gautam-swämi decided to visit him.

When Änand saw Gautam-swämi approaching his house, he was very happy. Though weak from his austerities, he got up and welcomed Gautam-swämi, who inquired about Änand’s health and asked about his special knowledge. Änand respectfully replied to Gautam-swämi, “Reverend Guru, I have attained Avadhi-jnän. With this knowledge, I can see as high as the first heaven and as low as the first hell.” Gautam-swämi explained to Änand, “A layman (Shrävak) can attain Avadhi-jnän, but not to this magnitude. You need to do Präyashchitta (atonement) for believing you can do this.” Änand was puzzled. He knew that he was correct, but his guru questioned his truthfulness and told him to repent for it. He therefore politely asked Gautam-swämi, “Does one need to repent for speaking the truth?” Gautam-swämi was equally puzzled and replied, “No one has to repent for speaking the truth.” Thinking that he would confirm this with Bhagawän Mahävir, Gautam-swämi left Änand.

Gautam-swämi returned to Bhagawän Mahävir and asked about Änand’s clairvoyance knowledge. Mahävir replied, “Gautam, Änand was telling the truth. He can see as high as the first heaven and as low as the first hell. Rarely can a layperson attain such a level of Avadhi-jnän. You should repent for your mistake of doubting him.” Gautam-swämi set aside his alms and immediately returned to Änand and asked for his forgiveness.

G.1.3. Offering Food to 1500 Hermits

On another occasion, Gautam-swämi went to a temple on Mount Ashtäpad to pay homage to the 24 Tirthankars. The mountain was very difficult to climb. At the foothill of the mountain, fifteen hundred hermits were trying to climb the mountain but were unsuccessful. Upon seeing Gautam-swämi complete this difficult journey, they were very impressed and decided to be his disciples then and there. Gautam-swämi preached to them about true religion and the correct ways of penance and accepted them as his disciples. All fifteen hundred hermits became Jain monks.

Gautam-swämi realized that they were hungry and offered them kheer (rice pudding) from a small Pätra (bowl). They began to wonder how Gautam-swämi would feed all of them, but Gautam-swämi requested all the hermits to sit down. Since he possessed a special power called Akshin-mahänasi Labdhi (non-diminishing power), he served everyone kheer from his small bowl. While serving kheer, he kept his thumb in the bowl, invoking the power. To everyone’s surprise, the kheer in this small pätra was able to serve all of them well.

G.1.4. Gautam-Swämi’s Keval-jnän

As time passed, all the disciples of Gautam-swämi attained Keval-jnän, the ultimate knowledge. However, Gautam-swämi was still unable to attain it. He became worried that he might not attain Keval-jnän in this life. One day, Gautam-swämi asked Lord Mahävir, “Ten other scholars joined me on the day that I accepted Dikshä and all eleven of us became your disciples. Nine of them have attained Keval-jnän. All of my disciples have attained Keval-jnän. Why am I so unlucky that I am not able to attain Keval-jnän?” Lord Mahävir replied, “Gautam, it is because you have too much affection for me. In order to attain Keval-jnän you must overcome all types of attachment, including attachment to your beloved Guru. Until you give up your attachment towards me, it will not be possible for you to attain Keval-jnän.”

On the day that Lord Mahävir was going to attain Nirväna (liberation), he sent Gautam-swämi to a nearby village to preach to a man named Devsharmä. On his way back, Gautam-swämi learned that Lord Mahävir had attained Nirväna. He lapsed into a state of shock and sorrow, “Lord Mahävir knew that this was his
last day on Earth. Why did he send me away?” Gautam-swämi could not stop his tears. He also thought, “I could not attain Keval-jnän while Mahävir was alive. Now there is no hope of attaining Keval-jnän because he is gone forever.” However, within a few minutes he realized his error and began thinking, “No one can live forever. No relationship is permanent. Why am I so attached to Lord Mahävir?” He realized that he was wrong and gave up his attachment towards Mahävir. During this deep thinking, he destroyed his Ghäti Karma and immediately attained Keval-jnän at the age of eighty. He attained Nirvän at the age of ninety-two in 515 B.C.

Lord Mahävir attained Nirvän on the last day of the Jain and Hindu calendar, known as Deepävali or Diwäli. Gautam-swämi attained Keval-jnän on the first day of the New Year.

**Moral:**

_Gautam-swämi was a Brahmin by birth and a very well learned Pundit. When he met Bhagawän Mahävir and realized that Mahävir was far more knowledgeable and spiritually advanced than him, he let go of his ego and became his disciple._

_Mahävir valued truth and would never conceal the mistake of his disciple to protect his own image. At the same time, Gautam-swämi did not have ego that would prevent him from going and asking for forgiveness for his acts towards others._

_However, because of his attachment for Mahävir-swämi, he took a long time to achieve omniscience even though many other disciples had attained it much earlier. In Jainism, attachment to any individual is considered a passion. To attain omniscience, one must get rid of all passions. When Gautam-swämi realized this and became detached, he attained Keval-jnän._

**Highlights:**

- Parents of Gautam-swämi: Vasubhuti and Prithvi Gautam
- 2 brothers of Gautam-swämi – Agnibhuti and Väyubhuti
- Original name: Indrabhuti Gautam
- Foremost Ganadhar (chief disciple) out of 11 of Bhagawän Mahävir
- Anand Shràvak’s Avadhi-jnän
- Mahävir Swämi’s Nirvän on Diwäli; Gautam Swämi’s Keval-jnän on New Year’s Day
G.2. Ganadhar Sudharmā-swāmi

Gautam Swāmi was not Bhagawān Mahāvīr’s only Ganadhar; in fact, there were eleven Ganadhars. When Bhagawān Mahāvīr attained Nirvāṇa, only two of the eleven Ganadhars were still living: the first Ganadhar, Gautam-swāmi, and the fifth Ganadhar, Sudharmā-swāmi.

Of the two, Gaut-am-swāmi attained Keval-jñān the day after Mahāvīr’s Nirvāṇa. It is a Jain tradition that a Kevali monk or nun remains in a meditative state for the rest of his/her life and does not provide a leadership role to other monks. Hence, Sudharmā-swāmi then became the leader of all of the ascetics and the entire Jain community.

Sudharmā-swāmi was the son of a learned Brahmin named Dhammil and his wife Bhaddilā. They lived in a village called Kollag, now known as Kollua, in the state of Bihar. Dhammil and Bhaddilā had both been longing for a child, and Bhaddilā worshipped goddess Saraswati (goddess of knowledge) faithfully. It is said that the goddess, pleased by her devotion, blessed Bhaddilā by promising her a highly accomplished son. Soon after that, Bhaddilā became pregnant, and in due course gave birth to a son named Sudharmā. He was born in 607 BC, making him 8 years older than Lord Mahāvīr.

Sudharmā grew up under the loving care of his parents. At an appropriate age, he went to a well-known Āshram (boarding school), where he diligently studied the Vedas, Upanishads, and all other Hindu (Brahmanical) pieces of literature. By the time he returned from school, he was famous and well respected as a learned Brahmin Pundit. He then started his own school, which became a center of great learning. Over 500 pupils from all over the country came to study under his tutelage.

As a well-known Brahmin scholar, Sudharmā was invited to the same yajna conducted by Somil that Indrabhuti was to preside over. After Indrabhuti left to debate with Mahāvīr, his brothers and other eminent attendees left as well, one by one becoming Mahāvīr’s disciples. Soon, it was Sudharmā’s turn. Sudharmā believed that every living being would reincarnate into its own species. In other words, human beings would be reborn only as human beings. His theory was based on the analogy of plant life. An apple tree produced seeds from which only other apple trees could grow, so living beings should only reincarnate into the same species.

Bhagawān Mahāvīr welcomed him too and understood his thoughts. He calmly and patiently explained to Sudharmā that human beings could be reincarnated as humans or heavenly beings or even as animals depending upon their karma. He addressed all of Sudharmā’s doubts and explained to him the theory of karma. Sudharmā saw the wisdom of Bhagawān Mahāvīr’s words and was convinced with the explanation, and he too became a disciple of Bhagawān Mahāvīr along with his five hundred disciples. As a Ganadhar of Bhagawān Mahāvīr, he came to be known as Sudharmā-swāmi.

In the following years, Sudharmā-swāmi always sat in front of Mahāvīr during his discourses and carefully listened to what Bhagawān Mahāvīr had to say. This enabled him to compose Mahāvīr’s teachings in the form of Jain scriptures known as Āgam.

After Mahāvīr’s Nirvāṇa in 527 BC, the leadership of the Jain order was left to Sudharmā-swāmi, who efficiently managed the Jain order set up by Bhagawān Mahāvīr and spread his message far and wide. According to Shvetāmbar tradition, he was an Āchārya for 20 years and as per Digambar tradition, he was an Āchārya for 12 years.

Shvetāmbar tradition believes that during this period of his stewardship, Sudharmā-swāmi organized Bhagawān Mahāvīr’s teachings into 12 scriptures, known as the 12 Ānga (Āgam). These original scriptures (Āgam) are collectively known as Dvādasāṅgī. Dvādas means 12, and Ānga means limb (part). Many of the Āgam are composed in the form of questions asked by Jambu-swāmi (Sudharmā-swāmi’s disciple) and replies given by Sudharmā-swāmi, representative of Bhagawān Mahāvīr’s words. Sudharmā-swāmi attained omniscience in 515 B.C. and attained Nirvāṇa in 507 B.C. at the age of 100. After attaining omniscience, the religious order was entrusted to his principal disciple, Jambuswāmi.
Moral:

Jainism has deep roots, and we practice it based on the scriptures that have been passed down for many generations. The scriptures known as Āgam, compiled by the Ganadhars, comprise of the preachings of Mahāvīr-swāmi. We do not have the benefit of the presence of such great monks as Gautam-swāmi and Sudharmā-swāmi in this era, but we do have the benefit of learning those principles from the scriptures. Thus, we should take advantage of the scriptures that have been passed down through many generations.

Highlights:

- At Mahāvīr's Nirvāṇa, he became the head of the Jain order and later achieved Keval-jñān
- Organized Anga Āgam by Shvetāmbar tradition
- Disciple: Jambuswāmi
During the time of Mahāvir-swāmī, there lived a wealthy merchant named Rushabhadatt in the city of Rājgrīhi. In 542 B.C., his wife, Dhārini, gave birth to a very handsome son whom they named Jambu. He grew up to be a very bright and intelligent young man well-liked by everyone. When he became older, many families were eager to have their daughters marry him. It was a normal practice in those days for a man to have more than one wife, so his parents selected 8 girls from reputed families. Jambu was duly engaged to all of them. It was a joyous time for all.

One day, Mahāvir-swāmī’s Ganadhar, Sudharmā-swāmī, came to Rājgrīhi to deliver a sermon, and Jambu attended the assembly. The sermon encouraged him to develop a very high sense of detachment towards worldly objects and family members, and he decided to renounce his worldly life. However, Jambu’s parents were dismayed to hear of his intentions to renounce the world at such a young age. The parents of the eight girls who were engaged to Jambu were also very worried that no one else would marry their daughters because of their engagement to Jambu. They all tried to convince Jambu to relinquish his plans of becoming a monk, telling him that the rigors of an ascetic life would pose a challenge for him and that he did not realize what he was sacrificing. They advised him to live a comfortable family life, reminding him of his obligations towards them and his future wives. Jambu patiently listened to them, but he remained firm in his decision.

Finally, the parents made one last effort to persuade him. Thinking that Jambu would change his mind after being married, they requested that he get married before they gave their blessing for his renunciation. Jambu agreed to get married with one condition: he would become an ascetic the day after his marriage. His parents agreed to this condition since they thought he would fall in love with the girls once he was married and would give up the idea of renouncing the world.

The wedding took place on a grand scale. Jambu’s parents and those of the girls vied with each other to best show their prosperity. Highly distinguished guests graced the occasion. The jewelry and other precious gifts showered upon the newlyweds were the envy of everyone in attendance. Rājgrīhi had rarely witnessed such pomp and splendor. Everyone congratulated Jambu for marrying such beautiful and glamorous wives and wished him perfect happiness.

Jambu spent that night in a elegantly decorated bedroom with his wives. However, he was unaffected by the glamour of the wedding and the beauty of his wives. He had firmly decided to renounce the world the next day and wanted to make use of the night to orient his wives for spiritual pursuit, so he began explaining the transitory nature of life and the miserable nature of worldly relationships.

While Jambu was engrossed in a discussion with his wives, a famous burglar named Prabhav and his 500 followers entered his palace. Once the prince of Vindhya, a neighboring city, Prabhav had a disagreement with his parents and left his palace, becoming a thief and a leader of 500 devout followers. Prabhav had acquired special skills that were very useful for his current profession. He could put anyone into a deep sleep and could break any lock.

Upon hearing of Jambu’s wedding, Prabhav had come to town to steal the fabulous treasures accumulated. He used his skills to put everyone in the palace into a deep sleep and opened the locks. Then, he and his 500 followers quickly entered the palace to steal the wedding treasures. But as Prabhav approached Jambu’s suite, he heard Jambu talking to his wives. He came closer to the door in an effort to listen closely. To his utter astonishment, Jambu was talking about renunciation and the misery associated with worldly life. His words were so powerful that Prabhav became interested and continued listening.

He pondered over the irony of how hard he worked to steal wealth, while the owner of such wealth was planning to renounce everything. Jambu continued to preach to his wives, and Prabhav quietly listened to the conversation. His men finished stealing from the rest of the palace and urged Prabhav to finish the job of stealing the jewelry located in Jambu’s bedroom so they could leave before the guards discovered them.
By now, Prabhav had lost his desire for wealth, had developed a disdain for the life of a burglar, and was ready to change. He told his followers that he had decided to give up burglary. They were free to go on their own. However, they said that they would not go anywhere without him. If he gave up robbing and stealing, they would also give it up.

When Jambu finished the religious discussion with his wives, all eight of his wives were ready to renounce the world. At that time, Prabhav came inside and said that he had come there to steal but had decided to renounce everything after listening to Jambu’s talk with his wives. He and his 500 followers made up their mind to become Jambu’s disciples.

The next morning, the citizens of Rājgrīhi awoke to some surprising news. Jambu, his eight wives, the famous thief Prabhav, and his 500 followers were ready to renounce their worldly lives that day. Jambu’s parents were at first saddened and disappointed that their wish had not materialized, but they quickly realized the importance of Jambu’s message and decided to join him. Hearing the news and understanding the message, the parents of the eight brides also renounced the world. A spectacular procession followed Jambu on his way to see Sudharmā-swāmi. Jambu bowed to Sudharmā-swāmi and became his disciple. Prabhav and his colleagues became Jambu’s disciples as well.

Jambuswāmi studied the entire teachings of Lord Mahāvir. Most of the original Jain scriptures (12 Anga Āgam) are composed in the form of dialogues between Sudharmā-swāmi and Jambuswāmi. Jambuswāmi became the head of the religious order when Sudharmā-swāmi attained omniscience. He remained the head of the Jain order for 44 years according to Shvetāmbar tradition and 38 years according to Digambar tradition, and then attained Keval-jnān. He was the last omniscient (Kevali) of the current time cycle. He attained Nirvāna at the age of 80.

**Moral:**

Jambuswāmi firmly believed in renouncing the worldly life from the moment he listened to the sermon of Sudharmā-swāmi. In fact, his thoughts were so convincing that he ultimately led hundreds of others to follow him in their pursuit of liberation through the disciplined life of an ascetic. He realized that material happiness and enjoyment of physical beauty is all superficial and temporary. Also noteworthy was the burglar’s decision to change his life from that of immorality to that of purity. The key is to focus on purifying the soul and helping others do the same.

**Highlights:**

- Jambuswāmi + 8 wives, thief Prabhav + 500 followers, Jambuswāmi’s parents (2) + his wives’ parents (16), all renounced worldly life after Jambu’s wedding
- Sudharmā-swāmi’s disciple, head of Jain order after Sudharmā-swāmi attained Keval-jnān
- Jambuswāmi was the last Kevali of the current time cycle.
G.4. Ächärya Sthulibhadra

The kingdom of Magadh, in the state of Bihar, possessed a long and rich history. During Mahävir’s time, it was ruled by King Shrenik of the Shishunäg dynasty. This dynasty ended with the death of Shrenik’s great-grandson Udayi. Magadh then passed into the hands of the Nanda dynasty. Nine generations later, Dhanänand ascended the throne. This was around 300 BC, about 200 years after Lord Mahävir’s Nirväna.

The greedy Dhanänand was far from being a just and noble ruler. He had heard a legend about his predecessor’s hidden treasure and was desperate to get his hands on it. Unfortunately, he had no idea where this treasure was hidden. However, he knew that the old Prime Minister Shaktäl, who had served his father, had knowledge of the treasure’s whereabouts. Dhanänand therefore tried everything he could to get the information from the prime minister and locate the treasure, but Shaktäl refused to provide any information about the whereabouts of this treasure. The king therefore forced him to retire and the administration was entrusted to the other ministers.

Shaktäl was a wise, highly respected person in the kingdom. Many scholars and high-ranking officials admired him and were eager to consult him on important matters. However, they avoided communicating with him because they feared that the king would not approve of this.

Shaktäl had seven daughters and two sons, Sthulibhadra and Shriyäk. Sthulibhadra was smart, brilliant, and handsome, but unambitious. From a very young age, Sthulibhadra had watched the performance of a beautiful dancer named Koshä in Pätliputra, the capital city of Magadh. Eventually, they fell in love with each other. Though his family disapproved, Sthulibhadra was deeply in love and left home at the young age of 18 to live with Koshä. He was infatuated with her and abandoned all interest in his career and other family members. King Dhanänand had intended to appoint him to a high position in the court, but Sthulibhadra declined the offer. The king therefore appointed his younger brother, Shriyäk, to the position.

As time passed, things began to look grim for Dhanänand’s reign. The citizens of Magadh experienced major political upheavals and turmoil. People felt dissatisfied with the current regime and looked for the end of the Nanda dynasty. King Dhanänand felt insecure and was suspicious of all his ministers and advisors, including Shriyäk and his father Shaktäl.

Aware that the king was very suspicious of him, Shaktäl became worried about the political future of his younger son. Shaktäl therefore decided to sacrifice his life in order to prove Shriyäk’s loyalty to the king. He requested his son, Shriyäk, to kill him in the presence of the king and other ministers. This way, the king would have proof that Shriyäk was a very loyal minister.

Prior to the execution, he explained to Shriyäk that he would swallow some poison so that Shriyäk would not truly (morally and religiously) be responsible for his father’s death. Meanwhile, the king would feel that Shriyäk was very loyal to him because he had seemingly killed his own father for the king. Thus, Shaktäl died seemingly at the hands of his own son in order to prove his son’s loyalty.

When Sthulibhadra learned about that tragic event, he was taken aback. By that time, he had spent twelve years with Koshä and had never cared for anyone else. His father’s death opened his eyes, and he started reflecting on his past. “Twelve long years of my youthful life! What did I get during this long period?” Sthulibhadra realized that in his youth he had not acquired anything that would endure. The tragic death of his father brought home the reality that all life comes to an end. “Is there no way to escape death?” he asked himself. “What is the nature of life after all? Who am I, and what is my mission in life?”

Thinking deep into these questions, he realized that the body and all worldly aspects are transitory, and physical pleasures do not lead to lasting happiness. He looked at his image in the mirror and noticed the unmistakable marks of a lustful life. Having realized that he was wasting his youth, he decided to search for lasting happiness. He left Koshä and went straight to Ächärya Sambhutivijay, the sixth successor to Lord Mahävir. Surrendering himself to the Ächärya, he said that he was sick of his lustful lifestyle and wanted to do something worthwhile with his life. The Ächärya considered his request carefully. Here was
a young man of thirty who seemed to have lost the vigor of youth. The lustful life he had led had taken a
toll on his body, but the brightness inherited from his illustrious father still glowed on his face. Seeing
Sthulibhadra's determined and humble state, the learned Ächārya saw in him a great future for the religious
order and accepted him as his pupil.

Sthulibhadra quickly adjusted to the new pattern of his life. The ambition that he had lacked in his youth
soon emerged in his adulthood. Keen to make up for lost years, he devoted all his energy to spiritual
upliftment. He worked diligently, and in no time gained the confidence of his guru. He had successfully
overcome his senses of attachment and lustfulness and gained control over his inner enemies. It was time
for his faith to be tested.

The monsoon season was approaching, and the monks had to settle in one place during the rainy season,
which generally lasted four months in the Indian climate. Sthulibhadra and three other sādhus who had
attained a high level of equanimity wanted to test their faith and determination by spending this time under
the most adverse conditions. Each one chose the most adverse conditions for themselves. One of them
requested permission from his Ächārya to stay at the entrance of a lion’s den. Another wanted to spend
the time near a snake’s hole. The third wanted to spend the four months on top of an open well. The
Ächārya knew that they could withstand these hardships and permitted them to do this. However,
Sthulibhadra humbly asked to spend the monsoon in the picture gallery of the residence of Koshā. The
Ächārya knew how difficult this test would be for Sthulibhadra, but he also knew Sthulibhadra's
determination and felt that spiritually, the monk would not progress any further without passing this test.
Therefore, he permitted Sthulibhadra to spend the monsoon at Koshā's house.

Sthulibhadra approached Koshā and asked her for permission to stay in the picture gallery during the
monsoon season. Koshā was surprised to see him. He had left her in such an ambivalent state that she
had not been sure if she would ever see him again. Anyhow she was missing him and was happy to see
him again, not knowing the true purpose of his return. For that monsoon season, they each had different
goals.

Koshā endeavored to win him back into her life, using all her seductive skills. She felt that having him live
in her picture gallery was to her advantage. In contrast, Sthulibhadra's goal was to overcome the strong
temptation of Koshā's beauty. Who would win? Sthulibhadra's strong faith and determination served him
well during this test. He focused his mind on spiritual meditation, contemplating the transitory nature of life
and the need to break away from the cycle of birth and death. Ultimately, Koshā realized the wastefulness
of her life and became his disciple, and Sthulibhadra emerged spiritually stronger from this experience.

At the end of the monsoon, all the monks returned and described their experience. The first three monks
described their success, and they were congratulated. But when Sthulibhadra reported the success of his
test, the Ächārya rose from his seat in all praise and hailed Sthulibhadra for performing a formidable task.
The other monks became jealous. Why was Sthulibhadra's feat so much more impressive than theirs?

After all, they had endured physical hardships while he had spent the monsoon in comfort and security.
The Ächārya explained that it was an impossible feat for anyone else. The first monk then boasted that he
could easily accomplish the same task the following monsoon. The Ächārya tried to dissuade him from his
intent, knowing that it was beyond his capability. The monk, wanting to prove his spiritual strength to the
Ächārya, persisted and was reluctantly given permission for the next monsoon season.

The next monsoon, the monk went to Koshā's place. The immodest pictures in the gallery were enough to
excite him. When he saw the glamorous Koshā, his remaining resistance melted away and he begged for
her love. After seeing the pious life of Sthulibhadra, Koshā had learned the value of an ascetic life.

In order to teach the monk a lesson, she agreed to love him only if he gave her a diamond-studded garment
from Nepal, a town 250 miles north of Pāṭliputra. The monk was so infatuated that he left immediately for
Nepal, forgetting that monks were not supposed to travel during the monsoon. With considerable difficulty,
he procured the garment and returned to Pāṭliputra, confident of receiving Koshā’s love. Koshā accepted the beautiful garment, wiped her feet on it and threw it away in the trash.

The monk was stunned. He asked, “Are you crazy, Koshā? Why are you throwing away the precious gift that I have brought for you with so much difficulty?” Koshā replied, “Why are you throwing away the precious life of monkhood that you have acquired with so much effort?” The humbled monk realized his foolishness and returned to his Āchārya to report his miserable failure. From that day onwards, there was immense respect for Sthulibhadra throughout the community.

Sthulibhadra played a major role in later years in preserving the oldest Jain scriptures, known as the twelve Anga Āgam and the fourteen Purva. Jain history indicates that Āchārya Bhadrabāhu, the successor of Āchārya Sambhutivijay as the head of the religious order, was the last monk to have complete knowledge of all the Jain scriptures. Both Āchārya Sambhutivijay and Āchārya Bhadrabāhu had been the disciples of Āchārya Yashobhadra.

In those days, the Jain scriptures were memorized and passed down orally from guru to disciple. They were not documented in any form. Under the leadership of Āchārya Bhadrabāhu, Sthulibhadra thoroughly studied eleven of the twelve Anga Āgam. However, an extended famine prevented Sthulibhadra from studying the twelfth Anga Āgam, known as Drashtivād, which contained the 14 Purva. During the famine, Āchārya Bhadrabāhu migrated south with 12,000 disciples. Āchārya Sthulibhadra succeeded him as the leader of the monks who stayed behind in Pāṭliputra. The hardships of the famine made it difficult for the monks to observe their code of conduct properly. In addition, many of the monks’ memories failed them and many parts of the Anga Āgam were forgotten.

The famine lasted for twelve years. After the famine, Sthulibhadra decided to recompile the Jain scriptures. A convention was held in Pāṭliputra under the leadership of Sthulibhadra. Eleven of the twelve Anga Āgam were orally recompiled at the convention, but none of the monks at the convention could remember the twelfth Anga Āgam and its 14 Purva. Only Āchārya Bhadrabāhu had this knowledge; he had left southern India and was now in the mountains of Nepal to practice a special penance and meditation. The Jain Sangh therefore requested Sthulibhadra and some other learned monks to go to Āchārya Bhadrabāhu and learn the twelfth Āgam. Several monks undertook the long journey, but only Sthulibhadra reached Nepal. He began to learn the twelfth Anga Āgam and its 14 Purva under Āchārya Bhadrabāhu.

Once, Sthulibhadra’s sisters, who were nuns, decided to visit him in Nepal. By that time, Sthulibhadra had completely learned 10 of the 14 Purva. He wanted to impress them with the miraculous power he had acquired from learning the 10 Purva and knowledge from the twelfth Āgam. Therefore, he transformed his body into a lion and waited for them to arrive. When his sisters entered the cave, they found a lion instead of their brother. Fearful of what may have happened to him, they went directly to Āchārya Bhadrabāhu. Āchārya Bhadrabāhu realized what had happened and asked the sisters to go back to the cave again. This time, Sthulibhadra had resumed his original form and the sisters were joyful to see him alive and well.

