

■ JAIN CALENDAR ■

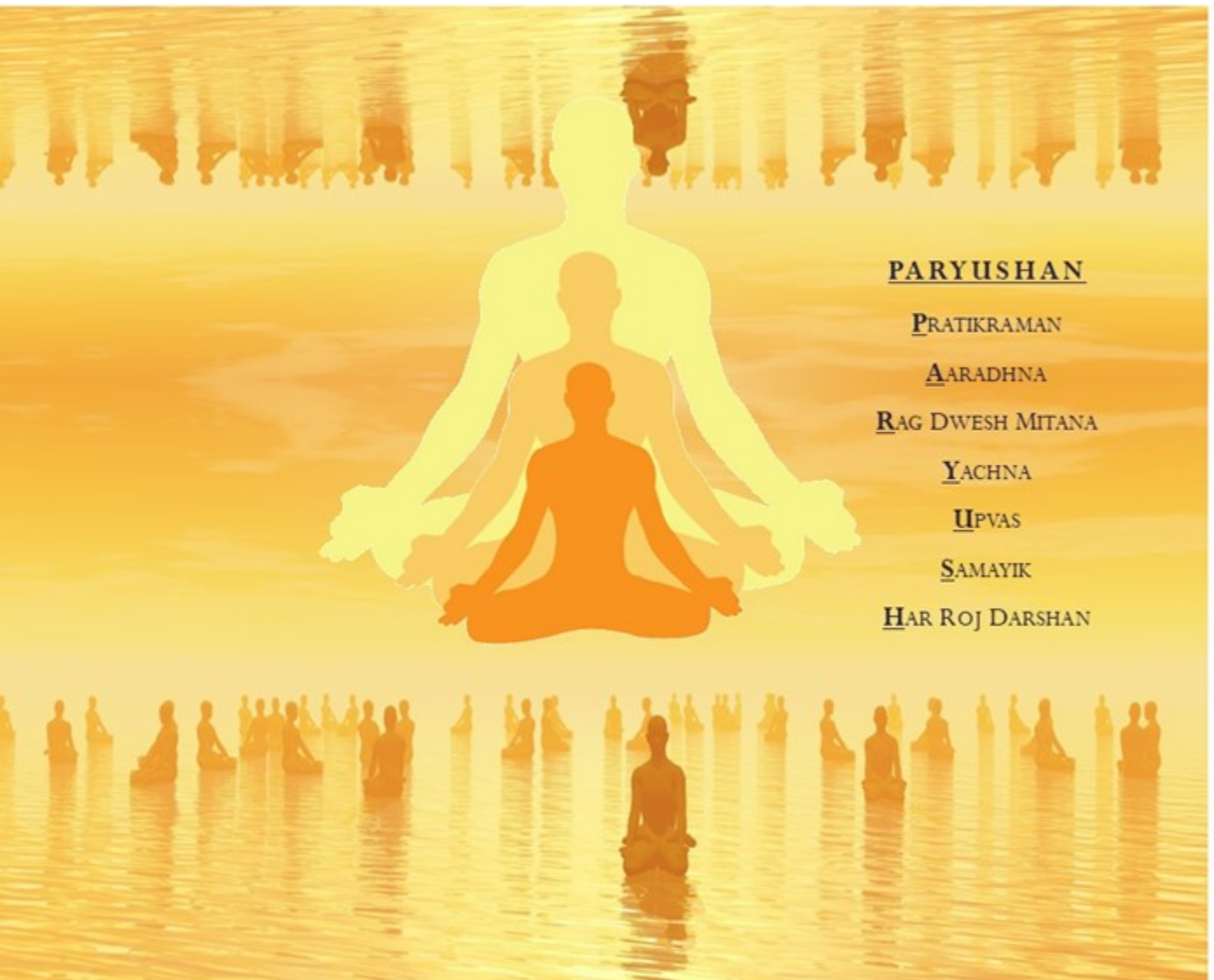
AUGUST 2022

# insights

JAINISM | JAIN WAY OF LIFE | SPIRITUALITY

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Produced By Kishor Bhimji Shah



PARYUSHAN

PRATIKRAMAN

AARADHNA

RAG DWESH MITANA

YACHNA

UPVAS

SAMAYIK

HAR ROJ DARSHAN



## PARYUSHAN FESTIVAL



# JAI JINENDRA



*“Praise to Jinas who have  
conquered themselves”*

Instead of viewing it as glory to Jinas (who are already liberated), view an image of Jina in the other person. We will develop a different level of respect for all individuals we greet this way, melting down our animosity as well as our ego. We need to bring Jina out of our temples and in our daily lives in our hearts



## Namaskara Mahamantra Navkar Mantra

namo arihantanam.  
namo siddhanam.  
namo ayariyanam.  
namo uvajjhayanam.  
namo loe savva-sahunam.  
eso panca-namukkaro,  
savva-pava-ppanasano;  
mangalanam ca savvesim  
padhamam havai mangalam.



