

# The First Step of Jainism

(JAINA Education Series 203 - Level 2)



*Compiled by  
JAINA Education Committee  
Federation of Jain Associations of North America*

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## **First Step of Jainism - JES 203**

(JAINA Education Series 203 - Level 2)

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**JAINA Education Committee**  
Pravin K. Shah, Chairperson  
509 Carriage Woods Circle  
Raleigh, NC 27607-3969 USA  
Telephone and Fax - 919-859-4994  
Email - [education@jaina.org](mailto:education@jaina.org)  
Websites - [www.jaina.org](http://www.jaina.org)

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Dedicated

to

Young Jains of America (YJA)

([www.yja.org](http://www.yja.org))

Young Jain Professionals (YJP) and

([www.yjponline.org](http://www.yjponline.org))

Jain Pāthashālā Teachers of North America

([www.jaina.org](http://www.jaina.org))

for their continued effort and commitment in promoting religious awareness, non-violence, 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.

Our great appreciation to all the Pāthashālā Teachers for their effort in instilling the basic values of Jainism, and promoting the principles of non-violence and compassion to all youth and adults.

Special thanks to all Jain Vegan and alcohol/drug-free youth 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 bodies, minds, and souls. 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 alcohol and drugs.

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## Acknowledgements

The project of compiling, revising, and editing of the existing JAINA Education series books was accomplished by a dedicated group of Pāthashālā teachers, educators, and individuals of North America, India and other parts of the world. The devoted contribution of all these supporters is evident on every page of this series, and is gratefully acknowledged.

I would like to extend special thanks to the following people who contributed in the revision and publication of the JAINA Education series Books.

For Guidance:

Muni Shri Nandighosh-Vijayji M.S.

Muni Shri Ajayasagarji M.S.

For Revising and Editing the Contents:

|                         |   |               |
|-------------------------|---|---------------|
| Sudhir & Anita Shah     | – | Woodbridge CT |
| Pradip & Darshana Shah  | – | Chicago IL    |
| Mukesh Doshi            | – | Chicago IL    |
| Parul Shah              | – | Raleigh NC    |
| Harendra Shah           | – | San Jose CA   |
| Jadavji Kenia           | – | Dallas TX     |
| Neha & Rakesh Jain      | – | Columbus OH   |
| Alap Shah               | – | Chicago IL    |
| Shanti Mohnot           | – | Pittsburgh PA |
| Shweta Shah             | – | Austin TX     |
| Rekha Banker            | – | Raleigh NC    |
| Hans Maru               | - | Brookfield CT |
| Nirav Shah (Youth Rep.) | – | Woodbridge CT |

For Cover Design:

|                     |   |               |
|---------------------|---|---------------|
| Narendra Velani     | – | Chicago IL    |
| Sudhir & Anita Shah | – | Woodbridge CT |

For Artwork:

|                 |   |              |
|-----------------|---|--------------|
| Steven Pancotti | – | New Haven CT |
|-----------------|---|--------------|

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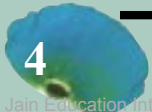
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|---------------------|---|---------------|

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|----------------|---|-----------------|
| Virendra Shah  | – | Los Angeles CA  |
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| Kusumben Shah  | – | Ahmedabad India |

Please pardon me if I have missed any contributors.

Pravin K. Shah, Chairperson  
**JAINA Education Committee**



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The estimated cost of printing all the education books will be approximately \$50,000 to \$75,000. We have received enthusiastic support in terms of advance payment from various Jain organizations and contributions from various individuals as follows:

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| JES-101            | Level-1      | 5-9        | Jain Activity Book                  | Printed - Complete      |
| JES-103            | Level-1      | 5-9        | Jain Alphabet Book                  | Printed - Complete      |
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| JES-202            | Level-2      | 10-12      | Jain Story Book                     | Printed - Complete      |
| JES-203            | Level-2      | 10-12      | First Step to Jainism               | Printed - Complete      |
| JES-302            | Level-3      | 13-15      | Jain Philosophy and Practice I      | Printed - Complete      |
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| -----              | Level-1      | 5-9        | Tirthankar Game                     | Printed - Complete      |

### Reference Books

|         |  |                    |
|---------|--|--------------------|
| JES 901 | Jainism – Religion of Compassion and Ecology | Printed - Complete |
| JES 911 | Essence of World Religions                   | Printed - Complete |
| JES 921 | The Book of Compassion (English)             | Printed - Complete |
| JES 922 | The Book of Compassion (Gujarati)            | Printed - Complete |



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## Preface

Jai Jinendra

Non-violence (Ahimsā) is the backbone and focal point of Jain philosophy. Non-violence, non-absolutistic viewpoint (Anekāntavāda), and non-possessiveness/ non-attachment (Aparigraha) are fundamental principles of Jainism. Non-violence strengthens the proper conduct of every individual, non-absolutistic viewpoints strengthen the right thinking of every individual, and non-possessiveness strengthens the interdependence of all existence and provides harmony in society. If we observe these three principles in their true spirit, peace and harmony can certainly be attained within us as well as in the world.

Although not fully introduced to the western world, Jainism is India's oldest living religion. The basic principles of Jainism are scientific and the 'truths' presented in our scriptures are universal; however, their interpretations and applications have to be done in the context of time and space in which we find ourselves.

In English-speaking countries where many Jains have settled permanently such as the USA, Canada, the UK, and Africa, children do not have access to Jain educational material. In an attempt to make Jain principles known globally, the educational material must be made widely available in English. It is also necessary to publish Jain literature and educational material in a variety of media (i.e. books, videos, cassettes, CDs, DVDs, and web deployment) for English-speaking people interested in Jain philosophy, religion, and scriptures. JAINA Education Committee has taken up this task.

The JAINA Education Committee is pleased to present a set of JAINA Education books (revised 3rd edition) for students of all ages interested in learning Jainism. These books are grouped into four age levels: Level 1 for elementary, Level 2 for middle school, Level 3 for high school, and Level 4 for college students. The entire list of JAINA Education Series Books is listed in this section.

In 1995 and 1997, the first two editions of these books were published by the committee under the leadership of Dr. Premchand Gada of Lubbock, Texas. It took several years of dedicated hard work to compile and publish these series of books. The Jain community of North America has greatly benefited from this effort.

Under a new JAINA Education committee, this 3rd edition series has gone through major revisions incorporating suggestions received from various Pāthashālā teachers, educators, and students from different centers. The new committee members are Jain Pāthashālā teachers of various centers and they have spent countless hours in the preparation of this material. Great care has been taken to present the material in a non-sectarian way and incorporate the uniqueness of every Jain sect. Most of the books have been rewritten with the addition of many new topics. Significant effort has been made to maintain consistency in

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the spellings of Jain words. Many youth have helped us in improving the English grammar in these books. The names of people who helped us in the preparation of this series are also listed in this section.

Jain scriptures are written using Devanāgarī characters. To pronounce these characters in English correctly, it is necessary to put various diacritical marks on some English vowels and consonants. However, most internet browsers and word processors do not display and print all these transliterated characters. The main objective of these books is to teach the principles of Jainism to Jain youth and lay people who do not have the knowledge of this transliteration convention. As a result, a simplified diacritical mark scheme has been adopted for this series. The transliteration used here is neither authentic nor totally consistent. While it will serve the purpose of learning Jain principles, this book should not be used for learning correct pronunciations.

The estimated cost of preparation and reprinting this education series will be \$75,000. We have received some support in terms of advance payment from various Jain organizations and contributions from various individuals. We need your financial support to complete the project. Please support JAINA education activity generously. We distribute the religious books on a cost basis.

Born out of the suggestions from Pāthshālā level 2 teachers, The First Step of Jainism (JES 203 - Level 2) for young children was compiled and coordinated by Sudhir and Anita Shah of Woodbridge, Connecticut. Many topics and games are taken from [www.anekant.org](http://www.anekant.org) website dedicated to Jain education. This website also contains a teacher's aid, interactive topics, and fun activities for everyone to enjoy and learn from.

We would like to show our appreciation to Balbhadraji for the endless hours of editing done on content and language.

We greatly appreciate the support provided by Muni Yashovijayji and the artist Gokuldas Kapadia for allowing us to use some pictures from the book 'Tirthankar Bhagawān Mahāvīr Illustrated'. We would also like to thank Shri Amar Muni and Padma Prakashan for permitting us to use some pictures from their illustrated Āgams series. We thank Diwākar Prakashan, Agra for the use of their pictures.

Please note that the JAINA Education committee members are Jain Pāthshālā teachers and are not Jain scholars. Hence, you may find some errors in the presentation. Certain items may be applicable to one Jain sect and not applicable to other Jain sects. Please pardon us for any mistakes, oversights, understatement, or overstatements in the material. We request you to use and review the material objectively and provide suggestions to enable us to incorporate them easily in future revisions.

In line with Jain Philosophy, the JAINA education series is not copyrighted. However, if you need to copy and distribute any of the material, please do it respectfully and on a cost



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basis. Please note that most of these books and other material are available on JAINA Education CD and from the JAINA website - [www.jaina.org](http://www.jaina.org).

A lot of minds and blessings, both directly and indirectly, have touched this noble project. We sincerely appreciate and thank every person and every organization that made this project successful. As always, if you have any comments and suggestions for improvement, please feel free to contact us.

If we have mentioned anything against the teachings of the Tirthankars, we ask for forgiveness.

Michchhāmi Dukkadam.

Pravin K. Shah, Chairperson  
JAINA Education Committee  
[Education@jaina.org](mailto:Education@jaina.org)  
April 28, 2005



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## Pronunciation Guide and a Disclaimer note on Transliteration

Jain scriptures are written using Devanāgarī characters. To pronounce these characters in English correctly, it is necessary to put various diacritical marks on some English vowels and consonants. Scholars usually follow a standard transliteration scheme adopted by the International Congress of Orientalists at Athens, Greece in 1912.

However, most Internet browsers and word processors may not display and print all transliterated characters. The main objective of this Jain education series has been to teach Jain concepts to Jain youth and lay people who do not have the knowledge of this transliteration convention. As a result, a following simplified scheme has been adopted for this series.

Only one diacritical mark, two dots over the letter “ä” (aa) or “Ä” (AA) is used to indicate a long vowel sound of letter “ä” associated with certain words.

The transliteration used here is neither authentic nor totally consistent. Therefore, while it will serve the purpose of learning Jain concepts, this book should not be used for learning correct pronunciations.

The pronunciation guide is as listed below. The bold letter in each Sanskrit word should be pronounced similarly to the bold letter in each English word. Please do not pronounce ä (aa) if the letter “a” but not “ä” appears at the end of word such as Karma or Jina.

| English vowel | English word | Sanskrit or Prakrit word |
|---------------|--------------|--------------------------|
| A             | ago          | Karma                    |
| Ä             | far          | Ätmä                     |
| E             | red          | Deva                     |
| I             | police       | Jina                     |
| O             | go           | Ogho                     |
| U             | rule         | Guru                     |

Note - The Jain Sutra book (JES 201) will have all diacritical marks in the transliteration portion of the original Sutras.

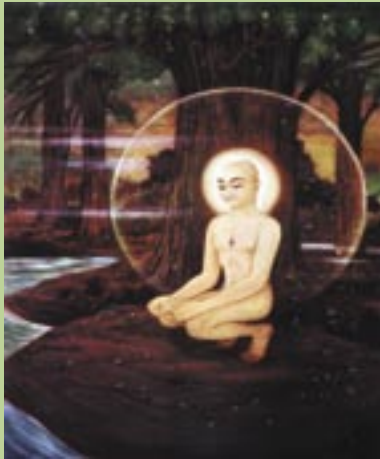
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# 1.0 Stutis





Jain Tirthankar in meditative posture

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## 1.1 Namaskär Mantra

|                      |                                   |
|----------------------|-----------------------------------|
| नमो अरिहंताणं ।      | <b>namo arihantānam  </b>         |
| नमो सिद्धाणं ।       | <b>namo siddhānam  </b>           |
| नमो आयरियाणं ।       | <b>namo āyariyānam  </b>          |
| नमो उवज्झायाणं ।     | <b>namo uvajjhāyānam  </b>        |
| नमो लोए सव्वसाहूणं । | <b>namo loe savvasāhūnam  </b>    |
| एसो पंच नमुक्कारो ।  | <b>eso panca namukkāro  </b>      |
| सव्वपावप्पणासणो ।    | <b>savvapāvappanāsano  </b>       |
| मंगलाणं च सव्वेसिं   | <b>mangalānam cha savvesim</b>    |
| पढमं हवइ मंगलं ॥     | <b>padhamam havai mangalam   </b> |

I bow to Arihantas (Tirthankars), the perfected human souls, who have reached enlightenment by overcoming their inner weaknesses, who have attained infinite knowledge, perception, bliss, and power and have shown the path, which brings an end to the cycle of birth, life, death and suffering.

I bow to Siddhas, the liberated souls, who have attained the state of perfection and immortality by eradicating all karma.

I bow to Āchāryas, who are the head of Jain congregation and preach the principles of religion and show the path of liberation, which is the unity of Right Faith, Right Knowledge, and Right Conduct.

I bow to Upādhyāys who are the ascetic teachers. They explain Jain scriptures and show us the importance of a spiritual life over a material life.

I bow to all Sādhus and Sādhvis who strictly follow the five great vows of conduct and inspire us to live a simple life.

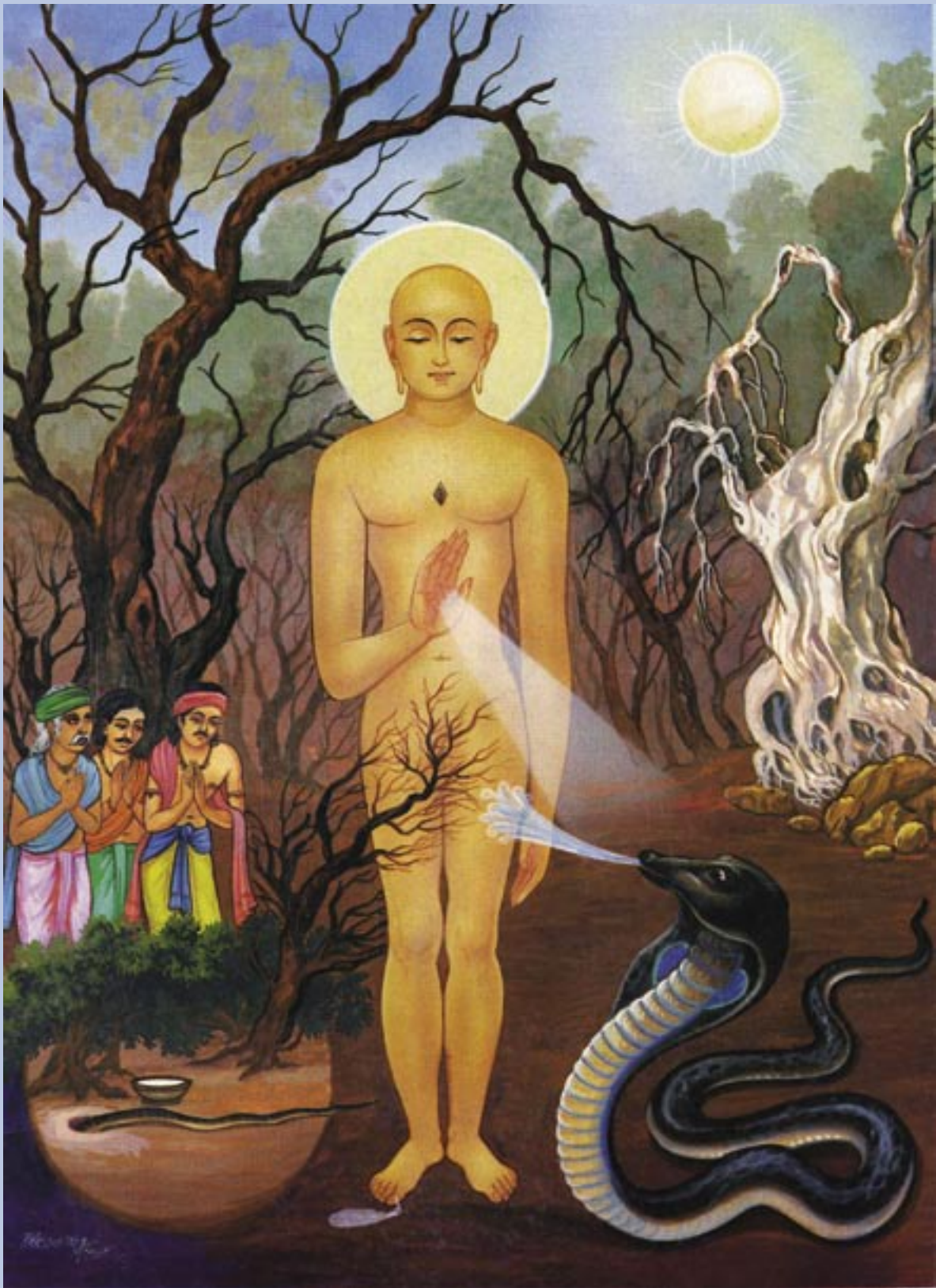
To these five types of great souls, I offer my praise.

Such praise will help diminish my negative vibrations and sins.

Offering this praise is most auspicious of all benedictions.

In short,

I bow and seek inspiration from perfected human souls, liberated souls, enlightened ascetic leaders, ascetic teachers, and all monks and nuns in the world who practice non-violence (Ahimsā), truthfulness, non-stealing, celibacy, and non-possessiveness in their conduct, non-absolutistic viewpoint (Anekāntavāda) in their thinking.



Anger destroys peace of mind. Forgiveness makes anger's poison ineffective. Also, forgiveness makes a small person great. So, learn to forgive. Learn to give Kshamā



---

## 1.2 Kshamāpanā Sutra

Khāmemi Savva Jive,  
Savve Jivā Khamantu Me,  
Mitti Me Savva Bhuesu,  
Veram Majjha Na Kenai.

खामेमि सव्व जीवे  
सव्वे जीवा खमंतु मे  
मिती मे सव्व भुअेसु  
वेरं मज्ज न केणइ

ખામેમિ સવ્વ જીવે  
સવ્વે જીવા ખમંતુ મે  
મિતી મે સવ્વ ભુએસુ  
વેરં મજ્જ ન કેણઈ

I Grant Forgiveness to All Living Beings,  
And All Living Beings Grant Me Forgiveness,  
My Friendship Is With All Living Beings,  
My Enmity Is Totally Non-Existent.

## 1.3 Ārati

जय जय आरती आदि जिणंदा,  
नाभिराया मरुदेवी को नंदा ॥

*Jaya Jaya Ārati Ādi Jinandā ;  
Nābhirāyā Māru Devi Ko Nandā*

पहेली आरती पूजा कीजे,  
नरभव पामीने ल्हावो लीजे ॥

*Paheli Ārati Pujā Kije ;  
Narabhava Pāmi Ne Lhāvo Lije*

दूसरी आरती दीन दयाला,  
घूलेवा मंडपमां जग अजवाला ॥

*Dusari Ārati Dina Dayälā ;  
Dhulevä Mandap Mā Jaga Ajavälā*

तीसरी आरती त्रिभुवन देवा,  
सुर नर इन्द्र करे तोरी सेवा ॥

*Tisari Ārati Tribhuvana Devā ;  
Sura Nara Indra Kare Tori Sevā*

चौथी आरती चौगती चुरे,  
मन वांछित फल शिवसुख पूरे ॥

*Chauthi Ārati Chaugati Chure ;  
Mana Vanchita Fala Shiva Sukh Pure*

पंचमी आरती पुण्य उपायो,  
मूळचंदे ऋषभ गुण गायो ॥

*Panchami Ārati Punya Upāyo ;  
Mulachande Rushabha Guna Gäyo*

With this lightened lamp ( Ārati ), I praise the victorious Lord Ādināth, beloved son of King Nābhi and Queen Mārudevi.

With the first Ārati, I am participating in an auspicious activity in this human life.

With the second ārati, I praise Lord Ādināth, who was merciful to all and whose virtues enlightened the entire world.

With the third Ārati, I recognize that Lord Ādināth, the Lord of the three universes, is worshipped by celestial beings, humans and kings.

With the fourth Ārati, I desire to end my wandering in the four life forms (Human, Animal and Plants, Heavenly being and Hellish being) and to obtain the desirable eternal happiness of Moksha.

With the fifth Ārati, according to Poet Mulchand, by praising the virtues of Lord Rishabhadev ( Ādināth ), the worshipper accumulates Punya ( good Karma ).

## 1.4 Mangal Deevo

दीवो, दीवो, दीवो रे, मंगलिक दीवो रे,  
आरती उतारण रे, बहु चिरंजीवो रे ॥

*Deevo, Deevo, Deevo Re Mangalika Deevo Re  
Ärati Utärana Re, Bahu Chiranjivo Re*

सोहामणुं घेर पर्व दिवाळी,  
अंबर खेले रे, अमरा बाळी रे ॥

*Sohämanu Ghera Parva Diwäli  
Ambar Khele Re, Amaräbäli Re*

दीपाल भणे अणे कुल अजवाळी,  
भावे भक्ते रे, विघन निवारी रे ॥

*Dipäl Bhane Ene Kul Ajaväli  
Bhäve Bhakte Re, Vighan Niväri Re*

दीपाल भणे अणे अ कलीकाले,  
आरती उतारी रे, राजा कुमारपाले रे ॥

*Dipäl Bhane Ene E Kalikäle  
Ärati Utäri Re, Räjä Kumärpäle Re*

अम घेर मंगलिक, तुम घेर मंगलिक,  
मंगलिक चतुर्विध रे, संघने होजो रे ॥

*Am Gher Mangalika Tum Gher Mangalika  
Mangalika Chaturvidh Re, Sanghane Hojo Re*

O Lord! On this auspicious occasion we worship you with a lamp, Long live the performer of the Ärati.

Performing Ärati is as blissful as the occasion of Diwäli at our house, and as if the heavenly beings are dancing with joy.

Devotees who perform Ärati make their families proud and overcome obstacles.

The poet (Dipäl) says that in Kaliyug, King Kumärpäl performed the Ärati

Let there be auspiciousness in our house, in your house and in the entire community.

## 1.5 Prayer for Infinity

I strive for Infinite POWER to change the impossible to possible.

I strive for Infinite COURAGE to seek out and conquer fear and other related blockages in my own world.

I strive for Infinite COMPASSION to easily understand and accept the hearts of all others as part of my development.

I strive for Infinite ENERGY to continue doing only my very best in all circumstances.

I strive for Infinite SINCERITY in all the things I say, do, think and create.

I strive for Infinite DETERMINATION to stay on the courses I choose to their fruition.

I strive for Infinite STRENGTH in times of adversity and triumph, when I am most vulnerable.

I strive for Infinite PERSEVERANCE to penetrate and overcome my obstacles.

I strive for Infinite UNDERSTANDING to work towards the Enlightenment of all Humanity.

I strive for Infinite WISDOM to know when to share the needed words at the needed time.

I strive for Infinite GRATITUDE for the Universe and everything in it.

I strive for Infinite BELIEF in my ability to make dreams come true.

- Author Unknown

# 2.0 Basics of Jainism





Jain religion is not blind faith. Nor is it emotional worship inspired by fear or wonder. It is the intuition of the inherent purity of consciousness, will and bliss of the self.