However, Āchārya Bhadrabāhu was disappointed because Sthulibhadra had misused his special power for such a trivial purpose. He felt that Sthulibhadra was not mature enough in his spiritual progress and therefore refused to teach him the remaining four Purva. A chastised Sthulibhadra tried to persuade him to reconsider, but Āchārya Bhadrabāhu was firm. It was only when the Jain Sangh requested Āchārya Bhadrabāhu to reconsider his decision that Sthulibhadra could learn the remaining four Purva. But Āchārya Bhadrabāhu attached two conditions for Sthulibhadra:

- He would not teach Sthulibhadra the meaning of the last four Purva.
- Sthulibhadra could not teach these four Purva to any other monk.

Sthulibhadra agreed and learned the remaining four Purva.
Since Jain scriptures were not written down and Āchārya Sthulibhadra-swāmi made significant efforts to save them after the famine, his name stands very high in the history of Jainism. Even today, his name is recited next to Lord Mahāvir and Gautam-swāmi by the Shvetāmbar tradition.

**Moral:**

*It is never too late to set high goals in life, and with determination, there is no adversity too difficult to overcome. Though he was 30 at the time and had wasted 12 years of his life, Sthulibhadra still renounced the world and successfully pursued an austere spiritual life. With resolve, he also conquered his biggest inner enemy, desire, by returning to the place where his desire had previously gotten the best of him. Ultimately, he became a famous Jain saint whose name is still repeated in prayers for his great religious work.*

**Highlights:**

- Sthulibhadra endured temptation in his former love’s palace, becoming a respected monk for it.
- Convened first Vachana of Āgam at Pāṭliputra after a famine caused some Jain monks to go south/knowledge of Āgam to be lost.
- Learned the Āgam from Āchārya Bhadrabāhu, the last Shrūt-kevali (one with full knowledge of the Āgam); due to a misuse of his power, could not teach the 4 Purva to any other monks.
G.5. Ächärya Kundkund

Mangalam Bhagawän viro, mangalam gautamo gani |
Mangalam kundakundäryo, Jain dharmostu mangalam ||

Bhagawän Mahävir is auspicious; Ganadhār Gautam Swämi is auspicious;
Ächärya Kundkund is auspicious; Jain religion is auspicious.

Ächärya Kundkund is one of the most famous Jain Ächäryas.

As a descendant of Ächärya Bhadrabähu, he was born around the beginning of the first century A.D. in southern India in a place named Konda-konda in Andhra Pradesh, India. Kundkund belonged to an ancient order called the Nandi Sangh, wherein most monks assumed names ending in “Nandi”. His official name after becoming a Jain monk was Padma-nandi, but he is better known by the place of his origin. Punya-Shrāvak Kathā Kosha mentions that in his previous life, Kundkund was a cow herder who had found and preserved ancient texts and had been blessed by a wandering monk.

He renounced the world and became a monk at the age of 11, and after 33 years of meditation and penance, at the age of 44, he was bestowed the honor of Ächärya. He lived to the age of 95 and transferred his Ächärya status to his disciple Umäsvämi (Digambar tradition). Ächärya Kundkund’s intense learning and moral character attracted royal disciples such as King Shiva Kumar. The story of Kundkund is also surrounded by legends – it is said that he could walk on air. But his influence extends far beyond Jainism.

In ancient India philosophical debates were a standard feature of intellectual life. To these, Kundkund brought concise and systematized aphorisms, greatly adding to Jain literature. He used existing literary structures to explain Jainism’s most advanced scientific principles such as King Shiva Kumar. The story of Kundkund is also surrounded by legends – it is said that he could walk on air. But his influence extends far beyond Jainism.

In ancient India philosophical debates were a standard feature of intellectual life. To these, Kundkund brought concise and systematized aphorisms, greatly adding to Jain literature. He used existing literary structures to explain Jainism’s most advanced scientific principles such as atomic structure, cosmic dimensions, the cosmic ethers, and psychology. Hindu and Buddhist thinkers were challenged to respond to his explications of Jain philosophy and conduct. Thus, Kundkund elevated the level of scholarship and debate in India’s overall philosophical discourse.

A great organizer of the highly complex concepts of Jain philosophy, Kundkund wrote five renowned books:

- Samaysār (Treatise on the True Self)
- Pravachansār (Treatise of Preaching)
- Niyamsār (Treatise on Rules of Conduct)
- Panchāstikāy (Treatise on Five Universal Substances)
- Ashta-pāhuda (Eight Steps), a collection of eight texts

All his works are written in an ancient dialect known as Saurseni Prākrit, similar to Ardha-māgadhi Prākrit. The organizing of Jain ideas into certain relationships and structures, taken for granted in recent centuries, was a product of his thought. So extraordinary was this idea that many other books written in this style by his pupils and other Jain scholars are popularly ascribed to him. In the Digambar tradition, he is praised immediately after Lord Mahävir and the preceptor Gautam-swämi in the auspicious blessing (Mangalächaran) prayer. Some Jains of the Digambar tradition dub their tradition Kundkund Änvaya (the order of Kundkund). However, scholars of all sects study his books with deep veneration.

Ächärya Kundkund has been called “Light of this Dark Age”. Several commentaries on his Samaysār have been written in Sanskrit and in modern languages. In recent centuries, the Samaysār has greatly moved leaders and scholars like Banärasí Das, Tarän Swämi, Shrimad Räjchandra and Gurudev Shri Känji Swämi. Ächärya Jaysen wrote in his commentary of Samaysār that through his spiritual powers, he traveled through his Audārik-sharir to Videha-kshetra and listened to the sermons of Simandhar swämi to enlighten his knowledge. Today, in the southern state of Tamilnadu in India, on a large stone under a certain Champä tree on the hill Ponnur Malai, pilgrims may stumble upon an engraved pair of footprints (Charan). These footprints are symbolic of a thinker who, nearly two thousand years ago, composed some of Jainism’s most influential philosophical books.
During the sixth century A.D., there lived a learned Brahmin named Haribhadra. He was highly intelligent and proficient in the philosophies of all religions. Among his many talents, he had the ability to determine the point of his opponent's argument almost immediately. During that time, it was common for scholars to travel and engage others in debate to increase their wealth of knowledge. Therefore, Haribhadra traveled and debated many brilliant scholars. Other scholars were unable to win discussions with him. His talent allowed him to dominate all conversations. It was not long before he earned a formidable reputation, and scholars began avoiding entering into a discussion with him.

When no one came forward to counter him, he concluded that he had no rival in the entire country. Confident in his ability to comprehend any subject being discussed, he issued a public challenge that if anyone could present a topic that he could not understand, he would readily become his/her pupil.

One day, as he was walking through the village, he came across a royal elephant so angry that it was completely out of control. His keeper was trying his best to bring him under control, but the elephant was not responding to his efforts. The elephant was running directly towards Haribhadra. In grave danger of being trampled, Haribhadra frantically looked around for a safe place and saw a Jain temple. He entered just in time to avoid being crushed by the charging elephant. Once inside, he paused to regain his breath and then looked around the temple with disrespect. Haribhadra had no regard for Jainism. Because of his prejudice, he remained ignorant of Jain philosophy. Brahmins were usually staunch Shaivaites (followers of Lord Shiva in Hinduism) and looked down upon those going to Jain temples.

As he looked around, he saw the white marble idol of Lord Mahâvir facing him. Instead of seeing the graceful compassion flowing from the eyes of the Tirthankar's idol, Haribhadra only noticed that the stomach of the idol did not epitomize the slim body of an austere saint. He surmised that Jain tirthankars must have enjoyed sweet foods. He therefore made the following remarks:

"Vapurevatavâchashte Spashtam Mishtänn-Bhojitämit"
"Your stomach clearly indicates that you must enjoy eating sweet foods"

When the elephant left the area, Haribhadra stepped outside the temple. On his way back, he passed the Upâshray of Jain nuns (Sâdhvis). He heard the following verse that was recited by a Sâdhvi named Yäkini Mahattarâ:

Chakkidugam Haripanagam Panagam Chakki Ya Kesavo Chakki
Kesav Chakki Kesav Du Chakki Kesi Ya Chakki Ya

Mahattarâ was explaining the order in which the Chakravartis (sovereign emperors) and Väsudevs were born in the current Avasarpini time cycle. Jain philosophy believes in time cycles of very long durations occurring one after another. One half of a cycle is called Utsarpini, or the ascending order marked with continuing improvements, and the other half is called Avasarpini, or the descending order marked with continuing deterioration. Tradition also holds that 24 Tirthankars, 12 Chakravartis (sovereign emperors), 9 Väsudevs or Närâyans, 9 Pratîväsudev or Prati-Närâyans (enemies of Väsudevs) and 9 Balrâms are born in every Utsarpini and in every Avasarpini time cycle.

As a student, Haribhadra had studied some Jain philosophy. However, his understanding was very shallow, and he could not comprehend the meaning of what Sâdhvi Mahattarâ was reciting. Haribhadra was at a loss. Finally, he had stumbled upon a subject he did not dominate, but to seek more knowledge required him to become a pupil of Jain Sâdhvi Mahattarâ. Despite his arrogance, Haribhadra was also a man of his word, and without further hesitation, he presented himself to the Jain nun Mahattarâ. He explained his pledge and requested her to accept him as a pupil. Mahattarâ explained that Jain nuns could not have males as pupils. She advised Haribhadra to go to her guru, Jinabhatta-suri, who could explain the meaning of the verse and he could become a pupil of her guru. Accordingly, Haribhadra went to Âchârya Jinabhatta-suri, who explained the verse in the proper perspective.
The Āchārya’s explanation of the verse induced Haribhadra to learn more about Jainism, and he asked the Āchārya to accept him as a pupil. Jinabhatta-suri agreed to accept him only if he obtained the consent of his family and other close relatives. Haribhadra knew that it would be an ordeal to get their consent to study Jainism. Indeed, his family immediately opposed his decision. His father challenged him, “But you have studied so much to become a Brahmin scholar. Why would you want to give that up now?” His relatives, who had been so proud of his reputation, cried, “But you are the best debater. Who will you be now?” However, Haribhadra persevered in the face of this resistance. He explained to them that his knowledge would remain incomplete without gaining knowledge of Jainism in detail. For that purpose, as well as for adhering to his word, it was necessary for him to become a Jain monk. He ultimately succeeded in gaining the consent of all his family members. Then, he renounced his worldly life and became a disciple of Āchārya Jinabhatta-suri.

He diligently studied Jain scriptures and other sacred books. His intelligence and perception soon allowed him to achieve proficiency in Jain scriptures. The study of the Āgam showed him the depth of Jain philosophy in seeking the truth. Once he mastered all the relevant Jain literature, and when his guru Jinabhatta-suri was thoroughly convinced about his true faith, his guru decided to bestow upon Haribhadra the title of Āchārya. As Āchārya Haribhadra-suri, he managed the Jain order very capably and efficiently. By virtue of his knowledge and intelligence, he attracted many people to Jainism. Many of them also renounced worldly life and became his disciples. Under his stewardship, Jainism gained a newfound popularity.

Amongst his many pupils there were two pupils named Hans and Paramhans, who were his sister’s sons. They were very intelligent, and Haribhadra-suri had high expectations of them. Once, Hans and Paramhans requested him to allow them to go to a well-known Buddhist monastery in order to study the weak points of Buddhism. Then, they could defeat the Buddhist monks in debate. Initially, Haribhadra-suri did not approve, but Hans and Paramhans persisted and ultimately secured his permission. They went to the monastery disguised as Buddhist monks. Unfortunately, their secret was quickly revealed. They decided to leave the monastery disguised, but Buddhist people chased them, which ultimately resulted in the loss of their lives.

When Haribhadra-suri learned about the tragic fate of his nephews, he was furious and vowed to punish the Buddhist monks for their cruelty. He challenged them to a debate in the royal court, with the stipulation that whoever lost would be put to death. Haribhadra-suri’s violent reaction to his nephews’ deaths saddened Guru Jinabhatta-suri and Sādhvi Mahattarā. Haribhadra-suri won the debate. Luckily, Sādhvi Mahattarā convinced him to abandon the idea of killing. Haribhadra-suri realized from this episode that his undue attachment for Hans and Paramhans had led him to indulge in a violent attitude. He therefore begged for atonement, and Guru Jinabhatta-suri advised him to compose verses that would enlighten people to the right faith. This became another major turning point in his life.

Haribhadra-suri was a prolific writer. He wrote 1444 religious’ books, covering many aspects of Jainism. Unfortunately, only about 170 of his books are presently available. The commentaries on Dash Vaikālikasutra, Tattvārthasutra, Panch-sutra, and Āvashyakasutra are among his well-known compositions. Moreover, he wrote Lalit-vistarā, Dharma Sangrahani, Upadeshapad, Shodashtaks, Dharmabindu, and Anekānta Jayapatākā. He was probably the first Jain scholar to write on yoga in the compositions. Yogabindu, Yoga-vinshikā, Yoga-shatak and Yogadrashti Samuchchaya were among these compositions. With such an output, Haribhadra-suri will always be remembered for his valuable contribution to Jain literature.
Moral:

The entire life of Haribhadra-suri depicts his keen desire for learning. Even though he was an established Brahmin scholar, he was humble enough to learn from a simple Jain Sādhvi. This is a great lesson in humility. One should not let pride come in the way of acquiring knowledge. Jain Āgam describe the essence of Jainism in a logical and convincing manner. A deep understanding of the Āgam will lead one to practice the principles of Jainism with more discipline and faith. The various compositions of Haribhadra-suri are very precious and help us gain a better understanding of this complex but well-defined and logical religion.
G.7. Ächärya Hemchandra

Ächärya Hemchandra was born in 1088 A.D. in the Modha Vanik (merchant) caste in the town of Dhandhuka, sixty miles from the city of Ahmedabad in the state of Gujarat. His parents were Chachadev and Pähini. While Pähini was pregnant, she had a beautiful dream. She narrated her dream to Jain Ächärya Devasuri who was in Dhandhuka at that time, and the Ächärya predicted that Pähini would give birth to a son who would make great progress in the areas of spiritual knowledge, conduct, and logic. When her son was born, she named him Chângdev.

The next time Ächärya Devasuri was in Dhandhuka, he saw Pähini carrying her son. He said to Pähini, “Let me take care of this brilliant son. He has the potential of being a great spiritual leader.” Pähini initially refused to relinquish her son to him, but the Ächärya persisted and reminded her that her son would become a famous monk and would glorify the Jain order. He requested her to sacrifice self-interest and love for the child for the good of the people at large. Finally, Pähini surrendered and gave her son to the Ächärya. He initiated Chângdev into Jain monkhood and renamed him Somchandra.

Somchandra was very intelligent and quickly mastered various philosophies, logic, scriptures, nyâya, grammar, and more. Simultaneously, he cultivated excellent virtues like forbearance, tolerance, holiness, simplicity, discipline, chastity, and generosity. Somchandra was incomparable in administration and efficiency, and Ächärya Devasuri made Somchandra an Ächärya when he was only twenty-one years old, changing his name to Hemchandra Ächärya.

The fame of Hemchandra’s knowledge gradually spread everywhere. Due to the efforts of Hemchandra and the cooperation of King Siddharäj of Gujarat, a higher and nobler form of culture was established in the region. When King Siddharäj died, Kumârprãj succeeded him. King Kumârprãj and Hemchandra Ächärya were to enjoy a lifelong relation of disciple and teacher. The seeds of this spiritual relation had already been sown earlier; Ächärya Hemchandra had predicted seven years back that Kumârprãj would become king. Additionally, he had once saved the future king’s life. Kumârprãj therefore considered Hemchandra his spiritual teacher (guru) and benefactor and gave him exceptional honor. Kumârprãj sought Hemchandra’s advice in shaping his kingdom, and in a very short time Gujarat became a center of non-violence, learning, and good culture.

In his efforts, Hemchandra did not think of the development of his own career but always of the welfare of all citizens. However, some Brahmins were very jealous of Hemchandra Ächärya’s influence over the king and tried to disgrace him and Jainism. They approached King Kumârprãj and said, “Hemchandra Ächärya is a very egotistic person and has no respect for Hindu gods.” King Kumârprãj was not ready to accept these accusations against his spiritual guru, so to prove their point, the Brahmins requested King Kumârprãj to invite the Ächärya to the temple of Lord Shiva. They sought to humiliate the Ächärya in front of the king, since they believed that he would not go to the temple and bow down to Lord Shiva. When Hemchandra Ächärya appeared, King Kumârprãj said, “We will go to the temple of Lord Shiva.” He accepted the offer without any hesitation. The Brahmins, barely able to conceal their joy, were delighted that their plan was working. To the surprise of the Brahmins, Hemchandra Ächärya bowed down in front of Lord Shiva and said,

“Bhavbijânkura jananâ Râgâdyâhâ Kshaymupagata Yasya,
Brahmâ Vâ Vishnurâ Haro Jino Vâ Namastasmai.”

“I am bowing down to that God who has destroyed passions like attachment (Râg) and aversions (Dvesh) which are the cause of worldly life whether he is Brahma, Vishnu, Shiva, or Jina.”

By this modest act, Hemchandra Ächärya proved his noble attitude with his willingness to respect other faiths and pray to the virtues of other deities. This generous attitude is inherent in Jain philosophy. Jainism does not hold itself as superior to other religions, but as peacefully coexisting with them. Under Ächärya Hemchandra’s influence, King Kumârprãj accepted Jainism as his religion. He prohibited violence and the
killing of any animals in his kingdom and instituted many laws that nurtured Jain religion. Vegetarianism was soon a trait not only of Jains but also of all the people of Gujarat.

Ächärya Hemchandra composed several literary works consisting of many verses. He was the first to put non-violence on a political platform and was the architect of the greatness and unification of Gujarat. In the field of metaphysics, he was a Yogi. His work, Yoga-shāstra, a treatise on yoga, is very famous. People called him “Kali-kāl Šarvajña” meaning “all knower in the present era of darkness”. He died in 1173 A.D. at the age of eighty-four. Jain culture still shines bright in Gujarat due to the influence of the literary works contributed by the great Ächärya Hemchandra.

**Moral:**

*Mother Pähini’s sacrifice of her love for her son is very praiseworthy, demonstrating willingness to serve the community over her self-interest or attachment for her son. Because of Hemchandra Ächärya’s influence as a teacher, King Kumärpāl accepted Jainism and became a Jain. It is because of this that Jainism and vegetarianism flourish in Gujarat. Hemchandra Ächärya’s contribution of numerous literary masterpieces is a treasure for us. Only by studying these books, we can pay tribute to him.*

**Highlights:**

- Born Changdev in 1088 AD to mother Pähini; renamed by Ächärya Devasuri
- Great influence on Jainism in Gujarat, due to involvement with first King Siddharāj and then, most importantly, King Kumarpal
- Bowed down to the virtuous attributes of Hindu gods, demonstrating Jainism’s ability to coexist with other religions
SECTION H. STORIES PRECEEDING BHAGAWÄN MAHÄVIR

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H.1. Bharat and Bähubali

Before his renunciation of worldly life, Lord Rishabhadev, or Ādināth, was known as king Rishabh and had two wives, Sumangalā and Sunandā. By Sumangalā, he had 99 sons, of whom Bharat was the eldest and the best known, and one daughter named Brähmi. By the second wife, Sunandā, he had one son named Bahubali and a daughter named Sundari. All of them were given proper training in different arts and crafts. Bharat became a great warrior and a politician. He was tall, well built, and strong, and hence was called Bahubali. In Sanskrit, “bāhu” means arm and “bali” means mighty. Brähmi attained a very high level of literary proficiency. She developed the first known script, known as the Brāhmi script. Sundari was very proficient in mathematics. After Lord Rishabhadev attained omniscience, both girls renounced their worldly lives and became his disciples.

As a king, Rishabhadev had the responsibility of a large kingdom. At the time of his renunciation, he handed over the city of Vinitā, also known as Ayodhyā, to Bharat, and the city of Taxashilā (Potanpur according to Digambar scriptures) to Bähubali. He gave different parts of his vast kingdom to his remaining 98 sons.

Bharat quickly established control over Vinita. He was an ambitious ruler and intended to become emperor of the entire nation. For this purpose, he organized a strong army and started developing different types of fighting equipment. He also possessed a miraculous wheel called Chakraratna (“Chakra” means wheel and “ratna” means precious jewel) that would never miss its target. After developing his army and weapons, he embarked upon his journey of conquest. There was hardly anyone at the time who could withstand his well-equipped army. He easily conquered all the regions around Vinitā. Then, he turned his attention towards the lands of his 98 brothers and asked them to acknowledge his superiority. They all turned to Lord Rishabhadev to ask for advice. Bhagawän explained to them the importance of conquering their inner enemies (passions) and not external enemies. He also advised them on how to attain liberation, a “true kingdom.” Having realized the futility of fighting with their elder brother, the sons surrendered their territories to him, renounced worldly life, and became disciples of Lord Rishabhadev.

Now, only Bähubali remained. However, he had a different vision and would not surrender. He was conscious of his right to rule the kingdom handed over to him by his father. Moreover, he had the will and capacity to fight any invader. Therefore, when he received Bharat’s request to accept a subordinate status, he refused and began preparations to fight.

Both brothers were strong, and war between the two was sure to result in large-scale bloodshed. Therefore, counselors on both sides tried to dissuade their masters from resorting to war, but neither of them would give up his ground. War seemed inevitable as the brothers brought their armies face to face on the battlefield. Everyone shuddered at the prospect of the heavy casualties that would result from the imminent war.

The counselors then made one last effort. They explained to their masters that the main point of contention was to determine which brother was superior. Instead of assembling a large-scale war for that purpose, a fight between the two brothers would just as easily settle the issue and would avert unnecessary bloodshed. Both brothers thought this was an excellent idea and immediately agreed. The plan was to engage in a straight duel, and the victor of the duel would be acknowledged as the leader.

On the day of the duel, Bharat tried to beat Bähubali by using his various permissible weapons, but all his attempts to defeat Bähubali failed. Bharat contemplated on how unbearable and shameful his defeat would be. His ambition to rule the entire world was also at stake if he did not defeat his brother. He grew desperate and ignored the rules of the duel by unleashing his miracle wheel, the Chakraratna, at Bähubali. However, he had forgotten one important characteristic of the miracle weapon: it would not harm any blood relatives of the bearer. Therefore, the wheel returned to Bharat and Bähubali remained unharmed.

Bähubali became enraged by Bharat’s violation of the rules of the duel, and he thought of smashing the elder brother with his mighty fist. As he raised his hand for that purpose, the onlookers trembled at the thought of Bharat’s imminent death.
But just as he was about to unleash his wrath, a flash of insight came to him. “What am I doing?” thought Bähubali. “Have I gone mad? Am I going to kill my elder brother for the sake of some worldly possessions that my revered father willingly abandoned and which my other brothers have given up?” He shuddered at the prospect of the imminent death of Bharat, seeing the evil in killing a respected brother. At that very moment he changed his mind. Instead of lowering his hand to hit his brother, he used it to pull out his hair (as the monks do during Dikshä) as a symbol of giving up everything and renouncing the worldly life.

However, Bähubali had not lost all of his pride and ego. He realized that if he went to his father and stated his intention of renouncing the world, he would be required to bow down and be subservient to his 98 younger brothers who were senior to him in monkhood. This was unacceptable to him. Instead, Bähubali decided to seek enlightenment on his own and started meditating on the very same spot upon which he stood. He became so immersed in his meditation that he lost track of time and could not remember how long he had stood there. He was motionless for so long that creepers began to grow around his feet.

A year passed with Bähubali standing in that posture of meditation, yet he did not gain enlightenment. How could he gain it without shedding his ego? At last, Lord Rishabhadev sent Brähmi and Sundari to bring him to the right path. They came to the place where Bähubali was meditating. Seeing their mighty brother standing like a rock, they calmly told him, “You cannot achieve enlightenment while sitting on an elephant. You need to get off the elephant.” As their familiar voices reached Bähubali’s ears, he opened his eyes in amazement and looked around but did not find himself on an elephant. He then realized that the elephant they were referring to, was his ego. He immediately dissolved his ego and decided to go to Lord Rishabhadev and was ready to bow to his 98 brothers.

During his long penance, he had overcome all other defiling passions except ego, which still remained between him and enlightenment. Now his ego was dissolved, and humbleness prevailed in its place. Therefore, as he took the first step towards the Lord, he achieved full enlightenment and became omniscient. (By Digambar tradition, Bähubali later became the first person to attain liberation in this era. However, Shvetämbar tradition indicates that Rishabhadev’s mother, Marudevi, attained liberation first in this era.)

In memory of this event, a gigantic, 57-foot upright statue of Bähubali stands on the hill of Vindhyagiri at Shravanbelgola, near Bangalore in southern India. It is made out of a single rock of granite and was erected about 1000 years ago. Pilgrims and visitors marvel that the statue, even under the open sky, stands spotless today.

At the same time as Bähubali was carrying out his intense meditation, Bharat had become the undisputed emperor, or Chakravarti, of the world. He was the first Chakravarti of the current time cycle of Avasarpini Ārä. As a ruler, he ruled equitably and in the interest of all, and the people were happy under his administration. India was recognized as Bharatvarsha. He himself was happy in every respect and ruled for a very long time.

One day, a ring slipped off his finger while he was in his dressing room. He noticed that the finger looked rather odd without the ring. His curiosity overtook him, and he removed all his rings. Seeing that his fingers were no longer beautiful, he took off his crown and other ornaments decorating his body and looked in the mirror. He realized that he did not look as handsome as he used to look.

This set off a train of thoughts. “I consider myself handsome and strong, but this entire look is merely due to the ornaments which do not belong to the body. The body itself is made up of blood and bones. Then why am I so attached to my body?” He thought further. “My body will not last forever and will decompose sooner or later. At that stage, I will have to leave everything behind. The only everlasting entity is the soul.” He realized that nothing in the world, including his body, really belonged to him, and soon came to a major decision. “Why not do away with my attachment of all the temporary things and instead focus on something that lasts forever like my father did?” Thus, he developed an acute detachment for the worldly life. As per Shvetämbar tradition, this reflection led to the rise of true enlightenment from within. As a result, he attained omniscience, or Keval-jnân, in that very room as a lay person. According to Digambar tradition, after he
attained an acute detachment of worldly life, he renounced that life and became a monk, immediately achieving Keval-jnān. At the end of his life, he attained liberation.