# INSIGHTS - AUGUST 2022 PARYUSHAN FESTIVAL



## Micchami Dukkadam

Khamemi Savve Jiva, Savve Jiva Khamantu Mi  
Mitti Me Savva bhuesu, Veram majjham na Kenai  
Evamham aloia, nindia – garahia – duganchhiam sammam  
Tivihena padikkanto, vandami jine chauvvisam.

I forgive all the living beings of the universe and may all the living beings  
forgive me for my faults. I do not have any animosity towards anybody,  
and I have friendship for all living beings.

I bow down to 24 Tirthankars after purifying the mind, speech, and body  
by contemplating, reprehending, repenting, and despising my sins in the  
presence of a spiritual preceptor





# Jainism

“Jainism is more than a religion.  
It is a philosophy and a way of life.  
It is difficult to establish where the  
religion ends and the culture begins. The set  
of principles that guide the Jains in their daily conduct  
are specifically related to their religious doctrines.  
They touch on every department of life. Jainism  
permeates the very essence of our being.  
Our attitudes, opinions, and choices are moulded  
by the doctrines of Jainism. The beauty of Jainism  
is its simplicity. To live a Jain Way of Life, one need  
understand one and only one concept  
AHIMSA or non-violence.”

“Jainism is all about tapping our creative potential and of  
realising and monitoring the creative force within us. It is  
not an austere turning back on life. Its message is all  
about the transforming of ourselves - and with that the  
world around us through amity, appreciation,  
compassion, non-violence, equilibrium, and concord,  
about ways to make our living significant and  
meaningful”.

Jainism is more a way of life than religion. Today,  
more than ever, when the world is filled with  
suspicion, distrust, fear and hate we require a living  
philosophy which will help us discard those  
destructive qualities and recover ourselves. Such a  
living, wholesome philosophy, bearing a message of  
love and goodwill, Ahimsa and peace, personally and  
universally, is the Jain philosophy and Jain way of life.

“Sarve Janaha Sukhino Bhavanthu”  
May all living things cherish and live happily



AATHAM   CHAUDAS   PANCHAM   BIJ   AGIYARAS	Jain Festivals	Auspicious Day
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SHRAVAN - AUGUST 2022 - BHADARVO						
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
1 Sud Choth	2 Sud Pancham	3 Sud Chath	4 Sud Satam	5 Sud Aatham	6 Sud Nom	7 Sud Dasam
8 Sud Agiyaras	9 Sud Baras	10 Sud Teras	11 Sud Chaudas	12 Sud Poonam   Vad Ekam	13 Vad Bij	14 Vad Trij
15 Vad Choth	16 Vad Pancham	17 Vad Chath	18 Vad Satam	19 Vad Aatham	20 Vad Nom	21 Vad Dasam
22 Vad Agiyaras	23 Vad Baras	24 Vad Baras	25 Vad Teras	26 Vad Chaudas	27 Vad Amas	28 Sud Ekam
29 Sud Bij	30 Sud Trij	31 Sud Choth	SHRAVAN: 1 TO 27 AUGUST BHADARVO: 28 TO 31 AUGUST			

### AUSPICIOUS DAY - KALYANAKS

- Date : 02 - Neminath Janma Kalyanak
- Date : 03 - Neminath Diksha Kalyanak
- Date : 05 - Parshavanath Nirvan Kalyanak
- Date : 12 - Munisuvrata Chavan Kalyanak
- Date : 18 - Shantinath Chavan Kalyanak
- Date : 18 - Chandraprabhu Nirvan Kalyanak
- Date : 19 - Suparshvanath Chavan Kalyanak

### AVOID GREEN & ROOT VEGETABLES

Date : 2 | 5 | 8 | 11 | 13 | 16 | 19 | 22 | 24 to 31

### AVOID ROOT VEGETABLES

Date : 3 | 12 | 18

### JAIN FESTIVAL

- Date : 11 - Pakhi Pratikraman
- Date : 12 - Poonam (*Bhav Siddhachal Yatra*)
- Date: 12 - Raksha Bandhan
- Date : 24 to 31 Aug - Paryushan Maha Parva
- Date : 26 - Pakhi Pratikraman
- Date : 27 - Kalpa Sutra Vanchan Starts
- Date : 27 - Mahavirswami Janma Vanchan & 14 Sapna Darshan
- Date : 31 - Kshampana | Baras Sutra Vanchan
- Samvatsari Pratikraman
- Date : 31 - Daslakshan Parva Starts



“Khamemi Savve Jiva, Savve Jiya Khamantu Me  
Metti Me Savve Bhuyesu, Veram Majham N Kenal”  
I forgive all beings, may all living beings forgive me. I cherish  
Friendliness towards all and harbour enmity towards none”  
.... AVASYAKA SUTRA  
“When anger is conquered, the spirit of forgiveness springs in the  
soul” ..... UTTARADHYAAYAN SUTRA





Monsoon  
in India,  
is as  
much  
prose as  
poetry

Following the heatwave in U.K this summer, we can begin to relate to the obsession and appreciation of the monsoon rains by the populace in India. Khushwant Singh – a renowned Indian writer eloquently expresses this obsession with the monsoon.