-Dr. Nathmal Tatia

## 2.1 Jainism - A Way of Life

### Jains

- Jains are the followers of Jinas
- **Jina** means victors
- Jinas are the victors over their inner passions (**Kashāyas**) which are Anger (**Krodha**), Ego (**Māna**), Deceit (**Māyū**), and Greed (**Lobha**)
- Jinas are also called Tirthankars or Arihantas, and they are Gods in the human forms

### 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

### Concept of God in Jainism

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

### 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”.

### Main Principles/Tenets

- **Ahimsā** (non-violence)
- **Anekāntavāda** (non-absolutism or pluralistic view points)
- **Aparigraha** (non-possessiveness)

### 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 person.

Did you know?

Jainism is an independent religion with at least 5,000 years of known history.

- 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.

### **Anekāntavāda** (Non-Absolutism)

Understanding truth from various standpoints is Anekāntavāda. 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.

### **Aparigraha** (Non-attachment/Non-possessiveness)

Possession of material things is external possession. Attachment to material things and people is internal possession. Both can lead to anger, ego, deceit and greed. Attachment is the cause of all our problems. The practice of non-attachment leads to equanimity in our lives, which is necessary for the salvation of our soul.

### **Karma Theory (Law of cause & effect)**

- The soul is like a magnet
- Karma is like iron particles
- Our Kashāya (anger, greed, deceit and ego) attract these 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.

### **Texts/Scriptures**

- The Jain scriptures called “**Āgams**” are based on the teachings of Mahāvīrswāmi. They are composed in Ardha-Māgadhi Prākṛit language, the common language during the time of Mahāvīrswāmi.
- 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.

## Glossary

Āgam

Ahimsā

Anekāntavāda

Aparigraha

Jina

Karma

Kashāya

Krodha

Lobha

Māna

Māyā

Tirthankar





## **ESSENCE OF JAINISM**

### **Non-violence (Ahimsä)**

Respect for the life of all beings  
leading to compassionate living and selfless service

### **Non-absolutism (Anekäntaväda)**

Respect for the views of others  
leading to mutual understanding and peaceful co-existence

### **Non-possessiveness (Aparigraha)**

Respect for the environment  
leading to voluntary limits on desires and ethical living

## 2.2 Five Venerable Personalities

The Navakār Mantra is the most important prayer in Jainism. While reciting the prayer we bow respectfully to the Arihantas (Tirthankars or Jinas), Siddhas, Āchāryas, Upādhyāys, and all Sādhus and Sādhis. Collectively, they are called the Pancha Paramesthis (five great entities).

### Arihantas

*Arihantas* are perfected human beings. The word Arihanta is made of two words: “Ari” which means enemies, and “Hant” which means destroyer. Therefore, Arihanta means “destroyer of enemies”. These enemies are our vices or inner weaknesses (our passionate emotions) namely anger, ego, deceit and greed. Until we overcome these weaknesses, the true nature of our soul will not be realized. When a person conquers these inner enemies, he/she completely destroys his/her four *Ghāti* Karmas.

Did you know?

The true victor is one who has conquered his/her inner enemies like anger, ego, deceit and greed

Ghāti Karmas are destructive Karmas that directly obstruct the true nature of the soul. They are Jnānavarāniya karma (knowledge obscuring karma), Darshanāvarāniya karma (Perception obscuring karma), Mohaniya karma (deluding karma), and Antarāya karma (obstacle creating karma). A person, after the removal of Ghāti Karma, attains *Keval-jnān* (omniscience), and is known as a Kevali. Now, He has infinite knowledge, infinite perception, infinite power and infinite bliss. He is free from all impurities.



### Siddhas

Jainism classifies all *Karma* into eight major categories. Four of them are Ghāti Karma and they are removed first when a person becomes Kevali or Arihanta. The remaining four are *Aghāti* Karma, namely Vedaniya

(feeling pertaining karma), Nām (body structure determining karma), Gotra (status determining karma) and Äyushya (life span determining karma). They are responsible for environment for our happiness and unhappiness, our body, social status and life span. When the Kevalis destroy the remaining four Aghāti Karma, they become Siddhas.

**Siddhas** are liberated souls. They are pure consciousness and do not possess a body. They have ended the cycle of birth and death. They have attained salvation. They do not have any type of past karma and they do not acquire any new karma. This state of pure freedom is called Liberation in Jainism. The crescent arc above the swastika represents **Siddhashilä**. Siddhas reside in the space (above the crescent moon) called **Moksha**.

teachings of Lord Mahāvīr are carried on by the Ächāryas. They are responsible for the spiritual welfare of the entire Jain congregation. Generally they know various languages and have a sound knowledge of other philosophies and religions of the world.



## Ächāryas

**Ächāryas** are spiritual leaders and head of the Jain congregation. They have acquired a high level of spiritual excellence. The

## Upādhyäys



**Upādhyāys** are ascetics who have attained mastery of the Jain Āgams (scriptures). They possess good knowledge of other scriptures and philosophical systems. They teach Jain scriptures to monks and nuns and other desiring aspirants; and they are an authority on scriptural knowledge in the congregation.

### Sādhus and Sādhvis

When householders become detached from all worldly aspects of life and want to pursue spiritual upliftment for the rest of their lives, they give up their worldly

attachments, family relationships, and all possessions and become monks and nuns. **Sādhus** and **Sādhvis** follow the five great vows: Non-violence (Ahimsā), Truth (Satya), Non-stealing (Asteya), Celibacy (Brahmacharya) and Non-possessiveness (Aparigraha); and live a simple, pious and compassionate life.

The worship of these five venerable personalities is for removing attachment and aversion to purify our soul. By meditating on their pure qualities we remind ourselves daily of the possibility of attaining the highest state through right efforts.



## Glossary

Ächärya  
 Aghäti  
 Arihanta  
 Ghäti  
 Karma  
 Keval-jnän  
 Moksha  
 Sädhu  
 Sädhvi  
 Siddha  
 Siddhashilä  
 Upädhyäya

External renunciation is meaningless  
 if the soul remains fettered  
 by internal shackles.  
 - Bhäva-pähuda, 13

He who is indifferent to the material  
 world has no grief.  
 He is not affected by the miseries  
 of the world.  
 He is like the unsullied lotus  
 which rises above muddy water.  
 - Uttarädhyayan Sutra 32:99

## 2.3 Tirthankars

**Tirthankar** is an Arihanta, who re-establishes the Jain religious order (congregation) comprising of monks, nuns, laymen, and laywomen. During each half time cycle, 24 souls rise to become Tirthankars.

The first Tirthankar of our period is Rishabhadev (Ādināth), and the twenty-fourth and last Tirthankar is Mahāvīr-swāmi, who lived from 599 BC to 527 BC.

Tirthankars were human beings like us who have gone through the cycle of birth and death, accumulating Karma. One of the Karma they earn is the Tirthankar Nām-karma. One acquires this Nām-karma by having an intense desire of spreading the message of compassion towards all living beings, anekāntavāda, non-possessiveness and self control to all living beings.

This Nām-karma is determined two lives prior to the life they attain Moksha. This karma matures in the third life where they attain Keval-jñān.

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

After attaining Keval-jñān, Tirthankars re-establish a four-fold Jain order known as Chaturvidha Sangha, consisting of Sādhus, Sādhvis, Shrāvaks, and Shrāvikās. They re-organize the religious conducts to suit the changing times.

A Tirthankar is also known as Arihanta or Jina.



Megharath sacrificing himself to save the pigeon

Did you know?

In every half  
time-cycle,  
there are 24  
Tirthankars

# Samavasaran



Samavasaran for a Tirthankar

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-jnän*.

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 the conveyances of heavenly beings and human beings, the middle one is meant for animals, and the third and the uppermost for heavenly beings and human beings.

The sermon is delivered to hundreds of animals and a vast throng of heavenly gods, ascetics and lay people.

During the sermon a Tirthankar always presided facing East but the Devas (heavenly gods) created three replicas of him facing other three directions, so that the assembly of heavenly beings, humans and animals

Did you know?

All sermons of a Tirthankar after Keval-jnän are given in a Samavasaran

Glossary

Keval-jnän  
Samavasaran

could see and listen to a Tirthankar's sermon in harmony. Tradition has it that once an Arihanta (Jina) attains Keval-jnän he gives sermons several times a day in the local language of the people, which was Ardha-mägadhi Präkrit.



Grand Entrance of the Samavasaran arranged by the heavenly beings or devas

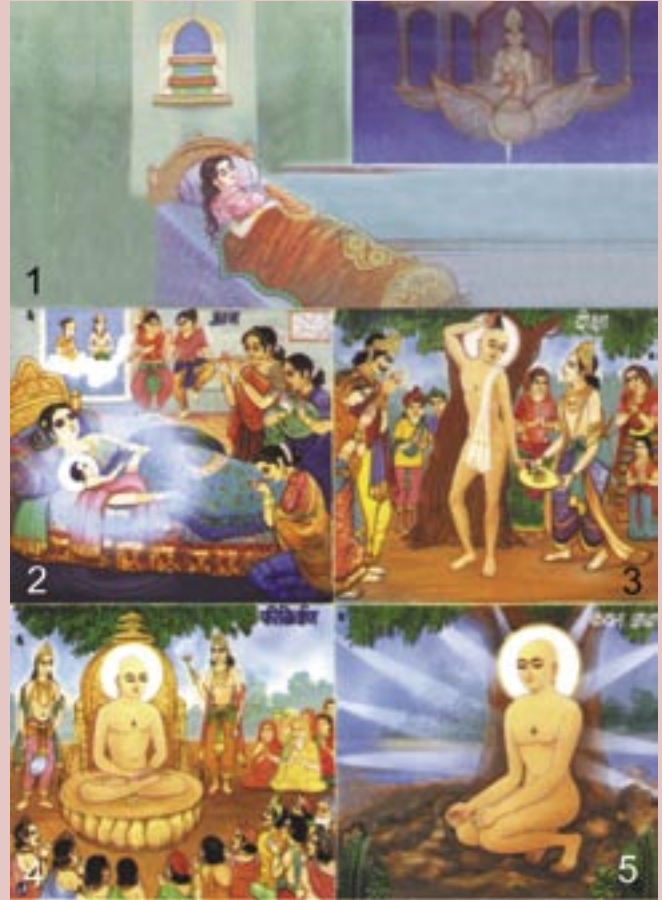


The Samavasaran is depicted as a square or a circle. There are clear affinities between this and the pattern of certain auspicious diagrams.

# Kalyānaks

Jains celebrate five major events (*Panchā Kalyānak*) of the life of a *Tirthankar*:

- 1 Conception Event (*Chyavana Kalyānak*)  
This is the event when a Tirthankar's soul is conceived in the mother's womb.  
After conception, the mother has fourteen dreams (Digambar tradition believes that there are 16 dreams)
- 2 Birth Event (*Janma Kalyānak*)  
This is the event when a Tirthankar is born. After birth, Indra (king of heaven) takes the baby to Mount Meru and celebrates the birth of a Tirthankar, (Janma Abhisheka ceremony).
- 3 Renunciation Event (*Dikshā Kalyānak*)  
In this event, the would-be Tirthankar gives up all worldly possessions and family relationships. He initiates himself into the ascetic order.



Five major events in a Tirthankar's life

- 4 Omniscience Event (*Keval-jnān Kalyānak*)

This is the event when a Tirthankar becomes free of the four Ghāti Karma by the practice of severe discipline, penance and meditation, and attains Keval-jnān.

Celestial angels (Devas) set up the Samavasaran (assembly hall) for the every sermon by the Tirthankar. This is the most important event as the Tirthankar reinstates the Jain order (Sangha) and preaches the Jain path of liberation. Sermons are attended by Devas, ascetics, laity and animals.

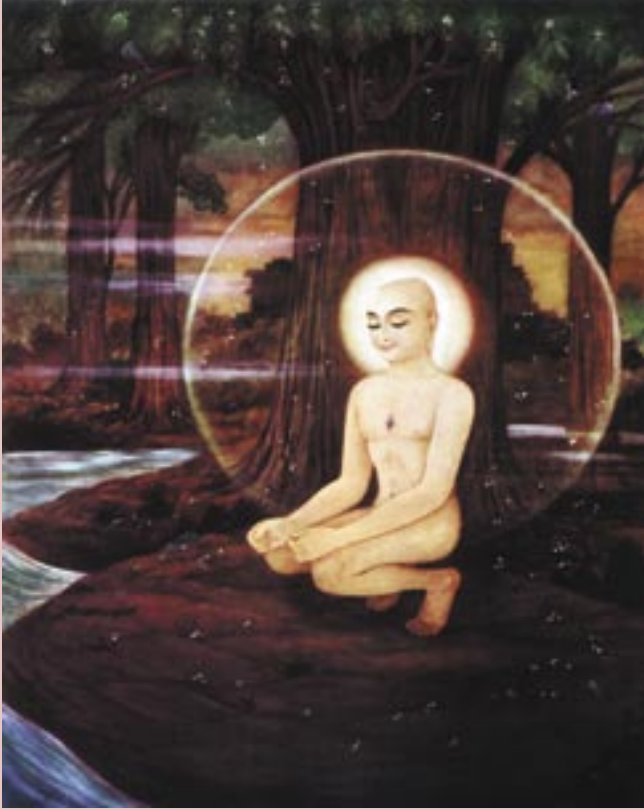
Did you know?

Jains celebrate  
the five major  
events in  
the life of a  
Tirthankar



## 5 Nirvana Event (*Nirvana* Kalyānak)

This is the event when a Tirthankar is liberated from the cycle of birth and death, and becomes a Siddha. The Tirthankar destroys the remaining four Aghāti Karma, and is now free from all Karma.



Posture of Mahāvīr-swāmī when he attained omniscience.

## Vardhamān Mahāvīr-swāmī

(Rhyme – Yankee Doodle)

Mahāvīr-swāmī sitting still  
Deep in meditation  
Concentrated on his soul  
And he reached liberation

Chorus:

Vardhamān Mahāvīr-swāmī  
Great courageous Hero  
Showed us all what we must do  
To make our Karma zero.



## Glossary

Chyavana Kalyānak  
Dikshā Kalyānak  
Janma Kalyānak  
Keval-jnān Kalyānak  
Nirvana Kalyānak  
Pancha Kalyānak  
Tirthankar

The enlightened should contemplate  
that his soul is endowed with boundless  
capabilities.

- Mahāvīr (Nigamasāra, 96)

Only the one who has transcended fear  
can experience equanimity.

- Mahāvīr (Sutrakritāṅga 1/2/2/17)

## 2.4 Jain Temple



Temple at Hastinapur, UP

A temple is a place of worship where a person experiences 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.

Did you know?

Temple is  
any place that  
provides a clean  
peaceful place  
for introspection

A Jain temple is a beautiful, quiet and peaceful place to reflect upon our nature and soul. Many Jains visit a temple regularly while others visit an '*Upāshraya*' or '*Sthānak*' for meditation. Upāshraya 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 '*Nissihī*', 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 '*Kashāyas*' 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.

A donation box in a temple promotes anonymous giving.

Glossary

Nissihī  
Sthānak  
Upāshraya

## Idol (Murti)

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 (*Lanchhan*) that distinguishes the idol from the idols of other Tirthankars. This symbol is found on the base of each idol.

An idol of a Jina either sitting in lotus posture or standing straight, illustrates a form of deepest meditation. The face and eyes shower us with compassion and inspire calmness within us.

If one looks at the picture of the idol here, the lanchhan (emblem or symbol) of a bull is very clearly visible at the base, showing us that it is the idol of Ādināth or Rishabhadev

the first Tirthankar.

Usually an idol is carved from marble or cast from metal.

In *Shvetāmbar* sects the idols of Tirthankars are beautifully decorated with the eyes open.

In *Digambar* sect the idols of Tirthankars are in their natural undecorated form with their eyes semi-closed in meditation.



Idol of Shvetāmbar tradition



Idol of Digambar tradition

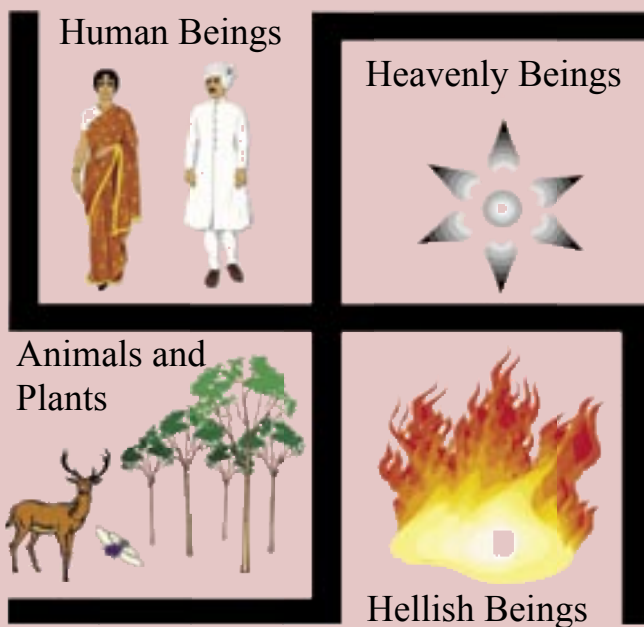
### Glossary

Digambar  
Lanchhan  
Murti  
Shvetāmbar

Did you know?

Lanchhans help in identifying the idols. All Tirthankars have the same qualities and hence all idols look alike.

## 2.5 Swastika (Sāthiyä)



The Sanskrit word '*Swastika*' means well being. The Swastika or *Sāthiyä* is a symbol of well being.

The four arms of the Swastika show the four states of existence or *Gatis* of the embodied souls:

### 1 Human beings (*Manushya*)

Jains believe that one can attain liberation only by being born as human being. Humans have the ability to think and reason. Their ability to eliminate karma through self-control (*Sanyam*), austerity (*Tapa*) and meditation can lead them to liberation.

### 2 Heavenly beings (*Devas*)

Heavenly beings have superior capabilities and more material pleasure compared to human beings. This life of pleasure is not permanent. They cannot adopt restraints or eliminate all attachments (*Räga*) or aversions (*Dvesha*).

Therefore, there is no liberation from the heavenly life and such heavenly beings will have to be reborn as human beings in order to attain liberation.

### 3 Animal and Plant Beings (*Tiryancha*)

Living beings in Tiryancha category include animals, birds, and all types of plants. These are viewed as living beings of a lower consciousness. Although some animals may be capable of a certain degree of thinking, overall there is a great degree of passivity

Did you know?

The Swastika reminds us of the four states of existence

and dependency in their life. In short, their life is not conducive to attaining liberation or Moksha.

#### 4 Hellish Being (*Näraki*)

As a hellish being in '*Narak*' one is continuously fighting, causing more suffering to others and living in misery. Such a life is therefore unsuitable for spiritual pursuit.

Thus, out of these four Gatis (realms) it is only from a human life, through spiritual pursuit, can one free oneself from the cycle of birth and attain liberation.

In the above four states of existence we are born, we grow old and we die. In order to overcome the cycle of worldly existence we should strive to attain Enlightened Intuition (*Samyak Darshan*), Enlightened Knowledge (*Samyak Jnän*) and Enlightened Conduct (*Samyak Chäritra*). The three dots above the Swastika denote these three "jewels" described in Jainism.

The inherent qualities of the soul are infinite knowledge, infinite perception, infinite energy and infinite bliss. These qualities are obscured by our karma. For example, if we have a dirty window we cannot see through it. As soon as we wipe it clean we can see through the window and the beauty on the other side. Similarly, if we clean and remove the dirt (Karma) from our soul we can reveal and see its true qualities.

The crescent moon on top of the Swastika represents the resting place of the pure, liberated soul (*Siddhashilä* or *Siddha-loka*).

During Pujä, we use only household, de-husked rice (*Akshat*) to make the Swastika. All grains, except de-husked rice, grow when planted. Like de-husked rice, we do not want to be reborn. We want to end the cycle of birth and death as it is the root cause of worldly misery.

The Swastika is created from rice in the temple to symbolize and point the way to liberation.

## Glossary

Akshat  
Chäritra  
Darshan  
Deva  
Dvesha  
Gati  
Jnän  
Manushya  
Narak  
Räga  
Samyak  
Sanyam  
Säthiyä  
Siddha-loka  
Swastika  
Tapa  
Tiryancha

## 2.6 Soul (*Ātmā*)

What is Soul? Where is it? What color is it? What shape is it? Does it really exist? If it does exist 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* can be 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.

Did you know?

The inherent qualities of the soul are Infinite knowledge, perception, energy and bliss.

### The Inherent Qualities of the Soul

#### Infinite Knowledge (*Anant Jnān*)

The Soul is an ocean of intelligence.  
The Soul is an ocean of knowledge.  
Nothing is hidden from the Soul.  
Nothing is unknown to the Soul.

#### Infinite Perception (*Anant Darshan*)

Just as the Soul knows everything, it sees, feels, and observes everything.

#### Infinite Happiness (*Anant Sukh*)

The Soul is never angry, mad, or sad.  
The natural state of a Soul is bliss.

#### Infinite Energy (*Anant Virya*)

When the Soul becomes non-attached, it has infinite power.  
In a pure Soul, there is infinite power and limitless capacity.

These are the inherent qualities of the soul and do not come from outside. But karmic matter clouds and obscures these qualities and capabilities. Upon destruction and removal of the karmic bondage the qualities of the soul shine forth.

All souls are capable of attaining liberation (*Moksha*).

### Glossary

Anant  
Ātmā  
Darshan  
Jnān  
Sukh  
Virya



# Ätmä, Ätmä, Inner Star

(Rhyme – Twinkle, Twinkle little Star)

Ätmä, Ätmä, Inner Star,  
How I wonder what you are?  
Let me solve the mystery.  
By living Jain way daily.  
Ätmä, Ätmä, Inner Star,  
Soon I'll know just what you are.

Ätmä, Ätmä, Inner Star,  
I want to know just what you are?  
Being Jain will help me see,  
Clearly what is really me.  
Ätmä, Ätmä, Inner Star,  
Soon I'll know just what you are

Ätmä, Ätmä, Inner Star,  
How to know just what you are?  
Meditation and philosophy,  
Helps me solve the mystery.  
Ätmä, Ätmä, Inner Star,  
Soon I'll know just what you are.

Ätmä, Ätmä, Inner Star,  
Now I know just what you are.  
Eternal bliss is really me,  
Free for all eternity.

Ätmä, Ätmä, Inner Star,  
Now I know just what you are.

## Classification

All objects that we are surrounded by are either living beings or non-living things. All animals and plants are living beings. A cat playing with a ball is obviously living while the ball is non-living. A pigeon flying from tree to tree is a living being and so are the trees.

Sometimes it is not so easy to decide because plants are living things but they do not play with balls or fly!



Did you know?  
The amount  
of “**Himsä**”  
is dependent  
on the level of  
consciousness  
(senses) of the  
harmed soul

### Non-living things (Ajiva)

A doll, a chair or a glass are all non-living things. Most non-living things are parts of or are derived from those who were once living things. Coal is a good example. It was formed when trees died and sank into the soft ground. This happened many millions of years ago when the earth was covered with forests. Paper is non-living but it is made from trees. Peanut butter and Jelly are also non-living but they were made from the fruit of a plant.

### Living Beings (Jiva)

In the universe, there are different forms of life such as human beings, animals, insects, plants, bacteria, and even smaller lives that cannot be seen through the most powerful microscopes of today. Jainism has classified all the living beings into two broad categories:

- 1 Non-mobile or Sthävar Jiva - are those that are stationary and cannot move on their own.
- 2 Mobile or Trasa Jiva – are those that can move on their own.