*Moral:*

The focus of this great story is on ego and self-realization. Ego and pride build negative karma and lead one to destructive behavior as detailed in the story. Ego also causes anger and leads one to irrational behavior. Ego and superficial pride must be overcome on the path to enlightenment and omniscience. We should all strive for cultivating humility, one of the fundamental principles of Jainism.

**Highlights:**

- Bharat as Chakravarti
- Bharat and Bahubali’s duel and Bahubali’s realization not to harm an elder brother over material possessions.
- Bahubali’s “elephant” or ego
- Bharat’s attainment of Keval-jnān

Incidences in the lives of King Bharat and King Bāhubali
H.2. King Megharath

One day, during an assembly of demigods, Indra, the king of heavenly gods, praised the bravery and mercifulness of King Megharath on Earth. He mentioned that King Megharath would not hesitate to give up his own life to protect those who came to him for shelter.

Two demigods doubted Indra's statement, so Indra asked them to go to Earth and see for themselves. Since they could not appear on Earth in their heavenly forms, one of them decided to take the form of a pigeon, and the other took the form of a hawk. The demigods, due to their miraculous power, can assume any form they desire and can reach anywhere in a split second.

Down on Earth, King Megharath was sitting in his court surrounded by his courtiers. Suddenly, a pigeon flew in through an open window and started circling the hall. To the king's surprise, it landed on his lap. It was shaking uncontrollably. The king realized that the pigeon was shaking with fear and had flown into the palace to seek refuge.

At that very instant, a hawk flew into the king's court. He said to the king, "This pigeon is my food. Let me have him." The king was dumbfounded to hear a bird talk, however, he replied, "It is true that this pigeon is your food, but now it is under my shelter. I will not give you this pigeon, but I can give you some other food." He ordered his servants to bring a basket of fruits and vegetables. However, the hawk said, "I am not a human being, and I am not a vegetarian. I need meat for my food."

The king said, "Let me give you my own flesh instead of this pigeon's flesh." Upon hearing this, one of the courtiers said, "Your Majesty, why should you give your own flesh? Let's get the meat from a butcher." The king replied, "No, because the butcher will have to kill another animal in order to supply us the meat. This pigeon has sought refuge and it is my duty to protect it. At the same time, it is also my duty to see that no one else is harmed in the process. Therefore, I will give my own flesh to the hawk."

With these words, he took out his knife and cut off a piece of flesh from his thigh and offered that to the hawk. The whole court was stunned, however, the hawk said to the king, "Oh king, I want the same amount of flesh as the pigeon."

A weighing scale was brought to the court. The king put the pigeon on one side and a piece of his own flesh on the other. The king kept adding more and more of his flesh on the scale, but it was not enough.

Finally, the king got ready to put his whole body on the scale. The court was stunned that the king was giving up his own life for an insignificant bird. Nevertheless, the king considered his duty to protect the bird to be above everything else. He sat in the scale on the side opposite the pigeon, closed his eyes, and began meditating.

As soon as the king began meditating, the pigeon and the hawk assumed their original divine forms. Both demigods bowed to the king and said, "Oh great king! You are blessed. You deserve all the praise given by Lord Indra. We are convinced that you are a brave and merciful king."

With these words, they praised and saluted the king again and left. The whole court resounded with cheers of joy, "Long live King Megharath". Later, the soul of King Megharath became the sixteenth Tirthankar, Lord Shāntināth.
Moral:

This story teaches us that it is the chief duty of everyone to protect and help those who are less fortunate. A merciful person is someone who is not only influenced by seeing the misery and suffering of others but goes a step further and attempts to alleviate the pain. He gives financial aid to those who are poor and gives food to those who are hungry and needy. A merciful person would not harm others to save his/her own life, but on the contrary, would sacrifice his/her own life to save the lives of the others.

Highlights:

- Demigods test King Megharath, who is ready to give up his life to save another’s
- King Megharath’s soul later becomes Shāntināth Bhagawān (16th Tirthankar)
H.3. Sage Nandisen

Sage Nandisen was a great ascetic and well versed in the scriptures. He took a vow to serve other monks with utmost devotion. His devotion in serving the monks was popular even in the heavenly abode. One day, Indra commended his services during an assembly of demigods. One of the demigods was surprised at such high praise for a mere mortal. Therefore, he decided to see the worthiness of sage Nandisen.

The demigod arrived at the outskirts of the village and assumed the form of two monks, one very old and injured and the other young and healthy. Sage Nandisen had just returned from collecting Gohari (alms) and was about to break his fast when the young monk came to him and said, “Oh blessed one! There is a very old monk suffering from diarrhea, extreme thirst, and hunger. He is weak and needs your help.”

Hearing these words, sage Nandisen immediately got up, took clean water, and went to the old monk. Seeing Nandisen, the old monk raged, “Oh wretch, I am lying here suffering and you did not even care to see if anyone needs help.”

Sage Nandisen was not offended by these words due to his virtues of tolerance, forgiveness, and compassion. He calmly replied, “Oh, the best of monks, kindly excuse my oversight. I have brought clean water for you to drink.”

He helped the old monk drink the water, and then cleaned his clothes, his body, and helped him sit up. The old monk again became irritated. He frowned, “Oh you fool, do you not see that I am too weak to sit? What are you doing to me?”

Sage Nandisen replied politely, “I will help you.” After helping the old monk to sit up, he said, “Oh revered monk, if you desire, I shall carry you to the Upāshray (a place where monks stay temporarily) where you will be more comfortable.”

The monk replied, “Why are you asking me? You may do so if you wish.”

Sage Nandisen therefore seated the monk on his shoulders and slowly proceeded towards the Upāshray. He walked slowly, watching every step carefully. The demigod was determined to test him, so he vomited, urinated, and defecated on Sage Nandisen. The old monk said, “Oh wretch, what is wrong with you? Can’t you see that I am sitting in my own filth? Is this the way to serve the sick?”

Despite the old monk’s actions and his harsh words, sage Nandisen was not disturbed at all. He said, “Pardon me. Let me clean your clothes again.”

After cleaning the monk’s clothes, Sage Nandisen also cleaned his clothes and made sure the old monk was comfortable. Then he continued walking and took care not to offend the monk with any more of his actions. On the way, he thought of ways to cure the monk. During all this, the old monk was watching Sage Nandisen and did not see any change in the helping nature of the sage even after all the aggravation. When they arrived at the Upāshray, the old monk turned back into an angel and bowed down at once to sage Nandisen, saying, “You are blessed. Oh sage, you are the illustration of a real monk. You deserve all the praise given by Indra. I am very pleased with you and will grant you whatever you wish.”

“Oh, heavenly angel, this human life is very precious. Nothing is more valuable than human existence. I am content. I crave for nothing,” said sage Nandisen. The heavenly angel bowed his head at the feet of the sage and returned to his abode, applauding the merits of the sage.
**Moral:**

This story teaches us the importance of tolerance, discipline, and contentment which are all fundamental values of Jainism. First and foremost, sage Nandisen chose to devote his life to serving monks, an admirable goal requiring the utmost level of dedication and discipline. He demonstrated his tolerance and willingness to serve others without even knowing that the demigod was testing him. This means that he was truly dedicated to monks and believed in what he was doing. He also indicated his contentment with the human life when asked for a wish. This contentment is symbolic of the principle of non-possessiveness.
H.4. King Shripäl and Mayanä-sundari

At one time, the kingdom of Champā-nagar was ruled by King Singhārath, who had a son named Shripāl by his queen, Kamal-prabhā. When Shripāl was five years old, his father died. King Singhārath’s ambitious brother, Ajitsen, was very ambitious and took this opportunity to seize the throne. In order to make his position as king secure, he was eager to get rid of Shripāl. When Kamal-prabhā became aware of Ajitsen’s vicious plan, she fled from Champā-nagar with her son. Learning about her escape, Ajitsen sent his trusted soldiers to pursue her.

As the soldiers got close, she did not know how to save her son. She saw a group of lepers, and in desperation, she asked them to take her son into their custody. They warned her about the risk of her son contracting the disease of leprosy from them. However, she had no choice if she wanted to save her son, so she entrusted her son to them.

Shripāl grew up to be very bold and handsome. The people of the leper colony became very fond of him and took great care of Shripāl. Ultimately, Shripāl contracted leprosy. When he became a youth, the people made him their leader, and named him Umar Rānā. Under his leadership, the group traveled from place to place and one day arrived at the city of Ujjayini, the capital of the Mālāw region.

King Prajāpāl was ruling there. He and Queen Rupsundari had two intelligent and beautiful daughters, Sursundari and Mayanā-sundari. The king loved both and made adequate arrangements for their training in the arts and crafts, which the girls mastered in due course. One day, the king decided to test their knowledge and called them in the assembly hall. He asked several questions to Sursundari who gave satisfactory replies to all of them. At the end, the king asked her by whose favor she got all her skills and the amenities and luxuries that she enjoyed. The girl humbly replied that she gained all that by the king’s favor. Pleased with her replies, the king decided to reward her appropriately.

Then, he asked several questions to Mayanā-sundari. She too gave satisfactory replies to all his questions. At the end, the king asked her the same question that he had asked Sursundari. He had expected Mayanā to give an identical reply and thus please him. However, Mayanā had total faith in the religious philosophy she had studied at length. She firmly believed that everything that she had received had been the result of her karma. She must have earned good karma in the past that resulted in the happy situations that she was undergoing. If she did not have that karma to her credit, no one could bestow happiness on her. She therefore replied:

“O father! The great king! With due respect to you, all the comfort that you provide me are only because of my meritorious (Punya) karma. Everyone gets whatever is written in his or her destiny due to his or her karma. You yourself cannot give or take away anything.”

The king was exasperated to hear the unexpected reply. He repeatedly asked her to consider how she could have obtained anything without his generosity. Mayanā replied that everything, right from her being born as his daughter up to her present situation, could occur solely as a consequence of her own karma, and no one could have made any difference.

The king grew angry with her unexpected persistence. He could not believe that the girl could have received anything without his favor and did not agree that everything happens according to one’s own karma. He therefore decided to teach her a lesson and asked his men to find the ugliest man in Ujjayini. The men spotted Umar Rānā and brought him to the court. In utter disdain, the king instantly got Mayanā married to Umar. He gave them some basic things and a small house and asked Mayanā to undergo the result of her karma. Rupsundari was very unhappy at the sudden turn of events in her daughter’s life, but she could not speak against her husband’s will. On the other hand, the king looked for a suitable match for Sursundari in appreciation of her replies and got her married to prince Aridaman of Shankhapuri.

Mayanā was deeply religious. She accepted Shripāl in the guise of Umar as her husband and took care of him. She went to temples and heard the sermons of monks along with him. One day, Mayanā Sundari and
her husband went to see Āchārya Munichandra and talked to him about their problems and his leprosy disease. The Āchārya was a well-known scholar of the time. He advised them to go through the penance of Āyambil Oli, known as Navapad (nine pious entities) penance, which can cure all types of diseases.

The Navapad Ārādhanā (Pujā) is observed by meditation and practicing a penance called Āyambil. Āyambil is observed by having only one meal a day of very plain food without any spices, milk, sugar, salt, oil, butter, fruits, or vegetables. Meanwhile, one meditates upon the Navapad: Arihant, Siddha, Āchārya, Upādhyāy, Sādhus (Panch Parameshthi), Jnān (knowledge), Darshan (faith), Chāritra (conduct), and Tap (penance). This penance and meditation are to be observed for nine days, twice a year, during the month of March/April (Chaitra) and September/October (Ashwin). The couple was to do this penance for four and half years, resulting in Nine Āyambil Olis (one every six months).

Accordingly, Mayanā and Shripāl devoutly observed the Navapad worship and penance with all its vitality. The result was miraculous. Shripāl’s skin disease started fading, and in due course, he was totally cured of leprosy and regained the skin that he had before contracting the disease. Now he looked like the handsome prince that he had been. Mayanā was very happy with this result and blessed her karma for that change too. Since the change was apparently brought about by devotion to Navapad and practicing the penance, both of them continued to observe it even after that.

Once, while they were at a temple, Queen Rupsundari saw them. She was shocked to see that her daughter was with a handsome man instead of the leper to whom she was married. Mayanā understood her anxiety and explained in detail everything that had happened. Rupsundari was extremely pleased to hear that. She told the king that Mayanā’s persistence about the theory of karma had proved right. The king now also realized the truth. Deep in his heart, he used to curse himself for bringing misery in his lovely daughter’s life. Now, he too became happy and invited his daughter and son-in-law to stay with him in the palace. Shripāl’s real identity was revealed to all, and by fortunate coincidence, his mother arrived at the palace and stayed with them.

Once, there was a royal procession in which Shripāl was seated on an elephant along with the king. During the procession, someone pointed a finger at Shripāl and asked a relative who he was. The man replied that he was the son-in-law of the king. Shripāl heard that and became sad that he was being identified by his relationship with his father-in-law. He felt that one should gain fame from one’s own efforts and not from association with relatives. He therefore secured permission from Mayanā and the king and set off by himself on an auspicious day.

He traveled far and wide, visited many places, and boldly faced the adversities that he encountered. During that period, he did not forsake his devotion to Navapad. Consequently, he successfully survived all the ordeals. As was the custom at that time, he married many girls and amassed great wealth and many followers.

Eventually, equipped with that, he came back and camped outside Ujjayini. His army was so large that it virtually surrounded the city; King Prajāpāl initially thought that some enemy had come with a large force to conquer Ujjayini. When he came to the camp, he was greatly pleased to recognize his son-in-law. Shripāl then entered the city, where he was given a hero’s welcome. His mother and Mayanā were anxiously awaiting his arrival and were very happy to see him.

Shripāl first happily spent some time with Mayanā, who was dearest to him. Then, he decided to get back his original kingdom of Champā-nagar. He sent a message to his uncle Ajitsen to leave the throne that he had seized. Ajitsen was, however, too proud to give it up. Therefore, Shripāl invaded Champā-nagar with his vast army.

Ajitsen put up a tough fight. However, his army was no match for Shripāl’s. In the fight, Ajitsen was captured and Champā-nagar was taken over by Shripāl, who then gracefully released his uncle from captivity. Ajitsen now felt that his days were almost over and decided to renounce the worldly life. Thereafter, Shripāl happily passed the rest of his life as the king of Champā-nagar.
**Moral:**

This story describes the faith of Mayanā Sundari on the philosophy of karma and her devotion to Navapad. It stresses the importance of her effort and determination to change her fate. Mayanā understood the nature of karma. However, she was not content with her fate. She and her husband, Shripāl, exerted their own self-efforts into prayer and practice to improve his condition and were ultimately successful. They accepted that karma had put them into their current condition, but they also knew that they could change their future if they only put effort into acquiring good Karma and destroying bad Karma. Happiness and misery are states of mind regardless of the situation one is in. If you think you are miserable, then you will be miserable. Full faith in the theory of karma is essential to be content and happy.

**Highlights:**

- Prince Shripāl grew up in leper colony and became a leper Umar Rānā; picked by Mayanā-sundari’s father in his displeasure at her answer to his question (karma, not the king, is the reason for her happiness)
- Observation of Navapad / Áyambil Oli cured Shripāl due to the devotion they had
- Shripāl eventually reconquered his home city, Champā-nagar, and became king
In ancient times, there lived a wealthy businessman named Dhandatta in the town of Ilävardhan. His wife, Ilächi, gave birth to a lovable son. As he was the only son, the parents deliberately kept him nameless as per the customs of the times. Eventually, as the son of Ilächi, he came to be known as Ilächikumara and then Ilächikumar. He was raised with care and attention and never lacked any luxuries, growing up to be a handsome youth. Soon, his parents felt it was time to find a wife for him. Luckily, they did not need to look very far as they were a prosperous family and Ilächikumar was their only son. Many families wanted their daughters to marry him. His parents prepared a list of selected names and asked Ilächikumar to choose the one that he liked the most. However, Ilächikumar could not make a selection.

One day, a party of acrobats came to Ilävardhan. In those days, there were no stadiums where acrobats could perform, so they performed their routines for their audience on the open streets. Beating drums to announce their arrival, the acrobats planted poles in an open square off the main street and connected them with ropes while a large crowd gathered. They then began their routine, climbing the pole one after another and demonstrating their skills, walking, and jumping over the high rope with ease above the fascinated audience. Attracted by the commotion, Ilächikumar also went to watch the show. While enjoying the performance, his attention was drawn to the chief acrobat’s beautiful young daughter, who was dancing gracefully to the drums with bells on her feet. Ilächikumar was so mesmerized by her beauty and charm that he could not take his eyes off her.

At the end of the show, the acrobats descended the rope and started collecting money from the audience. People were very pleased with the performance and paid handsomely. After collecting a large amount of money, the acrobats left the square to camp for the night and everyone else went home. Though Ilächikumar also returned home, his mind was still on the beautiful girl he had seen that day. At dinner, his parents found him silent and unresponsive; they had never seen him so dazed. His father questioned his absent-mindedness, but he did not answer. When his mother persistently asked for the reason for his silence, he finally replied that his heart was attracted to the acrobat girl and he wanted to marry her. His mother was taken aback to hear that. She said that she could find him a very beautiful and lovable girl from a high caste and respectable family and asked him to forget the lower caste acrobat girl, but Ilächikumar replied that he had never met any other girl who attracted him and he wanted to marry her. Acknowledging his resolve on the matter, she told her husband about their son’s intentions.

Dhandatta was shocked to hear this. He tried to dissuade his son from his intentions, but Ilächikumar remained firm. Since Dhandatta was a sensible man, he could see that Ilächikumar would not be at peace without that girl. He did not want to lose his son for the sake of prestige. Therefore, he called the chief of acrobats and requested him to give his daughter in marriage to Ilachikumar. However, the acrobat refused, saying that he was bound by a condition of his tribe. Dhandatta thought that he might be looking for money for the girl and offered to give as much wealth as the acrobat wanted in return for agreeing to marry his daughter to Ilächikumar. The acrobat, however, declined the offer and again replied that he could not break the condition, so Dhandatta then asked him what this condition was. The acrobat said that he could give his daughter only to a person who could win an award from a royal court by pleasing the king with his acrobatic skill and then use the prize money to give dinner to his community.

Dhandatta was disappointed to hear a condition that was apparently impossible for his son to fulfill. After he explained to his wife what had happened, she told her son and said that the girl would only marry an expert acrobat and asked him to forget her.

Ilächikumar was silent, but his mind was racing with thoughts. He felt that he would not be able to live happily without the girl and was willing to make any sacrifice for her. He decided that he was even prepared to learn acrobatic skills for that purpose. His parents misunderstood his silence as disappointment and thought that in time he would recover. For a time, they tried to divert his attention to other matters to help
him forget and Ilächikumar allowed them to believe that they were succeeding, but his mind was made up. When the acrobat group decided to leave the town of Ilävardhan, Ilächikumar secretly left his home and joined them.

He discarded his fancy clothes for the acrobats’ uniform and began learning their skills. Since he was smart and diligently worked to learn acrobatics, the chief’s daughter soon fell in love with him and helped him learn. With her help, he easily mastered the art and soon became an expert acrobat. When the group reached the city of Benätat, he requested the father of the girl to organize a show at the royal court so that he could have a chance to fulfill the condition. The chief went to the young king and requested him to watch the performance of the young acrobat and to award him a suitable prize for his skills.

When the king agreed, the acrobats erected the poles in the compound of the royal palace and invited the officers of the state and the elite of the city to watch. Just before the show was due to start, the king arrived and took his seat in the balcony of the palace. Bowing to him, Ilächikumar went over to the pole, jumped up and began displaying his acrobatic skills.

Ilächikumar walked on the rope with ease and grace, performing risky jumps and somersaults. It was a superb performance and full of acrobatic feats no one had ever seen before. Everyone was highly impressed with his skill. Ilächikumar felt gratified by the appreciation of the people, thinking that it was enough to please the king as well. He came down and bowed to the king again and the chief went to him to request an appropriate award.

However, during the performance the king’s attention had been diverted by the beautiful girl and he had been fascinated by her. Seeing how lovingly she gazed at Ilächikumar throughout the performance, he thought that he could easily gain her if he somehow got rid of Ilächikumar. Therefore, when the chief acrobat approached the king and asked if he had enjoyed the performance, the king pretended that his mind had been occupied with problems of the state. Saying that he had not been able to give his full attention to the performance. He requested Ilächikumar to demonstrate his skills again. Accordingly, Ilächikumar got on the rope again and displayed his skills, again doing a superb job. But at the end of this second show, the king pretended to be drowsy and asked him to repeat the performance again. Ilächikumar could not believe the situation. He suspected that there was something wrong. However, since he was still eager to accomplish his cherished goal of marrying the girl, he decided to try again.

Once again, he began the ropewalk, triumphantly noting the audience’s reaction. While looking around, he noticed a beautiful woman offering sweet food to a young monk. She was in the prime of her youth and was very attractive and highly graceful. However, what surprised Ilächikumar was that the monk was clearly unaffected by her beauty.

He compared this to his own situation. Ilächikumar had changed his entire life for the beauty of one girl, yet the monk was impervious to the lovely woman in front of him. He was amazed by the monk’s self-control and detachment towards the beautiful woman. What power kept the monk aloof in her presence? In addition, while not only remaining aloof, the monk’s face radiated peace!

This attitude of the monk raised a succession of thoughts in the mind of Ilächikumar. “Why do I not feel detachment in the presence of a beautiful young girl?” He also continued to wonder why the king had asked him to repeat his performances, and finally he suspected that the king must be attracted to the girl and must be waiting for him to fall from the rope. “If I fall from the rope, I would be badly hurt and would not be able to perform acrobatic feats. In that case, I will never be able to marry the girl for whom I have abandoned my home and my parents.”

Ilächikumar now realized that the happiness he was looking for was merely an illusion. He began to recall his early religious training when he had been exposed to religious principles and had learned about the soul within the body and its immense capabilities. He realized that his achievements as an acrobat must have been due to that inner capability. Similarly, the monk could remain unaffected because he remained tuned to his soul and its abilities, remaining vigilant about potential pitfalls. “As an acrobat, I have to remain
constantly vigilant because the slightest unawareness on my part can result in a fall from the high rope and possibly in my death. Why, then, should I not use the same vigilance for the sake of spiritual upliftment?”

In an earlier life, he had trodden a long path of spiritual pursuit. The impact of that achievement was lying subdued within him, waiting for an opportunity to manifest itself. Now, the sight of the monk provided the needed catalyst, and he became fully awakened to the realization that he was a soul and that all the other situations were simply an illusion. While on the rope, Ilächikumar dwelt deep into his self and attained omniscience, or Keval-jnän. Then, he quietly climbed down the pole and bid farewell to everyone as he left the place.

**Moral:**

The focus of this story is on the principle of detachment. The monk’s detachment towards the beautiful woman guided Ilächikumar onto the right path. Attachment to materialistic things, people, or feelings often causes misery to others and to us. We should strive to minimize our attachment to the outer world (i.e. detach ourselves) and focus on our inner self. Attachment is an obstacle in the path of self-realization.

**Highlights:**

- Ilächikumar was born to wealthy businessman Dhandatta and wife Ilächi
- Ran away from home and joined a troupe of acrobats in order to marry the chief’s daughter
- Realized detachment when witnessing a monk unaffected by a beautiful woman; gained Keval-jnän on a rope
H.6. Monk Kurgadu

In ancient times, there lived a businessman named Dhandatta who was highly religious and also raised his son to be like him. Once, Dharmaghosh-suri, the highly enlightened Āchārya of that time, came to the town where Dhandatta lived. Dhandatta took his son to listen to the sermon. The boy was so impressed by the Āchārya’s sermon that he decided to become his disciple. Accordingly, he renounced worldly life and became a monk at a very young age. The Āchārya realized that the boy had tremendous potential to be a great Jain monk. He therefore renamed him Kulaguru. In the native language of that area he came to be known as Kurgadu.

Kurgadu studied the holy books and was able to correctly comprehend their essence. He realized the role of karma in the life of every being and thereby learned to maintain a high level of equanimity. In almost all aspects, he rigorously observed the code of conduct for monks. However, he could not overcome one problem. It was difficult for him to stay hungry and so he could not fast. He needed to eat at least once a day. Even during Paryushan Parva, Kurgadu could not fast even for a single day. As he ate his food on the days of Paryushan, he felt miserable and regretted that he was not able to fast. He attributed his inability to fast to his previous karma. When the other monks observed their fasts, he praised them and rendered every type of service to them. He wished in his heart that he could someday observe fasts.

It was during one monsoon season that an event occurred that changed his situation. During the monsoon season, Jain monks forgo traveling and remain in one place for the duration of the monsoons. Paryushan Parva falls during this time. During that year’s Paryushan Parva, Āchārya Dharmaghosh-suri, along with many of his disciples including Muni Kurgadu, remained in the town. Many of the monks undertook long fasts, some extending more than a month. Kurgadu felt disappointed that he could not observe such austerities. Especially on the day of Samvatsari, he wished that he could observe a day-long fast.

He began the day in an earnest effort to avoid eating. However, before noon, he felt very hungry and could not do without food. He was surprised at the kind of karma he had acquired where he could not fast even for a day, but he reluctantly approached the guru and begged his permission to go for alms. The guru lovingly tried to persuade him to go without food for just one day, feeling that he should be inspired to observe a fast at least for that day, especially when all the other monks were on long fasts. Kurgadu humbly replied that he did wish to observe a fast and very much regretted his inability to fast. Due to his humility, the guru took pity on his fate and compassionately allowed him to go for alms.

Kurgadu went for alms and accepted the food that was offered to him. Returning, he presented the alms to his guru as part of the monk’s code of conduct and modestly begged his permission to eat. Although the guru gave his permission willingly, the other monks made negative remarks. They unsympathetically said that he did not deserve to be a monk for eating on an auspicious day. Kurgadu listened to the remarks quietly. He went to a corner and reluctantly started to eat.

While eating, Kurgadu dwelt deeply on the inability of his body to remain without food even for a day. Learned as he was, he could see that it must be the result of his previous karma. He understood that all Karma are shed after extending the appropriate consequence and this karma too would be shed. He made up his mind to passively accept what had been ordained by his karma. Because of his study of the scriptures, he had gained insight about the true nature of his soul. Before, despising himself for not observing a fast had prevented him from full realization of that true nature. Now, his willingness to accept what was a physical limitation endowed him with the insight of distinguishing the nature of soul from the varying states of the body and mind. His new-found insight gave rise to the manifestation of the true nature of the soul, and his realization was strong enough to destroy all the defiling Karma on the spot and he gained omniscience (Keval-jnān) immediately while he was eating.