All living beings are classified according to the number of senses (*Indriya*) they possess. There are total five senses: touch, taste, smell, sight, and hearing.

All Non-Mobile (*Sthävar*) Jivas are single-sensed beings. These Jivas have only the sense of touch and are called *Ekendriya*.



According to Jain Classification one-sense living beings (*Ekendriya Jiva*) are further classified into the following five sub-categories:

- Prithvikāya** - Living beings that have Earth as a body
- Apkāya** - Living beings that have Water as a body
- Teukāya** - Living beings that have Fire as a body
- Vāyukāya** - Living beings that have Air as a body
- Vanaspati-kāya** - Living beings that have Plant as a body



It is well known that plants grow, reproduce, etc., and they are accepted as living beings. Trees, plants, branches, flowers, leaves, and seeds are some examples of plant life. The Sanskrit term for plant is *Vanaspati* and therefore such *Jiva* is called *Vanaspati-kāya Jiva*.

Jains also believe that earth, water, fire, and air have life.

All mobile *Jivas* (*Trasa Jivas*) are multi-sensed beings. These two, three, four and five sensed beings are classified into the following categories:

### Two sensed beings (*Beindriya Jiva*):



Two sensed beings have the senses of touch and taste. Examples are shells, worms, insects, microbes in stale food, etc.

### Three sensed beings (*Treindriya Jiva*)



Three sensed beings have the senses of touch, taste and smell. Examples are bugs, lice, white ants, centipedes, moths, and insects in wheat and other grains, etc.

### Four sensed beings (*Chaurindriya Jiva*):



Four sensed beings have the senses of touch, taste, smell and sight. Examples are scorpions, crickets, spiders, silk worms, beetles, locusts, flies, etc.

**Five sensed beings (*Panchendriya Jiva*):**



Five sensed beings have all the five senses of touch, taste, smell, sight and hearing. Examples are human beings, heavenly beings, hellish beings, animals, fish, birds, etc. Five-sensed beings also possess a mind.

**Why is this knowledge important?**

Life cannot exist without food to eat and we cannot have food without some sort of violence. However, as Jains, we believe in minimizing violence. It is more harmful if we kill a life of a higher consciousness (more than one sense). According to Jainism,

the degree of '*Himsü*' is dependent on the development of the senses of the soul that is killed. Thus, killing one soul having more senses is more violent and harmful than killing many souls with one sense and hence lower consciousness. Based on this belief, eating many vegetables is a less violent act than killing one animal for food. All foods, except vegetables, fruits and grains, are obtained by killing or harming a living being with two or more senses. Therefore, Jainism promotes consumption of only vegetarian foods (non-animal products).

**Glossary**

- Apkāya
- Beindriya
- Chaurindriya
- Ekendriya
- Himsä
- Indriya
- Panchendriya
- Prithvikäya
- Sthävar
- Teukäya
- Trasa
- Treindriya
- Vanaspatikäya
- Väyukäya

## 2.7 Karma

**Karma** is the key to a Soul's destiny and is based on the Natural Law of cause and effect. There are consequences for all our thoughts, words and actions. Our Kashāya – anger, ego, deceit and greed - bind karma to our soul. The famous saying, “everything that goes around comes around”, perfectly describes the Theory of karma.

This is the theory which gives us an explanation as to how certain characteristics or factors of our individuality, which we have at present, are direct results of forces generated in the past. Simply put it is the law of nature: “what you sow, so shall you reap”. This reaping does not necessarily occur in the same lifetime. In addition, sowing is not restricted to verbal and physical acts alone. Thoughts even though they may not be put into action do affect your karma.

Karmas are broadly classified into two groups:

- Destructive (**Ghāti**) Karma
- Non-destructive (**Aghāti**) Karma

Ghāti means destruction. Those Karma that destroy the true nature of the Soul are called

destructive or Ghāti Karma.

They are:

- Knowledge-Obscuring (**Jnānāvaraniya**) Karma
- Perception-Obscuring (**Darshanāvaraniya**) Karma
- Deluding (**Mohaniya**) Karma (This karma is responsible for creating Rāga and Dvesha)
- Obstacle creating (**Antarāya**) Karma

Those Karma that do not destroy the true nature of the soul but are responsible for physical body, life span and social standing, are called non-destructive or Aghāti Karma:

- Feeling Pertaining (**Vedaniya**) Karma
- Body Determining (**Nām**) Karma
- Status Determining (**Gotra**) Karma
- Life-span Determining (**Āyushya**) Karma

Understanding karma theory gives us hope that through our own efforts we can liberate ourselves from the bondage of karma. Karma is the mechanism through which we can shape our own destiny.

### Glossary

Antarāya  
Āyushya  
Darshanāvaraniya  
Gotra  
Jnānāvaraniya  
Mohaniya  
Nām  
Vedaniya

Did you know?

Our “Kashāya”  
binds karma to  
our soul!

# The Power of One



One song can spark a moment  
One flower can wake a dream

One tree can start a forest  
One bird can herald spring



One smile begins a friendship  
One handclasp lifts a soul

One star can guide a ship at sea  
One word can frame the goal



One vote can change a nation  
One sunbeam lights a room

One candle wipes out darkness  
One laugh will conquer gloom



One step must start each journey  
One word must start a prayer



One hope will raise our spirits  
One touch can show you care

One voice can speak with wisdom  
One heart can know what is true



One soul can make a difference  
Your life belongs to you

## 2.8 Dos and Don'ts

### DOs

- 1 Recite the Navakār Mantra daily.
- 2 Respect your parents, teachers, and elders.
- 3 Be kind to other people as well as to all animals, insects and plants.
- 4 Be polite. Always remember 'please' and 'thank you'.
- 5 Have courage to accept your own mistakes and say 'I am sorry'.
- 6 Be tolerant and forgiving to others.
- 7 Share your toys and books with your friends.
- 8 Be honest and truthful with yourself and with others.
- 9 Give generously without any expectation.
- 10 Be willing to help others in every way you can.
- 11 Believe in yourself and your ability to reach greatness.
- 12 Go to Pāthashālā on a regular basis and learn how Jainism can help you become a better person.

### DON'Ts

- 1 Do not hurt humans, animals, plants, or insects.
- 2 Do not lie, cheat or steal.
- 3 Do not use foul language or be disrespectful.
- 4 Do not get angry. Do not shout or scream at anyone.
- 5 Do not gossip or criticize others behind their back.
- 6 Do not look down upon others. Do not tease or make fun of others.
- 7 Do not judge people.
- 8 Do not blame others when things do not go your way.
- 9 Do not be greedy. Be thankful for what you have.
- 10 Do not miss an opportunity to help others.
- 11 Do not take anything without permission.
- 12 Do not be afraid to ask questions respectfully to your teachers or elders.

---

# PUT THE GLASS DOWN TODAY!

A professor began his class by holding up a glass with some water in it. He held it up for all to see & asked the students, "How much do you think this glass weighs?"

"50 gms!" ... "100 gms!" ... "125 gms" ... the students answered.

"I really don't know unless I weigh it," said the professor, "but my question is: What would happen if I held it up like this for a few minutes?"

"Nothing" the students said.

"Ok what would happen if I held it up like this for an hour?" the professor asked.

"Your arm would begin to ache," said one of the students.

"You're right, now what would happen if I held it for a day?"

"Your arm could go numb, you might have severe muscle stress & paralysis and have to go to hospital for surgery!" ventured another student, with which all the students laughed.

"Very good. But during all this, did the weight of the glass change?" asked the professor.

"No."

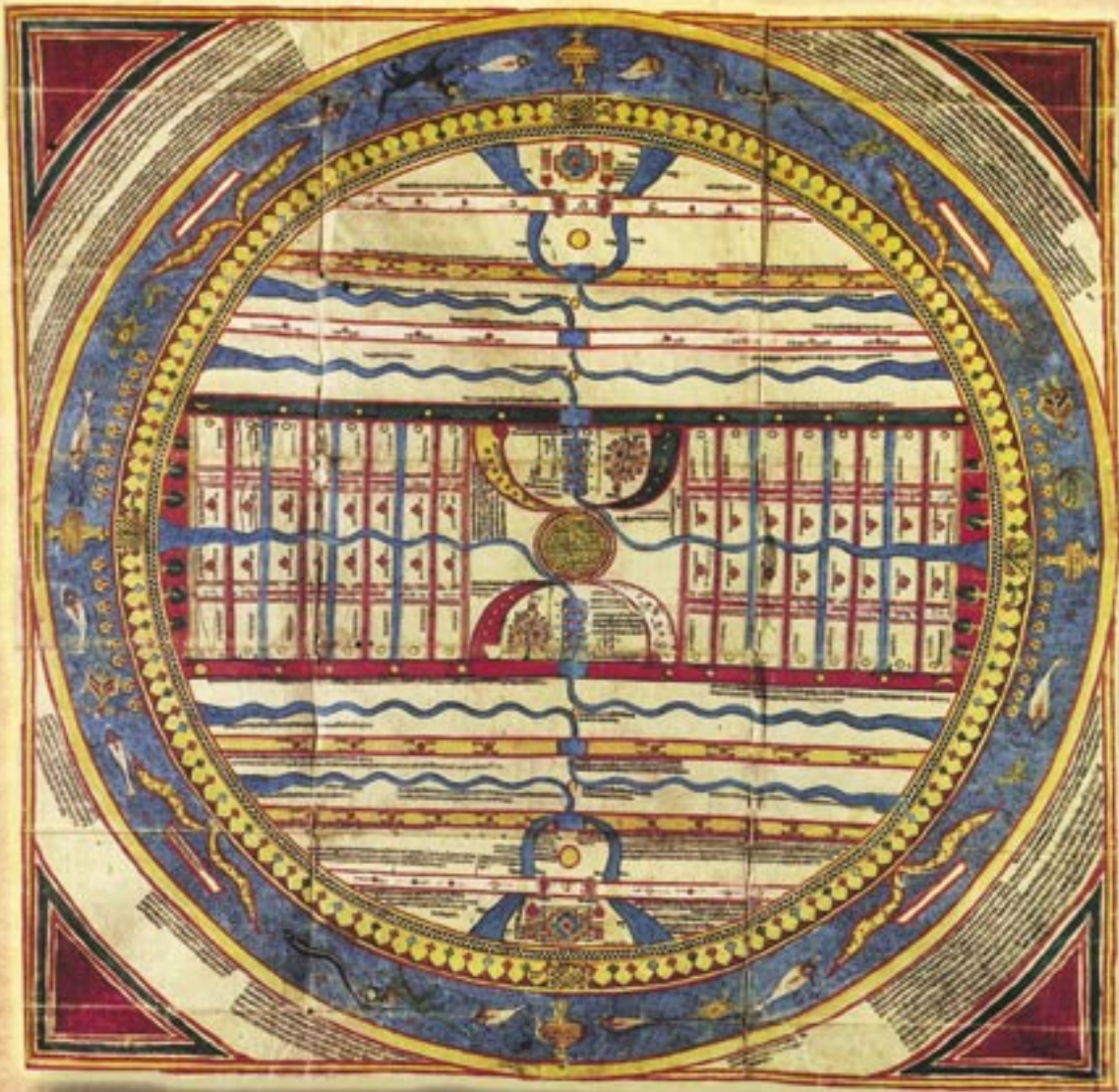
"Then what caused the arm ache & the muscle stress?" The students were puzzled.

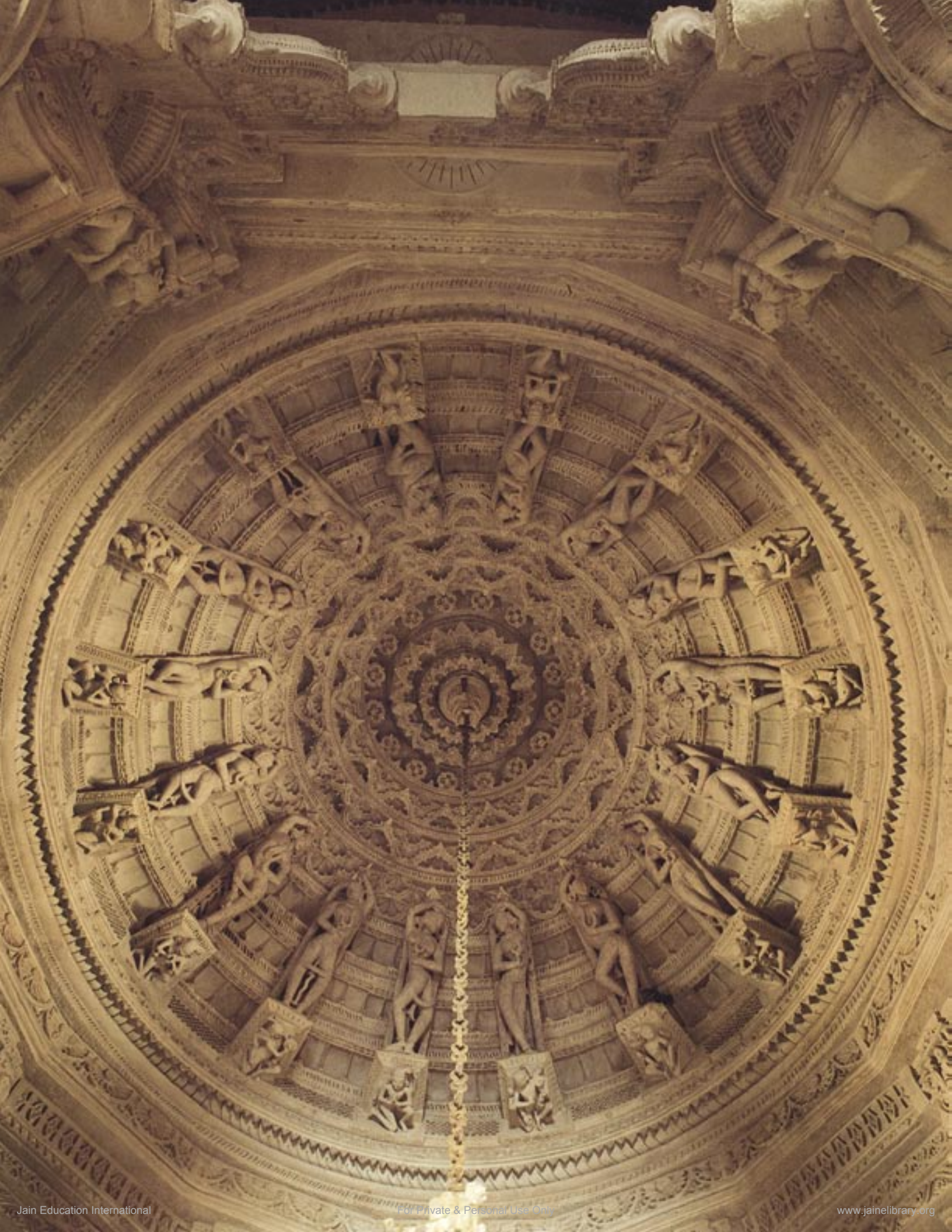
"Put the glass down!" said one of the students.

"Exactly!" said the professor. "Life problems are something like this. Hold it for a few minutes in your head & they seem OK. Think of them for a long time and they begin to ache. Hold it even longer and they begin to paralyze you. You will not be able to do anything. It's important to think of the challenges (problems) in your life, but **EVEN MORE IMPORTANT** to 'put them down' at the end of every day before you go to sleep. That way, you are not stressed, you wake up every day fresh & strong and ready to handle any issue, any challenge that comes your way!"

Remember to 'PUT THE GLASS DOWN TODAY!'

# 3.0 Life of Bhagawän Mahävîr







# Life of Bhagawän Mahävira

## 3.1 Previous Lives



Depicts Bhagawän Mahävira's past life from Nayasär to Nandan Muni

The lives of Bhagawän Mahävira are counted from his life as that of Nayasär, when he attained self-realization (Samyaktva). The significant lives are Nayasär (birth no. 1), Marichi (birth no. 3), Triprushtha Väsudev (birth no. 16), Vishvabhuti (birth no. 18), Priyamitra Chakravarti (birth no. 23) and Nandan Muni (birth no. 25).

It is in the life of Nandan Muni that he attained Tirthankar Näm-Karma. At the end of that life he was born as a Deva. Then, in the third life after Nandan Muni, he was born as Vardhamän Mahävira.

## 3.2 Birth and Childhood

It is believed that all Tirthankars are born in the Kshatriya (warrior) royal family because it provides a surrounding that helps a realized person to understand that there is no permanent happiness in material comfort.

Queen Trishalä, just like the mother of any other Tirthankar, saw 14 objects in her dreams: lion, elephant, bull, Lakshmi, garland, full moon, sun, flag, vase, lotus lake, ocean, celestial plane, heap of jewels, smokeless fire, adding (Digambar tradition believes the mother sees 16 dreams, adding a pair of fish and a throne). When her husband, King Siddhärtha, asked the dream interpreters and scholars the meaning of the dreams, they proclaimed that Queen Trishalä would give birth to a Tirthankar.

While in the womb, Bhagawän Mahävira had once been very still so as not to disturb and provide any pain to his mother. Not feeling any movement Queen Trishalä was very worried that something was wrong with the baby in the womb. Realizing how worried his mother had been on his behalf, he had decided not to take the religious vow of Renunciation and leave his family while his parents were alive.

Soon after his birth Indra (king of heavenly gods) takes the baby Tirthankar to Mount Meru and performs the birth ceremony (Janma Abhisheka) with great rejoicing and celebration. After that he returns the baby to mother Trishalä's bedside.



Dreams of Trishalā Mātā

## Mahāvīr's Life

(Rhyme - Mary had a Little Lamb)

Trishalā Mātā had many dreams,  
many dreams, many dreams,  
Trishalā Mātā had many dreams,  
They were special.

He saved Chandan, Chandkaushik,  
Chandkaushik, Chandkaushik  
He saved Chandan, Chandkaushik,  
And faced many troubles.

It meant a baby Tirthankar,  
Tirthankar, Tirthankar,  
It meant a baby Tirthankar,  
Who was on his way.

After lots of Kāusagga,  
Kāusagga, Kāusagga,  
After lots of Kāusagga,  
He achieved Keval-jnān.

He was showered on Meru Shikhar,  
Meru Shikhar, Meru Shikhar,  
He was showered on Meru Shikhar,  
By Indra Bhagawān.

Satya, Ahimsā saves us all,  
Saves us all, saves us all,  
Satya, Ahimsā saves us all,  
That's what he said.

He was very strong and brave,  
Strong and brave, strong and brave,  
He was very strong and brave,  
Which means Mahāvīr.

He overcame all his Karma,  
All his Karma, all his Karma,  
He overcame all his Karma,  
And reached Moksha.

When he was thirty,  
Thirty, thirty,  
When he was thirty,  
He took Dikshā.

Moksha is where we want to go,  
Want to go, want to go,  
Moksha is where we want to go,  
And not be born again.



Vardhamān being bathed on Mount Meru

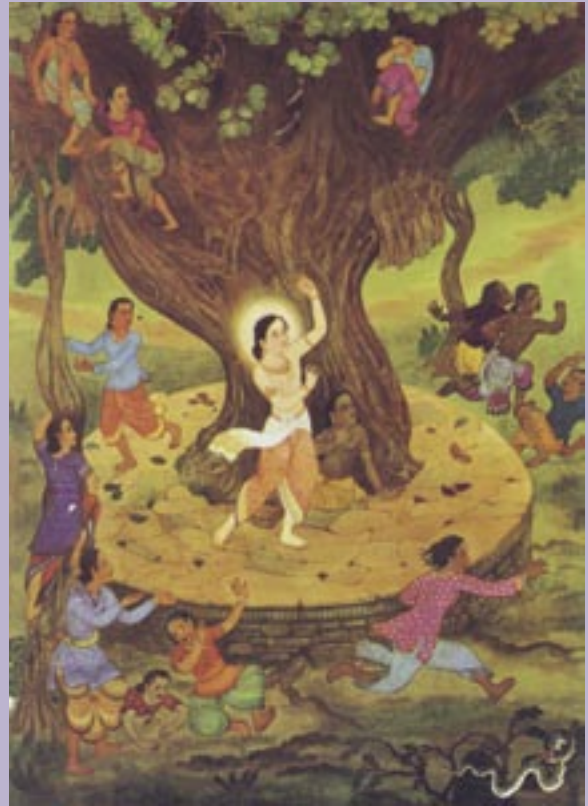
There is great rejoicing in the country. The family is blessed with increasing goodwill, respect, wealth, and mutual affection, and everyone prospers. Gold and gems increased in the treasury of the kingdom. The general health, peace, happiness, and goodwill of the people increased many-fold. Thus, since the moment his soul was conceived there was continued enhancement in glory, wealth, health and fame. 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 on the outskirts of the city. At that very moment

Indra, the king of heaven, started praising the courage, valor, bravery 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. In order to frighten the child he assumed the form of a formidable and frightening cobra and slithered near the tree where the children were playing. All the boys were frightened and started screaming but Mahāvīr stood there calm and completely fearless. He gently caught the cobra with his hands and placed it in the grass on the side.

The god, who failed to frighten prince Vardhamān in the form of a cobra, decided to test his bravery again. Assuming the form of an ordinary child he joined the group of children and suggested playing



Mahāvīr gently caught the cobra with his hands and placed it in the grass on the side

Tindushak game. This game was a race to a target tree. The winner was to ride piggyback on one of the losers and return to the base. The heavenly god lost the game to prince Vardhamān 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 Vardhamān 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 Vardhamān and exclaimed that he was 'Mahāvīr' - 'The Great Hero'. When Vardhamān was nine years old his parents thought that it was time to impart



The god taking the form of a giant and carrying Vardhamān on his shoulders

formal education and teach him martial arts befitting a Kshatriya prince. They decided to send him to school.

When Vardhamān went to school he offered his respects to the teacher just like an ordinary child. The teacher taught him the first lesson and realized that Vardhamān is a very knowledgeable boy. The teacher also realized that Vardhamān is more knowledgeable than himself.

After these incidences, his schooling ended and he returned to the palace.



Indra, in the disguise of a Brahmin, coming to ask Vardhamān questions

### Preparation for Renunciation

As a youth Prince Vardhamān lived a very simple and disciplined life. He wanted to renounce the world in search of eternal happiness. However, while he was in his mother's womb, he had decided not to leave the family while his parents are alive.

At the age of 28, his parents passed away. He was now ready to take Dikshā. So, he requested his older brother, Nandivardhan, to permit him to take Dikshā. 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.



Vardhaman asking his brother's permission to take Diksha

Prince Vardhaman led a very simple life for one year. When he had exactly one more year of a householder's life left, Prince Vardhaman started donating all his belongings and wealth to the needy and to all those who came to him. Everyday, he would donate many gold coins, jewels, precious stones, and clothes. This unique and unprecedented charity impressed on the minds of the people that 'Charity is a double blessing - it blesses those who give and also those who receive'.

At the end of the year that was marked by generosity, Prince Vardhaman had attained

perfect 'Aparigrahatva' - Freedom from attachment for possession. He was now fully prepared for the life of a monk. His elder brother made elaborate preparations for the initiation. There was great excitement and enthusiasm throughout the country. Indra and other heavenly gods participated in the ceremony. Gold and silver pitchers filled with water from various holy places were prepared. The prince was anointed with perfumed pastes and bathed with holy waters. He was dressed in royal garments and decked with precious ornaments. They carried him in a palanquin in a grand procession on the tenth day of the dark half of month of Margashirsh. On this day at an auspicious moment Prince Vardhaman left the palace forever. Indra and the other gods carried the palanquin on their shoulders.

### 3.3 Renunciation

After alighting from the palanquin, Prince Vardhaman removed all the garments and ornaments and handed them over to Indra. He stood under an Ashok tree and in the presence of thousands of people took the solemn vow of renunciation. He plucked all the hair on his head in four handfuls and the hair on his chin and lips in one handful. This is known as Panchamusthi loch. Mahavir solemnly recited the words, "I bow down to all the liberated souls", and accepted life-long renunciation. He took the five great vows of non-violence, truth, non-stealing, celibacy, and non-possession in order to avoid accumulation of any new Karma in the future and to annihilate past Karma. Indra then placed a divine piece of

cloth called Devadusya on his left shoulder. Right after initiation (Dikshā) Bhagawān Mahāvīr acquired the ‘Manah-Paryāya Jnān’ knowledge that allowed him to perceive the feelings and thoughts of all living beings.



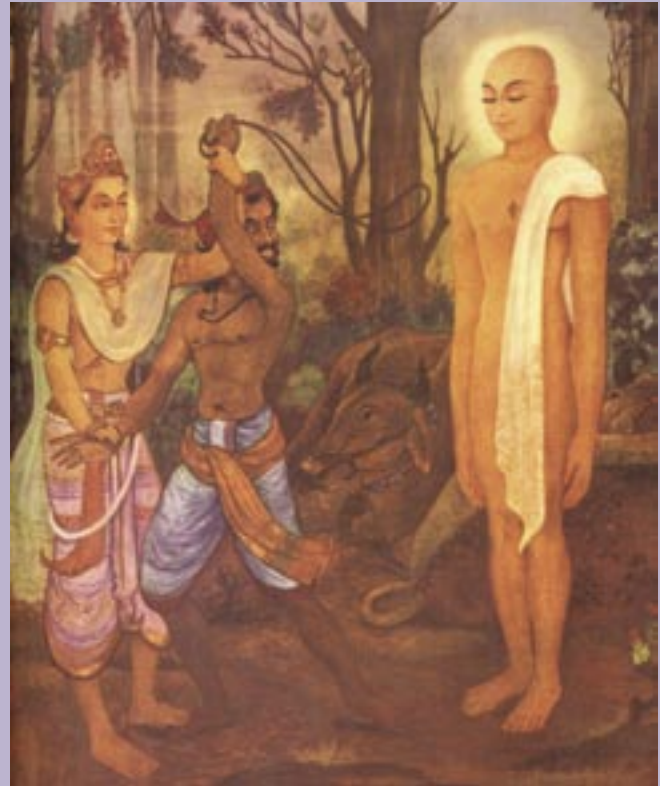
Taking the vow of renunciation in the presence of the people. Mahāvīr plucking his hair and Indra collecting them

### Rejecting Indra’s Protection

Bhagawān Mahāvīr, an embodiment of perfect renunciation, detachment, and Ahimsā, once reached the outskirts of a village named Kurmāragrām. He stood under a tree motionless and absorbed in deep meditation. A cowherd approached Mahāvīr and asked him to look after his bullocks while he visited the village. On his return the cowherd found that the bullocks were missing. He asked Bhagawān Mahāvīr but

received no reply as Mahāvīr was 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 Bhagawān Mahāvīr was a thief in disguise, he became furious and rushed towards Mahāvīr, with the intention of thrashing him with his whip. Indra, however, intervened and explained to him that the saint is not an ordinary wandering mendicant, but prince Vardhamān, son of king Siddhārtha, who had recently accepted initiation.

Indra asked Mahāvīr if he could provide protection. Mahāvīr 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



The furious cowherd is ready to use his whip on Mahāvīr

is without the help of heavenly gods or humans that one should shed all its Karma to attain liberation. On hearing this, Indra bowed with reverence and departed.

### Afflictions by Sulpāni

When the wandering Bhagawān Mahāvīr came to a village called Asthikagrām, he wanted to spend the night in the temple dedicated to a demon (Yaksha) called Sulpāni. The villagers warned him that the wicked Yaksha tortures to death any traveler who spends the night in that shrine. But Mahāvīr insisted on staying there overnight. The Yaksha became enraged and furious as he thought that this was a challenge to his powers. He tried to frighten Bhagawān Mahāvīr by assuming various forms of a



Sulpāni harassing Bhagawān Mahāvīr by assuming various forms

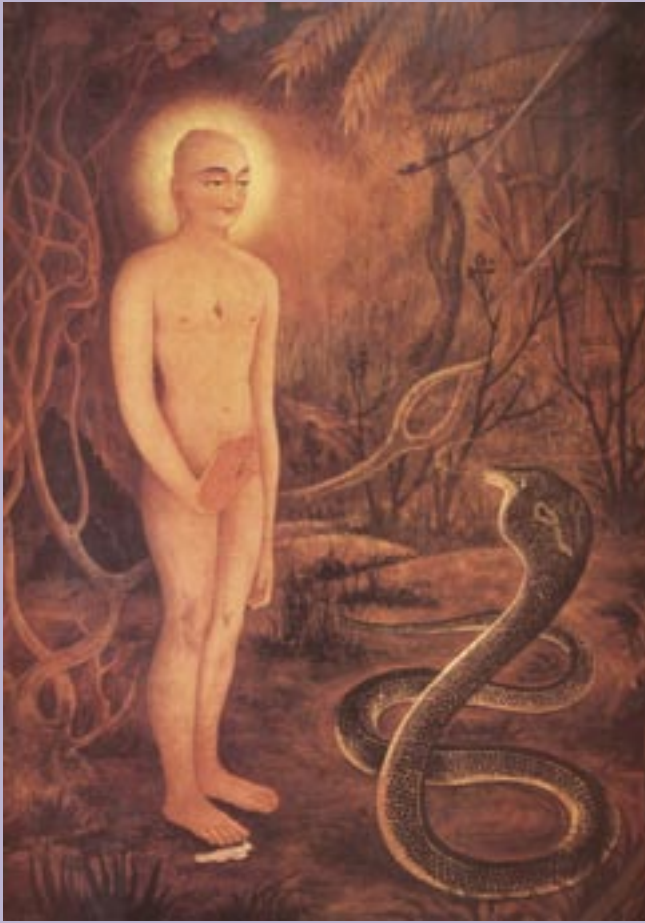
ghost, an elephant, a cobra, a lion, but he did not succeed. He then tried to pierce his eyes, ears, nose, head, nails and back. Even this extreme agony failed to pierce the serenity of his composure.

Sulpāni was drained of all his demonic energy, and a divine spiritual light illuminated in him. Slowly his anger subsided, fear dissolved, and a feeling of goodwill took over. He touched Mahāvīr's feet and with repentance and humility begged Mahāvīr's pardon.

### Chandkaushik

Leaving Asthikagrām Mahāvīr proceeded in the direction of Shvetāmbikā town. The trail to this town passed through a dense and desolate forest. When some shepherds saw Mahāvīr entering the forest they warned him about the black cobra with a venomous gaze living on the trail. The cobra's hissing and gaze burnt plants and trees, while flying birds and standing humans dropped dead. As a result no one crossed the forest where the cobra lived. Bhagawān Mahāvīr knew this by his divine knowledge and in order to enlighten the cobra by 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 Bhagawān Mahāvīr. But Mahāvīr stood motionless and unperturbed. Blind with rage, the cobra sank his fangs into Mahāvīr's toe and injected all his venom. But a milk-like substance started flowing from his toe. Bhagawān Mahāvīr cast a gentle glance of compassion

and said, “O Chandkaushik, be enlightened and attain peace of mind. Do not inject the venom of anger in your life.”



Bhagawān Mahāvīr preaching to Chandkaushik

When the cobra met Mahāvīr’s gaze, it 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 it 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.

## Chandanbälā

During the twelfth year after initiation Bhagawān Mahāvīr entered the city of Kaushāmbi after a long penance. He had decided to accept alms only from a person who fulfilled his following unspoken conditions - He would accept an Urad preparation from the corner of a winnowing basket, given by a person with one leg on the threshold and the other outside, who was a princess turned into a slave, who had a shaven head and whose legs were bound by chains. She must be a chaste woman, performing the penance of Attham (three days of fasting) and should serve him with tears in her eyes. Five months and twenty-five days elapsed, but no donor fulfilled



Bhagawān Mahāvīr accepting alms from Chandanbälā after all his conditions are met



these conditions. Chandanbālā, a princess sold as a slave, shackled and shaved by the jealous wife of a rich merchant fulfilled all the conditions except tears in her eyes. Bhagawān Mahāvīr turned his face away at the last moment without accepting her humble alms. This made Chandanbālā weep and the last condition being realized Bhagawān Mahāvīr accepted the alms.

### The last Calamity: Nails in his ears

Once on the outskirts of the village Chhammani, Bhagawān Mahāvīr was standing 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 the pain patiently. From there, Bhagawān Mahāvīr went to Pāvā.



Thorns being hammered into Bhagawān Mahāvīr's ears and then being removed by Kharak

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 the operation. He was made to sit in a basin filled with oil, given a massage and then the pegs were removed by means of pincers. The pain was so excruciating that even Bhagawān Mahāvīr cried out in agony.

## 3.4 Keval-jnān and Nirvana

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 bore all the obstacles and tortures patiently and bravely. He observed fasts from a single day to up to six months. He had now reached the highest stage of meditation. He reached the village Jambhikā and stayed on the banks of the river Rujubālukā. 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 Vaisakha. He became omniscient, comprehending and visualizing everything in the whole universe. Being free from all Ghāti Karma, he now became an Arihanta.

The thrones of Indra and the other heavenly gods received tremors the moment Bhagawän Mahävira attained omniscience. Immediately hosts of gods thronged there to celebrate the fourth Kalyänak or auspicious occasion.



Samavasaran for Bhagawän Mahävira's first sermon

They constructed a divine Assembly Hall known as Samavasaran for Bhagawän Mahävira's first sermon. He delivered the first sermon at night when only the gods were present. Then, Bhagawän traveled to Päväpuri and stayed in the garden named Mahäsen. The gods constructed another Samavasaran hall. Sitting under the Ashok tree, Mahävira delivered a sermon in Ardha-Mägadhi.

### Eleven Learned Brahmins Initiated as Ganadhars

Bhagawän Mahävira, endowed with many Atishaya 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 Samavasaran. Indrabhuti of Gautam Gotra, the chief priest, was told about Bhagawän Mahävira's Samavasaran. On hearing this, his vanity was hurt and he decided to put to test the so-called omniscience of the saint. He, therefore, decided to visit the Samavasaran accompanied by his disciples.



Eleven Ganadhars being initiated

Mahävira called him by his name and without being asked resolved his doubts about the soul, upon which Gautam along with his 500 disciples accepted monk hood. Hearing this, the remaining ten learned scholars came there and having their secret doubts resolved, accepted initiation with 4400 disciples. Mahävira established the four-fold Sangha and preached the path to liberation. 11 learned Brahmins became his principles disciples and are known as Ganadhars.

### **Bhagawān Mahāvīr's Last Sermon at Pāvāpuri lasting Forty-eight Hours and his Final Liberation**

During 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 monk hood. At the age of seventy-two, he came to Pāvāpuri to spend his final monsoon season. In the month of Ashwin he observed a fast for two days, taking neither food nor water, sat in the lotus posture on a golden lotus and delivered his last and longest sermon, lasting for forty-eight hours, before the four-fold Sangha.



Bhagawān Mahāvīr's last sermon

This sermon was compiled in the Jain scripture known as Uttarādhyayan Sutra. In the early morning of the new-moon night, the remaining four types of non-destructive Karma were destroyed. And thus with all the eight Karma completely annihilated, his soul soared high and reached the pinnacle of Loka and went to the permanent abode of Siddhas, never to return again. And thus the soul achieved the highest goal of Liberation.

### **Funeral Rites performed by heavenly gods and human beings**

All the eighteen rulers of the various states were present at the time of Bhagawān Mahāvīr's Nirvana. When the light of knowledge was extinguished, they lighted numerous earthen lamps. And it was since then that the Festival of Lights, called Deepāvali, is being observed in India. Indra and the other gods flew down to earth to celebrate the fifth Kalyānak. They bathed his body with holy waters, applied sandal paste, dressed the body in rich garments, and decked and adorned him with a crown and other ornaments. He was carried in a palanquin and millions joined the procession to pay their last homage to the great saint. There was solemn music accompanied on musical instruments. The palanquin was placed on a pyre of fragrant sandalwood. The final prayers were offered and the fire was lit.. Later, perfumed water was sprinkled to extinguish the fire. After the final rites were over the gods carried the molars and the bones to heaven.



Funeral pyre of Bhagawān Mahāvīr

### 3.5 Preachings

- All Souls are alike and potentially divine. None is Superior or Inferior.
- Every soul is in itself absolutely omniscient and blissful. The bliss does not come from outside, but comes from within.
- God is neither the creator nor the destroyer of the universe. He is merely a silent observer and omniscient.
- Live and help others live. Love all. Serve all.
- All living beings long to live. No one wants to die.
- Where there is Love there is Life. Violence is Suicide.
- Just as I dislike pain, so do all other beings dislike pain.
- A wise person does not kill, nor causes others to kill, nor consents to the killing by others.
- Whatever you wish for yourself, wish the same for others.
- Attachment and aversion are seeds of Karma, and karma is the source of misery.
- Knowledge without right conduct, accepting vows without right faith and knowledge, and performing austerities without self-control are all futile.
- Just as millions of lamps are of no use to a blind person, study of numerous scriptures does not do any good to a person without proper conduct.

# 4.0 Jain Festivals



**“A person performing penance with a desire of fame or worship does not achieve a genuine penance; so penance should be observed without pomp and show and one should not flaunt or praise it”**

*- Saman Suttam*

## 4.1 Mahävira Jayanti

### Festival

Mahävira Jayanti (Mahävira Janma Kalyānak) is one of the main Jain festivals. The Jain community observes the birth anniversary of Lord Mahävira with great devotion. Mahävira Jayanti falls on the 13th day of the bright half of the month of Chaitra (March-April) according to the Jain and Hindu lunar calendar. It is a day to remember and worship Bhagawān Mahävira and all other Tirthankars.

### Significance

Mahävira led his followers to seek liberation through penance, abstinence and meditation. He was perceived in his times as a reformer who strongly opposed ritualism and false beliefs, which overwhelmed Hinduism in the later Vedic times. He was also against the ancient way of worshiping idols for material benefit. Therefore, there are not many elaborate rituals carried out in any of the Jain festivals.

Unlike most Indian festivals, Mahävira 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 Mahävira. 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 Mahävira.

### Celebrations

Now, many members of the Jain community have started performing rituals and the rites of Abhisheka quite enthusiastically. They make offerings of water, rice, fruit, incense, lamps, and sweets to the idol of the Tirthankar as a part of an elaborate worship ritual. Some communities even celebrate this day by carrying out grand processions with the idol of Bhagawān Mahävira in an elegant chariot.

Temples are decorated to express devotion and joy for the occasion of Bhagawān's birthday.

It is also an educational and fun experience for Jain youth to celebrate this day by expressing Bhagawān Mahävira's message through cultural activities like speeches, plays, songs, and dances related to Bhagawān Mahävira's life.

The Murtipujak Jains visit temples and worship the idol of Lord Mahävira; 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 Girnar, Delwādā, and Palitana are situated in these states. Mahävira Jayanti is also celebrated at Pāvāpuri in Bihar state where Lord Mahävira attained nirvana.

## 4.2 Paryushan/Dash Lakshana

During the months of August- September, Paryushan/Dash Lakshana is an important festival of Forgiveness and atonement for Jains. Paryushan means staying close to your soul.

Shvetāmbar Jains celebrate Paryushan for eight days and read the Kalpa Sutra, a Jain scripture written by Āchārya Bhadrabāhu in 350 BC. The Kalpa Sutra describes the life of twenty-four Tirthankars, the conduct of lay people, and life of Āchāryas.

The last day of Paryushan is Samvatsari. After 7 days of penance and preparation of the soul, Shvetāmbar do Pratikraman and ask for and give forgiveness to all - family, friends and all living beings.

Digambar Jains, on the other hand, start with forgiveness on the first day and then celebrate an additional 9 days of Dash Lakshana Mahā Parva. They discuss 10 virtues that are inherent qualities of the soul. These virtues are applicable to all. The ten virtues discussed are Forgiveness, humility, straight-forwardness, contentment, truthfulness, self-control, austerity, renunciation, non-attachment and celibacy. In addition, they also read one chapter of the Tattvārtha Sutra, which covers all aspects of Jain religion.

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 ‘Michchhāmi

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? 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 - friendships - smooth and comfortable. Many situations may cause unhappy feelings towards others, such as:

1. Disagreements - When other people do not agree with our way of thinking, WE do not like them.
2. Misunderstanding - When we do not understand somebody’s intention, WE get angry with him or her.
3. Wrong Expectations – When we want more than the other person can give, WE get disappointed.
4. Hurt feelings knowingly or unknowingly – All of us have an ego and when someone humiliates or insults us, WE get upset.
5. Jealousy – Jealousy creates hate and WE lose our thinking ability.



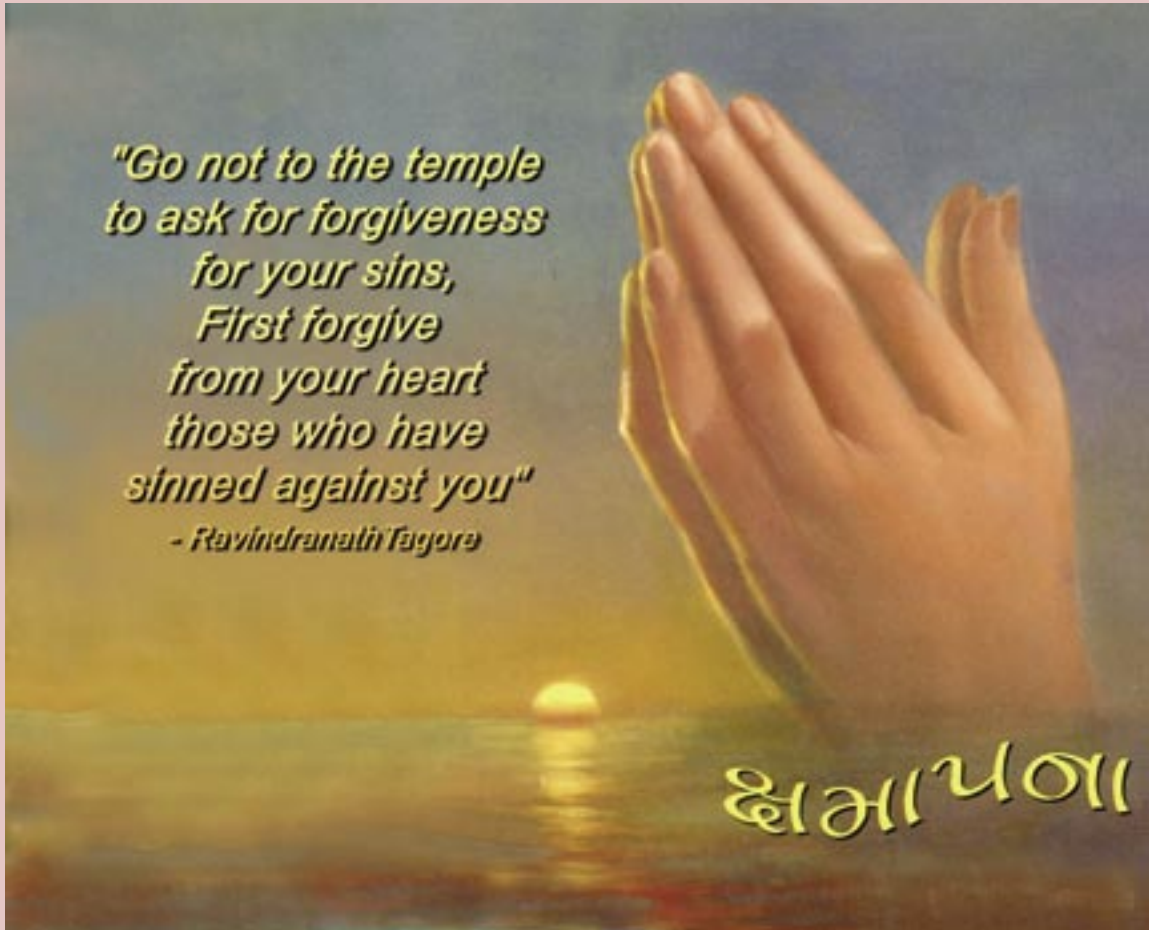
If for whatever reason we cannot forget and forgive, both sides lose out. However, our ego prevents us from seeing and doing something about it.

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 and peace.

- Gurudev Shri Chitrabhanu

## HURTING

When people say the things they say,  
Is it just to be so mean?  
Don't they know they are hurting  
themselves,  
In a way that can't be seen?  
When people get hurt,  
They shatter inside like an exploding  
piece of glass.  
They try to deny and try to forget,  
But the memories just keep coming  
back.  
Is this real,  
Or won't they heal,  
From this hurting incident?



## 4.3 Diwāli

This dark moonless night,  
 Every star shines bright,  
 Every candle (Diyā) I light,  
 I pray let me be filled with  
 Joy of Knowledge and light,  
 In Darkness I know, not my way,  
 In Light I see with ease  
 As I trod on my way.

To reach destination is what I desire,  
 Path may be many,  
 But well lit is what I desire,  
 Knowledge fills me with Light,  
 This dark moonless night,  
 Every star shines bright,  
 I pray, I pray,  
 For Knowledge and light.

“If you desire to do anything with darkness,  
 you have to work with light.”

Darkness by itself has no existence;  
 darkness is the absence of light. If it is pitch  
 black, a single weak little lamp dispels that  
 darkness. That simple little lamp dispels  
 the all-permeating darkness.

In the same way, if we want to do something  
 in our life we need to learn. For Knowledge  
 is the light of the soul. Knowledge can  
 dispel the emptiness of our mind.

If we were angry, gloomy, sad, feeling dull,  
 or feeling useless, the best solution would  
 be to stop, sit, and relax. Try to understand  
 where we are heading, which direction we  
 are leading our life; or is somebody else  
 directing our life. Each individual can take  
 control of his or her own life.

In this fast-paced world, there is no lack of  
 information. It flows from all sides (like  
 darkness). If we do not light the lamp  
 (knowledge of destination & direction), we  
 will get lost in this maze of information.

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, i.e. A 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.

It marks the beginning of the New Year and  
 is a brand new beginning for all. Diwāli  
 is celebrated for five days; each day has its  
 own significance and myth.

## Dhanteras

Dhan means wealth and Teras is the thirteenth day of Ashwin or Āso. The first day of Diwāli is Dhanteras. Torans of Āso Pālav, mango leaves and marigolds are hung on doorways. Rangoli are drawn with different colored powders to welcome guests.

## Kāli Chaudas

The day after Dhanteras is known as Kāli Chaudas. They chant mantras at night to please the demons.

## Diwāli

Diwāli is the day when Bhagawān Mahāvīr, the twenty-fourth Tirthankar, attained Nirvana. Diwāli 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. Because of these flickering lamps the festival acquired the name of Deepāvali or Diwāli.

## New Year

Gautam-swāmi was very much attached to Mahāvīr-swāmi. So after Mahāvīr-swāmi's Nirvana on Diwāli he became very sad. By thinking deeply about non-attachment, he got over his sadness and attained Keval-jnān on the following day which is New Year.