When one attains omniscience, the heavenly beings arrive to offer their obeisance. When other monks saw the heavenly beings coming towards them, they thought that the heavenly beings were coming to praise them for their severe austerities. Instead, the heavenly beings turned to Kurgadu and offered their
obeisance to him. No one could understand why those observing severe austerity were left out while the one who could not observe it at all had gained full enlightenment.

In amazement, the monks went to Dharmaghosh-suri and asked him the reason for what had happened. The Ächārya said that they were all feeling very proud of their austerities and were unnecessarily disapproving of Kurgadu for not observing a fast. Therefore, they were smeared by perception obscuring karma. He urged them to bear in mind that the primary purpose of observing austerities or any other religious practice was to gain modesty that leads to right perception, which in turn helps to attain equanimity.

The monks had misjudged Kurgadu, who had realized the essence of religion. Earlier, he had acquired obstructing karma that did not allow him to observe the austerity. He sincerely repented for that karma which had become operative in his current life, and by properly comprehending the role of karma, he acquired right perception. By bearing the consequence of those Karma with equanimity, he was able to wipe them out without acquiring new ones. Thereupon, the monks realized that they were indulging in unnecessary vanity that obstructed right perception.

The Ächārya also explained that the soul had nothing to do with the state and activities of the body. The body is obtained as a consequence of the operative karma and should be used simply as an instrument for realizing the true nature of soul. It can be an effective instrument only if it is used purposefully.

**Moral:**

*Understanding the true nature of the soul is the essence of religion and it is the only thing worth pursuing in this life. We should never look down upon anyone who cannot observe austerities and penance or one who cannot follow the religious principles as much as others. Rather than putting these people down, one must encourage them to do so with compassion and realize that it is due to the Karma of that person that they are unable to do so. One must never be proud of the austerities that one is able to perform.***

**Highlights:**

- Renounced life at an early age; studied hard but could not fast; other monks wrongly took pride in fasting and looked down upon him
- Could not observe fast on Samvatsari; while eating, meditated on his karma, and attained Keval-jnān
SECTION I. STORIES DURING BHAGAWÄN MAHÄVIR’S LIFE

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I.1. Mahāvīr-swāmi and the Cow Herder

One day as Mahāvīr-swāmi was going from one place to another, he stopped near a big tree to meditate. While he was meditating, a cow herder came with his cows. He needed someone to look after his cows so he could go for some errands. He asked Mahāvīr-swāmi if he would look after his cows for a few hours. Mahāvīr-swāmi was in deep meditation and did not respond to the cow herder. However, the cow herder went away thinking that Mahāvīr-swāmi had heard him and would look after his cows.

In the meantime, the cows started wandering away looking for grass. A few hours later, the cow herder returned and found all his cows were missing. He asked Mahāvīr-swāmi, “Where are my cows? What did you do with them?” Mahāvīr-swāmi was still in meditation and did not reply. The herder started wondering where the cows could have gone. Since Mahāvīr-swāmi did not reply, the cow herder searched for them everywhere but could not find them. While he was looking for the cows, the cows returned to the place where Mahāvīr-swāmi was meditating.

When the cow herder came back, to his amazement all his cows were standing near Mahāvīr-swāmi. Mahāvīr-swāmi was still meditating. The cow herder became very angry with Mahāvīr-swāmi because he thought that Mahāvīr-swāmi had been hiding his cows. Therefore, he took out his rope and was about to whip Mahāvīr-swāmi with it. Just then, Indra from heaven came down and held the rope.

“Can you not see that Mahāvīr-swāmi is in deep meditation?” Indra asked.

“But he tricked me!” said the cow herder. Indra replied, “He is in meditation and did not hear you. He was prince Vardhamān before becoming a monk. He did not do anything to your cows. You would have acquired bad Karma for hurting him.”

The cow herder realized that he had made a mistake. He apologized to Mahāvīr-swāmi and went away silently.

Then, Indra bowed down to Mahāvīr-swāmi and requested, “Oh Lord, I would like to be at your service as you will have to undergo many hardships during your spiritual journey.” Mahāvīr-swāmi answered, “One cannot progress spiritually and attain Keval-jñāna using others help and support. To attain Keval-jñāna and become an Arihant one has to undertake all the efforts personally on the journey towards omniscience and liberation.”

Indra went back to heaven feeling happy that he could stop Mahāvīr-swāmi’s suffering. Mahāvīr did not have any bad feelings towards the cow herder because he held no anger towards anyone.

**Moral:**

*We should not make hasty decisions because we could be wrong. One should think from all perspectives before acting. Secondly, we should not hurt anyone for any reason, but should forgive instead of displaying anger. This is the way we can stop the inflow of bad Karma to our souls.*
I.2. Chandkaushik

This is a story about Bhagawän Mahävir when he was a monk. He used to fast, meditate, and perform penance. He was traveled bare feet from place to place and village to village. Bhagawän Mahävir once decided to go to the village of Vachala. On his way, he would have to go through a forest where a poisonous snake named Chandkaushik lived. It was said that Chandkaushik could kill a person or animal just by casting an evil and angry glance at them. All the people of the villages near that forest lived in absolute fear.

When the villagers learned about Mahävir’s intention to pass through the forest, they begged him to take another longer route. However, Mahävir had no fear. He practiced supreme non-violence. He had no hatred towards anyone and considered fear and hatred as violence to oneself. He was at peace with himself and all other living beings. There was a glow of serenity and compassion on his face. He convinced the people that everything would be all right and he proceeded to the forest where Chandkaushik lived. After a while, he noticed the beautiful green grass fading. The forest looked like a desert. Trees and plants were dead so he thought that this must be near the area where Chandkaushik lived. Mahävir stopped there to meditate. Peace, tranquility, and compassion for the well-being of each and every living being flowed from Mahävir’s heart.

Chandkaushik sensed that someone had come near his land and so he came out of his burrow. To his surprise, he saw a man standing there. He became furious, thinking, “How dare he come this close to my land?” Chandkaushik started hissing to threaten Lord Mahävir. He did not understand Lord Mahävir’s tranquility. He became angry, came closer to the Lord, and swayed his head, ready to strike. He saw no sign that this man would be threatened or would run away. This made Chandkaushik even angrier and he blew poisonous venom towards Lord Mahävir three times. The venom neither affected Lord Mahävir nor disturbed his meditation. So Chandkaushik became even more irritated and bit Lord Mahävir’s toe. When he looked at the man again, he was surprised to see that not only had nothing happened to him, but instead of blood, milk flowed from his toe.

Bhagawän Mahävir opened his eyes. He was calm and there was no fear or anger on his face. He looked at Chandkaushik and said, “Bujh, Bujh, Chandkaushik” There was love and affection in those words which were meant to make him realize what he was doing. Chandkaushik calmed down and felt as if he had seen this kind of monk before. He suddenly remembered his two previous lives. Chandkaushik then realized the truth of life and what anger and ego from his last two lives had done to him. He bowed his head respectfully to the Lord.

Chandkaushik peacefully retreated to his hole with his head inside while portion of his body remained outside the hole. After a while when the people came to know that Chandkaushik was no longer harmful to anyone, they came to see him out of curiosity. They saw him lying quietly. Some started worshipping him by offering milk and food, while some were still furious because he had killed their loved ones. They threw stones and beat him with wooden sticks. Blood, milk, and food attracted ants. Chandkaushik willingly suffered the biting and beating and remained at peace with no trace of anger. He died after a few days. The self-restraint and control of his feelings destroyed many of his bad Karma. Therefore, at the end of his life he was born in heaven.

Moral:

Fear, hatred, and ego are violence to one’s self and not to anyone else. Chandkaushik depicts this from the anger and ego he had committed during his past lives. Self-realization through the help of Bhagawän Mahävir made him realize his mistake and led him to repent for his deeds. This ultimately washed away his bad Karma and led him to heaven. Learning from this story, we should remain calm and avoid anger, ego, and all forms of violence. We should be fearless of evil and approach them with tranquility.
Once upon a time, there was a beautiful princess named Vasumati. She was the daughter of King Dadhivāhan and Queen Dhārini of the city of Champāpuri in the state of Bihar, India.

One day, a war broke out between King Dadhivāhan and King Shatänik of the nearby city of Kaushāmbi. King Dadhivāhan was defeated in the war and ran away in despair. When princess Vasumati and Queen Dhārini learned that they had lost the war, they decided to escape, but while they were running from the palace, a soldier from the enemy’s army spotted and captured them. Princess Vasumati and her mother were terrified, not knowing what the soldier would do to them. He told the queen that he would marry her and sell Vasumati. Upon hearing this, the queen went into shock and died. The soldier then took Vasumati to Kaushāmbi to sell her.

When it was Vasumati’s turn to be sold in the slave market, a merchant named Dhanvāh happened to be passing by. He saw Vasumati being sold, and upon seeing her noble face, he realized that she was not an ordinary slave girl. He thought she might have been separated from her parents. He wondered what her fate would be if she were sold as an ordinary slave. Therefore, out of compassion, Dhanvāh bought Vasumati and took her home. On the way, he asked her, “Who are you and what has happened to your parents?” Vasumati did not reply. Dhanvāh then told her not to be afraid and that he would treat her as his daughter.

When they reached home, the merchant told his wife, Moolā, about Vasumati. “My dear,” he said, “I have brought this girl home. She has not said anything about her past. Please treat her like our daughter.” Vasumati was relieved. She thanked the merchant and his wife with respect. The merchant’s family was very happy with her. They named her Chandanbālā since she would not tell anyone her real name.

While staying at the merchant’s house, Chandanbālā’s attitude was like that of a daughter. This made the merchant very happy. Moolā, on the other hand, started wondering what her husband would do with Chandanbālā. She thought that he might marry her because of her beauty. With these thoughts, Moolā became increasingly uncomfortable with the idea of having Chandanbālā around.

One day, when the merchant came home from work, the servant who usually washed his feet was not there. Chandanbālā noticed this and was delighted to have a chance to wash his feet for all the fatherly love he had given her. While she was busy washing the merchant’s feet, her hair slipped out of her hairpin. The merchant saw this and felt bad that her hair might get dirty, so he lifted her hair and clipped it back. Moolā saw this and was outraged. She felt that her doubts about Chandanbālā were true and therefore, she decided to get rid of Chandanbālā as soon as possible.

Soon, Dhanvāh went on a three-day business trip. His wife decided to use this opportunity to get rid of Chandanbālā. She called a barber right away to shave off Chandanbālā’s beautiful hair. Then, she tied Chandanbālā’s legs with heavy shackles and locked her in a room away from the main area of the house. She told the other servants not to tell Dhanvāh where Chandanbālā was or she would do the same to them. Then, Moolā left and went to her parent’s house.

When Dhanvāh returned from his trip, he did not see Moolā or Chandanbālā. He asked the servants about them. The servants told him that Moolā was at her parent’s house, but they did not tell him where Chandanbālā was because they were scared of Moolā. He asked the servants in a worried tone, “Where is my daughter Chandanbālā? Please speak up and tell the truth.” Still nobody said a word. The merchant felt very upset and did not know what to do. After a few minutes, an older servant thought, “I am an old woman and will soon die anyway. What is the worst thing Moolā can do to me?” So, out of compassion for Chandanbālā and sympathy for the merchant, she told him everything that Moolā had done to Chandanbālā.

She took the merchant to the room where Chandanbālā was locked up. Dhanvāh unlocked the door and saw Chandanbālā. Shocked, he said, “My dear daughter, I will get you out of here. You must be hungry.
Let me find some food for you.” He went to the kitchen to find food for her, but found no food left except for some boiled lentils in a pan. The merchant took the pan of lentils to Chandanbālā. He told her that he was going to get a blacksmith to cut the heavy shackles and left.

Meanwhile, Chandanbālā was thinking about how her life had changed. She started wondering how fate can change a person’s life from riches to almost helplessness. Chandanbālā decided that she would like to make an offering of food to a monk or nun before eating. She got up, walked to the door, and stood there with one foot outside and one inside.

To her surprise, she saw Lord Mahāvīr walking towards her. She said, “Oh revered Lord, please accept this food.” Lord Mahāvīr had taken a vow to fast until a person who met certain conditions offered him food. His conditions were:

- The person offering the food should be a princess
- She should be bald
- She should be in shackles
- She should offer boiled lentils, with one foot inside and the other foot outside the house
- She should have tears in her eyes
- She should have been fasting for three days

When Chandanbālā saw Bhagawān Mahāvīr walking towards her, her eyes teared up with joy. Bhagawān Mahāvīr saw that all his conditions were met, and he accepted the alms from her. Chandanbālā felt very happy to be able to offer the lentils to Lord Mahāvīr.

As Lord Mahāvīr had fasted for five months and twenty-five days, heavenly beings celebrated the end of Lord Mahāvīr’s fast. By magical power, Chandanbālā’s shackles broke, her hair grew back, and she was again dressed as a princess. There was music and celebration that drew the attention of King Shatānīk. He came to see Chandanbālā with his family, ministers, and many other people. Sampul, a servant from her father’s kingdom, recognized Chandanbālā. He walked towards her, bowed, and broke out in tears. King Shatānīk asked, “Why are you crying?” Sampul replied, “My Lord, this is Vasumati, the princess of Champāpuri, daughter of King Dadhivāhan and Queen Dhārini.” The king and queen now recognized her and invited her to live with them.

Later, when Lord Mahāvīr attained Keval-jnān (perfect knowledge), he reestablished the fourfold order of the Jain Sangh. At that time, Chandanbālā took Dikṣā and became the first nun (Sādhvi). She became the head nun of the Jain order. Later, she attained Keval-jnān and liberation from the cycle of life and death.
Moral:

We can learn about several behaviors that are cited in this story. Moolä’s heart was blinded by jealously and therefore she did not understand Chandanbälä’s plight, or the role of a mother, or the compassion of a father. This led her to do terrible things resulting in her acquiring bad karma. This depicts the destructive power of jealously and why we should avoid it. Next, the selfless old servant told Dhanväh about what had happened. She did this out of compassion and risked her own demise at the hands of Moolä. This good karma will bind to her soul as punya and demonstrates the principles of Jainism. Similarly, Dhanväh’s compassion and treatment of Chandanbälä supports the proper role of a father and the willingness to help an orphan. Lastly, Chandanbälä’s offering of food to Lord Mahāvir, despite her own pitiful situation, was very selfless and came from the heart. Following the principles of Jainism ultimately led Chandanbälä to the path of liberation.

Highlights:

- Originally Princess Vasumati; captured and sold as slave, but treated as daughter by merchant Dhanväh
- Wife Moolä became jealous and decided to get rid of her
- She ended up in conditions of shaved hair, locked in shackles, and (after the merchant’s return) offered Mahāvir food of boiled lentils, with one foot inside and one foot outside the house, and tears in her eyes
- Became the first and head Sādhvi in the Jain Sangh established by Mahāvir
I.4. Nails in the Ears: Last Calamity for Bhagawän Mahāvīr

Twelve years of meditation and penance passed with great success for Lord Mahāvīr. His life was exemplary. He put forth unsurpassable examples of truth, non-violence, forgiveness, compassion, fearlessness, yoga, and true knowledge.

In the thirteenth year he faced another calamity. Near the village of Shammani, he stood in a meditation posture. Just like at the beginning of his asceticism, he met a cowherd who left his oxen in the care of Lord Mahāvīr. The cowherd went into the village and returned a little later. The oxen had drifted away while grazing. Not finding his oxen, he asked, “Ascetic, where are my oxen?”

Mahāvīr was in deep meditation and unaware of all this. The cowherd asked again, and once again he did not get a response. He was irritated and shouted, “You hypocrite! Are you deaf? Don’t you hear anything?”

Mahāvīr still did not respond. The cowherd became very angry, “You pretender, it seems that both your ears are useless. Wait a minute! I will fix your ears.” He picked long nail-like thorns from a nearby shrub and pierced the ears of Mahāvīr deeply by hammering the thorns in. Even such excruciating agony did not move Mahāvīr from his meditation or evoke any feeling of anger or aversion in him.

Completing his meditation, he went to the village for alms. He arrived at the door of a trader named Siddhārtha. A doctor was sitting with him. Both gave food to Mahāvīr-swāmi with due respect.

The doctor told Siddhārtha, “Friend, the face of this monk has a divine glow, but there is a shade of tiredness too. Some inner pain is visible in his eyes. I feel this great sage suffers from some inner agony.”

Siddhārtha replied, “Friend, if such a great sage suffers from some kind of pain, we should immediately go with him and treat him.”

After taking alms, Mahāvīr-swāmi returned. The doctor and Siddhārtha followed him to the place where Mahāvīr-swāmi rested. During examination, the doctor found the thorns stuck in his ears. Seeing this, they arranged for the necessary instruments and medicines. They used some medicated oil and tongs and pulled out the thorns. This caused such unbearable agony to Mahāvīr that an anguished cry was forced out of him. The doctor dressed the wound with some coagulant. Mahāvīr continued to stand there calm and quiet in deep meditation.

The reason Mahāvīr-swāmi had to bear this calamity was because of what he did as Tripurushtha Vāsudev (birth no. 18). At that time, he liked to sleep while listening to music. He told his servant to stop the music once he fell asleep. However, his servant was enjoying the music and forgot to stop it. When he woke up and still heard the music playing and was furious. To teach his servant a lesson, he had hot lead poured into his servant’s ears so he would not be able to hear anything anymore. This servant was reborn as the cowherd who then proceeded to put the thorns in Mahāvīr-swāmi’s ears.

Moral:

Whenever we do any karma, we must bear the consequences. In each incident of difficulty, we see the conquest of Mahāvīr’s soul and mind over his physical pain and suffering. His meditation and penance purified his soul. It helped him to separate himself from perishable and mortal worldly things and concentrate on the liberation of his immortal soul.

Highlights:

- In Birth #18 as Tripurushtha Vāsudev, Mahāvīr-swāmi poured hot lead in his servant’s ears
- He had to bear the consequence of that karma in his last life and it was his last calamity before attaining Keval-jñān
I.5. Meghakumär

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

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

In due course, Queen Dharini gave birth to a very handsome and adorable baby boy. Rain in the Indian language is called Megha, so in commemoration of her urge during pregnancy, the boy was named Meghakumār. At the age of 8, he was sent to school, where he learned all 72 types of arts and crafts and became an accomplished youth. He got married and enjoyed all the pleasures of worldly life.

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

At night, as a junior monk, he was given a place to sleep near the entrance. During the night, other monks using the restrooms had to walk past his side. Since no lamps are allowed in the Upāshray (the monks’ residence), they happened to trample on his bed and sometimes their feet accidentally touched his body in the dark. Poor Meghakumār could not sleep for the whole night. He felt that he could not bear that sort of a miserable life and decided to give up the life of a monk.

In the morning, he went to Lord Mahāvir to seek permission to return home. Mahāvir was aware of the discomforts that Meghakumār had faced the previous night and told him, “Meghakumār, you do not remember, but let me describe to you the discomforts that you faced during your previous life.”

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

“Once again there was a wildfire in the forest. All the animals came running and took refuge on that stretch. You were also there. During that time, you raised your foot to scratch your body because of an itch. At that very moment, a rabbit jumped into that space. As you tried to put your foot down, you saw the rabbit jump into that space and decided to hold your foot up in order to save the rabbit. The fire raged for two and a half days during which you continued to hold your foot out of compassion for the rabbit.”

“At the end of the fire, as the animals retreated, you tried to lower your foot. However, it was so stiff by then that you could not keep your balance and fell down. You felt agonizing pain and could not get up.
You spent three days and nights suffering from severe pain. Ultimately, you died, and in your next birth you were born here as the prince of King Shrenik because of your compassion for the rabbit. If you could face that much distress for the sake of a rabbit and attain this priceless human life in return, how can you not face the accidental kicking and the dirt from the feet of your fellow monks? Do you realize that by renouncing this worldly life and by becoming a monk you have taken the first step towards the long journey of liberation? Remember that all these sufferings and happiness are only due to our own Karma. They are only temporary by their very nature. The everlasting happiness is achieved only upon liberation.”

Meghakumār was spellbound by the Lord’s words and realized his mistake. He requested the Lord to reinitiate him since he had virtually broken his vow of monkhood by strongly desiring worldly life. The Lord did so, and Meghamuni, as he was called thereafter, started leading a rigorous, austere life. Fasting for days at a time, he stayed in meditation a lot in order to eradicate his Karma. When his body became very weak and he could no longer observe the rigors of ascetic life, he decided to observe the fast until death. This vow is called Sanlekhana. He fasted for a month on mount Vaibhārgiri near Rājgrīhi. Upon death, he was born in heaven. Bhagawān Mahāvir has stated to Gautam-swāmi that at the end of the heavenly life, Meghakumār would be reborn as a human being and would attain liberation.

**Moral:**

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

**Highlights:**

- Son of King Shrenik and Queen Dhārini
- He was an elephant in his previous birth and saved a rabbit from a wildfire
- Died because he held up his foot for 3 days and reborn as a prince
- Observed Sanlekhana at the end of his life
I.6. Aimuttä Muni

Once upon a time in the streets of Polaspur, India, an eight-year-old child named Aimuttä was playing with his friends. He was the son of King Vijay and Queen Shrimati. While playing, he saw a monk. The monk’s name was Gautam-swāmi, the chief disciple of Lord Mahāvir. He was barefoot and bald. He was going from one house to another to get alms (food).

Aimuttä ran to him and invited him to his palace to get food, saying this would make his mother and him very happy. Gautam-swāmi agreed, and they went to the palace. Aimuttä’s mother, Queen Shrimati, was standing in the balcony overlooking the garden. She saw Gautam-swāmi and Aimuttä coming towards the palace. She was very happy and came down to receive Gautam-swāmi. She welcomed him with devotion and said, “Matthaena Vandämi (my salutation to you).” She asked Aimuttä to go and get his favorite food to offer Gautam-swāmi. Aimuttä brought ladoos (sweets) and started putting them in the container even though Gautam-swāmi said he didn’t need that many. Aimuttä was very happy to be offering food to the monk.

As Gautam-swāmi started to leave, Aimuttä said, “Your bag is heavy. Please let me carry it for you.”

Gautam-swāmi said, “Aimuttä, I cannot give it to you because it can only be carried by those who have taken Dikshä and have become a monk.”

Aimuttä asked, “What is Dikshä?”

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

Aimuttä became curious and asked, “Gurudev, you do not commit sins! However, don’t you need to eat? Don’t you need a place to live? All these activities cause sins which acquire bad Karma.”

Gautam-swāmi was pleased with the child’s interest to learn more. So, he explained, “We take food, but we do not accept food which is made especially for us. We stay in a place, but we do not own it, and we do not stay there for more than a few days at a time. We do not keep money, and we do not take part in any business or any organization. Thus, as a monk, we do not do any activity that causes sins.

Aimuttä said, “In that case, Gurudev, I want to take Dikshā.”

Aimuttä and Gautam-swāmi walked to the place where Lord Mahāvir was giving a sermon. Aimuttä joined the others to listen to his teachings. In that sermon, Aimuttä learned what life is all about and what one can do if he or she wants to eliminate worldly suffering. Aimuttä expressed his desire to become a monk to Lord Mahāvir.

Lord Mahāvir said, “We cannot let you take Dikshā without your parents’ permission.” Aimuttä replied, “That is easy. I will go home, get their permission, and come back.”

Aimuttä went home. He told his mother, “Mother, I want to take Dikshā. Remember you used to say that our household life is full of violence and causes sins? Gautam-swāmi and Lord Mahāvir also said the same. I want to be free of sins. Therefore, please give me permission to take Dikshā.”

Aimuttä’s mother was surprised by his words. She was happy in her mind for his fear of sins and his desire to take Dikshā because she was a religious woman. However, she wanted to be sure that Aimuttä understood what “taking Dikshā” meant. So, she said, “My son, to take Dikshā is a very hard and disciplined life. You will not have a mother or a father to take care of you. How will you be able to handle such suffering?”
Aimuttä said, “Mother, this household life also has a lot of suffering. At least we know that as a monk the suffering will help destroy Karma and lead to liberation.” His mother was very happy to hear this. However, she wanted to test Aimuttä’s determination further. She said, “Son, why are you in such a hurry? Wait for a while. You need to take care of us when we get old, and you will have your own family too.”

Aimuttä said, “Mother, I learned from Lord Mahāvir that no one is young or old. I also learned that no one knows what is going to happen tomorrow. No one knows who will die first or last. So why wait and miss the opportunity which is available to me today?”

His mother was very happy that her son fully understood what Dikṣā meant and what his desire was.

She said, “Congratulations, my son. I am very proud of you. You will be a good monk. We should not forget that our goal is to attain liberation and to observe Ahimsa (non-violence) throughout our life. You will be a good monk, but I still wish to see being crowned as the prince and enjoy the royal pleasures for a few months, after which you have my permission to take Dikṣā.”

Aimuttä’s quietly accepted his mother’s decision and remained as a crown prince for over a year. Around the age of eight years, with the blessings from his parents, he took Dikṣā and became a monk called “Bālmuni (young monk) Aimuttä”.

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

Bālmuni Aimuttä realized his mistake. He immediately started repenting, “Oh! What have I done? I had taken the vow that I would not do any sinful activity. These monks were kind enough to remind me of my mistake! What would have happened if these monks had not seen me?” He was truly regretful for what he had done. He left with the other monks. Monks have to recite the Iriyāvahiyam Sutra after returning to their place from outside. Therefore, Bālmuni also recited this sutra. Years passed by as he thoroughly studied the 11 Anga Āgama. One day, he was reciting the Iriyāvahiyam Sutra, he came to the part:

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

He remembered the sins he had committed while playing with the water as a monk many years earlier. His repentance had no bounds. He was extremely sorry for what he had done. He began thinking, “What did I do? I have hurt so many living beings just for fun. How can I be free of these sins? How will I face Lord Mahāvir? Oh, living beings, I have caused harm to you. Please forgive me for my sins. I will never commit these sins again.” Because of his sincere repentance, all of his bad Karma were destroyed, and he attained omniscience, or Keval-jnān (infinite knowledge). Now he became a Kevali monk.