## Bhāi Beej

Like Gautam-swāmi, Mahāvīr-swāmi's brother, Nandivardhan, was very sad. Sudarshanā, their sister, invited him to her

house and comforted him. Traditionally on this day, the sister invites the brother to her house to express love and respect.

## Other Holidays

### Jnān Panchami

Jnān means Knowledge. On the fifth day after New Year, people perform special Pujās to worship and read Jain Āgam scriptures and other educational material. With right knowledge one can live a virtuous life. People also seek blessings for the strength to be able to learn continuously.

### Deva Diwāli

The full moon day in Kārtik (the first month of the Indian calendar), brings in the festival of Deva Diwāli. Homes and temples are illuminated. Thousands of Jains from all over the world go for Tirtha-yātrā to Shatrunjay, Mount Girnār in Gujarat, and other Tirtha places where special celebrations are held.

Lamps are lit under the moonlit sky and families celebrate the end of the Diwāli fortnight.





# 5.0 Living Values



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## Everyone Needs This List to Live By!

|   |                      |
|---|----------------------|
| The most destructive habit. . . . .           | Worry                |
| The greatest joy. . . . .                     | Giving               |
| The greatest loss. . . . .                    | Loss of self-respect |
| The most satisfying work. . . . .             | Helping others       |
| The ugliest personality trait. . . . .        | Selfishness          |
| The most endangered species. . . . .          | Dedicated Leaders    |
| The greatest natural resource. . . . .        | Our youth            |
| The greatest “shot in the arm”. . . . .       | Encouragement        |
| The greatest problem to overcome. . . . .     | Fear                 |
| The most effective sleeping pill. . . . .     | Peace of Mind        |
| The most crippling failure disease. . . . .   | Excuses              |
| The most powerful force in life. . . . .      | Love                 |
| The most dangerous person. . . . .            | A Gossiper           |
| The world’s most incredible computer. . . . . | The brain            |
| The worst thing to be without. . . . .        | Hope                 |
| The deadliest weapon. . . . .                 | The tongue           |
| The two most power-filled words. . . . .      | “I Can”              |
| The greatest asset. . . . .                   | Faith                |
| The most worthless emotion. . . . .           | Self-pity            |
| The most beautiful attire. . . . .            | Smile!               |
| The most prized possession. . . . .           | Integrity            |



## 5.1 Anger/Forgiveness

Anger (Krodha) is one of our most common weaknesses (Kashāya). We feel angry when we do not get what we want or when we are hurt because of what someone said or did. Can anger be eliminated? Anger can be difficult to eliminate, however its expression can be controlled. Everyone has the capacity to control their behavior if they really choose to.

For example, 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 that they need to be calm in!

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?

We tend to get angry in many unwarranted situations and with people who care about us and who will put up with our behavior. If we become sensitive to this we can avoid life long scars and not hurt family and friends that we care for the most.

According to Jain philosophy, the way to eliminate anger is by replacing it with "forgiveness".

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,

Did you know?

A way to overcome anger is to replace it with Forgiveness!

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!

Too often we think of forgiveness as a gift to the other person.

Forgiveness is clearly for us!

### Forgiveness

Forgiveness, forgiveness,  
Why not forgive,  
It's the first step to problem solving,  
Forgiveness, forgiveness.

Forgiveness, forgiveness,  
Why not forgive,  
It rids us of anger,  
Forgiveness, forgiveness.

So why not forgive,  
It does you much good,  
Forgiveness, forgiveness,  
Just do it - forgive.

Go not to the temple to put flowers  
upon the feet of God,  
First fill your own house with the  
fragrance of Love.

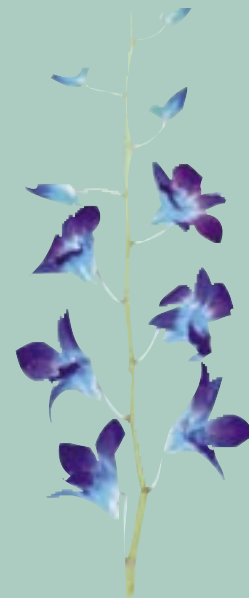
Go not to the temple to light can-  
dles before the altar of God,  
First remove the darkness of sin  
from your heart.

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 for-  
giveness for your sins,  
First forgive from your heart those  
who have sinned against you.

- Tagore





## The Angry Boy

A little boy had a bad temper. He frequently had fights with his siblings and friends. His parents would receive many complaints about his behavior from school and friends. His parents thought long and hard of helping him understand that anger is not good. Finally, his parents came up with an idea.

His father took him to the fence in the backyard and gave the boy a hammer and a bag of nails. His father told him that every time he lost his temper he must hammer a nail into the fence. The first day the boy had to drive 27 nails into the fence!

Over the next few weeks, as he learned to control his anger, the number of nails that he needed to hammer in daily gradually went

down. He discovered that it was easier to hold his temper than to walk to the fence and drive those nails in.

Finally, the day came when the boy did not lose his temper at all. He told his father about it and his father suggested that he should now pull out one nail for each day

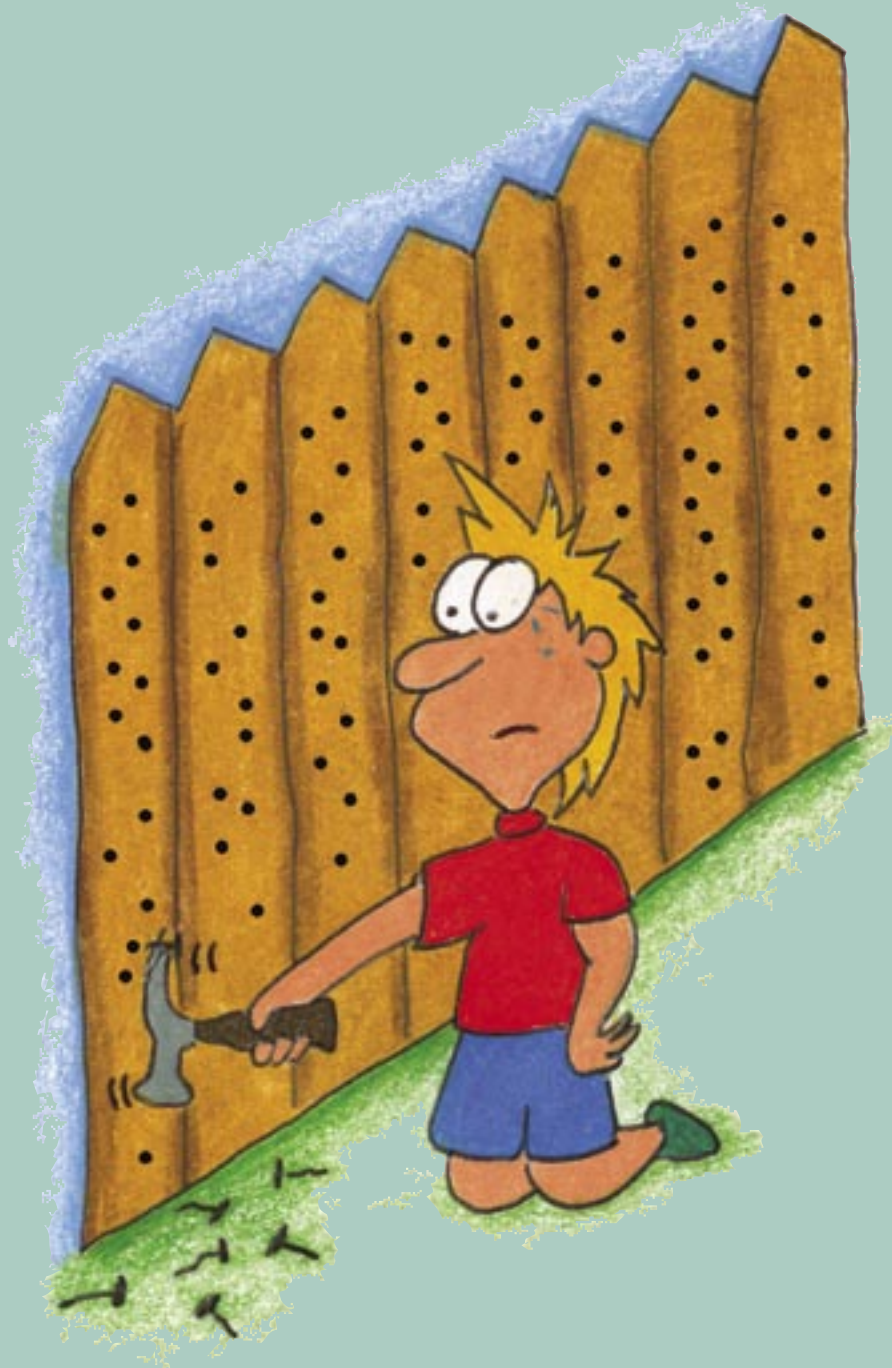


that he was able to hold his temper. The days passed and the young boy was finally able to tell his father that all the nails were

gone. He could now control his temper and not get angry about anything!

The father took his son by the hand and led him to the fence. He said, “You have done well, my son, but look at the holes in the fence. The fence will never be the

same. When you say things in anger they leave a scar just like these nails did. It does not matter how many times you say “I am sorry”, the wound will still be there. A verbal wound is as bad as a physical one. Friends are very rare jewels indeed. We should never hurt them.



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# *A Survival Kit for Everyday Living*

Items Needed:

Toothpick  
Rubber Band  
Band Aid  
Pencil  
Eraser  
Chewing Gum  
Mint  
Candy Kiss  
Tea Bag

Why???

- 1 Toothpick - to remind you to pick out the good qualities in others.
- 2 Rubber Band - to remind you to be flexible, things might not always go the way you want, but it will work out.
- 3 Band Aid - to remind you to heal hurt feelings, yours or someone else's.
- 4 Pencil - to remind you to list your blessings everyday.
- 5 Eraser - To remind you that everyone makes mistakes and it's OK.
- 6 Chewing Gum - to remind you to stick with it and you can accomplish anything.
- 7 Mint - to remind you that you are worth a mint.
- 8 Candy Kiss - to remind you that everyone needs a kiss or a hug everyday.
- 9 Tea Bag - to remind you to relax daily and reflect on all the positive things in your life.

A verbal wound is as bad as a physical one. Friends are a very rare jewel, indeed. They make you smile and encourage you to succeed. They lend an ear, share a word of praise and they always open their hearts to us.

## Chandkaushik

This is a story about Mahāvīr-swāmi when he was a monk. He used to meditate, fast and perform penance. He traveled from place to place and from village to village.

Once, Mahāvīr-swāmi decided to go to the village of Vachala. On his way there lived a poisonous cobra named Chandkaushik. All the people of the nearby villages lived in absolute terror. It was rumored that Chandkaushik could kill just by casting his evil glance upon a person.

When the villagers learned about Mahāvīr-swāmi's intentions to pass through the forest they tearfully requested him to use another route.

Mahāvīr-swāmi had no fear and practiced supreme nonviolence and compassion. He had no hatred towards anyone and considered fear and hatred as violence of the self. He was at peace with himself and all other living beings. There was a glow of serenity and compassion on Mahāvīr-swāmi's face. He didn't deviate from his route even after the villagers warned him of the danger.

After a little while he noticed the beautiful green land fading and uninhabited, deserted land coming into view. Seeing burnt trees and plants he thought that this was the land of the poisonous cobra. Therefore, Mahāvīr-swāmi stopped here to meditate. Feelings of peace, tranquility, and compassion flowed through Mahāvīr's heart.

Chandkaushik sensed that someone had come near his land so he came out of his

burrow. To his surprise he saw a man standing there. He became furious that a man dared to come this close to his territory. He started hissing to threaten Mahāvīr-swāmi but he did not know the tranquility of Mahāvīr-swāmi. He became angry, came closer to the human, and swayed his head, ready to strike. He saw no sign that the man would run away or even felt threatened.

This made Chandkaushik very angry and he blew poisonous venom towards Mahāvīr-swāmi several times. The venom did not affect Mahāvīr-swāmi nor did it disturb his meditation. Chandkaushik was not ready to see no effect of his venom. Now he concentrated all his power and bit Mahāvīr-swāmi's toe. When he looked at the man he was astonished to see the calmness on Mahāvīr-swāmi's face. In addition, he saw pure, white like milk flowing from his toe instead of red blood.

Mahāvīr-swāmi opened his eyes. He was calm and there was no fear or anger on his face. He looked at Chandkaushik and seemed to be saying to him, "Understand, Chandkaushik, and realize what you are doing!!!" There was love and affection in Mahāvīr's eyes.

Chandkaushik became calm and he felt as if he had seen such a person before. Suddenly, a miracle occurred and he visualized incidences from his previous lives. This is known as Jātismaran Jnān. In the past life he was a very angry person and because of his anger he became a cobra in this life. Chandkaushik realized the truth of life and

the result of anger and ego to a person. He bent his head and lay down on the ground.



Compassionate action of Mahāvīr-swāmi towards Chandkaushik

Mahāvīr-swāmi preached the message of compassion to all living beings. Chandkaushik peacefully retreated to his hole. There he spent the rest of his life in physical and mental peace. When he died he went to heaven.

Peace and harmony in society comes from the feeling of love and equality of all living beings. This is Mahāvīr's concept of non-violence. This is Mahāvīr's concept of forgiveness.



“Ahimsā is not merely non participation in destructive activities;

It principally manifests itself in constructive activities and service which leads to the upward growth of man (any soul).”

- Āchārya Vinoba Bhave

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# *Attitude*

*By Charles Swindoll*

“The longer I live, the more I realize the impact of attitude on life. Attitude, to me, is more important than facts. It is more important than the past, than education, than money, than circumstances, than failures, than successes, than what other people think or say or do. It is more important than appearance, giftedness or skill. It will make or break a company... a church... a home. The remarkable thing is we have a choice everyday regarding the attitude we will embrace for that day. We cannot change our past... We cannot change the fact that people will act in a certain way. We cannot change the inevitable. The only thing we can do is play on the one string we have, and that is our attitude... I am convinced that life is 10% what happens to me and 90% how I react to it. And so it is with you... we are in charge of our Attitudes.”

## 5.2 Ego/Humility

According to Jain philosophy ego (Māna) has no place in our lives. The Jain aphorism, ‘Parasparopagraho Jivānām’ means ‘All life forms are interdependent for their existence’.

The belief, ‘I deliver a great speech therefore I am a great speaker’, is an arrogant way of looking at things. Less importance should be given to I, ME, and MYSELF. In the Jain world view, as Satish Kumar has discussed in his discourses, the correct way of looking at this should be, ‘You are the listener, which is why I am the speaker’; ‘I am because you are’. This type of thinking reflects humility and cooperation. It is a statement of friendship and love.

Humility is true respect towards all. Humility is a natural quality of the soul; with other virtues like knowledge, faith, contentment, forgiveness, etc. People often do not look at their own positive qualities and only look at their visible achievements. If we do not pay attention to this inner and natural quality we would be constantly nourishing its opposite quality in the form of ego and pride.

Humility is easily achieved if one stays away from the eight types of ego:

- Pride of knowledge
- Pride of worship
- Pride of Family
- Pride of Race
- Pride of Power
- Pride of Excellent Attainment

- Pride of Austerity
- Pride of Body

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 nobody. 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.

Did you know?

The antidote  
for Ego is  
Humility

## *Hare and the Tortoise*

Once upon a time there was a tortoise and a hare. The tortoise was friendly and quiet and did everything slowly, while the hare was flashy and rude and did everything quickly. The hare was very proud of the fact that he was quick and his ego came in the way of his friendship with the other animals. He liked to make fun of everyone and he especially liked to tease the tortoise about being so slow! When the tortoise ate breakfast the hare said, "By the time you finish your last bite it will be dinner time! Ha, Ha, Ha!" When he saw the tortoise working in his garden he laughed, "By the time you pick those flowers it will be winter!"

One afternoon the hare followed the tortoise to the store and teased him on the way, "By the time you get there the store will be closed!" "You are so slow I can beat you in a race hoping backwards on one paw." The other animals were upset at the hare for teasing and making fun of the tortoise.

Therefore, the other animals encouraged the tortoise to have the race. "I can never beat the hare," said the tortoise. "Yes! You can. We believe in you," said all of tortoise's friends. "Then you will race me?" asked the hare. The tortoise folded his head in his shell and said slowly "I don't want to." "You have got to. You have put up with the hare's teasing long enough. You can win," encouraged his friends. The tortoise did not want to disappoint his friends so he finally agreed to the race.

The tortoise had only three weeks to get in shape before the race. The rooster helped him out at the gym everyday helping him to lift weights and get strong. The raccoon cooked him nutritious meals so he could be healthy. "Delicious," said the tortoise about the raccoon's cooking. The frog went jogging with the tortoise every morning to help the tortoise get into shape. By the day of the race the tortoise was ready, healthy and strong with a well-exercised body.





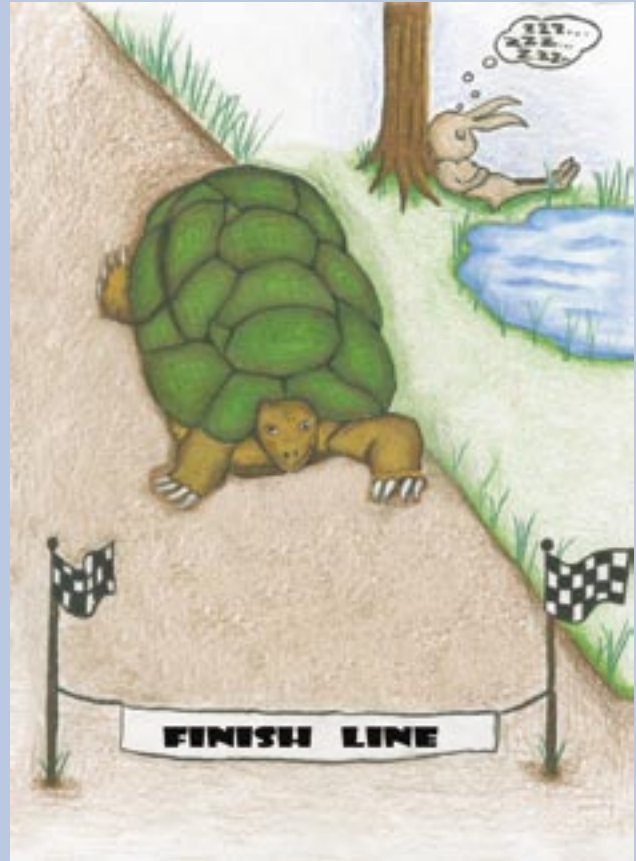
On the other hand the hare made fun of the tortoise, who was working hard at achieving his best. He was so proud of his body and his ability that he was blind to everything else. He could not see the qualities of the tortoise and, unfortunately, did not learn anything by looking at him and his perseverance.

On the day of the race animals from all over the county came to watch the tortoise and the hare. The rooster read out the rules and described the course. "Attention, everyone! The race will begin when I ring this gong. The 5-mile race is marked with red flags. The one to reach the finish line first wins the race. On your mark! Get set!" And boom the gong was heard by all the animals, "GO!"

The hare bolted out of sight before the tortoise took his first step. The crowd cheered while the tortoise inched forward. The hare was so far ahead that he decided to stop at the bear's house for something cool to drink. The hare sat there sipping cool lemonade when the bear saw something moving outside his window. "Hare, there goes the tortoise!" "What!" The hare bolted out of the house and passed the tortoise for the second time. He then decided to stop at Little Mouse's house for a snack. As the hare munched on crackers and cheese, mouse exclaimed, "Is that the tortoise I see out of the window?" "I am not worried about that slow coach. I have passed him twice already!" said the hare. He finished his snack and passed the tortoise for the third time.

The hare saw a pond and decided to take rest since the snack and lemonade had made him sleepy. He was so sure of winning

that he took a short nap on the soft green grass under a tree. He slept dreaming about victory. Suddenly he heard the crowd cheering, "Go Tortoise, go! You can do it. You are almost there!"



The tortoise was just a couple of steps from the finish line! The hare got up and dashed for the finish line yelling at the tortoise that he would win the race. However, it was too late. The tortoise crossed the Finish Line just as the hare reached the Finish Line! The tortoise had won the race. The hare could not believe that 'slow coach' Tortoise had won! The hare couldn't believe it that He had lost the race with the tortoise. The tortoise smiled as his friends carried him on their shoulders. Both had learnt an important lesson: Hard work and Perseverance bring rewards, while ego and pride a source of downfall.

## Bāhubali

Rishabhadev, the first Tirthankar had 100 children. Bharat was the oldest son and Bāhubali was the second. All the other children took Dikshā with him when Rishabhadev renounced the world. Bharat wanted to be the sovereign of all kings. Hence, he traveled all over India fighting wars and returned home after conquering all the kings of India. However, he soon realized that his younger brother Bāhubali was not under his rule. Hence, he sent a messenger to Bāhubali, the King of Taxshilā, to accept his superiority. He hoped that Bāhubali would surrender to him without a fight.

Bāhubali, however, was not prepared to accept his brother as a sovereign king. When Bharat came to know of this he was very angry. He ordered his army to march towards and invade Taxshilā.

The armies of both brothers were strong and war between the two was sure to result in a large-scale bloodshed. The counselors on both sides tried to prevent their masters from resorting to war; but neither of them would give up his ground. The war seemed inevitable and both brothers brought their armies face to face with each other. Every one shuddered at the prospect of the heavy casualties that would result due to the imminent war.

At last the counselors explained to their masters that the point at issue pertained to the determination of the superiority between the two. Instead of going to a large-scale war for that purpose they may better resort to a fight between two brothers. Only that would

avert unnecessary bloodshed. Since both the brothers were agreeable they suggested that they might engage in a straight duel and whoever was found superior would be declared as the victor. Bharat and Bāhubali both agreed. Accordingly, the duel took place in which Bharat tried to beat Bāhubali by using different types of equipment at his command. Bharat, however, was not successful in beating his brother. How could he bear his defeat knowing that he intended to conquer all of India? He became desperate and ignored the rules that were agreed upon for the duel. He thus hurled his miracle wheel, the Chakraratna, at Bāhubali. However, as the miracle wheel was not meant to hurt blood relatives, it came back without hurting Bāhubali.



Bāhubali became mad at Bharat's violation of the rules of the duel. He therefore thought of smashing the elder brother with his mighty fist. As he raised his hand for that purpose, the onlookers trembled with the idea of Bharat's imminent death.

However, all of a sudden, Bāhubali thought, 'What am I doing? Am I going to kill

my elder brother for the sake of worldly possessions that my revered father has willingly abandoned and which my other brothers have given up?" He shuddered at the prospect of the imminent death of Bharat. Within a moment he changed his mind. He saw the evil in killing his brother whom he used to respect. As proud as he was how could he ever lower his raised hand? How could he accept Bharat as a sovereign king? He therefore used his hand to pull out his hair as a symbol of giving up everything and renouncing the worldly life.

Bāhubali became a monk on the battlefield and decided to join the congregation of his father, the first Tirthankar, Rishabhadev. Soon he realized that as a monk he would be a junior monk and he would have to bow down to his younger brothers because they were senior to him. Again his ego stopped him going to them. Since Kevali monks do not bow down to other monks. He decided to remain in the battlefield in meditation until he attained Keval-jnān because Kevali monks do not need to bow down to other monks. He began to practice hard penance and remained deeply engrossed in meditation for many months. Creepers grew around him and entwined his body. Birds built their nests in his matted hair and beard.

Rishabhadev had two daughters named Brāhmi and Sundari. They had become nuns many years ago. They asked Tirthankar Rishabhadev, "Where is Bāhubali at present? Has he attained Keval-jnān, the highest enlightenment?"