After this, Kevali Aimuttä Muni went to Lord Mahāvir’s assembly and started walking towards the place where other Kevali monks sit. Some senior monks noticed this and told him, “Oh, Aimuttä!! Where are you going? That is the place for Kevali monks to sit. Go over there, where the other monks are sitting.”

Lord Mahāvir interrupted them and said, “Monks, you should not disrespect a Kevali. Aimuttä Muni is no ordinary monk now. While reciting Iriyāvahīyam Sutra, he destroyed all of his destructive Karma and became a Kevali.”

The monks realized their mistakes, bowed down to him, and thought, “There is no age barrier to be a Kevali.”

At the end of his life, Bālmuni Aimuttä attained liberation.
Moral:

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

Highlights:

- Son of King Vijay and Queen Shrimati
- Took Dikshā at the age of 8
- Was playing in the water, forgetting he was a monk
- Attained Keval-jnān while reciting Iriyāvahiyam Sutra
I.7. Ānand Shrāvak

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

One day Lord Mahāvir visited Vānijya and delivered a sermon. After listening to the sermon, Ānand decided to follow Jainism by accepting the twelve vows of a householder. Ānand observed these vows for fourteen years and progressed spiritually. One day Ānand Shrāvak attained a special ability known as Avadhi-jnān (clairvoyance) by performing severe penance, austerities, and meditation. His Avadhi-jnān was more pure and powerful than that acquired by other laypeople in their spiritual progress.

At that time Lord Mahāvir and his disciples were in town. While returning from Gochari (getting food or alms), Gautam-swāmi learned that many people were going to pay homage to Ānand Shrāvak for his newly acquired spiritual ability (Avadhi-jnān) and his austerities. He decided to visit him. Ānand was very happy to see Gautam-swāmi, his guru (spiritual teacher). Though weak due to his austerities, he got up and welcomed Gautam-swāmi warmly.

Gautam-swāmi inquired about his health and then asked about his new special ability. With due respect, Ānand replied to Gautam-swāmi, “Revered guru, I have attained a special ability (Avadhi-jnān) with which I can see as high as the first heaven and as low as the first hell.”

Gautam-swāmi explained to Ānand, “A layman (Shrāvak) can attain the special ability of Avadhi-jnān, but not of this magnitude. You need to do Prāyashchitta (atonement) for imagining these visions.” Ānand was puzzled. He knew that he was correct, but his guru questioned his truthfulness and told him to repent for it. He therefore politely asked Gautam-swāmi, “Does one need to repent for speaking the truth?” Gautam-swāmi, equally puzzled, replied, “No one has to repent for speaking the truth.” He then left Ānand thinking that he would reconfirm this with Bhagawān Mahāvir.

Gautam-swāmi returned to Bhagawān Mahāvir and asked about Ānand’s special ability. Mahāvir replied, “Gautam, Ānand was telling the truth. He has acquired Avadhi-jnān of such magnitude. Rarely does a layperson attain such power and knowledge. You should repent for your mistake.” Gautam-swāmi set aside his alms and immediately returned to Ānand and asked for his forgiveness for doubting his honesty and truthfulness.

It is characteristic in Jain religion that if a guru makes an error, he should ask forgiveness from the disciple. Also, if monks make an error then they should ask forgiveness from the laypeople.

In the later part of his life Ānand fasted until death and was then reborn as a heavenly being in Saudharma Devlok (a heavenly region). After the completion of that heavenly life, he would be reborn as a human and would attain liberation.
Moral:

The essence of human life is to practice one or more of the twelve vows in daily life. This story tells us how householders (Shravaks) should have faith in truth. It also shows that Gautam-swämi was simple, humble and a true follower of Lord Mahävir. When Lord Mahävir pointed out his mistake, Gautam-swämi went to Änand without any hesitation to ask for forgiveness even though he was the chief disciple of Mahävir-swämi. It also shows how impartial Lord Mahävir was because even though his chief disciple had made a mistake, he did not cover it up. On the contrary, he took the side of truth and explained his mistake to Gautam-swämi. Anyone can make a mistake, but one must accept it and make up for it.

Highlights:

- Änand Shrävak followed the 12 vows of a Shrävak religiously for 14 years and attained a special ability known as Avadhi-jnän (clairvoyance) which was more pure and powerful than other laypeople.
- Gautam-swämi did not believe Änand at first, but after Mahävir-swämi corrected Gautam-swämi he asked Änand for forgiveness for doubting him.
I.8. Puniä Shrävak

Puniä Shrävak and his wife were poor villagers by their own choice. They lived in a small hut made of mud and grass. Puniä had taken a vow not to earn more than the minimum needed to survive, which at that time was 12 dokada (1/12 of a rupee) a day, which he earned by spinning and selling cotton yarn. He had also taken another vow to offer food to virtuous people daily. As they could not afford to have more food to satisfy this vow, he would fast one day, and his wife would fast the next day. In spite of their being so poor, they always offered their hospitality to fellow beings. In this way, the couple helped deserving people every day.

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

Once King Shrenik asked Lord Mahävir how he could destroy his bad Karma to avoid being born in hell in his next life. He was ready to give up his entire kingdom for that. Lord Mahävir knew that it is not possible to change such karma (birth karma of the next life) once acquired by a person. However, to convey this message properly to the king, he said, “If you can buy the punya karma of one Sāmāyik from Puniä Shrävak then it may be possible to change the birth karma of your next life.”

King Shrenik went to Puniä Shrävak and requested the punya karma of one of his Sāmāyik. King Shrenik was ready to give his entire kingdom for this purchase. Puniä Shrävak said, “Sir, I do not need any money. You have given us all the things we need in our life. I am ready to give everything I possess including my life for you. You are a great and merciful king. However, I do not know how to give my Sāmāyik punya to you. Good karma cannot be purchased. One has to do good karma personally.”

Now King Shrenik realized that all his wealth could not buy punya karma of even one Sāmāyik from a very poor man of his kingdom. King Shrenik left disappointed but with admiration for Puniä’s real faith in religion.

Moral:

This story shows that one can live a life of contentment even with limited earnings. We should not take anything that is not given to us. We should not accumulate more money than necessary to live. Vows or rituals are done for spiritual upliftment and not for monetary gain. To gain benefit from Sāmāyik and other forms of meditation and penance, they should be motivated by one’s inner self and not by any motives that conflict with Jain principles. Puniä Shrävak’s story tells us about two of the five Anuvrat that he and his wife followed: Asteya, or non-stealing, and Aparigraha, or non-possessiveness.

Highlights:

- Puniä Shrävak and his wife fasted on alternate days because he had taken a vow not to earn more than minimum needed to survive and to offer food to virtuous people daily
- He did a Sāmāyik every day
- King Shrenik came to “buy” his Sāmāyik
I.9. Shālibhadra

Once upon a time, there lived a poor woman and her son in a small village. One day, there was a festival in the village and all the kids, including the poor boy, were playing together. After playing, all except the poor boy, started to eat kheer (rice pudding) that they had brought with them. The poor boy did not have kheer to eat. He felt bad and ran home to his mother. He asked her if she would make some kheer for him since all other children were eating it. His mother said that she could not make kheer and told him to eat whatever she had cooked. He started crying and insisted on having kheer. His mother could not bear to see him cry. Therefore, she went to a neighbor’s house and borrowed some milk, sugar, and rice, and made kheer for her son. She poured the kheer into a dish and left to bring some water from the well.

As the boy was about to start eating, he heard the words, “Dharma Lābh” (meaning, may you be blessed with spirituality, usually spoken by Jain sadhus and sādhvis when they arrive at a lay person’s house for Gochari). He saw a Jain sādhu at the door. Without hesitation, the hungry boy invited the monk in and offered him the kheer. He poured all the kheer from his plate into the monk’s container. He was happy that he could offer this to the monk even though nothing was left for him to eat. That night, he had a terrible stomach-ache. His mother tried to cure it but nothing that she did would help and he died later that night. His good intentions and his pious action helped him earn good Karma.

In his next life he was born as Shālibhadra in a very rich family. His life was like being in heaven. His parents were Bhadrā Shethāni and Gobhadra Sheth. His father had renounced the world to become a monk when Shālibhadra was a young boy. His mother provided him all the comforts and luxury and never let him out of the palace for fear that he might become a monk like his father. It was said that even the heavenly beings were jealous of his lavish lifestyle. When he grew up, he was married to 32 beautiful women.

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

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

One of the servants at Shālibhadra’s palace knew the queen so she took a piece of shawl for the queen. The queen was baffled but happy that such rich people lived in her kingdom. She told King Shrenik about the shawls and he was also very proud of such rich people upholding the good name of his kingdom. He invited Shālibhadra to his court to honor him. When Bhadrā Shethāni found out, she went to the king and told him that her son was very shy and invited the king to come to their palace. King Shrenik accepted the invitation and went to Shālibhadra’s palace. When King Shrenik reached there, he realized that his own palace was nothing compared to Shālibhadra’s palace. Bhadrā Shethāni offered him a place to sit and asked Shālibhadra to come down to honor and respect the king.

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

He kept thinking that he was not a free person because there was someone like a king and master over him. He started to think about his father, who had become a monk, and the real meaning of life. He decided at that very moment to become a monk and told his family about his decision. His mother and all his wives tried to convince him to spend some more time with them. However, he was determined to renounce the world. Instead of renouncing all his possessions at once, he decided to give them up over a period of 32 days and then become a monk.

Śālibhadra had a sister named Subhadrā. She was married to Dhannā. Dhannā had eight wives. One day Subhadrā was giving her husband Dhannā a bath and suddenly tears rolled down her face and fell on him. He asked her why she was crying. She told him that her brother had decided to become a monk. He was going to give up his possessions over a period of 32 days and then become a monk after that. Dhannā laughed and told Subhadrā, “Your brother is a coward. If he wants to become a monk, then why wait for 32 days?” Subhadrā was upset to hear that, and told her husband, “It is easier said than done.” This sparked awareness in Dhannā’s mind and he told her, “I am giving up everything I have right now to become a monk.” Subhadrā was taken by surprise. She thought that her husband was joking. However, Dhannā said, “It is too late now. I am determined to become a monk. If you all want to join me, you are welcome.” Seeing Dhannā’s determination, Subhadrā and his seven wives decided to become nuns.

Dhannā then went to his brother-in-law’s palace and challenged him, “Hey Śālibhadra! If you really want to leave your family and possessions, then what are you waiting for? Join me.” Śālibhadra heard him and accepted the challenge. He told his wives and other family members, “I am leaving you all today.” He went down to join his brother-in-law. His wives joined him too. All of them went to Lord Mahāvīr, accepted Dikṣā, and became monks and nuns.

After observing severe penances as monks, Dhannā and Śālibhadra were born as heavenly beings in heaven. From there, they would be born again as human beings and attain liberation.

**Moral:**

*Selfless service always pays off. Neighbors helping neighbors reflects a caring society. The virtue of a charitable act in the life of a little boy was rewarded multiple times in the life of Śālibhadra. As a result, he was able to leave everything easily. Virtuous deeds always leave an imprint on the soul. Doing virtuous deeds and practicing penance ultimately leads to the liberation of the soul.*

**Highlights:**

- Śālibhadra was very poor, but earned a lot of punya Karma a result of offering kheer to a Sādhu and staying hungry himself in his previous life
- He was living a life of luxury when King Shrenik came to visit him and made him realize the real meaning of life
- He took Dikṣā with his brother-in-law Dhannā and both their wives joined them as well
I.10. King Shrenik and Queen Chelnā

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

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

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

The king narrated the whole incident to his queen Chelnā. The queen felt very sorry for Yamadhar and took the king back to Yamadhar's place of meditation. Because of the dead snake, ants and other insects were crawling all over the monk's body, but the monk did not even stir. The couple witnessed the limits of human endurance. The queen gently removed the ants and the snake from the monk's body and cleaned his wounds. She applied sandalwood paste. Sometime later Yamadhar opened his eyes and blessed both of them.

The monk did not distinguish between the king who had caused him pain and the queen who had alleviated his pain. King Shrenik was very impressed and became convinced that Jain monks were truly free from attachment and aversion. Later, King Shrenik became devoted to Jainism and Bhagawän Mahāvir.

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

Highlights:
- King Shrenik had a wife Chelnā who was a follower of Jainism, but he doubted the ability of Jain Monks.
- He harassed Yamadhar, a Jain Monk, who was deep in meditation, but the monk did not react to his harassment and instead blessed him and Queen Chelnā.
I.11. King Shrenik and Anäthi Muni

King Shrenik of Magadha set out for a forest-outing on a horse. As he entered the Madikuli garden, he saw a saintly person in meditation under a tree. He was surprised at the sight of such a pleasant face with a glowing forehead and was impressed by the monk. The king wondered as to what heart-rendering and shocking experiences of worldly life might have led him forsake the joys and pleasures of youthful life and resort to a saintly way of life dedicated to penance.

The king bowed before the monk and asked politely, “I request you kindly to set at rest the doubt agitating my mind. What has compelled you to take Dikshā in the prime of your life? As I look at the unusual beauty of your body and your youthful age, I am prompted to ask as to what has compelled you to forsake your family, wealth and dear-ones at such a young age.”

In a loving tone the monk said, “O king, I was absolutely lonesome and a helpless being in this world. There was neither any protector, nor friend. I abjured the worldly life because of such helplessness.”

King Shrenik laughed and said, “O monk, if you feel so insecure and unprotected (Anäth), I shall be your protector (Näth). Moreover, a person like me as your protector will make all the difference and there shall be no problem in having sincere friends, near-ones, and dear ones. In their company you shall be able to enjoy all the pleasures like wealth, power, and peace. Renounce this sainthood accepted in youthful age and come with me to my land pleasure-place.”

To this the monk said, “O king of Magadha, how shall you be my protector when you yourself are unprotected? I also possessed invaluable wealth and riches, as you do, but once when I had severe pain in my eyes and burning sensation in my limbs, none could help me. Neither the riches of my father nor any medical help nor the sweet love of my mother. My devoted wife renounced all the ornaments and my brothers and sister wept and wailed helplessly. I was helpless. They were helpless too. With a view to avoiding such helplessness, I decided to go for Dikshā which, I thought, was an unfailing remedy to all my pains. I made up my mind to renounce the world if during that night my pain subsided. To my utter surprise it started subsiding immediately. By the time the day dawned, the pain vanished completely. I was perfectly healthy. As per my decision of the earlier night, I took Dikshā and thus one totally unprotected (Anäth) found his protector (Näth) in Bhagawän Mahāvir.”

Deeply impressed by the preaching’s of Anäthi Muni, King Shrenik decided to seek the refuge of Bhagawän Mahāvir.

Moral:

This story of Anäthi Muni shows that a person suffering from worldly pains and tortures, despite his numerous near and dear ones and immense riches, can feel unprotected and helpless too. A person having his soul awakened is indeed a Sanäth, a protected person forever. Scriptures say that having attained the ultimate state of spiritual bliss, Anäthi Muni achieved Siddha-pad, the ever-lasting state of being in bliss.

Highlights:

- Anäthi Muni turned to Jainism when all else failed him.
- King Shrenik was very impressed by him and the reason he became and Jain Monk and decided to become and Jain and follow the teachings of Bhagawän Mahāvir.
I.12. King Shrenik’s Destiny

Once, in response to King Shrenik’s question about his next birth, Bhagawän Mahävir stated that he will go to hell. On further inquiry as to the reason, Bhagawän Mahävir pointed out the following incident by which King Shrenik had acquired that type of Äyushya karma.

Once the king had gone for hunting. He spotted a fleeing deer. The king spurred his horse and pursued it. Ultimately, he located it taking rest under a tree. He wielded his arrow with all his might. The arrow not only pierced the body of the deer thereby killing the deer as well as the unborn child in its body, but after coming out, the arrow pierced the trunk of the tree and came out on its other side. Instead of feeling regret for the violence, the king felt proud and highly elated at his powers. That feeling of too much arrogance for the gross violence had acquired for him the karma of leading an infernal life.

The king remembered the incident. He felt very sorry for what had happened at that time. He was anxious to wipe out that karma and asked Bhagawän Mahävir what he could do in the matter.

Bhagawän Mahävir pointed out that his karma was indelible and was bound to become operative at the right time. Such intense Karma cannot be erased without bearing the fruits. The rule of karma is supreme, and no one has any authority over its operation.

King Shrenik could not reconcile to the fate. He repeatedly asked Bhagawän Mahävir for some way to avert going to the hell. Bhagawän Mahävir said that there are ways to avert, but the king would not be able to successfully exercise any of them because of the indelible nature of his karma. As the king insisted to know about the ways, Bhagawän Mahävir suggested to him the following four alternatives:

I.12.1. Four Alternatives

1) There was a highly religious householder, known as Punia Shrāvak, in Rajgrìhi. He had given up all the desires and was leading a purely spiritual life. For his livelihood he depended upon the innocent occupation of making slivers out of cotton. The Indian word for sliver is Puni. He was therefore known as Punia Shrāvak. He earned very little out of that but felt contented with whatever he could get. He used to spend most of the time in Sämäyik. Bhagawän Mahävir suggested the king to obtain the merit of one Sämäyik from Punia Shrāvak. The king thought that it was very simple. He approached the man and requested for the merit of only one Sämäyik. Punia said that he had no objection, but how could he do that since the merits as well as demerits happen to be non-transferable? The king was disappointed.

2) The king had a maid servant named Kapila. She never gave alms to anyone. Bhagawän Mahävir suggested to the king to make her to give alms on at least one day. The king therefore asked her to do accordingly. She however replied that she would not even take anything in her hand for giving alms. The king therefore arranged to tie a scoop to her hand and asked her to give alms. While doing so, the maid servant murmured that the king’s scoop is giving the alms, not me. That plan also thus failed.

3) The king had a butcher named Kālsaurik who loved slaughtering animals. Bhagawän Mahävir suggested to the king to make sure that butcher Kālsaurik did not slaughter on at least one day. This seemed very easy to the king. He ordered Kālsaurik to avoid killing the next day. The butcher replied that he was so conditioned to kill that he could not even stay one day without killing. The king therefore ordered his men to hang him inverted in a well so that he could not undertake any actions of slaughtering. However, Kālsaurik was so conditioned that he imagined and drew the animals in the water of the well and slaughtered them. Thus, the king could not stop and that effort and failed.

4) Bhagawän Mahävir then asked the king to observe the restraint of one Navakārashi in which one is not supposed to eat or drink anything until 48 minutes after sunrise. The king agreed to do so the next day. In the morning however he went to his favorite garden and saw the ripe berries. He forgot the Navakārashi and had the thought of eating the berries. Therefore, by mere thought of eating, he broke the restraint.
Moral:
This story tells us about how King Shrenik acquired his Äyushya karma, which was indelible. Once it is acquired, it cannot be changed. Karma that is indelible cannot be changed no matter how hard one tries.

Highlights:
- King Shrenik acquired his indelible Äyushya karma while hunting
- When he learned about this, he begged Bhagawän Mahävir to help him change his next life of hell
- Bhagawän Mahävir knew that would not be possible, but he indulged King Shrenik and suggested 4 alternatives, knowing that King Shrenik would fail
- Buying one Sämäyik from Punya Shrävak
- Asking his servant Kapila to give alms
- Asking his butcher Kälsaurik to not slaughter animals for one day
- Observe Navakärashi on one particular day
I.13. Monk Prasannachandra

One day King Prasanna was observing clouds and soon all the clouds vanished from the sky. Thus, the king realized the nature of life and thought that life is like clouds, which can end anytime. The cycle of birth and death never ends. Thus, he decided to renounce his worldly pleasures and decided to become a monk. He transferred his royal authority to his son, who was still a teenager.

Once, Prasannachandra, now a monk, came to Rajgriha with Bhagawan Mahavir. Standing on one leg, with arms raised, he was engrossed in meditation outside the Samavasaran. A large number of people, including King Shrenik, passed by without disturbing his deep meditation to see Bhagawan Mahavir.

Seeing the calm, quiet face of Prasannachandra, resplendent in meditational pose, Durmukh, a minister of King Shrenik, was possessed by a fit of mad jealousy and malicious intent to disturb the monk's tranquility. He taunted, "Having left your son, a minor, at the helm of affairs of your kingdom, you have become a carefree monk. Do you know how fearful your young son is in such a situation? Enemies have surrounded him on all sides! The kingdom and his life are both at stake! If you have any worth, show it. It is your duty to save your child from these perils, after which you should think of spiritual attainments."

Outwardly, Prasannachandra was unperturbed, but inwardly, his mind was growing restless. He visualized the frightened face of his young, helpless child and was mentally present at Pottanpur to protect his son. Mentally, he ordered the army to be prepared for battle and saw his army carry out the order. Even he, came with arms onto the battlefield and wounded or imprisoned all who threatened to harm the well-being of his son.

This agonizing state of mind full of violence and fear were contradictory to the peaceful outward nature that he was manifesting. New thoughts were perpetually fueling the fire of wrath and vengeance burning within his mind. However, he heard the appreciative words of a humble layman thanking him for his exemplary lifestyle. "Leaving all worldly luxuries and practicing sadhana is noble indeed."

The monk began to really think: Whose son? Whose empire? Of what am I thinking? Why do these earthly cares plague me so? What good can come of wishing harm for others? Such attachment is not wise. I must repudiate such inane feelings of victory and defeat. Such are the thoughts of irrational men. I wish to be beyond such trifles.

His thoughts were now directed to the proper idea. Prasannachandra had pure thoughts and new visions. The mental enemies disappeared. The delusion was over. The veils obscuring knowledge and perception were flung aside, thus clearing his path of all obstructions. Prasannachandra had attained omniscience.

When Prasannachandra was doing battle mentally before attaining omniscience, King Shrenik asked Bhagawan Mahavir "If the monk Prasannachandra were to die right now, where would his soul go?"

Bhagawan Mahavir replied," Oh King! If Prasannachandra were to die now, then he would be reborn in the seventh hell!" The King was surprised by this answer.

He again asked the same question, by the time Prasannachandra had cleared his thought, and Mahavir replied that if the monk were to die now, then he will be reborn in the 12th heavenly region!

Now King Shrenik was very surprised by these answers, and soon he heard sounds of joy. He asked Bhagawan Mahavir about these strange sounds, and Bhagawan Mahavir replied, "Oh King! The monk Prasannachandra has attained omniscience!"

Then Bhagawan Mahavir explained to the king. "When you asked me where he would go the first time, I replied that he will be reborn in the seventh hell because at that time he was mentally fighting and killing an army. Then he controlled his mind and was repenting for his bad contemplation caused by your minister, Durmukh. At that time, you again asked me where he would be born if he died immediately, and I replied that he would be born in the 12th heaven. Then the monk continued to purify his thoughts, and he eventually attained omniscience and you heard the voices of celebrations!"
Moral:

Thoughts can lead us to hell and thoughts can lead us to heaven. Thoughts can even lead the soul to liberation.

Highlights:

- Monk Prasannachandra’s thoughts were so violent that he could have been condemned to hell.
- However, realizing his mistake, he repented, and his pure thoughts entitled him to life in heaven.
- He repented even more and, in the process, destroyed all his karma’s and attained Keval-jnān while meditating.
- More information on Leshyā can be found in the Conduct Section.
I.14. Abhaykumär and Thief Rohineya

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

Lohkhur was now very old and could see that his life was ending. When he was on his deathbed, he called Rohineya and said that he was very happy with the expertise that he had shown in committing burglary. In order to remain successful, he advised his son never to listen to the sermons of Lord Mahāvīr because his teachings were not conducive to their profession. Rohineya promised his father he would abide by his advice.

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

Once, while Rohineya was secretly on his way to Rājgrīhi, he had to pass by the side of the Lord Mahāvīr’s assembly hall. He remembered his father’s advice of never listening to Lord Mahāvīr’s sermon. He put his hands over his ears. Unfortunately, at that moment he stepped on a sharp thorn that went deep into his foot. He had to take his hands off his ears in order to take out the thorn. During this time, he heard the following words:

- “Human life is the best of all lives. It is possible to attain liberation only as a human.
- Every human being can attain salvation irrespective of caste, creed, or color.
- By virtuous deeds one can gain a life in heaven where all sorts of pleasures and happiness exists.
- When heavenly beings walk their feet do not touch the ground.
- Their bodies are without shadow, their eyes remain steady, and their garlands do not wither.
- However, the life of a heavenly being does not lead to ultimate liberation, which provides eternal bliss and happiness. Therefore, heavenly beings crave a human life.”

By that time Rohineya had removed the thorn from his foot. He then covered his ears again with his hands and proceeded towards the city.

In the city, Abhaykumär had secretly posted trained soldiers in disguise at the gates and at all important locations. He himself remained watchful. When Rohineya entered the city, a trained soldier recognized him even though he was in the disguise of a farmer. The soldier sent a message to Abhaykumär that an unidentified person had entered the city. Abhaykumär became very alert. As Rohineya passed by, Abhaykumär glanced at him from a secret place. He recognized the burglar even in disguise and instructed his men to surround him. Since Rohineya was very smart, he quickly recognized the danger. He ran towards the city wall. Unfortunately for him, there were soldiers near the wall. He was easily apprehended and was put in jail.
The next day he was presented in the royal court. As Rohineya was in disguise, it was hard to identify him as the burglar. Abhaykumār was sure, but how could the accused be punished without proof of his identity? When the king asked him about his identity, Rohineya replied that he was a farmer named Durgachandra who belonged to the Shāligrām village. He had come to Rājgrīhi to visit the capital and was returning home when the security guards apprehended him. Rohineya had planned for that assumed identity with the residents of the village. When inquiries were made in that village, the people confirmed what Rohineya had stated in court.

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

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

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

After a while, a luxuriously clad person entered with a golden staff and a book in his hand. “Is your new lord awake?” he asked one of the damsels. The girl replied that their new lord had just woken up and that they were getting ready to celebrate his arrival in heaven by presenting the divine concert. “Let me make sure that all preparations pertaining to his arrival have been completed before you start your concert and let me also get some information from him that the heavenly realm needs to know.” As he was saying this, he came to Rohineya. Opening his book, he asked Rohineya to narrate his deeds from his previous life prior to enjoying the amenities of heaven.

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

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

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

He then disclosed his real identity to the king, who was present in the assembly, and was ready to accept any punishment. He also requested Abhaykumār to accept all the treasures he had collected during his burglaries.

Since Rohineya had voluntarily confessed and had willingly returned everything that he had taken, the king decided to pardon him and permitted him to become a monk. Rohineya deeply repented for what he had done in his life. He started observing severe austerities in order to erase the Karma acquired by his misdeeds. In his old age, with permission from Lord Mahāvīr, he adopted Sanlekhanā (avoiding food and staying in meditation until death). After his death, he was born in heaven.

**Moral:**

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

_The second thing we learn from this story is that we can attain liberation only through the human form. Even heavenly beings cannot attain liberation without being born as human beings. So, we should realize how fortunate we are to have this human birth, and we should make the most of it and wash away as many bad karma as we can._

_Also, look at the power of Lord Mahāvīr’s sermon. Just a few words from his sermon saved and then ultimately changed Rohineya’s life forever. Imagine the benefit of listening to all His teachings. Unfortunately, we cannot listen to His sermons directly, but we have his teachings available to us as Āgam. We should study and understand the Āgam as much as we can so that our lives can change for the better just like that of Rohineya._

**Highlights:**

- Rohineya was born in a family of thieves and grew up to be the best thief.
- He promised his father never to listen to Lord Mahāvīr, but he was forced to listen due to his fate.
- Those few words saved his life when Abhaykumar had him apprehended.
- He realized the value of Lord Mahāvīr’s teachings and took diskha and ultimately went to heaven.
- He also adopted the vow of Sanlekhanā – avoiding food and staying in meditation until death.
- In Rohineya’s case his päp, or bad Karma, were such that they were washed away by his punya, or good Karma, and hence he was able to go to heaven.
SECTION J. STORIES AFTER BHAGAWÄN MAHÄVIR

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

One day a Jain Ächärya named Singhiri came to the city. Both Dhangiri and Sunandä went to listen to his sermons regularly. Dhangiri's soul was awakened by these sermons, and he lost interest in his wealth, family, and worldly affairs. He decided to give up his worldly life and become a monk. He told his wife about his decision. She was shocked. She tried to convince him to stay and enjoy their life together. She also said that since they were going to have a child, so it would be better to stay together to raise the child. Dhangiri did not change his mind. Nonetheless, he made the necessary financial arrangement for his family. Sunandä, who was the daughter of a religious merchant, Dhanpäl, had a deep understanding of religion. Therefore, she accepted his decision. Sunandä was consoled that at least she was the wife of a virtuous man.

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

At last, he came to the decision that since his mother would not let him go willingly, he should create a situation in which she would get tired of him and give him up. He was still a little boy in the crib when he thought, "If I keep crying all the time, she will get tired of me and maybe she will try to get rid of me." He put his thoughts to work right away. He started crying. His mother came running to comfort him, but he just kept crying. She tried everything but nothing helped to quiet him down. She took him to the doctors and took advice from others, but nothing worked. The child's trick worked. Even their neighbors, who had liked this child very much, got tired of him. Finally, his mother was fed up with him, but she did not know what to do with him. The child was now six months old, and monk Dhangiri (the child's father) and Ächärya Singhiri visited the city again. Sunandä came to know about this and thought of giving the child to his father.

At the usual time for alms, Dhangiri Muni asked permission from the Ächärya to go for alms. Ächärya Singhiri told him, "Dhangiri, today you may accept even a live thing if it is offered." The Ächärya possessed a special power, and he knew what alms monk Dhangiri was going to get, so he gave his permission ahead of time. Although Muni Dhangiri did not understand what his guru meant, he left for alms. On his route to various houses, he arrived at Sunandä's house. He said, "Dharma Lábh" (May you follow the proper religion). Sunandä recognized the voice. She welcomed Muni Dhangiri and expressed happiness in seeing him again. She invited him to enter the house for food.

The young boy also heard Muni Dhangiri's words: "Dharma Lábh". He thought that this was the best opportunity for his trick, so he started crying. This irritated his mother, and she told the monk, "You are lucky to be able to uplift your soul, but I am tired with the burden of your child. He does nothing but cry. He does not let me rest and I am very unhappy. Please accept him so there will be peace in the house." The child heard these words and became very happy in his mind. He hoped that his dad would accept her proposal. Muni Dhangiri remembered the words of his guru spoken right before he left for alms. Now he understood what his guru meant. He said, "Sunandä, if you really want to give this child away, I will accept
him, but please think twice. Once you give him away, you will not be able to get him back. You will have no right to this child after that. “On hearing this, the child started crying even louder. She said, “I do not want to hear this crying anymore. I am so sick and tired of him that I do not want him around at all. You can take him forever.”

She picked up the child and put him in the muni’s cloth bag. As soon as the boy was handed over to the muni, he stopped crying and started smiling. Sunandā was surprised by this and kept looking at the boy. However, she was determined to give him away. Muni left with the child to go to the Upāshray. Āchārya Singhiri saw that Muni Dhangiri was carrying something heavy, so he asked him, “Why is your bag so heavy?” When the muni opened his bag, his guru saw the handsome, smiling boy. Since he was so heavy, the Āchārya named him “Vajrakumār”.

Āchārya Singhiri requested a prominent Jain shrāvak to take care of Vajrakumār and to make sure that he was taught Jain religious teachings since he had the potential of being a great Āchārya in the future. The shrāvak brought Vajrakumār home and told his wife what Āchārya Singhiri wanted them to do. She was a very religious woman and happily agreed to the wishes of the Āchārya. She loved the boy so much that she would not let him go anywhere without her. She always took him to the Upāshray to see the Śādhvis. Even though he was little, he listened to and memorized all the scriptures the nuns were reciting. By the time, he was three years old, he had learned up to eleven Ānṇa Āgām. He was respectful to everybody and spoke very intelligently.

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

A few days later, Āchārya Singhiri and Muni Dhangiri came to Tumbivan again. She went to the Upāshray. She approached Muni Dhangiri and asked him “Please, give my son back. I cannot live without him anymore.” Muni Dhangiri said, “I told you at that time that once you give him away, you will not get him back. Remember, you said you did not want him at all. We cannot give back what we take.”

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

Āchārya Singhiri and Muni Dhangiri tried to convince her to forget him, but she was determined to get him back. At last, she went to the king and requested, “Please help me get my son back. My husband has become a monk and I am lonely. He is the only child I have. Please ask them to return my son.”

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

The king called Sunandā and told her, “Sunandā, when Muni Dhangiri came to your house for alms you gave your child away voluntarily because you were fed up with his crying. Once you give something you cannot have it back.”

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

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

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

The king told Vajrakumār, “Vajrakumār, although you are very little, you are a very intelligent boy.” Pointing towards his mother, he said, “She is your mother. She is very affectionate and loving. She has lots of toys, sweets, and good clothes for you. She wants you back. On the other side, pointing towards Monk Dhangiri, he continued, “there is a monk who has given up worldly life. He is full of restraint and lives the life of renunciation. He is very virtuous and a revered person. He also wants to keep you with him to teach you about spiritual life. Now you must decide which way you want to go. Do you want to go with your mother or with the monk?”

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

On the other side, Muni Dhangiri did not have anything with him except an Ogho (a broom to clean the way before walking). He showed that to Vajrakumār.

Vajrakumār picked up the Ogho and started dancing with it. He started smiling again. Then he decided to sit down with Muni Dhangiri and looked at everybody with a joyful face.

Everybody in the courthouse, including the king and Sunandā, were amazed that the young boy chose monastic life instead of a luxurious worldly life. Sunandā accepted the decision of Vajrakumār and wished him success. She celebrated Vajrakumār’s Dikshā with joy and delight. Later, Vajrakumār became a great Āchārya.

Moral:

A human soul is capable of having high religious values and faith at any age. The story of Vajrakumār clearly shows us that it is never too early to learn religious values and to practice religion.

Highlights:

- Vajrakumar was born in a rich Brahmin family to Dhangiri and Sunandā.
- Dhangiri took dishka after listening to the sermon of a Jain Āchārya named Singhiri.
- As a baby he heard the word “diskha” and remembered his previous life and decided he wanted to take Dikshā. However, he knew his mother would not let him go easily.
- So, he cried and cried till his mother was sick of him and offered him to his father as alms.
- After a few years, Vajrakumar grew up to be a lovable boy and his mother found out about that.
- Sunandā went to the king and requested that Vajrakumar should be given back to her.
- In the king’s court, the decision was left to Vajrakumar – one one side were gifts and toys from his mother and on the other side was only an Ogho from his father.
- Vajrakumar picked up the Ogho and his mother accepted his decision.
J.2. King Samprati

King Samprati was a great Jain king who lived during the second half of the third century and the first half of the second century B.C. He was the grandson of the great King Ashok and the son of King Kunāl.

Jain history provides some details of his life. Buddhist literature also mentions him by the Prākrit name, Sampadi. His name occurs in some of the Hindu Purāns, wherein he is variously referred to as Samprati, Sampati, and Saptati, etc. Moreover, coins depicting a crescent and bearing his name have now been found. The sign of the crescent represents the Jain symbol of Siddha-shilä, and the three dots are symbolic of the Jain trio of right faith, right knowledge, and right conduct. Some of the coins also show a Swastik below the three dots. This is conclusive evidence of him being a Jain king.

Samprati was raised and educated in Avanti and became the king of Avanti in 232 B.C. While he was prince, he once saw a grand Jain procession led by Āchārya Suhastigiri, who was the head of the Jain religious order. On seeing the Āchārya, Samprati felt that he had seen him somewhere. While deeply pondering over it, he faintly remembered that the Āchārya was his guru in an earlier life. Samprati bowed to the Āchārya and asked whether he knew him. The Āchārya thought for a while and remembered that Samprati was his disciple in the previous life.

There was a severe famine when Āchārya Suhastigiri was in the city of Kaushāmbi. During the famine it was very difficult for Jain monks to get alms. Jain householders, however, made sure that the monks received alms. At that time, there was a poor man who could hardly get any food and was starving. He noticed that the monks were getting enough food even during the severe famine. Therefore, he requested the Āchārya to give him some food. Foreseeing that the man had great potential to be a Jain legend in the next birth, the Āchārya told him that he could get food if he became a monk. The man gladly agreed. Accordingly, he was initiated and therefore received enough food to eat. Since he had been starving for many days, he ate too much. Consequently, he had severe stomach pains, which he endured patiently while cursing himself for eating too much. Other monks served him in all possible ways, but the pain did not subside. On the contrary, it continued to become worse and the newly initiated monk died of the pain that very night. Due to his adopting the restraints of monkhood and bearing the pain quietly, he was reborn as the grandson of the great King Ashok.

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

Samprati accepted the advice. He became a devout Jain and followed Jain principles. He was a brave king and expanded his kingdom considerably in the south up to the Vindhya Mountains, and in the west to the Arabian Sea. He not only constructed many Jain temples in his dominion, but he also encouraged the rulers of Andhra Pradesh, Karnataka, and Maharashtra to do so. Jain tradition indicates that during his lifetime he arranged for the installation of more than 100,000 Tirthankar idols and for the construction or renovation of 36, 000 temples. He also sent his missionaries abroad to Afghanistan, Nepal, Sri Lanka, Burma, and even China to spread the message of Jainism. It is hardly surprising that in the "Early History of India", Vincent Smith calls Samprati the Jain Ashok, as King Ashok is known for spreading Buddhism.

He treated other followers of Jainism very affectionately and helped them in every way. Since he vividly remembered his starvation in his previous life, he was sympathetic to all poor people and took care to see that they did not starve. He set up 700 charitable Dharamshālās where anyone could eat free of charge.
Samprati had no children. He took this as the consequence of his earlier karma and observed the religious customs scrupulously. After ruling over his large kingdom for 53 years, he died in 179 B.C. Jain tradition believes that he was reborn as a heavenly being.

**Moral:**

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

**Highlights:**

- King Samprati was reborn as the grandson of King Ashok because he acquired punya karma in his previous life due to becoming a monk and bearing his stomach pains quietly.
- He heard about his previous life from a Jain Āchārya Suhastigiri.
- He became a devout Jain and followed Jain principles.
- He arranged for the installation of more than 100,000 Tirthankar idols and for the construction or renovation of 36,000 temples.
Mount Abu is a beautiful town on a mountain in the state of Rajasthan. Within the town, there are two magnificent Jain temples, known as the Delwädä Temples. The carvings in both of these temples are breathtaking. The carvings in the marble ceilings of these temples are so minute and intricate that it is difficult to copy the design even on a piece of paper. These temples are regarded as “poetry in marble”.

Vimalshä built the first temple in the 11th century A.D. at a cost of 180 million rupees. The second temple, called Lunaga Vasahi, was built by two brothers, Vastupäl and Tejpäl, in the memory of their elder brother. This temple was built in the 13th century A.D. at a cost of 120 million rupees. The stories associated with the architects of these two temples are presented here.

J.3.1. Vimalshä

The Solanki dynasty was the golden period for the state of Gujarat in which the authority and prosperity of the state reached its peak. The credit for putting Gujarat in this position mainly goes to the king’s chancellors and commanders, who were at the helm of affairs. It is interesting to know that many of the chancellors and some of the commanders of that period were Jains. Vimalshä was a very capable and outstanding commander in several respects.

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

As the sons grew older, their mother brought them back to the capital city of Pätan so that they could pursue a career of their choice. In line with their interests, Nedh joined the royal court and Vimal joined the army. Both of them quickly began to rise in the ranks and became known for their outstanding capabilities. Since Vimal in particular was handsome and brave, he impressed a multimillionaire of Patan, who had a beautiful daughter named Shridevi. He thought Vimal would be a perfect husband for his daughter. Vimal agreed, and Shridevi and Vimal got married.

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

Some people at the court could not bear the good fortune of Vimalshä. They were jealous and began to look for his drawbacks. They noticed that Vimalshä would not bow to anyone, not even the king, before offering obeisance to the omniscient Jain Tirthankars. Thereupon, they started telling King Bhimdev that Vimalshä was arrogant due to his position and was not even willing to bow to the king. They said his ambition knew no bounds and he might even try to acquire the throne. Unfortunately, Bhimdev started to believe those courtiers and began to look at Vimalshä with suspicion.

When Vimalshä learned of the disaffection of King Bhimdev, he decided to leave Pätan. Accordingly, he went to mount Abu (which was known as Chandraväti at that time) with his followers. There he learned that Dhandhuk, the chief of Chandraväti, was aspiring to become independent from the sovereign King Bhimdev. Vimalshä attacked him with the force at his command. Dhandhuk could not fight him and fled. Vimalshä thus occupied Chandraväti. He had no ambition to become the king and took possession of Chandraväti in the name of King Bhimdev and considered himself the governor of the place.
Vimalshā was now happily passing his days at Chandravātī with his wife. Shridevi was a very affectionate lady and made him happy in every respect. They had no children. Being religious minded, however, the couple considered it as the consequence of their unwholesome karma. Once, they happened to meet Dharmaghosh-suri, who was the well-known Jain Āchārya of that time. Vimalshā regularly listened to his sermons, which made him even more religiously oriented.

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

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

Then Vimalshā selected a site for the temple on top of a mountain and bought the land for 45, 360,000 gold coins. The foundation stone was laid with deep faith. However, it was not easy to construct the temple. It was an enormous task. Artisans were not locally available, there was no road leading from the foot of the mountain to the top, and marble had to be brought from a great distance. Vimalshā was determined to complete the project at any cost. He made all the necessary arrangements for transporting the materials to the top and hired the best sculptors in the country for carrying out the work.

All possible care was taken to see that the artisans did not face any difficulty, and the project did not encounter any problems. It took 14 years to finish the project, and the temple was constructed at a cost of 185, 300,000 gold coins. The opening ceremony was performed with great fanfare and enthusiasm under the guidance of Dharmaghosh-suri, Vardhamān-suri, and other Āchāryas.

It is a spacious, marble temple. There are highly artistic figures in its domes, arcs, and panels. The sculptures are exquisite. It would be nearly impossible to bring out that sort of accuracy even in wax. The fact that the artists have done it in marble is marvelous and draws the instantaneous admiration of every visitor. These types of sculptures are not found anywhere else in the world. It is said that Vimalshā paid the artists in gold. The artists collected the marble dust that they had carved for the day and brought it in and had it weighed. The person in charge would give them gold equal to the weight of stone powder! His generosity and the beauty of the temple have immortalized his name. It is virtually a wonder of the world. Later, Vimalshā led a Jain Sangh to the Shatrunjay Mountain located in the town of Pālitānā that cost 40 million gold coins. He constructed the Vimal-vasahi temple there. It is located on the way to the main complex on the hill. It is a small but equally exquisite temple. It is popularly known as Bhulbhulāmani temple, meaning a maze temple. He also constructed the well-known temples of Kumbhāriā on the Ārāur hill on the northern border of Gujarāt. Moreover, he is credited with the construction of a beautiful temple in the capital city of Pātan.

One successful but highly instructive anecdote is associated with his later life. It is said that Shridevi had a dream in which she saw a goddess. The goddess asked her to go to the temple along with her husband at midnight on a specific date and ask for whatever they wanted. Both of them were eager to have a son and went to the temple to express their wish. While they were waiting for midnight to arrive, they felt thirsty. Vimalshā therefore went to an adjoining well to fetch water. Inside the well there were steps which went all the way down to the water level. While he was going down the steps to get the water, someone asked him to pay toll for taking water. Vimalshā was amazed to hear that and asked the person why he was demanding toll to drink the water. The person replied that he was a descendent of the person who had built the well. Since he was poor, he was collecting a toll for using the well.
Vimalshā was taken aback to hear that. He asked himself, "What would happen if one day some of my own descendants tried to collect a toll for the temple that I have built?" He shuddered at the idea and again asked himself whether it would be better in that case to remain without a child. He went up and told his wife about the incident. She concurred with his thinking. At midnight when the goddess asked them what they in the capital city of Pātan wanted, Shridevi replied that she did not want a child anymore. Now, it was the turn of the goddess to be taken aback. Vimalshā narrated what he had experienced and said that they wanted to remain childless.

**J.3.2. Vastupäl and Tejpäl**

Two brothers, Vastupäl and Tejpäl, were ministers in the court of King Vir-Dhaval in Gujarat. Tejpäl was also a very outstanding commander of the army. Both brothers made their name by their valor and faithfulness. They helped the king to conquer enemies and maintain law and order in the kingdom. Tejpäl's wife, Anupamä-devi, was a wise and smart woman who always helped her husband in family matters. She was sweet spoken and a very religious and compassionate woman.

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

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

The brothers decided to build a temple on Mt. Abu. It is known as the Lunaga Vasahi Temple. Tirthankar Neminäth Bhagawän’s Samavasaran has also been carved in this temple. Tejpäl had also dedicated two Gokhlas (niches) for two women, one to commemorate his wife and the other to commemorate his brother’s wife (sister-in-law). These niches are called “Deräni-Jethäni nā Gokhlas” (The wives of two brothers are known as Deräni-Jethäni. Deräni is the younger brother’s wife and Jethäni is the older brother’s wife).

They constructed many more temples of which only the Delwädä temple and the Neminäth Temple of Mount Girnar exist today. However, the Lunaga Vasahi Temple of Mount Abu is similar to that of the Vimalshā Temple. Fifty-two dev kulikās (subsidiary shrines) have also been constructed on an elevated platform around the central temple, each with the statue of a Tirthankar. Elephants were used to carry the marble to Mount Abu for the construction of the temples. A place called Hasti Shālā is also built within the temple complex to commemorate the contribution of elephants.
Moral:

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

Highlights:

- Vimal was the son of Virmati and Vir Mahattam (advisor to King Mulrāj, founder of the Solanki dynasty).
- Vimal was bold and smart. He liked horseback riding and archery. He steadily gained expertise in those arts and in due course turned out to be a well-known equestrian and an accomplished archer.
- Vimal’s father took Dikshā and his mother raised him and his two brothers.
- Vimal joined the army of the King.
- He was married to Shridevi, the daughter of a multimillionaire of Pātan.
- He had no children and he decided to invoke Ambika Devi, the goddess in service of Tirthankar Nemināth, and ask her for blessings. The goddess was pleased and asked him what he wanted.
- Since he could ask for only one wish, he asked for the capability to construct a monumental temple at Chandravātī, instead of a son.
- Then Vimalshā selected a site for the temple on top of a mountain and bought the land for 45,360,000 gold coins. It took 14 years to finish the project and the temple was constructed at a cost of 185,300,000 gold coins.
- Vimalshā and his wife still wanted a child, but a later incident caused them to forsake that wish.
- Two brothers, Vastupāl and Tejpāl, were ministers in the court of King Vir-Dhavala in Gujarat.
- Once while digging to bury their own wealth they came across a great treasure. Tejpal’s wife Anupamā-devi told him that the best use of this wealth would be to spend it to build a temple at the top of a mountain.
- The brothers decided to build a temple on Mt. Abu known as Lunaga Vasahi Temple.
- Tejpāl had also dedicated two Gokhlas (niches) for two women, one to commemorate his wife and the other to commemorate his brother’s wife (sister-in-law), called “Derāni-Jethāni nā Gokhla”.

Delwādā Jain temples, Mt. Abu
J.4. Udayan Mantri and His Sons – Ämbad and Bähad

J.4.1. Udayan Mantri (Minister)

The Solanki dynasty was the golden period for the state of Gujarat and the prosperity of the state reached its peak during the reign of King Kumärpāl. The credit for attaining this position mainly goes to his chancellors, who were known as “mantri”. It is interesting to learn that many of the chancellors of the Solanki period were Jains. The contribution of Udayan Mantri and his sons, Ämbad and Bähad, to the rise and success of King Kumärpāl was substantial.

Originally, Udayan was a simple merchant in a village named Vāgharā near the town of Jālore, Rajasthan. He could hardly make ends meet and was passing his days in hardship. His wife, Suhādevi, suggested they move to a place with better economic prospects. During this time, King Siddharāj was ruling the state of Gujarat, and its prosperity was increasing rapidly. Hence Udayan thought about migrating to Gujarat.

At that time, King Siddharāj of Gujarat had built a new town named Karnāvati (Amdāvād) in the memory of his father Karnadev. Since Karnāvati was a fast-growing city, Udayan decided to move there. He did not know anyone there, so he first went to the local Jain temple. When Udayan arrived, a religious lady named Lachchhi was worshipping in the temple. As she came out, she noticed the new young couple and asked them where they were from. Udayan replied that they were from Rajasthan and he was looking for some business in Karnāvati.

Lachchhi was a compassionate lady. As she knew the newcomers were Jains, she took them home and treated them as her guests for a couple of days. Then she gave them an old house for shelter. Udayan settled there and started a small business. Luck favored him and within a brief time he earned and saved enough to renovate the old house. While digging the ground, he came across a hidden treasure. Since he was honest, he took the treasure to Lachchhi and offered it to her because it belonged to her. She declined to accept it, stating that since the property had been given to him, the treasure also belonged to him.

Udayan now had enough money to start a large-scale business. He made lots of money, and in due course became the wealthiest man in Karnāvati. The state also recognized his status and gave him the position of the first citizen of Karnāvati. In that capacity, he rendered valuable service to the people of Karnāvati.

At that time, the city of Khambhät (about 80 miles from Amdāvād) was the most lucrative seaport on the western coast of India. Politicians competed with one another to get the position of governor in that city. Due to the proven capability of Udayan, he was appointed governor of Khambhät in 1120 A.D. He held that position for a fairly long period. Two major events have been attributed to him during his tenure as governor.

At the suggestion of the queen mother, Minaldevi, he abolished the pilgrim tax of Bholad

He helped Devchandra-suri to initiate a five-year old boy, Chāngdev, who had the potential to shine as a great sage. (Later on, Chāngdev became the great Jain Āchārya Shri Hemchandra)

His loyalty to the king was unquestionable. He hesitated to help Kumārpāl, who was roaming from town to town hiding from King Siddharāj. However, when Kumārpāl came to Khambhät in search of shelter, Hemchandra Āchārya advised Udayan to help him. Since Udayan highly respected the Āchārya, he agreed to hide Kumārpāl in his basement. Shortly thereafter, King Siddharāj died and Kumārpāl became king of Gujarat. King Kumārpāl kept Udayan in his position as governor of Khambhät and later brought him to Pātan (capital city of Gujarat) to work as his trusted advisor.

Udayan had not forgotten how religion had helped him during his tough times. He therefore used his wealth and position to promote Jainism. As a token of his devotion to the faith, he constructed several Jain temples. Three of them are recorded in Jain history. One was the temple known as Udayanvihār in
Karnāvati, another was Udāvasahi in Dholkā (nearby town of Karnāvati), and the third one whose name is not recorded was in Khambhāt.

During the latter part of Udayan’s life, Kumārpāl sent him to subdue Sumvar, a notorious bandit in the Saurashtra region. In that mission, he had to pass through Pālitānā. He decided to go on a pilgrimage to Shatrunjay hill. To commemorate the pilgrimage, his statue has been erected on a camel’s back in a small temple on the way to the main complex on the hill. That place is now mistakenly known as Pāp Punya Ni Bāri (window of good and bad karma).

At that time, there was a wooden temple on the hill. While Udayan was worshipping there, he saw a mouse take a lit wick in its mouth and roam about. Udayan recovered the wick from the mouse, but he realized that the temple could be set on fire by a mouse. He therefore vowed to construct a new temple there.

He succeeded in his expedition against Sumvar, but he was badly wounded in combat, and his death was imminent. On his death bed he told his sons about his vow to reconstruct a new temple at Shatrunjay hill. They promised him that they would fulfill his vow. Thereafter, he died peacefully knowing his vow would be fulfilled.

**J.4.2. Ämbad and Bähad**

Udayan had four sons, named Ämbad, Bähad, Chähad, and Sollak. Ämbad was a poet and a bold warrior. He became the chancellor of King Kumārpāl. He constructed the western walkway on Shatrunjay hill, now known as Gheti Ni Pāg. He expanded Udāvasahi of Dholka and renovated the well-known temple of Shakuniśāhīr at Bharuch.

Ämbad had pledged his allegiance to Kumārpāl and served him with utmost sincerity and loyalty. When Kumārpāl’s successor, King Ajaypāl, came to the throne, he began to undo everything Kumārpāl had stood for. As a result, Ämbad decided to resist him with all the means at his command. Ajaypāl sent troops to subdue him. Ämbad, however, refused to be subdued and died fighting Ajaypāl’s troops.

The second son, Bähad (also known as Vähad), was a politician and statesman. He first worked for King Siddharāj, and under King Kumārpāl’s regime he became the king’s trusted right-hand man. When Kumārpāl undertook the renovation of Somnāth temple, the project was entrusted to Bähad, who carried out the work very well.