Bhagawān Rishabhadev replied, "No, he has not attained Keval-jnān. He is still in

meditation. An obstacle prevents him from attaining enlightenment."

They asked him what that obstacle was. "Well, shallow pride works as an obstacle in this case. He is required to offer his salutations and obeisance to monks senior to him, including all his younger brothers. However, he does not want to do this. The moment gives up his ego he will attain the divine light."

Both the nuns went to the place where their brother, Bāhubali, was meditating. They began to recite hymns and Stavans before him. They requested their brother to get down from the back of the big elephant because you cannot attain Keval-jnān riding on an elephant. They sang this through the day and continued to sing through the night.

At last Bāhubali heard their song. Consciousness was slowly returning to him. He began to think, "Am I riding an elephant? Where is that elephant? The nuns can't be wrong!"

The meaning of the whole song became clear to him. He realized that his ego (pride) was the elephant. One cannot attain eternal bliss without giving up ego. He then looked within. He rooted out his ego. He now had self-realization. He regretted the ego that had blurred his vision.

As soon as Bāhubali stepped out to see Bhagawān Rishabhadev and his younger brothers, all the obstacles blocking the eternal light vanished. He attained Keval-jnān.

## 5.3 Deceit/Honesty

Honesty means always speaking the truth. Honesty means not taking things that do not belong to us. 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. For example, you go to school without doing your homework and the teacher asks you if it is done. If you lie you are worried about what will happen if the teacher finds out. There is a feeling of shame and sadness in dishonesty. Instead, if you are honest and you admit it is not done, the teacher may get angry and upset, but would be happy to see that you are an honest person. You can apologize and do your homework the next day.

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 thoughts, words and deeds become one a person's character becomes strong and unshakable. To live a life of truth:

- 1 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.

- 2 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.

- 3 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 slowly loses all his friends because nobody likes or trusts a person who tells things that are not true.

Did you know?  
Mahāvīr-swāmi  
taught us to live  
a transparent  
life, with no  
discrepancy  
between our  
thoughts, words  
and actions!

Truth is simple. When we lie, we have to worry about covering up one lie with another. Being honest is saying it just the way it is. It is so simple.

Honesty and truthfulness give us strength and peace. Deceit creates weakness and fear. Telling a lie weakens the mind because each time we lie we get an uneasy, sick feeling within us. When the truth is spoken the conscience and the mind are together. They are in unison. That makes us strong and peaceful within.

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.

Having a conscience

Only say the truth

Never tell a lie

Even when no one is watching

Say what you think

Think about what is right



## The Honest Woodcutter



Once upon a time out in the green, silent woods near a rushing river that foamed and sparkled as it hurried along, a poor woodcutter worked hard to make a living for his family. Every day he would trudge into the forest with his strong, sharp axe over his shoulder.

He always whistled happily as he went because he was thinking that as long as he had his health and his axe he could earn enough to buy all the food his family needed.

One day he was cutting a large oak tree near the riverside. The chips flew fast at every stroke and the sound of the ringing axe echoed through the forest.

By and by, the woodcutter thought he would rest for lunch. He leaned his axe against the tree and turned to sit down. Just then he tripped over an old, gnarled root and before he could catch it his axe slid into the river!

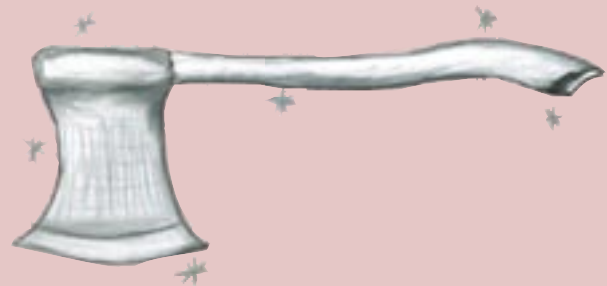
The poor woodcutter gazed into the river trying to look for the axe. But it was very deep in that part of the river. The river flowed over the axe.

“What will I do?” the woodcutter cried. “I’ve lost my axe! How will I feed my children now?”

Just as he was talking to himself, a beautiful lady rose from the flowing river. She was the fairy of the river and had come to the surface when she heard the woodcutter’s sad cries.

“Why do you weep?” she asked kindly. The woodcutter told her what had happened. At once, the fairy sank beneath the flowing river and reappeared with an axe made of silver.

Is this the axe you lost?” she asked the woodcutter.



The woodcutter thought of all the fine things he could buy with all that silver! However, as the axe was not his he shook his head and answered, “My axe was made of metal and wood.”

The water fairy laid the silver axe on the riverbank and slid into the river again.

In a moment, she rose and showed the woodcutter another axe. “Maybe this one is yours?” she asked.

The woodcutter looked and gasped in surprise. “Oh, no!” he replied. “This one is made of gold! It is worth many more times than my axe.”



“It is yours,” said the water fairy, “and so are the other two axes. They are gifts from the river because you were honest and told the truth.”

The water fairy laid the golden axe on the bank. Once again she went below the surface. Up she rose. This time she had the missing metal axe.

“That is mine!” cried the woodcutter. “That is surely my axe!”

That evening the woodcutter walked home with the three axes on his shoulder. He sang happily as he thought of all the good things he would be able to do because of his honesty. He and his family would be able to live happily and comfortably.



## King Hans

King Hans of Rājpur, India was a very fair and just king. He was honest and practiced nonviolence in his daily life.

On Mount Ratnasringa there was a beautiful temple dedicated to the first Tirthankar, Rishabhadev. King Hans decided to pay homage to that temple. He asked his council of ministers to look after the kingdom during his prolonged absence and left with the members of the royal household on the spiritual mission.

A few days after King Hans departed King Arjun, a neighboring king, attacked Rājpur. After a fierce battle, King Hans's army was defeated and many of his generals lost their lives fighting for their kingdom. King Arjun gained control of the palace and the treasury. He occupied the royal throne and enforced his authority over the entire kingdom.

King Hans heard the story of this defeat on the way to the temple. The king's courtiers were very upset and advised the king to return to the city. The king said, "I have given up the control of kingdom and am on a spiritual mission. That is the only thing we should be thinking about. Let us continue on our journey 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 everyone left the king. However, one faithful servant followed the king.

On the way to the temple the king and his servant got lost in the forest. Now, concerned for their safety, the king took off

his royal robes and jewelry and gave them to his servant. While walking through the forest the king and the servant somehow got separated.



As the king walked further into the forest he saw a deer running. Soon thereafter a hunter came running with a bow in his hand and asked the king if he had seen the deer. The king thought that if he told the truth the deer would be killed. Therefore, he decided not to answer the question and talked of irrelevant things. The hunter was very upset with the king's answers and left.



After a while the king was tired and decided to rest under a tree. While he was resting he overheard a group of people who were



hiding in the bushes. They were talking about robbing some monks and shrāvaks who were traveling through the forest. Having heard this, the king was 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 who looked like thieves.

The king was again in a dilemma of whether to tell the truth or to lie. He was concerned that someone would be hurt: if he told the police the truth, the thieves would be harmed; and if he did not then the monks would be harmed. He thought, “If by telling the truth someone is going to get harmed or be killed then telling that truth is not good. 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 those monks and worry about the thieves if they confront the monks.” The police officers felt better and left to join the monks.

The thieves who were hiding in the bush heard all this. They were amazed at the mercy shown by this stranger. They came out, thanked the king for saving their lives, and told him that they were at his service. The king advised the thieves, “My dear friends, give up harassing people and this fugitive life and be good citizens.” The thieves promised that they would not harm and rob anybody anymore and would give up stealing.

Soon thereafter a group of soldiers came and asked him if he had seen King Hans. The king asked, “What do you want from King Hans?” They explained that they were the trusted men of King Arjun and they had

orders to arrest King Hans and kill him. King Hans thought for a while and said,



“I am King Hans. Carry out your duty as commanded by your king.” After that, he closed his eyes and stood in meditation.

All at once a Deva (angel god) appeared and said, “Oh, king! I am overwhelmed by your truthfulness and compassion. I have captured King Arjun as prisoner and I have given control of your kingdom back to your ministers. Today is a great day for worship and the temple is too far from here. There is no way you would be able to reach the temple in time. My chariot is at your service. Please let me take you there.”

King Hans was surprised by the miraculous turn of the events. In the company of the Devas he reached the summit of Ratnasringa in time to worship. The angel god then escorted him to his kingdom. King Hans pardoned King Arjun and released his soldiers immediately. Then King Hans, once again, ruled the city of Rājpur and the people were happy under the rule of their benevolent king.

## 5.4 Greed/Contentment

Greed (Lobha) is the cause of many of our problems. We want more and more. There is no end to this greed of possession. No matter how much we have – we still want more!

Striving for more or doing better is not bad or wrong so long as it is done for the right reasons. That is, so long as it is for the purification of the soul and not for worldly gains and benefits.

If greed is not balanced with contentment it causes competition. The famous phrase ‘keeping up with the Joneses’ comes into play. 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 is remaining satisfied with what one has while being subjected to various longings and temptations in day-to-day life. Contentment is basic to our soul, so when we become greedy it gives rise to sorrow and dissatisfaction. When a person is content they experience true mental peace, ease in life and a state of mind free from worries and tension. He does not want bigger, better and more things all the time. A person can choose between an endless trip of greed or a path leading to contentment and happiness. Let us consider the following scenarios:

A person worked hard and saved money for many years to buy a house. He would say, “After I buy a house I will be content. I will not want anything else.” After a few years he was able to buy a house. As soon as he entered the house he decided that he cannot stay in an empty house and said, “As soon as I furnish the house I will not want anything else.” Then he decided to get married and have children. Then he needed house cleaners and maids to look after the house and the children. Then he noticed that his neighbors and friends had bigger houses. Now he wanted to keep up with the Joneses. He decided, “After I buy a bigger house I will be content. I will not want anything else.” Then the cycle started all over again!

Did you know?

Greed is the  
cause of many  
conflicts and  
wars!

## A Busy Life

A young businessman went to a village. He was drawn to a shepherd, sitting under a tree playing a flute. There were a couple of cows grazing in the field nearby. The businessman asked the shepherd how long he spent grazing cows. The shepherd replied that he just did this for a few hours everyday.

The businessman asked why he did not buy more cows. The shepherd replied he had enough to support his family's immediate needs. The businessman then asked the shepherd how he spent the rest of his time.

The shepherd said, "I go home, eat lunch with my wife, take a nap, play with the children when they come home from school, go to the Upāshray and listen to religious discourses and meditate. After supper with the family I relax and play flute with my friends. I have a full and busy life, Sir."

The businessman scoffed, "I am a Harvard MBA and I can help you. You should bring the whole village's cows for grazing and charge money for it. With this money you should buy more cows and supply milk to the neighboring villages. Eventually you can start your own dairy and supply to the whole state."

"You would need to leave this small village and move to a city and eventually to Mumbai where you will run your expanding enterprise."

The shepherd asked, "But sir, how long will this all take?" To which the businessman replied, "15-20 years."

"But what then, Sir?" asked the shepherd.

The businessman laughed and said, "That's the best part! When the time is right you would go public and sell your company stocks to the public. You'll become very rich, you would make millions!"

"Millions, Sir?" questioned the shepherd. "Then what?" The businessman said, "Then you would retire. Move to a small quiet place like this where you can just lie around and play your flute, eat lunch with your wife, take a nap in the afternoon, play with your kids, spend time on religion and around your friends every night."

The shepherd smiled and inquired, "How is it any different from what I am doing now?"

One has to stand back and think of what one would like to do with life. True happiness comes not from having more but being content with what one has.

¶ A person who is free from delusion (who understands reality), has no misery. ¶ A person who is without any longing has no delusion. ¶ A person without greed has no longing. ¶ A person who does not have any attachment has no greed

- Uttarādhyayan Sutra

## The Greedy Spider

Long, long ago there was a spider that was very fond of eating. He ate so much that he was as round as a ball! One day he heard that Unokwa, the rabbit, was giving a feast. But nobody would tell him where the feast was. They were afraid that he would gobble up all the food and ruin this party as he had done with many other parties. Then the spider heard that Mimbakwa, the elephant, was giving an even bigger feast. The spider was very angry that he was not invited. Then he heard that Zingege, the goat, was giving one of her famous parties. Spider asked everyone but nobody would tell him where the parties were to take place.

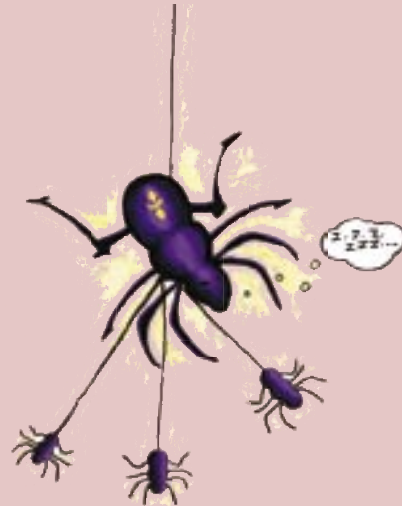


At last spider called his three sons and he spun a long thread for each one and tied the thread around their waists. Then he tied the three threads to his large round body and said, "Each one of you go in a different direction. If you see a party, give a tug on the thread and I will come and join you." The three sons scurried away.

The first son went north and found the rabbit's party. He gave a tug on his thread. The second son found the elephant's party

and gave a big tug. The spider could not decide where to go first. Just then the third son found the goat's party and he gave his thread a mighty tug. The spider mouth watered at the thought of going to all three parties. However, the three sons pulled him in three different directions. Pull! Pull! Pull!

The threads pulled tighter and tighter and the spider's waist grew smaller until he fainted and fell.



When he woke up all three parties were over. The rabbit said, "You see Spider, you have missed all three parties because of your greed." Spider said, "I know. I will not be greedy again. I should not have wanted more and more." Since that day, the spider eats only enough to satisfy his hunger and is no longer greedy.

The opposite of greed is contentment. If the spider had been content with what he had he would not have wanted everything and the other animals would have invited him to their parties.

## Kapil Muni

In ancient times king Jitshatru was the king of Kaushāmbi, India. A learned man named Kashyap Shāstri lived in the city. He was a royal Priest and was held in great reverence. He and his wife, Shridevi, had a son named Kapil. Being the only son his parents thoroughly spoiled him. He therefore lived a careless and luxurious life and did not pay much attention to his studies. Consequently, when his father died the king appointed another knowledgeable person as the royal Priest. Shridevi was very disappointed that her son could not achieve the status of the royal Priest. Once Kapil saw tears in his mother's eyes and inquired about the cause of her grief. She replied that if he had been as learned as his father he too would have attained the rank of the royal Priest.

Kapil had great respect for his mother. He realized his foolishness in not studying seriously. He said that he was willing to undertake his studies and be as learned as his father. His father's friend, Indradatt, was very knowledgeable and had always been willing to educate him. Kapil's mother requested Indradatt to educate Kapil and he willingly accepted Kapil as his student.

As a student Kapil had to get his food by going for alms. That, however, took too much time and that affected his studies. Later the school arranged with Manoramā, a Brahmin widow, to provide for Kapil's boarding and food. That arrangement gave Kapil enough time for his studies and he could make good progress. Unfortunately, however, Kapil chose another path.

Manoramā was young and attractive. Over a period of time they fell in love with each other. Studies were almost forsaken as Kapil spent most of his time with her. As they badly needed money to eat and live Manoramā told him that the king of Shrivasti gave two grains of gold to the first person to bless him everyday. She therefore advised him to go to the palace early in the morning and bless the king. Kapil agreed to do so.

Kapil could not sleep at night. He started dreaming of all the things he could do with two grains of gold! Deep in thought he lost track of time and started walking towards the palace. A guard saw him walking around at midnight and arrested him thinking he was a thief.

In the morning Kapil was presented to the royal court. The king noticed the fright written on his face and thought that he might not be a thief. He therefore asked Kapil to explain why he had to come to the palace at midnight. Kapil explained that he was very poor and hoped the gold would help to buy food. In order to get him out of his miserable condition the king offered to grant him whatever he desired. He was extremely glad and speechless upon hearing this.

The king asked him to sit in the adjoining garden and to think of what he desired.

Kapil went to the garden and began to think about what he should ask for so that he can live happily. Two grains of gold that he had been looking for was very insignificant. He thought that he should ask for enough so

he will never have to worry about earning money.

His thoughts took him from 2 grains of gold to a point where he wanted to ask for the whole kingdom and still wanted more.

Simple as he was the last idea virtually shook him. He thought, "I came here to get two grains of gold and the kindness of the king has led me to the idea of turning him into a beggar. What nonsense! No, this is not fair! At last, the direction of his thoughts changed. He came to his senses and realized that his desires and greed were out of control.



His entire perspective of the world had changed by then. He fully understood how attachment and the wildness of greed could lead one astray. He reflected, "I came here to Shrāvasti to gain knowledge but attachment for Manoramā made me forsake it. That attachment has led me to worry about the future and that in turn led me to get two grains of gold. The kindness of the king inflamed my greed to the extent of desiring the entire kingdom! How insatiable are one's desires? The more a person gets the more he desires. The sense of accumulation knows no limits!"

The fire of greed burning within me will never be extinguished by increasing my desire for wealth and grandeur.



He had a vision of a vulture carrying a piece of food in its beak. All the vultures chased and attacked it. Weakened by the attack the vulture dropped the food from its beak. The other vultures stopped chasing him and rushed to the fallen food.

He thus realized that desire and attachment do not lead anyone to happiness. He also realized that even though desires are insatiable, they could be controlled by a strong sense of detachment. He fully



realized that the right way of gaining enduring happiness is to stay detached. As the concept of detachment took a strong hold over him the Karma that were obscuring his perception started melting away. He thought that it was time to get rid of all desires. He decided that he would not ask for anything from the king.

As he went back to the court the king asked him what he had decided to ask for. Kapil

replied that he did not want anything. The king was very surprised and asked him the reason for that. Kapil narrated how his mind had gone to the extent of asking for the entire kingdom and how he could calm it down by getting rid of all his desires and greed. Then he said that he felt content with the sense of detachment that he had developed. Kapil left the court with a feeling of detachment that shortly afterwards led him to omniscience. He is known as Kapil Kevali.

## 5.5 Compassion

Feeling of compassion (Karunā) is what we should feel 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 give food to those who are hungry, 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 these bad Karma mature 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.

Did you know?

Compassion  
is respect for  
all forms of  
life including  
animals, birds,  
insects and  
nature



## Animal's Prayer

Let our cries be heard today,  
 This, Oh, is what we pray,  
 We, the creatures who suffer so,  
 Want all mankind to know,  
 And hope that they will understand  
 We too are fashioned by Your hand.  
 That our flesh feels pain the same as they,  
 The pain that they inflict each day  
 On the laboratory dog, the pink-eyed rat,  
 The lamb at slaughter and the alley cat,  
 The circus lion, a once proud king,  
 Forced by a whip, to perform in a ring.  
 The bull that feels the banderilla's thrust,  
 The elephant slain for his ivory tusk,  
 The once-free inmates of the zoo,  
 Oh, tell them, we belong to you!  
 So we ask allow this plea  
 To reach all men, and set us free.  
 Let compassion and kindness be man's  
 way,  
 This, Oh, is what we pray.

- Macdonald White



## Meghakumär

King Shrenik and Queen Dhärini had a beautiful prince named Meghakumär. He grew up in great riches and a loving atmosphere. At the age of eight his parents sent him to school. He became proficient in 72 arts. He became a scholar of eighteen languages, a proficient exponent of music, dance and drama, a brave warrior, and a skilled commander.

During that time Bhagawän Mahävira arrived in Rājagriha city and stayed in a nearby temple. When Meghakumär heard about Mahävira's arrival he decided to visit the temple and pay his respects. Meghakumär listened to Bhagawän Mahävira's sermon. Mahävira explained how karma binds to the soul, how the body suffers due to these Karma, and how the soul gets liberated. Upon hearing this discourse Meghakumär decided to renounce the world and to become a monk.

He requested his parents to permit him to become a monk. They tried to persuade him to wait until their death before taking Dikshä. They pleaded with him and explained the harsh life a monk (Shraman) has to lead: walking barefoot and eating the food obtained only by collecting alms. They tried to tell him that he was born to enjoy the pleasures of life and not to suffer the pain. When Meghakumär's parents failed to dissuade him they requested him to be the king for a day. They wanted to see him enjoy the kingdom and its wealth for at least one day. To honor his parents' wish he accepted their request.

After accepting Dikshä from Bhagawän Mahävira and listening to his first sermon as an ascetic, Meghakumär got ready for bed at night. Being the newest ascetic he was allotted the last place near the gate. During the night many monks kept going in and out and bumping Meghakumär with their feet in the dark. He could not sleep all night and started thinking of his life as a prince and how he had received honor and respect. In the life of a monk, he did not receive that honor and respect. On the contrary accidental kicking by the other monks all through the night disturbed his sleep. At dawn he went to Bhagawän Mahävira to tell him about his decision to resume the life of a house-holder. "Bhagawän," he said, "I think I will be going home today."

Mahävira said, "Before you return home I am going to tell you a story of an elephant."

Once there was a great big fire in the forest where you were living. Upon seeing the fire you attained Jätismaran Jnän (knowledge of previous lives) and you remembered



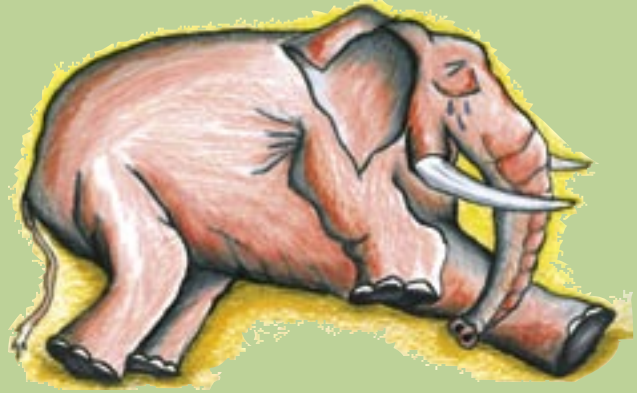
a similar situation in which you had died. Remembering that you cleared an area of all vegetation so that in the future you would have a place to take refuge in case of a forest fire.

A year later a fire broke out in the forest where you were living. With your herd you rushed to the clear area and found that the area was filled with other animals, big and small, who had sought safety from the fire. Animals that may normally eat one another were standing side-by-side, grateful to be safe from the fire. You found yourself squashed between all the other animals.



Then you raised your foot to scratch. After scratching, as you were about to put your foot down, you noticed that a timid little white rabbit now occupied the spot, on which your foot had been. The feeling of compassion arose within you and you kept your foot raised for three days giving sanctuary to

that little rabbit. After three days, when the fire was over and the smoke had cleared, all the animals were happy to go back to the forest. You saw the little white rabbit find his family and scurry away. When you tried to put your foot down you found that your leg was very stiff and hence you could not straighten it. You fell to the ground totally exhausted and died.



Mahāvīr-swāmi ended the story there and paused, “That elephant was YOU, Meghakumār. You were able to withstand such pain and suffering to save a little rabbit. However, the very first night you find yourself disturbed by the touch of dust and the feet of other monks. You failed to tolerate any inconvenience. You failed to tolerate suffering with equanimity. Would you now let one sleepless night keep you from following the path of Compassion and lead you to Liberation?”

## 5.6 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.

Did you know?

Friends are  
the family  
we choose  
for ourselves

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.

There is a saying – ‘A friend in need is a friend indeed’. Friends are those who stand by you in good times and in bad times. They are there when you need them the most, whether they say so or not. Life is easier when there is someone with you.

### 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 that 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 get, as much as what you give.



### Blame Destroys Friendship

Blame never affirms, it assaults.  
 Blame never restores, it wounds.  
 Blame never solves, it complicates.  
 Blame never unites, it separates.  
 Blame never smiles, it frowns.  
 Blame never forgives, it rejects.  
 Blame never forgets, it remembers.  
 Blame never builds, it destroys.

## *Androcles and the Lion*

In Rome there lived a poor slave named Androcles. His master, a cruel man was so unkind to him that at last Androcles decided to run away.

He hid himself in the woods for many days. However, he could not find food and he grew so weak and sick that he thought he would die. Therefore, one day he crept into a cave and lay down, and soon he was fast asleep.

After a while a loud noise woke him up. A lion had come into the cave and was roaring loudly. Androcles was very scared for he felt sure that the beast would kill him. Soon, however, he saw that the lion was not angry but that he limped as though his foot hurt him.



Androcles grew bold and took hold of the lion's lame paw to see what was bothering

the lion. The lion stood quite still and rubbed his head against the man's shoulder, and lay down. He seemed to say, "I know that you will help me."

Androcles lifted the paw from the ground and saw that a long, sharp thorn was stuck in the paw; and that was hurting the lion so much. He took the end of the thorn in his fingers, gave a strong, quick jerk, and pulled the thorn out. The lion was full of joy and licked the hands and feet of his new friend.

After this, Androcles was not afraid of the lion. When night came he and the lion lay down and slept side by side.

For a long time the lion brought food to Androcles every day. The two became such good friends that Androcles found his new life a very happy one.

One day some soldiers, who were passing through the wood, found Androcles in the cave. They knew who he was and they took him back to Rome.

It was the law at that time that any slave who ran away from his master would have to fight a hungry lion. Therefore, a fierce lion was caged for a week without food and a time was set for the fight.

When the day came thousands of people crowded to see the fight.

The door opened and a scared Androcles was brought in. Hearing the lion's roars filled him with fear. He looked up and saw that there was no pity in the thousands of faces around him.

The gate opened and the hungry lion rushed in. With a single bound he reached the frightened slave. Androcles gave a great cry, not of fear, but of gladness. It was his old friend the lion of the cave.

The people expected the lion to kill the man. However, they were filled with wonder. They saw Androcles put his arms around the lion's neck. They saw the lion lie down at his feet and lick them lovingly. They saw the great beast rub his head against

Others cried, "Let the lion go free too! Give both of them their liberty!"

Therefore Androcles was set free and the lion was given to him as a present. They lived together in Rome for many years.



the slave's face as though he wanted to be petted. They could not understand what it all meant.

After a while the king asked Androcles to tell them how he had a lion for a friend! He stood up before them and, with his arm around the lion's neck, told how he and the beast had lived together in the cave.

"I am a man," he said, "but no man has ever befriended me. This lion has been kind to me and we love each other very much."

The people could not be cruel to the slave any more. "Live and be free!" they cried. "Live and be free!"



"Always put yourself in others' shoes. If you feel it hurts you, it will probably hurt the other person too."

~ Unknown

## 5.7 Perseverance



If you think you are beaten, you are,  
 If you think you dare not, you don't.  
 If you'd like to win, but you think you  
     can't,  
 It's almost a cinch you won't!

If you think you'll lose, you've lost,  
 For out in the world you find  
 Success begins with the will,  
 It's all in the state of mind.

If you think you're outclassed, you  
     are,  
 You've got to think high to rise;  
 You've got to think of yourself before  
 You can ever win the prize!

For many a race is lost  
 Before ever a step is run;  
 And many a coward fails,  
 Before his work's begun.

Think big and your deeds will grow,  
 Think small and you'll fall behind,  
 Think that you can and you will,  
 It's all in the state of mind!

Life's battles don't always go  
 To the stronger or faster man;  
 But sooner or later the man who wins  
 Is the one who thinks he can!

This poem says it all. The only one who will achieve his/her life's choices is the one who will persist till they succeed. It is not the best or the cleverest who succeeds, but the one who continues tirelessly till he/she reach their goal.





## *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 his 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 - for 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 that he would 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, resolved 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 haltingly, then to walk by himself - and then - to run.

He began to walk to school, then to 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!

## The Little Engine That Could

A little steam engine had a long train of cars to pull.

She went along very well until she came to a steep hill. Then, no matter how hard she tried she could not move the long train of cars.



She pulled and she pulled. She puffed and she puffed. She backed up and started again. Choo! Choo! Choo! Choo!

However, the cars would not go up the hill. All the animals got off the train.

At last, some animals left the train and started up the track alone. Do you think they had stopped trying? No, indeed! They were going for help.

“Surely we can find someone to help us,” they thought.

Over the hill and up the tracks they went.

Soon they saw a big yellow steam engine standing on a sidetrack. He looked very big and strong. Running alongside they looked up and said, “Will you help us over the hill with our train of cars? It is so long and so heavy that our engine can’t get it over the hill.”

The big steam engine looked down at the little animals. Then he said, “Don’t you see that I am through my day’s work? I have been all rubbed and scoured ready for my next run. No, I cannot help you.”



The little animals were sorry, but they went on.

Soon they came to a big orange steam engine standing on a sidetrack. He was puffing and puffing as if he were tired.

“He may help us,” thought the little animals. They ran alongside and asked, “Will you help us over the hill with our train of cars? It is so long and so heavy that our engine can’t get it over.”



Then the big orange steam engine answered,

“I have just come in from a very long run. Don’t you see how tired I am? Can’t you get some other engine to help you this time?”

“We’ll try,” said the little animals, and off they went.

After a little while they came to a little steam engine just like theirs. They ran alongside and said,

“Will you help us over the hill with our train of cars? It is so long and so heavy that our engine can’t get it over.”

“Yes, indeed!” said the second little steam engine. “I’ll be glad to help you if I can.”

Then the animals started back to where the train of cars had stalled. One little steam engine went to the head of the train and the other to the end of it.

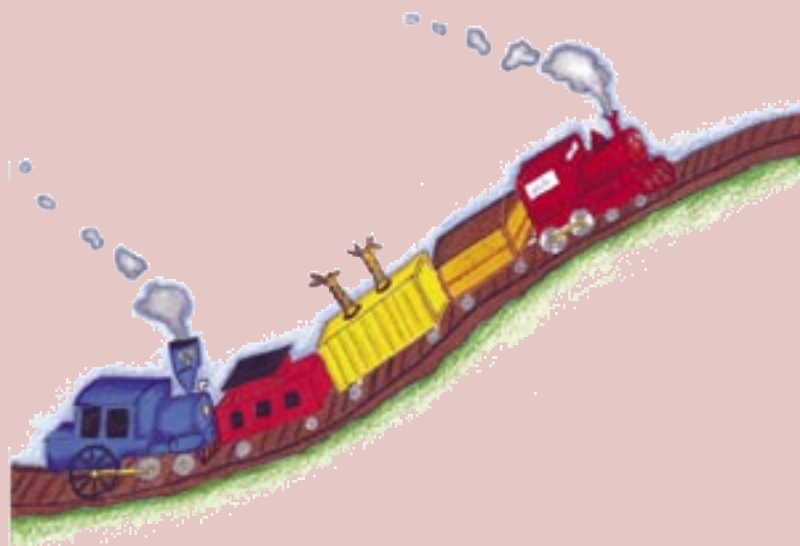
Puff, Puff! Chug, Chug! Choo, Choo! Off they started!

Slowly the cars began to move. Slowly they climbed the steep hill. As they climbed each little steam engine began to sing,

“I – think – I – can! I – think – I – can! I think – I – can! I think I can I think I can . . .”

And they did! Very soon they were over the hill and going down the other side.

Now they were on the plain again, and the little steam engine could pull her train herself. Therefore, she thanked the little engine that had come to help her and said goodbye.



Then, as she went merrily on her way she sang to herself,

“I - thought – I - could! I - thought – I - could! I - thought – I - could! I - thought – I - could! I thought I could ....”

## 5.8 Self Reliance



A man found a 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

Did you know?

Jainism is a self-reliant religion. No God or divine power comes to our rescue!

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 will cripple us. We will not be as strong as what we could have been. We will 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. Then they will be done the way we want and they will be done when we want them. 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 our life easier and more comfortable.

### Believe in Yourself

Set your standards high

You deserve the best

Try for what you want

And never settle for less.

Believe in yourself

No matter what you choose

Keep a winning attitude

And you can never lose.

Think about your destination

But don't worry if you stray

Because the most important thing

Is what you've learned along the way.

Take all that you've become

To be all that you can be.

Soar above the clouds

And let your dreams set you free.

## The Little Red Hen

Once upon a time a cat, a dog, a mouse and a little red hen lived together in a little red barn. The cat, the dog and the little mouse liked to snooze all day. So the little red hen



did all the housework. She also did all the work in the garden.

One day she found some grains of wheat. “Who will help me plant these grains of wheat?” she asked.

“Not I,” said the dog.

“Not I,” said the cat.

“Not I,” said the mouse.

“Then I will,” said the little red hen. “Cluck! Cluck!”

So she planted the grains of wheat.



Very soon the wheat grains began to grow and the green leaves came out of the ground. Little red hen watered and tended to the wheat plants.

The sun shone and the rain fell and the wheat kept on growing till it was tall, strong and ripe.



“Who will help me reap this wheat?” asked the little red hen.

“Not I,” said the dog.

“Not I,” said the cat.

“Not I,” said the mouse.

“Then I will,” says the little red hen. “Cluck! Cluck!”

So she reaped the wheat.

“Who will help me thresh this wheat?” asked the little red hen.

“Not I,” said the dog.

“Not I,” said the cat.

“Not I,” said the mouse.

“Then I will,” said the little red hen. “Cluck! Cluck!”

So she threshed the wheat.

“Who will help me take this wheat to the mill to have it ground into flour?” asked the little red hen.

“Not I,” said the dog.

“Not I,” said the cat.

“Not I,” said the mouse.

“Then I will,” said the little red hen. “Cluck! Cluck!”

So she took the wheat to the mill, and by and by she came back with the flour.

“Who will help me bake this flour into

bread?” asked the little red hen.

“Not I,” said the dog.

“Not I,” said the cat.

“Not I,” said the mouse.

“Then I will,” said the little red hen. “Cluck! Cluck!”

So she baked the flour and made a loaf of bread.

“Who will help me eat this bread?”

“I will,” said the dog.

“I will,” said the cat.

“I will,” said the mouse.

“You may share my loaf of bread,” said the little red hen. “Cluck! Cluck!”

And she shared the loaf of bread with the dog, the cat, and the little mouse.

Thus the dog, the cat and the little mouse saw how kind-hearted the little red hen was. Since that day they all helped in looking after the house and the garden.



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# The Two Wolves

One evening an old Cherokee told his grandson about a battle that was going on inside him.



The other is good: Joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith..."

He said, "My son, it is between 2 wolves."



The grandson thought about it for a minute and then asked his grandfather, "Which wolf wins?"

"One is evil: Anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority and ego..."



The old Cherokee simply replied, "The one I feed."



# 6.0 Jainism in Action



*"He who is indifferent to the material world has no grief  
He is not affected by the miseries of the world.  
He is like an unsullied lotus which rises above muddy water"  
- Uttarādhyayan Sutra (32:99)*



## 6.1 Conscious Consumer

The three fundamental principles of Jainism are Ahimsā (non-violence), Anekāntavāda (multiplicity of view-points) 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 tenants of Jainism and the one that affects all forms of life: those that can speak for themselves - human beings; and those that cannot - like 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. We also do not use any by-products because that encourages the killing of animals.

If one asks a little child, “Where does meat come from, the answer is very often the supermarket. It is easy to explain that meat, fish, lobsters, etc. come directly from killing living beings.

When it comes to figuring out the not so obvious things, it gets more difficult. It is often difficult to find out where all the ingredients of a product came from or how the product was tested. For example, shampoos advertised do not specify where all the ingredients come from (animal by-products or not). Neither do they specify that the shampoo is tested millions of times on rabbits - that are tied so they cannot move. These shampoo drops are put in their eyes to see if they tear! 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 to, do we not ask, “What is it?” If someone asks us to eat something, do we not ask, “What is it?” In the same way, if we are asked to use a product, should we not 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, but not limited to animal and fish flesh, all dairy products, gelatin, and many other foods. This also includes not wearing clothes containing animal-derived ingredients like leather, silk, and fur and avoids usage of any household products that have been tested on animals like many soaps, shampoos, cosmetics, etc.

We Jains are a people of conviction, grounded in spiritual values, who strive to align our actions with our beliefs. The natural extension of our strong belief in Ahimsā should be taken beyond just foods and make compassionate living an integral part of our life-style.



## Eggs

These days the poultry industry has been marketing eggs as a vegetarian food. It claims that since the eggs are unfertilized they would never hatch in to a chick and hence it has no life. Thus, the consumption of eggs does not involve any killing of life!

It is true that the eggs produced by commercial poultry industry are unfertilized. However, they cannot be deemed as cruelty free! By consuming eggs we support an industry that involves 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 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.



Battery cages

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.



Eggs rolling down the angled cages

Did you know?



A cake with no eggs  
and dairy tastes  
delicious!

The eggs, once they are laid are well looked after. However, what about the egg laying “machines”? Are they well looked after?

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 they suffer from severe feather loss, and their bodies are covered with 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.



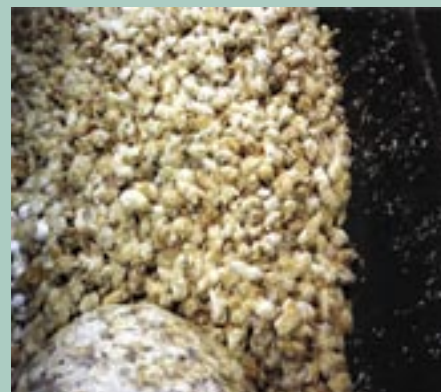
Debeaking of a chicken

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.

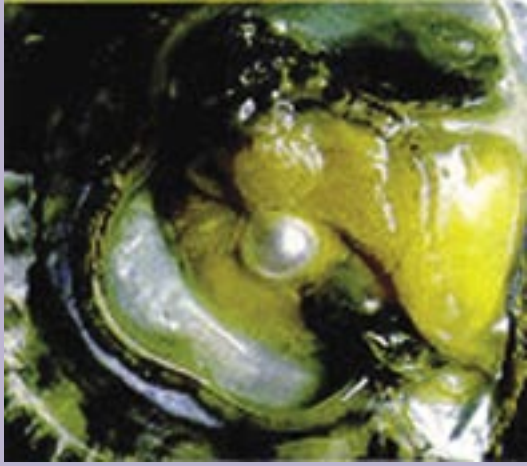
After one year in egg production the birds are classified as ‘spent hens’ (hens that cannot lay anymore eggs). They are then sent off to slaughterhouses. They usually end up in soups, potpies, or similar low-grade chicken meat products where their bodies can be shredded to hide the bruises from consumers. 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.



Newborn male chicks thrown in trash cans

## Pearls



A pearl growing naturally inside an oyster

In the olden days the 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.



A pearl being pulled out of an oyster before the oyster is thrown out



An artificial nucleus inserted into an oyster

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.

# 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.  
 For oysters have feelings  
 Although 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 have given him protection?  
 'No,' he said to himself  
 As he lay on a shell  
 Since I cannot remove it  
 I shall try to improve it.

Now the years have rolled around  
 As the years always do  
 And he came to his ultimate Destiny  
 - stew.

And the small grain of sand  
 That had bothered him so  
 Was a beautiful pearl  
 All richly aglow.

Now the tale has a moral  
 for isn't it grand  
 What an oyster can do  
 with a morsel of sand?  
 What couldn't we do  
 If we'd only begin  
 With some of the things  
 That get under our skin.

David Cohen

What should we do? What do we do? The oyster gives us something to think about.

## Silk

Most of us use silk material and silk products because they look very elegant and draw attention from others. However, while enjoying the different kinds of silk we may not realize or we may be ignoring what goes on behind the scene to obtain this material. We Jains, the believers of Ahimsā, should understand how silk is obtained. This explanation shows what the silk worms or silk moths go through.

The life cycle and life history of the silk worm 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.

Did you know?

2,500 silkworms  
are boiled or baked  
alive to make one  
silk sari!

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.



Silkworms feeding on mulberry leaves

These silkworms have very large appetites. They eat all the time. 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. It matures until it becomes a moth which can emerge out of the cocoon.

If the pupas were allowed to 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.



Pupas growing inside the cocoon

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.

I am sure you have figured out the fate of the pupa inside the cocoon by now. Some people gather large numbers of cocoons in wooden baskets and put them in boiling water for a certain period. Can you guess what it feels like to be put in hot boiling water? Other people put the large baskets of cocoons in heat chambers for sometime.

Then there are some people who just boil the pupas in simple pots.

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 the labs.

If we touch a hot pot or stick our finger in hot water we are burnt, and that hurts. We get blisters and need a lot of love and care to make the hurt feel better. Imagine your entire body put into an oven or in boiling water! We as 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?



Silkworm pupas being boiled alive

The choice is ours - whether we care or not for the pupas that have to be killed to make the silk. The more aware we are of the killing the more the karma becomes a part of our soul. We have a choice; the pupas do not!

## Varakh



Varakh is silver foil used for decorating Indian sweets. But to prepare this Varakh some body parts of the 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 parts of the cattle not consumed as meat have other uses. 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

Did you know?  
Silver is first  
pounded between  
layers of ox-gut  
and then used for  
decoration of a  
Tirthankar's murti  
and on Indian sweets!

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 9" x 10" and then are 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, till the entire bag flattens out. The silver piece would be flattened into silver foil. This Silver foil will be separated from the intestine pack and will be 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, supāri 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?

## 6.2 Environment

Mahāvīr-swāmi proclaimed a profound truth for all times to come when he said, “One who neglects or disregards the existence of earth, air, fire, water and vegetation, disregards his own existence which is entwined with them”. Not only did he preach on environmental and ecological issues, but his entire life was also an example of how to live in perfect harmony with the environment.

The ancient Jain scriptural aphorism “Parasparopagraho Jivānām” (All life is bound together by mutual support and interdependence) is refreshingly contemporary in its premise and in its promise; and forms the basis of the modern day science of ecology.

It is logical that for our own well being, we need to respect our environment and look after it.

What does Jainism teach about ecology?

- According to Jain scriptures, there are millions of living beings going through the cycle of birth, life, death, and rebirth, just like us and deserved to be treated with respect.
- *Ahimsā (non-violence)*: Ahimsā means more than not hurting others, it means not intending to cause harm, physical, mental or spiritual, to any part of nature. Jainism believes that the five basic elements (earth, water, fire, air, and vegetation) of the universe make our environment possess life. They have their own physical body. They possess only one sense (touch) while insects, birds, fish, animals and humans

possess two to five senses (touch, taste, smell, sight, and hearing). In addition, human beings are also blessed with advanced developed thinking. Therefore, they are responsible for achieving oneness and harmony with all life by being careful, compassionate, loving and nonviolent.

- *Compassion*: This is the positive aspect of non-violence: to practice an attitude of compassion towards all life. Jains pray that forgiveness and friendliness may reign throughout the world and that all living beings may cherish each other.
- *Interdependence*: 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.
- *Non possessiveness/Self-restraint*: An

Did you know?

All life is  
bound together  
by mutual  
support and  
interdependence.

important Jain principle is not to waste the gifts of nature, and voluntarily reduce one's needs as far as possible. Nature provides enough for our NEED not enough for our GREED. Lord Mahāvīr states “ Parigraha sevve attāi karānti prānānam behānam” that we destroy other lives because of our greed and possessiveness. This is the primary cause of all violence as well as imbalance in the environment.

Raising animals for food not only involves high level of cruelty towards animals but also consumes significantly higher natural resources than vegetarian food.

#### Land Usage:

Considering the consumption of food by live stock, an average 40 lbs of vegetation is used to produce 1 lb. of meat. Hence to support meat and dairy industries, half of American croplands grow livestock feed. A third of the land of North America is devoted to grazing. Also 220 million acres of land in the USA have been deforested for livestock production and 25 million acres in Brazil, and half the forests in Central America.

#### 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 requires 108 gallons of water, 1 lb. of rice needs 229 gallons of water, and 1 lb. of potatoes require 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 (Source: USDA 2001). Thus, we should avoid the consumption of all animal products like meat, poultry, dairy and sea-food.

#### Summary

In summary the teaching 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 far 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.

## The Three Rs of Recycling

### 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. And that means less pollution in the air that you and your family breathe.

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 are a waste of resources. But remember... some type of packaging is necessary to keep products clean, fresh and safe for use.

Buy the largest size package whenever you are able. Why? Because you usually get more for your money. By doing this, you will get more of the product and less of the packaging which saves you money in the end.

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.

### 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. Why not use 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.

### 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 at 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 used 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 taking all three steps - REDUCING, REUSING & RECYCLING - you will be Closing the Recycling Loop!

## 6.3 Nutrition, Health and Spirituality

Currently, the idea that spirituality plays an important role on health has become increasingly popular even among the medical community. Preventive health and wellness research has 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 a Jain, we should eat a well-balanced and cruelty-free diet. That is why Jains champion vegetarianism and veganism.

Though milk has been promoted as a perfect food, commercial production of dairy and milk is associated with significant violence and cruelty towards animals. Cows go through tremendous torture throughout their very short life before they are sent to the slaughter house. 100% of the cows and calves related to the milk industry are sent to the slaughter house for meat.

Soy milk is a better alternative following the Jain principle of non-violence. 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, which must be supplied in the diet.