In order to honor the pledge to his father, Bähad undertook the construction of a grand temple on Shatrunjay. The temple was completed in 1155 A.D., but soon after, portions of the temple fell down due to intense wind. Bähad then arranged to reconstruct the fallen parts so it could withstand high winds in the future.

There is an interesting anecdote associated with the construction of that temple. When Bähad undertook the work, many people wanted to contribute to the project. A list of donors was prepared in order to accommodate them. At that time, there was a poor man named Bhim who earned his livelihood going from place to place selling ghee (refined butter). He went to the place where the list was being prepared. He had an intense desire to contribute to the project, but he had only one coin, the one he had earned that day. How could he speak about donating such a small amount when people were contributing thousands of coins? Bähad noticed his eagerness and called him to his side. He gently asked Bhim to contribute whatever he wanted. Naturally Bhim hesitated. However, he said that he wanted to contribute the coin he had earned that day.

Bähad not only accepted the offer, but also wrote Bhim’s name at the top of the donors’ list. When he was asked to explain, Bähad said that the other donors, including him, had contributed a part of their wealth while Bhim had contributed his entire wealth.
It so happened that when Bhim returned home, his wife asked him to fix a wooden post to restrain their cow. As he was digging, he came across a box buried in the ground. As he opened it, he saw that it contained gold coins and other valuables. He thought it was the consequence of his contribution to the temple and took the entire wealth to Bähad as his contribution to the temple.

The construction project was completed in 1157 A.D. at a cost of 29.7 million coins, and the opening ceremony was performed on a grand scale in the presence of Shri Hemchandra Āchārya.

**Moral:**

_The life story of Udayan, a religious and hardworking Shrāvak, is very inspiring to all of us. He was always humble and never forgot his benefactors. He raised brave and virtuous sons, Āmbad and Bähad, two gems of the Jain Sangh. Bhim’s generosity is also praiseworthy. Bähad’s act of putting Bhim’s name at the top of the donors’ list demonstrates his unbiased leadership and true understanding of religion._

**Highlights:**

- Udayan was a minister in the court of King Kumārpāl.
- When he was governor of Khambhāt, he sheltered King Kumārpāl and later became his minister.
- He asked his son to construct a new temple on Shatrunjay, since the old temple was made of wood and could be set on fire.
- His son Bähad constructed one temple in 1155 A.D., but parts of it fell due to high winds.
- He decided to reconstruct it and completed it in 1157 A.D.
- The top of the donor list was a poor man named Bhim who donated his entire wealth (even though it was only one coin).
J.5. Nobility of Sävchand and Somchand

The Shatrunjay hill is a very sacred place of pilgrimage for Jains. It is located near the town of Pälitänä, about 140 miles southwest of Amdäväd, Gujarāt. There are nine temple complexes on the hill. They are popularly known as nine Tuk. One of them is Chaumukhaji Tuk, located on the peak of the hill. Here is an interesting story of the construction of the temple complex there.

During the latter part of the 16th century when King Akbar, the great Moghul king, was ruling over India, there was a businessman named Sävchand Jeram in the town of Vanthali in the Saurashtra region of the Gujarāt state. He owned a very large business. He had many ships that used to export goods to Indonesia and other countries. During these voyages, they would buy merchandise at one place and sell it at another for profit.

Once a fleet of 12 ships set sail with valuable merchandise. After selling all their goods at a foreign port, they were returning with valuable foreign merchandise. On the way back, the fleet encountered a heavy storm and had to wait on an island. Meanwhile, monsoons set in and the fleet was stranded on the island for a couple of months. Because the ships did not come back for a long time, Sävchand’s shipping agents made all possible efforts to locate them. Since they did not find any trace of the fleet, they reported to Sävchand that the ships were lost.

This was a heavy loss to Sävchand. He had invested a significant amount of money on the voyage and was expecting a handsome return by selling the merchandise that the ships were expected to bring back. With the loss of his ships, he faced an acute shortage of funds and it was hard for him to pay back his creditors. As the news about the lost ships spread, people started talking about how Sävchand had lost everything and his creditors would have to write off their dues.

That set off a panic among his creditors. In order to realize their dues, they began to present their claims. Sävchand was a highly religious and honest person. He tried to pay back his creditors as much as he could with the resources he had left. One of the creditors was the prince of Mängrol, a place not far from Vanthali. He had deposited 100,000 rupees in Sävchand’s firm. That was a substantial amount because one rupee of that time would be worth about Rs. 250 today.

When the prince learned about the loss of Sävchand’s ships, he also became impatient and called for the repayment of his deposit. Sävchand could not raise such a large amount so quickly. He requested the prince to wait while he tried to raise the money. The prince, however, insisted on getting the amount immediately. Sävchand’s name and credit were at stake. In order to maintain his credit, he had to find a way to pay the prince.

At that time, there was a businessman named Somchand Amichand in the city of Amdäväd. Sävchand did not have any trade connection with him, but he had heard about Somchand’s firm and knew Somchand to be a very noble gentleman. An idea occurred to him. He thought of satisfying the prince by giving him a promissory note which would be honored by Somchand’s firm. The prince agreed to that form of payment. Sävchand wrote a promissory note payable to the prince by Somchand’s firm without Somchand’s permission. Since he had no right to write this. He was overcome with sadness and guilt while preparing it and tears began to roll down his face. A few drops of his tears fell on the document and smeared the promissory note. Then, with a heavy heart, Sävchand handed the note to the prince and requested him to cash it with Somchand’s firm.

The prince did not lose any time. He immediately proceeded towards Amdäväd, and upon arriving presented the promissory note to Somchand’s firm. The accountant took the note in his hand and asked his men to look for Sävchand’s account. The men searched their books, but they did not find any account in the name of Sävchand. The men reported that Sävchand had no trade connections with their firm. The accountant went to Somchand and informed him that he had received a promissory note of exchange from Sävchand of Vanthali which, being unduly drawn, could not be honored.
Somchand was puzzled to learn that. He knew Sävchand’s firm by name and was aware that it was a well reputed business organization of Vanthali. He could not make out why Sävchand would have drawn the note for such a large amount when Somchand did not have any trade links with his firm. He looked at the note again and noticed the letters smeared by Sävchand’s tears. He could make out from the water spots that Sävchand must have been in a very embarrassing position and must have drawn the note out of sheer desperation.

It was clear to Somchand that Sävchand had reposed trust in him by writing the note. It was now his turn to reciprocate. What good was his wealth if he could not extend a helping hand to a noble man in distress? He, therefore, decided to oblige and asked the accountant to honor the note. The accountant was confused and asked, “Which account should the amount be debited from?” Somchand instructed the accountant to debit it to his personal account.

The note was accordingly accepted, and the amount was paid to the prince. The prince did not actually need the money and had asked for payment because of his doubt about the financial stability of Sävchand. When the note was honored, he felt reassured about Sävchand’s credibility and repented for insisting upon the return of his deposit. On his way home, he went to Sävchand and told him that he had received the amount from Amdäväd. Sävchand heartily thanked Somchand for that act of grace.

At the end of the monsoon, the ships resumed their return journey and safely returned with the merchandise. Sävchand was very pleased and relieved. He made a huge fortune by selling the merchandise, and his prestige rose even higher than it was before the loss of his ships. It was now time for him to pay back Somchand. For that purpose, he personally went to Amdäväd and offered the amount of Rs. 100,000 with interest. Somchand, however, declined to accept it on the grounds that his books did not show any amount due from Sävchand.

Sävchand would not accept that. How could he go home without repaying the debt? He therefore pressed Somchand to accept the amount and said that he was willing to pay any amount that Somchand asked. Sävchand added that if he failed to repay, he would feel guilty for drawing the undue promissory note. Somchand, however, replied that he had purchased the promissory note for the drops of tears. Those two drops of tears of a respectable man were worth Rs. 200,000 to him. Of that, he had paid only Rs. 100,000 to the prince and another Rs. 100,000 were still due to be paid. Saying this, he offered Rs. 100,000 to Sävchand.

But how could Sävchand accept that? He was indebted to Somchand for his graciousness in honoring the bill. For that grace Sävchand was willing to pay any amount to Somchand. Instead of accepting the amount, Somchand was offering another Rs. 100,000 to him! As Sävchand repeatedly insisted on repaying the amount of his promissory note, Somchand explained that he was unable to accept the amount because his books did not show any amount due from Sävchand. In a way, he was right because the payment to the prince of Rs. 100,000 was debited to his personal account and not to Sävchand’s account.

In Rämäyan, there is an interesting event when neither Räm nor Bharat were willing to accept the throne, and they each asked the other to accept it. A similar dispute arose between Sävchand and Somchand. Both of them offered a high payment to the other but neither of them was willing to accept the other’s offer. Sävchand continued to insist that Somchand accept the amount of his bill, but the latter would not only decline, but insisted on Sävchand accepting another Rs. 100,000. At last, it was decided that they would refer the matter to the mediation of the Jain community.

The executive committee of the Amdäväd Jain Sangh got together with them. After hearing them patiently, the Sangh concluded that since neither of them was ready to accept the amount offered by the other, the amount should be used for a noble cause. Both agreed, and after making a substantial addition to the said amount, they decided to spend the money to construct a temple complex on Shatrunjay Hill. Accordingly, construction was undertaken immediately. After completion, the opening ceremony of the complex was performed with great fanfare in 1619 A.D. In commemoration of their names, the complex is still known as Savā-Som Tuk.
Moral:

Honesty in life as well as in business always pays off. The generosity of Somchand is praiseworthy. He did not take undue advantage of a person in distress. Instead, he helped an unknown person. Moreover, he did not expect anything in return.

Highlights:

- Sāvchand Jeram was a prominent businessman in the town of Vanthali in Saurashtra, Gujarat.
- One-time ships carrying his merchandise were lost at sea and everyone feared they would not return.
- His creditors started asking for repayment of their loan.
- One of them was a prince who demanded payment right away.
- Sāvchand wrote a note to Somchand asking him to repay the prince.
- Somchand knew of Sāvchand but had no business dealings with him, yet he paid the prince since he noticed that the ink on the note was smudged, possibly due to tears, and realized Sāvchand was in real trouble and it was painful for him to write this note.
- Once Sāvchand’s ships returned, he went to Somchand to repay him, but Somchand declined.
- Sāvchand refused to keep the money and Somchand refused to take it.
- Both finally agreed to spend it on a noble cause and added even more money to the original sum and built a temple complex on Shatrunjay Hill, Savā-Som Tuk, which was opened in 1619 A.D.
SECTION K. CONTEMPORARY JAIN LEGENDS

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K.1. Shrimad Rājchandra

K.1.1. Introduction
(1867 to 1901 A.D.)

Shrimad Rājchandra was a great seer and one of the most recognized Jain sages of modern times. He has made priceless contributions to Jain philosophy and literature. He was a great philosopher, a brilliant poet, social reformer, thinker, and self-realized saint. Mahatma Gandhi was highly influenced by Shrimad’s spiritual life. Shrimad’s writings come from his experiences of life, and his teachings are widely followed by many Jain and Hindu aspirants seeking spiritual awakening and self-realization.

K.1.2. Birth and Childhood

Shrimad Rājchandra was born on the auspicious full-moon (Dev-Diwāli) of the month of Kārtik, 1924 V.S. (November 9, 1867) in Vavāniā, Morbi district, Gujarat. He was born to a Hindu father and a Jain mother, Ravajibhai and Dēvabhā. He was extraordinary from his early life. He was named Laxminandan at birth, but after four years his name was changed to Raichand. Later he became famous by the name of Rājchandra.

Rājchandra’s father and grandfather followed the Vaishnav (Hindu) religion. They were devotees of Lord Krishna. His mother, Devabā, was from a Jain family. Thus, the child Rājchandra was brought up under the unified culture of Jainism and Hinduism.

As a child, Rājchandra was deeply interested in reading various books. Once he read the Jain Pratikraman sutras and was touched by the feelings of kindness to animals and the expression of sincere forgiveness from each other during daily Pratikraman rituals and the Paryushan festival. He was drawn closer to the Jain faith because of the emphasis it places on self-knowledge, self-control, penance, renunciation, detachment from worldly affairs, and meditation. As a seeker of ultimate truth, Shrimad concluded that the philosophy and culture of Jain religion was of the highest order of truth and equanimity.

An incident that took place when he was seven years old that changed the course of his life. An adult acquaintance, Shri Amichandbhai, died of a serpent-bite. Young Rājchandra asked his grandfather, “What does it mean to die?” His loving grandfather explained, “His soul has left the body and he will no longer be able to eat, talk, or move. His body will be burnt outside the village.” Rājchandra saw the dead body being burnt and slipped into deep contemplation. Suddenly, as if a veil lifted, he recalled his past lives (Jāti-smaran Jnān). With this experience he realized the pains of repeated births and deaths from one life to another. This incidence became a major spiritual awakening point in his life to free himself from the bondage of karma and the life cycle of pain and misery. He believed that his deep understanding and detachment was because of his knowledge of last life. Rājchandra started schooling at the age of seven. With his exceptional ability to remember exactly what he saw, heard, or read once; he was able to complete the seven-year elementary school education in a mere two years. The village school provided only seven years of education and hence his formal education ended. However, he continued to learn and read many books on his own. After his elementary education, he worked in his father’s shop and conducted the business honestly and sincerely.

He composed his first poem at the age of eight and started authoring poems and articles related to social issues for publication in the local newsletters. Despite his young age he drafted serious articles on social reform subjects like the need for improving female literacy rates, child marriages, and the display of wealth by the rich. He also composed poems with nationalistic zeal.

At a very young age, he had the supernatural ability to foresee what was likely to happen and he helped some people by saving them from possible disasters. At the age of 16 he wrote “Moksh-Mālā” describing the Jain way as the true way and as the path of detachment. By the time he was 18, he had become a very proficient astrologer. He was able to identify books merely by touching them and know the taste of
food without tasting it. Along with developing all these extraordinary abilities, he became very compassionate towards all living beings and was a strong promoter of non-violence.

K.1.3. Family
At the age of 20, Räjchandra married Zabakben in 1888 A.D. Zabakben was the daughter of Shri Popatlalbhai Jagjivandas, the elder brother of Shri Revashankarbhai who later became Shrimad’s business partner. They had four children. Their two sons were Shri Chhaganlal and Shri Ratiläl. Their two daughters were Smt. Javalben and Smt. Käshiben. Shrimad had a younger brother named Shri Mansukhbhai. Shrimad Räjchandra became a partner in a gemstone business in Mumbai at the age of 20. He was absolutely ethical, honest, and compassionate in all his business dealings. In a very short time, his business flourished because of his wisdom and business insight. His regard for truth, adherence to high moral values, and firmness to do what was right inspired many others. In 1899 A.D., he totally retired from business at the age of 31.

K.1.4. Power of Avadhän (Multi-Tasking)
At the age of 17, Shrimad had observed someone performing eight different tasks simultaneously, known as Ashtävadhäni, in Gujarati. He studied the method, and the next day he was able to perform twelve tasks. He soon improved his performance to be able to manage 52 Avadhäns. At the age of 19, he displayed his ability to remember and answer 100 questions in an order called “Shatävadhän” at Faramji Kavasji Institute in Mumbai in the presence of the Bombay Chief Justice and other dignitaries. He successfully performed 100 Avadhäns, known as Shatävadhän.

The 100 tasks included a variety of activities like playing cards, playing chess, counting the bell chimes, completing mathematical calculations, composing poems with different themes and specified sets of words, and arranging the order of words from 16 different languages which included English, Greek, Latin and Arabic (note that Shrimad’s formal study included only Gujarati up to Grade 7 of elementary school). This was an unbelievable feat, and the performance was given much publicity in all the major newspapers like the “Times of India” and “Pioneer”. Shrimad was invited to go to Europe and demonstrate his extraordinary talents. This would have meant more fame and substantial material gain. However, he declined the offer because it would be extremely difficult to stay in Europe as per Jain religious standards. He would also be distracted from his main objective of spiritual progress.

By the time he was 20, his fame had spread throughout India, and he realized that he was achieving only material benefits for his amazing powers, which was not what he wanted from his life. He gave up all such activities completely and only concentrated on self-restraint, detachment from worldly matters, contemplation, and meditation to progress spiritually so that he could free himself from the cycle of birth and death.

K.1.5. Shrimad’s Writings
In his early years, Shrimad composed poems and articles on social reforms, arousing nationalistic passion. When he was working in his father’s shop, he had done an in-depth study of the Jain Āgam and scriptures after having learnt Sanskrit and Präkrit languages on his own at the age of 14.

At the age of 16, he wrote “Moksh-mäïä” and its compendium “Bhävanä-bodh”, which literally means “garland of liberation”. True to its name, it deals with subjects that lead towards the path of liberation. It is written in a simple and easy to understand language but explains the Jain religion in finest detail. Its 108 lessons were composed in three days!

Ātmäsiddhi-shästra, ‘Attainment of the Soul’ is an epic poem and the prime jewel composed by Shrimad in Gujarati in 1896 while he was in Nadiad, a town near Ahmedäbäd. On one auspicious evening, he composed a short verse (142 stanzas) of Ātmäsiddhi-shästra in one sitting of less than 90 minutes on his
view of Jainism to his friend Sobhagbhai. The fact that Shrimad composed such comprehensive and all-inclusive work within such a short time can only give us a clue of the depth of spiritual wealth he possessed.

The subject matter of Ātmāsiddhi-shāstra is the scientific characterization of the six-fold truths of soul: The soul exists, the soul is eternal, the soul is the doer of its actions, the soul is the experiencer of its actions, the nature of the pure consciousness, and its potential for attaining liberation from karma. It describes the Jain philosophy comprehensively and shows how Anekāntavād allows Jainism to encompass all other Indian faiths. Many scholars have written an elegant commentary on the “Ātmāsiddhi-shāstra”.

“Apurva Avasar” was his last major compilation. It is the most divine poem in which Shrimad expresses the fourteen stages of spiritual progress for ultimate liberation. Apurva Avasar was incorporated into the prayer book in Gandhiji’s Ashram.

The complete works of Shrimad contain more than thirty-five poems and almost 800 to 950 letters which were written to various people who came in contact with him. They are compiled in a text called “Vachanāmrit”. A high level of spirituality is evident in his writings. If one delves deeper into his literature, one will notice that his writings provide excellent discourses for attaining self-realization leading to liberation. He also wrote many small books like Bhāvanā-bodh, Sukh-sambandhi-vichar, and Namirāj. Mahatma Gandhi was very impressed by Shrimad’s spirituality and lifestyle. He accepted Shrimad as his spiritual guide with great respect and reverence. When Gandhiji was in South Africa, he was under intense pressure from his Christian and Muslim friends to adopt their faith. He wrote to Shrimad for guidance. Shrimad’s guidance convinced him of how his own faith, Hinduism, would ensure his spiritual progress. Gandhiji has written reverently about Shrimad in his autobiography and has paid glorious tribute to him on several occasions. He often revealed that he learnt compassion for all beings and non-violence from Shrimad. According to him, Shrimad’s life and spiritual writings impacted him more than Tolstoy and Ruskin.

**K.1.6. Spiritual Progress**

Shrimad did not have a spiritual teacher in his life. At the age of seven, when he was able to recall his past lives, he clearly remembered his association with Lord Mahāvīr in a previous life.

In 1891 A.D., at the age of 23, Shrimad realized Samyag darshan. He continued to enhance his progress by slowly detaching himself from the material world, deeply studying scriptures, strengthening virtues, refraining from worldly pleasures, and remaining in meditation for longer durations. He started to stay at lonely places outside Mumbai for more than a month at a time. In the beginning, there were many obstacles in his way because he needed to perform his duties as a householder and as a businessman.

From 1896 A.D., he often spent several months in isolation in the woods of Uttarsandra, Idar, and Kavitha, where he would eat only one meal during the day and sleep very little. He spent his time in deep meditation and attained a highly enlightened state of self-realization at the age of 28.

He retired totally from business at the age of 31 in 1899 and requested his mother to permit him to renounce the worldly life permanently to become a monk. Unfortunately, his mother denied him out of love and affection. However, after two years of clever persuasion, he was hopeful of his mother’s permission, but by this time his health had deteriorated, and he could not recover. He died in 1901 A.D. in Rajkot at the very young age of thirty-three.

**K.1.7. Followers**

Though Shrimad tried to keep his spiritual personality completely private, several people accepted him as their guide to achieve ultimate liberation and devoted their lives to him. Some of his closest followers were:

**K.1.7.1. Shri Sobhagbhai**

Almost 350 of the letters of Shrimad Rājchandra were written to Shri Sobhagbhai, who was about 40 years older than him. In the very first meeting, Sobhagbhai recognized Shrimad as a highly self-realized person.
and accepted him as his true guru. He was simple in his behavior and serious in devotion. He was a native of Saila, a town near Rajkot. Based on his request, Shrimad composed the epic poem “Ātmasiddhi-shāstra” so that it would be easier to memorize. Shri Sobhagbhai attained self-realization and died in deep meditation (Samādhi).

K.1.7.2. Shri Laghurāj Swāmi

Shri Laghurāj Swāmi was a Sthānakavāsi Jain monk and one of most devoted disciples of Shrimad. As a monk, his devotion to Shrimad caused him great problems from the Jain community.

Shri Laghurāj Swāmi attained self-realization during Shrimad’s presence and then established the Agās Āshram near Vadodara. The ashram can take credit for preserving Shrimad’s writings and making it available to the Jain community at large. Agās is a prominent place for Shrimad’s followers. Today there are more than fifty ashrams in India and aboard where the followers’ worship and study Shrimad’s literature based on the divine faith and testimony provided by Shri Laghurāj Swāmi.

K.1.7.3. Shri Ambālālbhai

Ambālālbhai, a native of Khambhat, was a very devoted disciple who sacrificed a brilliant legal career to be in the service of Shrimad. Shrimad entrusted him to copy scriptural works and his letters because of his exceptional memory. He and Shrimad’s younger brother, Mansukhbhai, were responsible for recovering Shrimad’s letters and writings and publishing them. Four years after Shrimad, in 1905 A.D., Ambālālbhai attained self-realization and died in deep Samādhi at a very young age.

K.1.7.4. Shri Joothābhai

Joothābhai was the first person to recognize Shrimad’s divinity and accept him as his spiritual mentor. Their relationship was very close, but also very short as Shri Joothābhai died when he was only 23 years old in 1890 A.D.

K.1.8. Teachings and Contribution of Shrimad Rājchandra

All of Shrimad’s literature is based on Bhagawān Mahāvīr’s teachings. He presented these teachings in simple Gujarati and Hindi in both prose and poetry forms. As we study Shrimad’s writings in depth, we find that he has made an enormous effort to shed new light on true spirituality. He has succeeded in reforming the blind faith with spiritual awakening.

His biggest contribution is to point out the mistakes most people make in following a teacher based on the external conduct and dress code. The spiritual journey led by a wrong teacher leads the disciple to extended life cycles of misery and pain. On the other hand, when an aspirant is able to know and follow the teachings of a true teacher (sadguru), he will be able to attain true freedom and liberation.

K.1.8.1. Morality

Good manners, good activities, and good behavior are the roots of holiness.

All living beings are seen as equal. Therefore, do not cause pain to any soul, nor extort work from any soul beyond their ability and capacity.

K.1.8.2. Human life

All living beings long for permanent happiness, and there is no exception to this. This desire can be fulfilled only in a human life. Yet human beings choose unhappiness. This is due to his illusionary state, (Mohaniya karma - Mithyātva) in which he sees happiness in worldly desires and possessions.
K.1.8.3. Non-attachment to Worldly Affairs (Vairāgya)

Detachment from worldly and materialistic affairs and family relationships is defined as Vairāgya, and achieving it is essential for eternal happiness.

True renunciation is always followed by the true knowledge of the self or the soul. Without true renunciation, a person will not be able to gain the true knowledge of the soul. If one stops only at the stage of renunciation and there is no desire for true knowledge, his/her human life would be in vain.

K.1.8.4. Knowledge and Wisdom

Through proper knowledge, we are able to know the forms and qualities of the substances of the universe.

The Jain scripture, Uttarādhyayana Sutra, indicates that “Knowledge is like a needle with thread. Just like a needle with a thread in it does not get lost, a person with knowledge will not lose the right religious path in this world.” It is the true knowledge with which an external feeling is controlled, attachment for life, family and worldly pleasures decreases, and the truth is revealed.

If you know yourself, you know the universe. If you do not know yourself, your knowledge is worthless.

K.1.9. Summary

Shrimad Rājchandra was a great saint, a self-realized master, and an outstanding educator. He was a born poet, possessed an extraordinary power of memory, a reformer of society, a keen follower, and an advocate of non-violence. He had equal respect for all religions.

He emphasized that he did not belong to any Gachchha or sect, but only to his soul. According to him, the nineteenth century decline of Jainism was due to excessive sectarianism and temple rituals. However, later in his short life, Shrimad Rājchandra accepted that idol worship is an aid to spiritual growth.

As with many great personalities, Shrimad's greatness was not recognized in his lifetime. Shrimad was not popular among Jains because he spoke about the faults in Jain society and the traditions being carried out without understanding the proper meaning and purpose behind them. Many people have recognized his greatness after his death.

Shrimad has put great emphasis on the need of a Sadguru in one’s life for spiritual progress and ultimately to attain liberation. Shrimad always maintained that since he had not taken the vow of Dikshā (sainthood), he was not eligible to preach the path of liberation.

Therefore, even with his wealth of knowledge, he did not preach to the masses. He hoped that later in his life, he would become a monk, and when the time was right, he could bring the proper teachings of Jainism to the masses as there were many undesired factors in the practice of Jainism at that time. Unfortunately, he lived a very short life, but his work survives and is changing lives of many, through religious centers established by his followers.
Moral:
Shrimad’s writings to his close associates and his personal notes are the essence of Jain religion. He has given us priceless spiritual gifts including “Moksh-mälä”, “Ātmasiddhi-shāstra”, “Apurva Avasar”, and many other spiritual writings in the form of letters, articles, and poems. In his short life of 33 years, he delivered the spiritual message of eternal importance. He explained Bhagawän Mahävir’s teachings in simple words. Now these teachings have become accessible to ordinary people, and we have the unique opportunity to learn about the inner state of a truly self-realized person.

Highlights:
- Shrimad Räjchandra was born on the auspicious day of full-moon (Dev-Diwåli) of the month of Kärthik, 1924 V.S. (November 9, 1867) in Vaväniä, Morbi district, Gujarat.
- Father Ravajibhai (Hindu) and mother Devabä (Jain)
- He composed his first poem at the age of eight
- At the age of 16, he wrote “Moksh-mälä” and its compendium “Bhävanä-bodh”.
- At the age of 20, Räjchandra married Zabakben in 1888 A.D.
- In 1891 A.D., at the age of 23, Shrimad realized Samyag darshan
- He successfully performed 100 Avadhåns simultaneously, which is known as Shatävadhän
- “Ātmasiddhi-shāstra” is an epic poem composed by Shrimad in Gujarati in 1896
- Apurva Avasar was his last major compilation
- Almost 350 of the letters of Shrimad Räjchandra were written to Shri Sobhağabhāi
- Shri Laghuräj Swämi was a Sthänakaväsi Jain monk and one of most devoted disciples of Shrimad
- Ambälälbhai, a native of Khambhat, was a very devoted disciple of Shrimad Räjchandra
- Joóthåbhâi was the first person to recognize Shrimad’s spirituality and accept him as his spiritual mentor
- Shrimad has put great emphasis on the need of a sadguru in one’s life for spiritual progress and ultimately to attain liberation
- Shrimad always maintained that since he had not taken the vow of Dikshâ, he was not eligible to preach the path of liberation
K.2. Virchand R. Gandhi

K.2.1. A Brief Summary of His Life and Mission
(August 25, 1864 to August 7, 1901)

It was the memorable day of September 11, 1893. The Columbus Hall of the Art Institute of Chicago was overflowing with over 3,000 delegates of different nations and religions. It was the opening day of the Parliament of World Religions Conference, the first such conference ever organized in the history of humanity. The aim of the conference was to impart to the world the knowledge of different religions, to promote a feeling of fraternity between followers of diverse religious persuasions, and to pave the way for world peace. The conference lasted for 17 days.

Two young men among them, with their Indian costumes and turbans, drew special attention from the public. One was the world famous Swāmi Vivekānanda, who represented Hinduism, and the other was Shri Virchand Rāghavji Gandhi, who represented Jainism. They made such an impact at the Parliament of Religions with their impressive speeches and personality they were both requested to prolong their stay in the U.S. and continue giving speeches in different cities after the conference was over.

Shri Virchand Gandhi, a young man of twenty-nine, impressed the delegates not only by his eloquence, but also by the sheer weight of his scholarship. The impartiality of his outlook and his oratorical skills fascinated the delegates at the conference. An American newspaper wrote, “Of all the Eastern scholars, it was this youth whose lectures on Jain faith and conduct was listened to with great interest and attention.”

Shri Virchand R. Gandhi was born on August 25, 1864 in Mahuvä, near Bhāvanagar, Gujarat. After his primary and secondary education in Bhāvanagar, he joined Elphinstone College in Mumbai. He graduated and obtained a B.A. Degree with honors from the University of Bombay in 1884. He was probably the first graduate amongst the Jains at that time. He was also a student of Buddhism, Vedanta Philosophy, Yoga, Christianity, and Western philosophy. He had also done a comparative study of various philosophies, which equipped him for talks on various subjects with confidence. He had command over fourteen languages including Gujarati, Hindi, Bengali, English, Präkrit, Sanskrit, and French.

Shri Gandhi became the first honorary secretary of the Jain Association of India in 1885 at the age of 21. As secretary, he worked very hard for the abolition of poll tax levied on pilgrims to Mount Shatrunjay, the most sacred place of Jain religion at Pālitānā. In those days, to protest against the ruler was to invite severe punishment and even death. He prepared a case to compromise. He made a strong representation to Lord Ray, the governor of Bombay, and Colonel Watson, the political agent, and eventually abolished the poll tax in place of a fixed payment of Rs. 15,000 per year to the ruler for looking after the safety of the pilgrims and the holy place.

In 1891 Mr. Boddam, an Englishman, set up a factory for slaughtering pigs and making tallow out of them at Sametshikhar, another holy place of Jain pilgrimage near Calcutta in the state of Bihar. Shri Virchand Gandhi went all the way to Calcutta to stop the killing of pigs at the holy place. He stayed there for six months, learned Bengali, prepared his case against the factory, and ultimately got this verdict issued: “Sametshikhar is a place of Jain pilgrimage, and nobody else has any right to interfere there.” He got the factory to close down.

Shri Virchand Gandhi was a great social reformer at a very young age. At the age of 22, he authored long essays to remove evil social customs and continuously fought against it and was successful in eradicating many of them. He sailed to the U.S. along with Swāmi Vivekānanda to attend the Parliament of World Religion Conference in 1893. He stayed in the United States for about two years after the conference and gave lectures in cities such as Chicago, Boston, New York, and Washington. He also visited England, France, Germany, and other places in Europe. In foreign countries, he wore a long and loose kurta, a white shawl on his shoulder, a golden bordered Kathiawadi turban on his head, and country shoes. This external appearance bore the imprint of India. He delivered more than 535 lectures on Jainism, yoga, Indian
systems of philosophy, Indian culture, occultism, and spiritualism. He qualified as a barrister in London at one of the inns of the court but did not use this qualification for monetary gain.

Virchand Gandhi talked about the doctrines of Jainism in such a coherent manner that some newspapers published the texts of his lectures in full. He had the most effective way of handling the otherwise difficult terminology of Jainism. He had an extraordinary ability to clarify his statements in a consistent and logical manner. At the conference, he made a brief but striking presentation on the fundamentals of Jain religion. He expounded Jain religion in its main aspects in the categories of Jain philosophy, Jain way of life, and Jain code of conduct.

Another special characteristic of Shri Virchand Gandhi’s lectures on Jain religion was that they did not deal in criticism of other religions. Free from sectarian preferences and prejudices, his impartial ideology is an apt expression of the Jain who practices non-violence in life and Anekântvâd in thoughts. His discourses convinced the elite of America of the fact that Jain religion has an authentic and rational religious tradition. His speeches received extensive publication in several leading newspapers.

Shri Virchand Gandhi was a great exponent of Indian culture and religion in addition to being a brilliant scholar of Jainism. His speeches at the parliament echoed the true spirit and culture of India. The prevailing belief in America was that India was a country of tigers, serpents, magicians, and kings. Christian missionaires also presented a distorted picture of the people of India. Shri Virchand Gandhi and Swâmi Vivekânanda made a significant effort to give the people abroad the true perspective on India. Explaining the importance of Indian culture to foreigners, he said, “It is an astonishing fact that foreigners have been constantly attacking India, and in the face of all those aggressions the soul of India has stood vital and watchful. Her conduct and religion are safe, and the entire world looks at India with a steady gaze.”

Shri Virchand Gandhi was not a dogmatic person. He spoke as a Jain, but he forcefully defended Hinduism from the attack of Westerners at the Parliament. After all, he was first Indian, then Jain. He received a warm reception and was shown the highest appreciation from clubs, literary and church societies, philosophical branches, and spiritual associations in the U.S. and other countries. His lectures also served to educate the Western society regarding the salient features of Indian culture.

Five decades before the independence of India, Virchand Gandhi had a prophetic vision. He said in one of his lectures, “You know my brothers and sisters, that we are not an independent nation. We are subjects of Her Gracious Majesty Queen Victoria the “defender of the faith”, but if we are a nation in all that the name implies with our own government and our own rulers, with our laws and institutions controlled by us free and independent, I affirm that we should seek to establish and forever maintain peaceful relations with all the nations of the world.”

Virchand Gandhi was not only a philosophical thinker, but he also had the welfare of the nation at heart. He collected a shipload of grain and about 40,000 rupees ($10,000) in cash for famine relief in India in 1896 while he was in the U.S.

In America, Virchand Gandhi founded various societies, such as:

- The Gandhi Philosophical Society
- The School of Oriental Philosophy
- The Society for the Education of Women of India

The secretary of the latter institution was Mrs. Howard who had adopted pure vegetarianism, practiced Sâmâyik daily, and followed other codes of conduct of Jainism. In England, he founded the Jain Literature Society and taught Jainism there. Mr. Herbert Warren, a religious enthusiast, abandoned non-vegetarianism and adopted the Jain religion. He summarized Virchand Gandhi’s lectures and published a book known as “Herbert Warren’s Jainism”.

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K.2.2. Literature Published by Shri Virchand R. Gandhi or compiled from his Speeches:

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Table K.2–A

While he was in England, his health suddenly took a turn for the worse. He returned to India, but a few weeks later Shri Virchand Gandhi died at the very young age of 37 in Bombay on August 7, 1901.

**Moral:**

*Shri Virchand Gandhi rendered an excellent service to India and Jainism by interpreting Indian culture and religion in its true spirit to the western world. He was a brilliant and promising young man, full of hopes and aspirations of service to his religion and community. His name will continue to be remembered as a great champion of Jain religion and of Indian culture.*

**Highlights:**

- Shri Virchand R. Gandhi was born on August 25, 1864 in Mahuva, near Bhavanagar, Gujarat.
- He became the first honorary secretary of the Jain Association of India in 1885 at the age of 21.
- He sailed to the U.S. with Swâmi Vivekânanda for the Parliament of World Religion Conference in 1893.
- He delivered more than 535 lectures on Jainism, Yoga, Indian systems of philosophy, Indian culture, occultism, and spiritualism.
- He collected a shipload of grain and about Rs. 40,000 ($10,000) cash for famine relief in India in 1896 while he was in USA.
- He died at the very young age of 37 in Bombay on August 7, 1901.
K.3. Great Āchāryas of Digambar and Shvetāmbar Traditions

Great writings by Āchārya Kundkund, which is about 2000 years old, are revered by all Digambars as well as by many other Jains.

The Shatakhandagam by Āchārya Pushpadanta and Bhutabali is one of the most ancient (50-80AD) scriptures accepted by Digambars.

The Tattvārtha-sutra by Umāsvāti or Umāsvāmi is accepted by both major traditions, Shvetāmbar and Digambar.

Āchārya Siddhasen Diwākar lived during the time of King Vikramāditya and wrote about many aspects of Jainism. His Sanmati-Tarka is considered an accomplished book and is enthusiastically studied by scholars even at present.

Sarvārtha Siddhi of Pujyapād-swāmi, in the 5th or 6th century, and Kashāy-pāhuda of Āchārya Gunadhara are some of the major works written after the compilations of the Āgam, along with the Shaddarshan Samuchchaya and the Yoga Drashti Samuchchaya of Āchārya Haribhadra-suri, in the 8th century.

By that time, idol worship was firmly established, and many temples were set up. This situation necessitated the help of well-versed people for consecrating the idols and for performing various rituals. In the Shvetāmbar sect, this led to the rise of renegade monks known as Yatis. They used to stay in the temples and therefore came to be known as Chaityavāsis. They lived in affluence and availed themselves of all the comforts of life. Haribhadra-suri was the first to criticize their excesses. However, the evil continued long after that.

Noteworthy works after this period are the Mahā-Purāṇ of Digambar Āchārya Jinsen (770-850) and the Trishashti (63) Shalākā Purush of Hemchandra-āchārya (1088-1173). Both these works are voluminous and deal with the lives of Tirthankars and other illustrious personalities.

During this time period, considerable effort was made to curtail the excesses of Yati in the 11th century by Vardhamānsuri. This effort was continued by his successors Jineshwar-suri and Jindatta-suri. The latter, popularly known as Dada Gurudev, founded the Kharatar Gachchha (Purer Sect) in about 1150. The excesses of the Yatis, however, seemed to have survived even that onslaught.

Hirvijay-suri was the well-known Āchārya of the 16th century. He seems to have impressed even Mughal emperor Akbar, who issued a proclamation forbidding animal slaughter on certain days.

The next two well-known personages are Yogi Ānandghanji and Upādhyāy Yashovijayaji. The real name of the former was Lābhānandji, but since he remained absorbed in the nature of the soul, he is popularly known as Ānandghanji. He wrote many thought-provoking Padas; the best known is his Ānandghanji Chovisi that contains devotional songs in admiration of all 24 Tirthankars. Upādhyāy Yashovijayaji was also a prolific writer. He wrote about almost every aspect of Jainism in Sanskrit, Prākrit, and old Gujarati.

K.3.1. Kānji-Swāmi

Shri Kānji Swāmi (1889-1980 A.D.), a Shvetāmbar Sthānakavāsi by birth, was initiated at a very early age as a Sthānakavāsi monk. At the age of 30, he studied “Samaysār”. He gave discourses on “Samaysār” and largely succeeded in popularizing the old sacred texts of the great Digambar Jain saint Āchārya Kundkund of South India.

He remained as a very renowned Sthānakavāsi monk till the age of 45, and then he decided to become a Digambar Shrāvak. His greatest achievement is the revolution, to stimulate every householder for their ability to study most difficult of the Jain canons, especially the educated masses.
He is given credit for Panch Kalyänak (initiation ceremony of Tirthankar Murti) of about 95 temples. While interpreting Āchārya Kundkund’s writings, Kānji Swāmi explained the practical and absolute point of views to ordinary householders and gave more prominence to Nishchay Naya (from Soul’s point), the absolute point of view, than to Vyavahār Naya, the practical point of view. The movement he started in 1934, stressing inward thought rather than external ritual, attracted followers who hold him in great reverence.
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L.1. King Hansa

In the city of Räjpur, there lived a king named Hansa. He was a fair and just king, known for his devotion to truth and non-violence. On top of Mount Ratnasringa, there was a beautiful temple dedicated to Rishabhadev, the first Tirthankar. During the month of Chaitra, on the day of the full moon, people came from far to visit and worship at the temple. Once, the king decided to visit the temple. He asked his council of ministers to look after the kingdom during his prolonged absence and left with members of the royal household on this spiritual mission.

A few days after king Hansa departed, king Arjun attacked the city. Despite putting up a strong fight, king Hansa’s army was defeated, and many of the generals lost their lives on the battlefield. King Arjun gained control of the palace and the treasury. King Arjun occupied the royal throne and enforced his authority over the entire kingdom.

King Hansa heard the story of their defeat on the way to the temple. The king’s courtiers were very upset and advised him to return to the city. The king said, “I have given up control of the kingdom, and we are on a spiritual mission and that is what we should be thinking about. So, let us keep going to the temple.” The king’s courtiers were unhappy about the king’s decision and worried about the safety of their families at home. One by one, they all dropped out until only one umbrella bearer was left with the king.

On the way to the temple, they had to pass through the forest. The king took off his royal dress and jewelry and gave them to his servant. While passing through the forest, the servant was separated from the king. As the king was walking, a deer ran in front of him and disappeared. Right after that, a hunter came running with a bow in his hand and asked the king if he had seen the deer. The king knew that if he told the truth, the deer would be killed. He decided not to answer the question and instead kept talking about irrelevant things. He said that he came from Räjpur. The hunter asked him again about the deer, and he answered that he was the king. The hunter was very upset with his answers and left in anger.

By now, the king was tired and decided to rest under a tree. He overheard a discussion in the bushes about robbing some monks who would pass that way in the next two days. The king got concerned about the safety of the monks. While he was thinking about what he could do, some police officers approached him and asked if he had seen any suspicious people that looked like robbers. They said, “These people are very dangerous, and we have heard that they harm holy people. We are here to arrest them or even shoot them if necessary, to protect the holy people.”

The king was in a dilemma again whether to tell the truth or not. He was concerned that if he told the police about the robbers, they would be harmed, and if he did not, the monks would be harmed. He thought, “If by telling the truth someone gets harmed or killed, then telling that truth is not the best choice. Truth is supposed to protect and not harm anyone.” He said, “My friends, you are asked to guard the monks. Why not go and look after the monks and worry about the robbers if they confront the monks.” The police officers agreed and left to join the monks.

The robbers who were hiding in the bushes heard all this. They were amazed at the mercy shown by this stranger. They came out, thanked him for saving their lives, and told him that they were at his service. The king advised them, “My dear friends, give up harassing people and be good citizens.” The robbers promised that they would not harm the monks anymore and would try to be good citizens.

As if this was not enough, a group of soldiers came and asked him if he had seen king Hansa. The king asked, “What do you want from King Hansa?” They explained that they were the trusted men of King Arjun and they had been told to arrest King Hansa and kill him. If they did, they would receive a big reward. King Hansa thought for a moment and said, “I am King Hansa. Carry out your duty as told by your king.” After saying that, he closed his eyes, stood in meditation, and started reciting the Namaskâr Mantra.

At once, a dev appeared and said, “Oh king! I am overwhelmed by your truthfulness and compassion. I have captured King Arjun, made him a prisoner, and have given control of your kingdom back to your
ministers. Today is a momentous day for worship, but the temple is too far from here. There is no way you can reach there in time. My chariot is at your service. Please let me take you there."

King Hansa was surprised by the miraculous turn of events. In the company of the dev, he reached the summit of Mount Ratnasringa in time to worship. The demigod then escorted him back to his kingdom. King Hansa pardoned King Arjun and released his soldiers immediately. The angel appointed four lieutenants to look after the safety of the king and his kingdom and then departed. King Hansa once again ruled the city of Räjpur, and the people were happy.

**Moral:**

The main theme here is the importance of the Jain principles of truthfulness and non-violence, and their interrelationship. Sometimes, following one Jain principle blindly can lead to the violation of another principle, which is what King Hansa was faced with on multiple occasions. He thought about each situation carefully and found a very creative, smart, and beneficial solution without violating any principles and without hurting anyone. This showed his devotion and adherence to Jainism. When faced with Arjun’s soldiers in the last situation, he told the truth since no other person or principle was involved, even though it meant the possible end of his life. He again stuck to his Jain principles, even though he could have been killed for it.

**Highlights:**

- King Hansa followed the Jain principles completely and to their fullest, even if it meant putting his own life in danger.
- He spared the life of a deer by not answering the question posed by the hunter.
- He even saved robbers by telling the police officers to protect monks instead of looking for the robbers.
- Even when soldiers came to capture him, he answered that he indeed was the one they were looking for.
- All this did not go unnoticed and a dev came to his aid.
L.2. Kamalsen

Shripat Sheth and his wife Sundari once visited Shri Shilandhar Āchārya and told him that they both observed daily vows such as reciting Namaskār Mantra, performed Navakārāshi (to eat 48 minutes after sunrise), and Sāmāyik. However, their son, Kamalsen, did not observe any vows.

Kamalsen’s parents were unhappy and anxious about their son’s lack of devotion and spirituality. They requested the monk to give some advice to their son so that he would change for the better and be happy in this life as well as the next. The monk willingly obliged.

After reaching home, the merchant said to his son, “Well, my son, a great teacher is visiting our town. He is a very learned person, and his lectures are worth listening to.” The next day, they accompanied their son to the lecture. After paying their respect to the Āchārya, they sat down to listen. The Āchārya talked about many things, including hell, heaven, misery, and Keval-jñān. After the discourse, the parents asked Kamalsen what he felt about the lecture. Kamalsen replied, “I was too busy watching the movements of the Āchārya’s neck area.” His parents were greatly dismayed and returned home disappointed.

Soon after, another great sage, Āchārya Gunasāgar-suri, visited the town, and Kamalsen and his parents went to visit him. The Āchārya told the audience various stories of bravery, humor, sorrow, and family relations with religious messages because such stories attract common people. The boy liked those stories, so every day he attended the Āchārya’s sermons and listened with interest. After a few days, the Āchārya was preparing to leave town. Kamalsen joined the people at the farewell ceremony. Many people pledged to observe some vow. Kamalsen was asked if he would take a vow. He said, “I will not tell a lie except during the day or the night. I will not put a whole watermelon into my mouth, nor will I eat cow manure.” The Āchārya was surprised by the boy’s ridiculous behavior. Hence, in order to repent, the boy vowed not to eat food without looking at the baldhead of Simelo, a potter in the town. The Āchārya was very pleased with Kamalsen for taking a vow even though it was a very strange one.

One day, Simelo went to the forest to get some clay. Kamalsen was about to eat lunch when his mother reminded him of his vow. He immediately ran to the forest to find the bald potter. There he saw the potter digging in the ground. While digging, the potter came across a pot full of gems and precious stones. At the boy’s arrival, he started hiding it underneath a heap of soil. Kamalsen shouted, “Yes! I have seen it” (indicating to himself that he had seen the bald head of the potter). The potter thought Kamalsen meant that he saw the pot and he did not want anyone else to know about the gems. Therefore, he told the boy that he would share half the treasure from the pot if he did not tell anyone. At first, Kamalsen did not understand what Simelo was talking about, but later he understood and gladly accepted the treasure and returned home.

Kamalsen thought deeply as he returned home, “A simple vow taken as a joke brought me this wealth. Had I taken this vow seriously, I would have benefited a lot more.” This incident changed Kamalsen’s life. He then observed many vows and became very happy.

Moral:

When one takes vows to do something, it should require true devotion and discipline and require some form of sacrifice consistent with the principles of Jainism. Taking vows that do not fit this profile is useless and has no meaning. Taking vows and following through with them benefits one’s soul. These benefits may be evident in one’s present life or may not be evident until some future birth. However, vows definitely help to discipline your present life.
L.3. Vipul and Vijan

In the forests of Pratisthân, there lived a hermit well known for predicting future events. Many times, the people of the village gathered around him asking for predictions, even though the hermit did not always like to satisfy their curiosity. The hermit kept moving deeper and deeper into the jungle until people stopped looking for him. Two friends, Vipul and Vijan, got lost in the jungle on their way to Pratisthân. They feared for their lives in the dark and looked for shelter. Late in the night, they saw a hut and approached it with fear and uneasiness. They peeped into the hut and saw a hermit deep in meditation. They assumed that he was the hermit known for his predictions. They waited until the hermit completed his meditation and then told him their story about getting lost in the forest.

The hermit heard their story and offered them fruits. The compassionate hermit told them to rest. The next morning the hermit requested one of his disciples to show them the way to the village. However, before Vipul and Vijan left, they folded their hands and asked the hermit to tell them their future. The hermit declined politely, telling them that it was not advisable to know their future, and sometimes predictions may prove to be wrong. Both friends insisted and at last, the hermit told them their future. He looked at Vipul and told him he would become a king within a year while Vijan would die at the hands of an assassin during the same time.

Outside the forest, Vipul could not contain his joy while Vijan was very gloomy. It was only natural. Back in their town, Vipul behaved arrogantly and told everyone that if they misbehaved, he would chop off their heads when he became king. Everyone in the village was afraid of him. Meanwhile Vijan, a teacher, went about his work with great devotion and spent a lot of his time in prayers and social work. He was humble to all and eventually overcame his sadness. He no longer feared death but surrendered himself to his destiny.

Six months later, Vipul asked Vijan to accompany him to select the site of his future palace. Both were surveying a deserted region when Vipul stumbled across a pot full of gold coins. He was joyous and told Vijan that he was going to use the money to buy a crown. Right then, a robber jumped out of the bushes and tried to snatch the pot. Vijan came to his friend’s rescue, and the robber attacked him with a dagger. Vijan was experienced in defensive tactics and drove off the robber, although he received a cut on the shoulder. The grateful Vipul offered his friend half the gold but Vijan politely refused saying he was going to die soon and would have no use for the gold. Vipul spent the money irrationally and squandered it in eating and drinking. A full year passed. Vipul did not become a king, and Vijan did not die.

Both friends went back to the hermit in search of an explanation. The hermit was in meditation. He said to Vipul, “Your destiny changed because of your thoughtless actions over the year. The crown that was meant to come to you was reduced to a simple pot of gold which you found in the field.” He said to Vijan, “Your prayers, humility, and trust in religion changed your destiny too. Death by the hands of an assassin was changed to a mere wound.” The two friends returned to the village, thoughtful of their actions and the results, and the meaning of life.

Moral:

One’s destiny is driven by one’s karma. In turn, one’s karma is governed by one’s thoughts and deeds in the current as well as past lives. Knowing their fate, Vipul and Vijan changed their behavior. One changed for the worse, and the other for the better. Arrogance and materialistic indulgence led to bad karma that impacted Vipul’s future in a negative manner. Conversely, humility, prayers, and faith in the divine led to good karma which impacted Vijan’s future in a positive manner. We should all strive to behave in a manner that will promote good karma in our current and future lives.
L.4. Two Frogs

A group of frogs were playing in the farm, when two of them fell into a pot of milk. All the other frogs gathered around the pot to see what could be done to help their companions. When they saw how deep the pot was, they agreed that it was hopeless and told the two frogs in the pot that they should prepare themselves for their fate because they were as good as dead.

Unwilling to accept this terrible fate, the two frogs began to jump with all their might. Some of the frogs shouted into the pot that it was hopeless, and that the two frogs would not be in that situation if they had been more careful and more responsible. The other frogs continued sorrowfully, shouting that they should save their energy and give up since they were already as good as dead. The two frogs continued jumping with all their might, and after a while, were quite weary. Finally, one of the frogs took heed to the calls of his fellow frogs. Exhausted, he quietly resolved himself to his fate, drowned to the bottom of the pot, and died.

The other frog continued to jump as hard as he could even though his body was wracked with pain and exhaustion. Once again, his companions began yelling for him to accept his fate, stop the pain, and just die. The weary frog jumped harder and harder, and the milk turned into butter with all the movement of the jumping. The frog was now able to stand on the layer of butter on top, use that as leverage, and finally leap high enough to get out of the pot. The other frogs celebrated his freedom. The frog thanked the other frogs profusely for all the encouragement they gave him. He saw their gestures and shouting, and he thought they were cheering him on. What he had perceived as encouragement inspired him to try harder and to succeed against all odds. The frog who survived was deaf!

Moral:

_The book of proverbs says, “There is death and life in the power of the tongue”. Your encouraging words can lift someone up and help them make it through the day. Your destructive words can cause deep wounds. They may be the weapons that destroy someone’s desire to continue trying, or even their life. Your destructive, careless words can diminish someone in the eyes of others, destroy their influence, and have a lasting impact on the way others respond to them. Be careful what you say. Speak life to (and about) those who cross your path. There is enormous power in words. If you have words of kindness, praise, or encouragement, speak them now to, and about, others. Listen to your heart and respond._

“Each would understand Mahavira in their own language. The lion would sit down with lamb, and the king with the beggar. Each would respect the other. For they could see a living soul, and not just a body, in their neighbor.”

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_Manoj Jain, Mahavira: The Hero of Nonviolence_