The USDA now states that a daily diet containing 25 grams of soy protein, 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

Did you know?  
A healthy body is  
essential for  
a healthy mind and  
spiritual progress

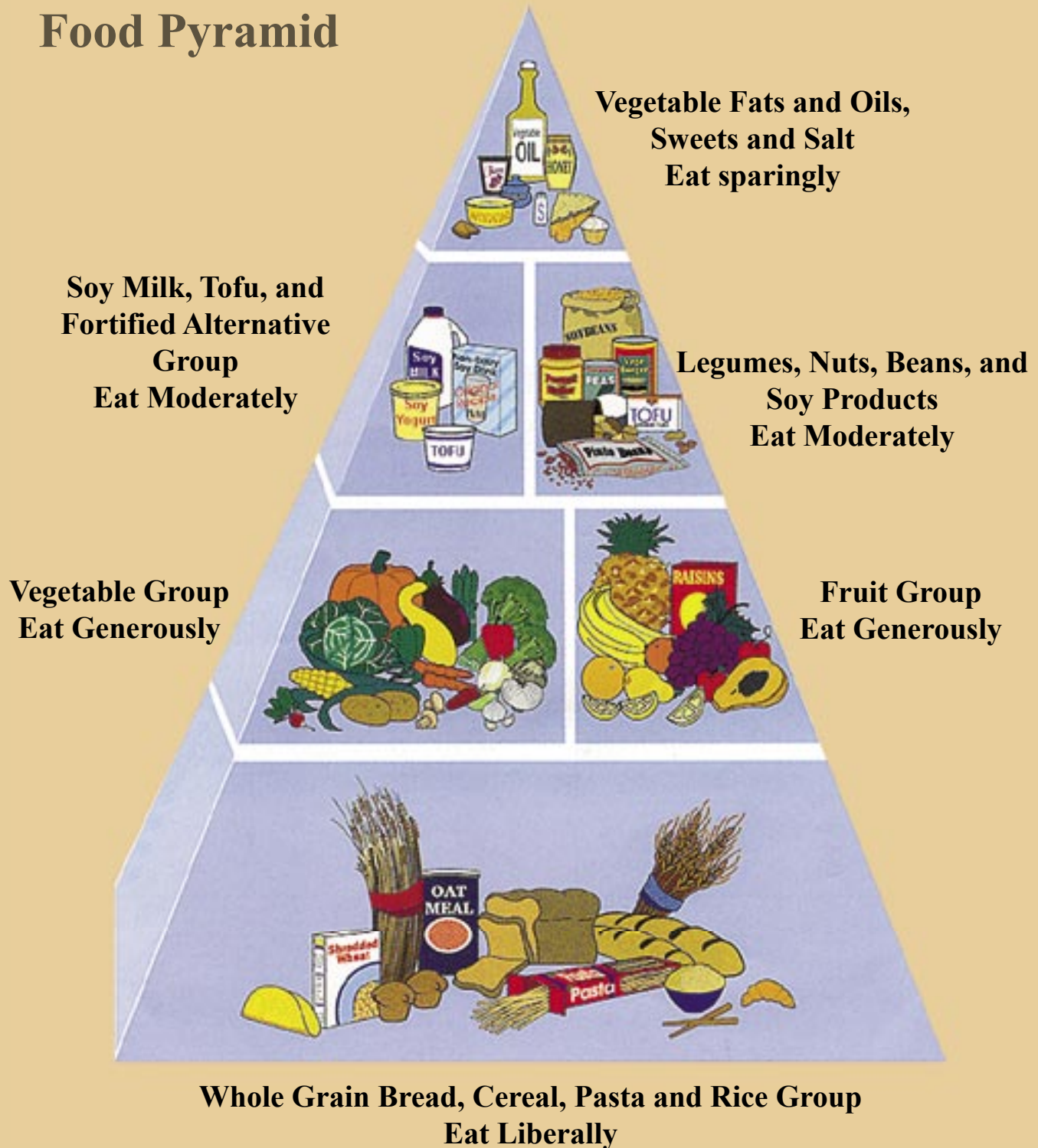
needs and provide a balanced nutritional diet.

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.

Jains also avoid root vegetables as an added austerity.

## The Vegetarian Food Pyramid



## Whole Grains

Five or more servings a day

This group includes bread, rice, pasta, hot or cold cereal, Corn, millet, barley, bulgur, buckwheat groats, 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

## 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, mustard 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

## 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

## Protein and Amino Acids

Two or more servings a day

Legumes -- that is another name for 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 our beans like Mung and Dal, baked and re-fried beans, soymilk, Tempeh and textured vegetable protein (both are soy derivatives).

Serving size: 1/2 cup cooked beans, 4 ounces tofu or Tempeh, 8 ounces soymilk

## Vegetable Fats and Oils, Sweets and Salt

Use Sparingly

Fats and Oils are full of calories and cholesterol. Use oil sparingly.

## While cooking:

- Do not use a lot of oil to cook
- Do not cook at high temperature because it destroys most of the nutrients
- Limit to not very spicy foods as it results in acidity.
- Use unbleached flour to keep nutrients

If we maintain the above food groups and the portions recommended, and add exercise to our daily routine we would remain healthy.



# I can't Believe It's Animal Free!

*No Meat... No Eggs... No Dairy*

## Breakfast

Cheerios Cocoa Puffs  
Frosted Flakes Rice Krispies  
Fruit by the Foot Kix  
Pop Tarts (Several unfrosted varieties)  
Bisquick powder - pancakes & Waffles

## Snacks

Triscuit Wheat Thins  
Soy Crisps Fritos Ritz  
Snyder's Pretzel Sticks  
Famous Amos Sandwich Cookies  
Nabisco Teddy Grahams

## Baked Goods

Duncan Hines Brownie & Cake Mixes  
Jello-O Instant Pudding  
Krispy Kreme Fruit Pies  
Little Debbie Cake Donuts  
Wonder Bread

## Household Cleaning Products

Marcal Brand Paper Products  
Method Brand Cleaning  
Supplies and Laundry Detergent  
(Available at Target)



## 6.4 Yoga, Health and Spirituality

Yoga is one of the most extraordinary spiritual sciences that man has ever discovered. Yoga methods cover the entire field of our existence - from the physical, sensory, emotional, mental and spiritual to the highest Self-realization. It includes all methods - ethical disciplines, physical postures, breath control, sensory methods, affirmation and visualization, prayers and mantras, and meditation.

The system of classical yoga was compiled by a great sage Patanjali in the Yoga Sutras. It is the path of Self Control and Meditation.

For thousands of years, Jains have been practicing Yoga to unite the mind, body and spirit. Yoga develops a strong, healthy and flexible body – a weak and tired body is a hindrance towards spiritual progress. By training the breath along with the steady

posture of the body, one can discipline the mind. The untamed mind is like a monkey jumping from one thought to another, completely absorbed in the outer world and restless. By disciplining the mind, one is able to follow the principle of “Ahimsā”, or non-violence in thoughts, words and deeds not only towards other human beings, but also towards all living creatures, and towards the self.

Yoga postures and āsanas exercise every part of the body, stretching and toning muscles and joints, the spine and the entire skeletal system. It also works on internal organs, glands and nerves, keeping all the systems in good health. Breathing exercises known as prānāyama revitalize the body and help control the mind, leaving you calm and refreshed, while the practice of positive thinking and meditation gives increased clarity of thought, increased memory, mental power and concentration.

With regular practice of yoga, one becomes aware of a subtle change in their approach to life – for through persistently toning and relaxing the body and stilling the mind, you begin to glimpse a state of inner peace, which is your true nature. This is the self-realization that we are seeking, and towards which we are gradually evolving. If you can bring your mind and thoughts under control there is no limit to what you can do – since it is our illusion that holds us back and prevents us from fulfilling our true nature.

The following exercises are a workout routine for the entire body.

Did you know?

Yoga is a precursor to meditation, and essential for the purification of the soul.

## Eye Exercises

Like any other muscles, the eye muscles need exercise if they are to be healthy and strong. Much of the time we only shift our gaze minimally from left to right, as when reading, and turn our heads if we want to look elsewhere. By moving the eyes in every direction, without turning your head at all, these five yoga eye exercises will strengthen the muscles, and help to prevent eyestrain and improve eyesight. Breathe normally while you are practicing them.

### Rolling your eyeballs

- 1 Look up; look down (x5).
- 2 Look far right; look far left (x5).
- 3 Look top right; look bottom left (x5); look top left; look bottom right (x5).
- 4 Look up, circle around slowly - clockwise (x5); anti-clockwise (x5).
- 5 Hold your thumb up about a foot from your face. Then look at your thumb, then at the wall beyond, then back (x5).

### Palming

Rub your palms together vigorously until they feel warm. Now cup your hands over your closed eyes, without pressing. The heat and the darkness will soothe and relax your eyes.



# Tadāsan

(Palm Tree Pose)



## Steps:

- 1 Stand erect, feet together. Hands folded in front.
- 2 Keep spine and neck straight and abdomen in normal contour. Focus eyes on a point in front.
- 3 Inhaling (2 seconds), raise both arms and both heels simultaneously. Arms stretched close to or touching the ears. Palms should be facing inwards.
- 4 Reach maximum stretch position, maintain for a few seconds, retaining the breath (4 seconds)
- 5 While exhaling, bring arms and heels down simultaneously (2 seconds)
- 6 Repeat.



## Benefits of Tadāsan:

- 1 Stretches entire body
- 2 Rhythmic breathing helps expansion of lungs, develops respiratory muscles, improves capacity of lungs and its blood circulation
- 3 Strengthens abdominal muscles
- 4 Increases height up to a certain age
- 5 Causes vertical stretching of the spine
- 6 Increases neuro-muscular coordination



# Trikonāsan

(Triangle Pose)

## Steps:

- 1 Stand with your feet well apart (about 3-4 feet). 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.
- 2 As you exhale, bend to the right and slightly forward to bypass your ribs. Slide your right hand down your right leg and hold on to the lowest part 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 Trikonāsan:

- 1 It stretches and develops the muscles of the spine.
- 2 This pose tones the muscles of the feet and the ankles, and it makes the hips and thighs more elastic.
- 3 It tones and stimulates the nerves situated in the lumbar area of the spine.
- 4 It reestablishes the mobility of the thorax. It reestablishes the breathing balance and ventilates the two lungs.



## Padmāsan (Lotus Posture)



### Steps:

- 1 Sit down on a mat, legs fully stretched out.
- 2 Fold right leg and place it on the opposite thigh.
- 3 Try to make the folded knee touch the mat. If necessary press it down with the hands.
- 4 Now, fold the left leg and keep it on the opposite thigh and make the knee touch the mat.
- 5 Keep the spine erect, chest thrown forward, head and neck straight, draw abdomen in.
- 6 Close your eyes or fix them on an object.
- 7 Spread the left hand with its back touch the two heels, the palm turned upward overlapping on this plane. Right hand should do the same.

Time: 10 minutes with normal breathing



### Benefits of Padmāsan:

- 1 Padmāsan is a better meditative posture than any other Āsana.
- 2 It helps tone the thighs and lower parts become more flexible.
- 3 It cures the pains in the joints, especially the ankles and knees.
- 4 Mind becomes relaxed, concentration increases.
- 5 Tension and frustration are reduced.
- 6 Padmāsan cures constipation and indigestion.



## Vajrāsan (Thunderbolt Pose)

### Steps:

- 1 Sit kneeling
- 2 Shape toes to join at the back, heels apart.
- 3 Place buttocks in cavity thus formed keeping thighs together.
- 4 Adjust hands on respective thighs, spine erect, head and neck straight, draw abdomen in contour.
- 5 Close eyes and first watch normal breathing.
- 6 Mentally go through what you did the previous day (reflect) and do not stop to analyze.

Time: 10 minutes

### Benefits of Vajrāsan:

- 1 Corrects posture
- 2 Better flexibility of ankle and feet because they are stretched.
- 3 Legs and thighs' muscles are enhanced and any pain will reduce.
- 4 Mental conditioning and emotions control
- 5 Preparation to meditation
- 6 Improves concentration and memory
- 7 Develops awareness and results in introspection



## Supta Vajrāsan (Supine Thunderbolt Pose)

### Steps:

- 1 Sit in the same position as Vajrāsan. Rest hands on your thighs.
- 2 Holding your toes, lower your elbows till they touch the floor.
- 3 Lower your whole body to the floor.
- 4 Retain this position for a minute.
- 5 Come back up in Vajrāsan position.

### Benefits of Supta Vajrāsan:

- 1 This Āsana acts on the feet, in the sense that the pain in the area are diminished if you stay for 10-15 minutes.
- 2 The practice of this Āsana leads to the stretching of the ligaments and tendons, which will maintain their elasticity.
- 3 It has an outstanding effect on the blood circulation, as the blood does not reach the feet from knees down to the same extent, and it is thus directed towards the pelvic and abdominal areas.



## Shashakāsan (Rabbit Pose)

### Steps:

- 1 Sit in the same position as Vajrāsan. Rest hands on your thighs.
- 2 While inhaling, raise your hands over your head.
- 3 While exhaling, bend forward touching your hands and your forehead to the floor.
- 4 Retain this position for a minute.
- 5 Come back up in Vajrāsan position.

### Benefits of Shashakāsan:

- 1 This posture makes high blood pressure normal.
- 2 It calms anger and maintains peace.
- 3 It strengthens the muscles of the legs, thighs and spine.





# Bhujangāsana

## (Cobra Pose)

### Steps:

- 1 Lie on your stomach, arms kept at the respective sides with palms down, legs fully stretched out with toes pointing outwards, chin touching ground.
- 2 Inhaling slowly raise the head, truck, chest and abdomen till the navel portion is about to leave the ground.
- 3 The upper part of the body from the waist is only to be lifted up in the manner of a cobra head.
- 4 Retain the breathing when you have raised the trunk.
- 5 Exhaling slowly come back to the original position relaxing completely.



### Benefits of Bhujangāsana:

- 1 Helps in keeping dorsal spine elastic and flexible.
- 2 Reduces pain attached to the ribs, spinal cord.
- 3 Stretches the abdominal muscles.
- 4 Helps in considerable reduction of abdominal muscles.
- 5 Helps in eliminating constipation, relieves indigestion and intestinal gas.
- 6 This Āsana eliminates the feelings of uncertainty and inferiority, and generates a tonic, spiritual, confident, and loving attitude.

## Dhanurāsana (Bow Pose)

### Steps:

- 1 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.
- 2 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.

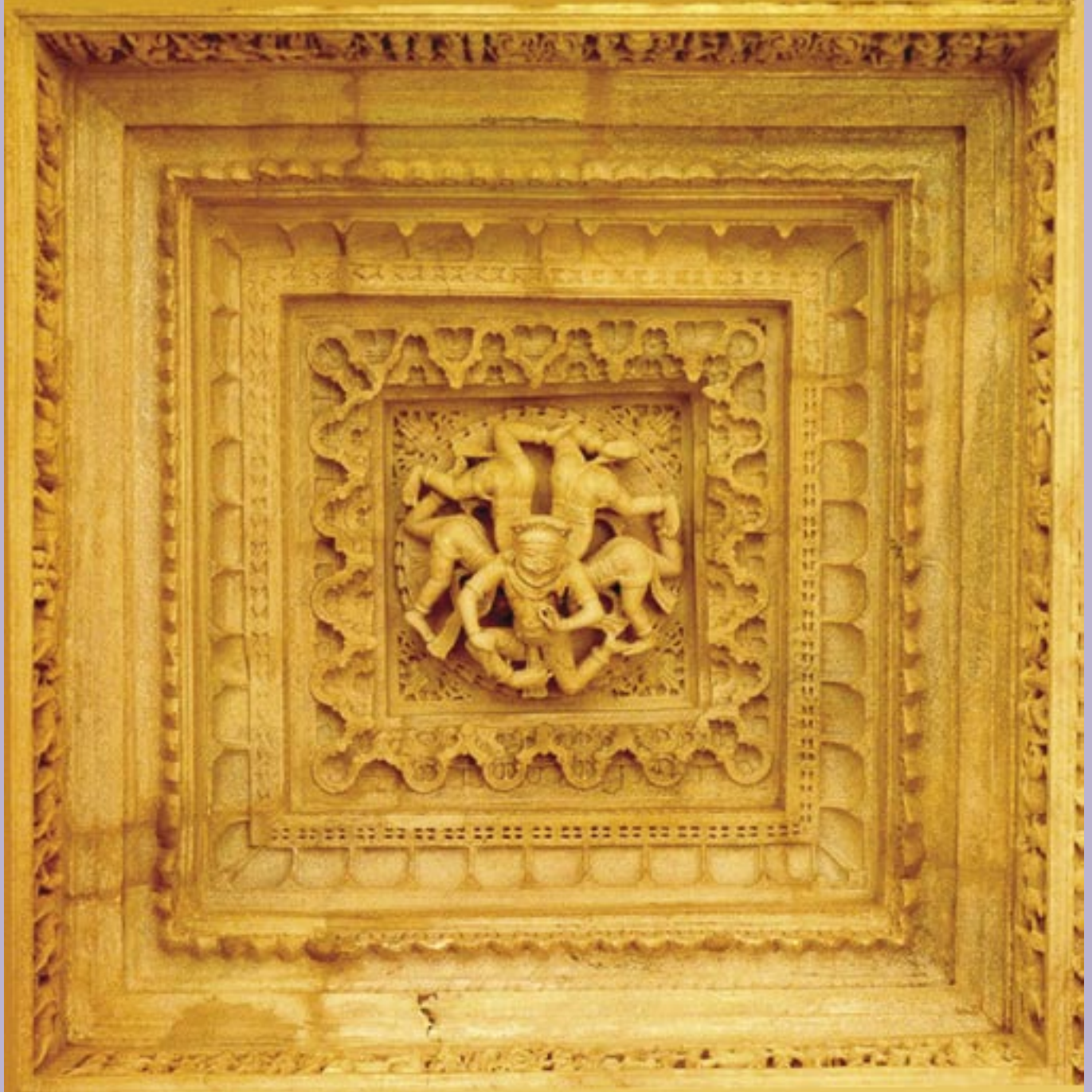
### Benefits of Dhanurāsana:

- 1 This prevents the premature calcification of the vertebral joints and it acts on the ligaments, muscles, and nervous centers placed along the spine.
- 2 The blood flow in the digestive system becomes substantially better.
- 3 It reduces the anxiety.



# 7.0 Glossary





## 7. 0 Glossary

|                         |   |
|-------------------------|---|
| Ächärya 28              | A ascetic who has learned, mastered and taught religious scriptures, follows them, and is the head of a Sangha.   |
| Ägam 24                 | Jain Scriptures   |
| Aghäti 28, 43           | The four karmas related to the body and surrounding.  |
| Ahimsä 24               | Non-violence to all living beings is observed in thoughts, words and deeds at the individual as well as at the social level. A Mahävrät or an Anuvrat. Jain religion upholds non-violence as the supreme tenet (Ahimsä Parmo Dharma) and has insisted upon its observance in thoughts, words and deeds at the individual as well as at social levels. |
| Akshat 37               | Polished white rice. Rice with the husk removed.  |
| Anant 38                | Infinite.   |
| Anekäntaväda 24         | Multiplicity of viewpoints. It is a many-sided approach to reality.   |
| Antaräya 43             | Obscuring karma. It is one of the four Ghäti karma.   |
| Aparigraha 24           | Non-possessiveness and non-attachment.  |
| Apkäya 42               | Living being who has water as a body.   |
| Arihanta 28             | A human being who has destroyed his inner enemies of anger, ego, deceit, and greed and all four Ghäti karmas.   |
| Ätmä 38                 | Soul, living being.   |
| Äyushya 43              | Age determining Karma. It is one of the four Aghäti karma.  |
| Beindriya 42            | Two sensed beings who have the senses of touch and taste.   |
| Chäritra 37             | Conduct   |
| Chaurindriya 42         | Four sensed beings who have the senses of touch, taste, smell, and sight.   |
| Chyavana Kalyänak<br>33 | Conception Event.   |

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| Darshan 37, 38      | As part of Mohaniya karma, it is Intuition. Darshan as Darshanāvaraniya karma is Perception or vision.   |
| Darshanāvaraniya 43 | Perception obscuring karma. It is a Ghāti karma.   |
| Deva 37             | Celestial being. A soul living in heaven.  |
| Digambar 35         | A sect of Jains. Dig means directions, and ambar means clothes. Sādhus wear no clothes, while Sādhis wear white clothes.   |
| Dikshā Kalyānak 33  | Event of initiation into monk hood   |
| Dvesha 37           | Aversions  |
| Ekendriya 42        | One sensed beings which have the sense of touch.   |
| Gati 37             | Destiny. There are 4 gatis, namely, heavenly beings, hellish beings, human beings, and animals, birds, and plants.   |
| Ghāti 28, 43        | The four types of Karma - Jnānāvaraniya, Darshanāvaraniya, Mohaniya and Antarāya. They affect the qualities of the soul.   |
| Gotra 43            | Status determining karma. It is one of the four Aghāti karma.  |
| Himsā 40, 42        | Violence or torture to any living being via thoughts, words and deeds.   |
| Indriya 42          | Sense organs through which one can experience the senses of touch, taste, smell, sight, and hearing.   |
| Janma Kalyānak 33   | Event celebrating the birth  |
| Jina 24             | “Conqueror”. He who has conquered anger, ego, deceit and greed. He has freed himself from the four Ghāti Karmas. The Jains refer to the Jina as God.                           |
| Jnān 37, 38         | Knowledge.   |
| Jnānāvaraniya 43    | Knowledge obscuring karma. It is one of the four Ghāti karma.  |
| Karma 24, 28, 43    | Action. A deed - good or bad. A form of matter particles. Upon maturing, it delivers its fruit. There are 4 Destructive (Ghāti) and 4 Non-destructive (Aghāti) types of Karma. |

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| Kashäya 24             | Passion like anger, ego, deceit and greed. The Kashäya cause the karma to bind to the soul.                                     |
| Keval-jnän Kalyänak 33 | Event celebrating the omniscience of a Tirthankar.  |
| Keval-jnän 28, 30      | Infinite knowledge. Knowledge not obscured from karmic particles. Omniscience. Absolute knowledge of the soul.                  |
| Krodha 24              | Anger   |
| Länchhan 35            | Symbol on the base of a Tirthankar's idol that helps identify the Tirthankar.   |
| Lobha 24               | Greed   |
| Mäna 24                | Ego   |
| Manushya 37            | Human beings  |
| Mäyä 24                | Deceit  |
| Mohaniya 43            | Deluding karma. It is one of the four Ghäti karma.  |
| Moksha 28              | The state of freedom, for a soul, from the cycle of birth and death.  |
| Murti 35               | Idol  |
| Näm 43                 | Body determining karma. It is one of the four Aghäti karma.   |
| Narak 37               | Hell  |
| Nirvana Kalyänak 33    | Liberation  |
| Nissihi 34             | Leaving behind  |
| Pancha Kalyänak 33     | Five auspicious event   |
| Panchendriya 42        | Five sensed beings having touch, taste, smell, sight and hearing.   |
| Prithvikäya 42         | Living being who has earth as a body.   |
| Räga 37                | Attachment  |
| Sädhu 28               | A male person who has given up family life, wealth and worldly comforts to seek liberation. He studies scriptures regularly.    |
| Sädhvi 28              | A female person who has given up family life, wealth and worldly comforts to seek liberation. She studies scriptures regularly. |
| Samavasaran 30         | A circular or square enclosure built for sermons given by a Tirthankar.   |

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| Samyak 37                          | Rational or enlightened   |
| Sanyam 37                          | Self control  |
| Sāthiyo. See Swastika              |   |
| Shvetāmbar 35                      | A sect of Jains. Shvet means white, and ambar means clothes; hence Shvetambaras Sādhus wear white clothes       |
| Siddha 28                          | A pure soul. They have shed both Ghāti or Aghāti Karma.   |
| Siddha-loka 37.<br>See Siddhashilā |   |
| Siddhashilā 28                     | The place above which the Siddhas reside.   |
| Sthānak 34                         | A place of residence for Jain ascetics  |
| Sthāvar 42                         | Non-mobile living beings.   |
| Sukh 38                            | Happiness   |
| Swastika 37                        | A symbol of well-being. The 4 arms depict the different gatis.  |
| Tapa 37                            | Austerities   |
| Teukāya 42                         | Living being who has fire as a body.  |
| Tirthankar 24, 29, 33              | One who re-establishes the religious order of the four-fold society of Sādhus, Sādhvis, Shrāvaks and Shrāvikās. |
| Tiryancha 37                       | Animal being. One of the gatis for a living being.  |
| Trasa 42                           | Mobile living beings  |
| Treindriya 42                      | Three sensed being having touch, taste and smell.   |
| Upādhyāya 28                       | A learned ascetic who has mastered the religious scripture and teaches others.                                  |
| Upāshraya 34                       | A place of residence for Jain ascetics.   |
| Vanaspatikāya 42                   | Living being who has plants as a body   |
| Vāyukāya 42                        | Living being who has air as a body.   |
| Vedaniya 43                        | Feeling pertaining karma. It is one of the four Aghāti karmas.  |
| Virya 38                           | Energy  |