“What the four seasons of the year mean to the Europeans, the one season of the monsoon means to the Indian. It is preceded by desolation; it brings with it hopes of spring; it has the fullness of summer and the fulfilment of autumn all in one”

Monsoon, in India, is as much prose as poetry. It excites economists and equity markets as well as artists, writers and musicians as well as bringing smiles to people’s faces. For the Indian farmers, the monsoon rains symbolise a successful harvest and survival for yet another year. ‘Malhar’ - one of the oldest ragas in Indian classical music, dedicated to the monsoons is believed to be so powerful, that it can induce rain if sung well. It is said that in medieval times, some musicians were blessed with such mastery of the Malhar raga.

Throughout India, different festivals are associated with the monsoon. For Jains in India, and followers of Jainism worldwide, the monsoon is the holiest season during which Chaturmas is observed. Chaturmas literally means “four months”, derived from the Sanskrit ‘chatur’ – four and ‘masa’ – month. Chaturmas means the four months of the monsoon. Chaturmas is also known as ‘Varsha Vaas’. This year, Chaturmas starts from Ashadh Chaudasi Chaudas on 12 July 2022 till Kartik Poonam on 8 November 2022.

Jain ascetics are instructed not to stay in one place for more than a month to avoid developing attachments to the people and places. However, during Chaturmas, Jain ascetics stay in one place to reduce the risk of causing accidental harm or death to countless bugs, insects, and smaller forms of life invisible to the naked eye that thrive during the rainy season. Ahimsa takes centre stage in Jain philosophy and thoughts – “Ahimsa Paramo Dharmah” and this message is actively propagated during the Chaturmas.

During the Chaturmas, there is a tradition of inviting Jain ascetics by Jain Sanghs to their respective cities and to spend the period in their upashrays. Jain sadhus and sadhvis spent their time in meditation, study of scriptures, do sadhna, tapasya, engage themselves in Jinvani and give pravachans (lectures) to the Jain sangh. With Jain ascetics in their presence over this period is an opportunity for the community to renew or re-engage with the Jain faith, to increase their knowledge, question and clear any doubts and learn how to practically apply the principles of Jainism in their daily lives.

Many Jains laypeople throughout the world undertake various vows, tapasya – fasting, swadyaya, meditation, restricting travel, refrain from buying new clothes, and even minor vows like not eating crisps for the duration of the Chaturmas.

Nowadays, special activities like shibirs (camps) are held for children and young people to inspire and encourage them to follow and learn more about the Jain faith.

The Chaturmas can have a transformative effect, whereby knowledge and faith in Jainism increases amongst the community members. This is the magic of the monsoon season. All over India, not only does water rain down, but so do the blessings and teachings of Jain sadhus and sadhvis. For those of us, residing in UK, let us experience the magic of this special season – Chaturmas. Post Covid, we now have an opportunity to listen to the Chaturmas lectures via YouTube Channels to further our own spiritual journey and transform our lives.

During the Chaturmas, the major festival of Paryushan takes place during which the Kalpasutra is recited and concludes with everyone asking for forgiveness from each other and all living beings.

The multifaceted importance of Chaturmas cannot be underestimated. During this period, the high ideals of Jainism are promoted, and Jains worldwide are encouraged and inspired to participate in religious and spiritual activities as well as cultural and social gatherings, promoting the values of sharing, caring and forgiveness. The Chaturmas gives us the opportunity to further our spiritual journey.

By Kishor B Shah

## The True Essence of Tapasya

Besides the external penances, internal penances are also very important. To have qualities of letting go, forgiving, simplicity, compassion & humility is true austerity.



# PARYUSHAN FESTIVAL

Jain festivals are known as 'Parvas', 'one that purifies' or an auspicious day. Festivals in many traditions are a time for gaiety, celebrations, enjoyment. Jain festivals emphasise the spiritual aspects of Jainism and meant to aid on one's spiritual journey. Jain festivals entail renunciation, austerities, studying scriptures, reciting holy hymns, meditation, and expression of devotion for the Tirthankars which revitalise and strengthen our beliefs in Jainism.

For Jains worldwide, Paryushan is the most important religious observance of the year. Shvetambars observe the festival over a period of eight days whilst Digambars celebrate for ten days known as Das Lakshana Parva. The purpose of life according to Jain teachings is to realize our true self, to experience wholeness with own soul, and to have reverence for all life. During Paryushan we strive to minimize our worldly affairs so that we can devote some time to spiritual and religious pursuits and concentrate on our true selves.

The word Paryushan is often affixed with 'Parva Raj' meaning the festival which carries a special and greater significance; its celebrations spread over a longer duration and it is more soul-stirring than any other Jain festival; affixed with 'Maha Parva' meaning It is an ancient and King of all Jain festivals. Our scriptures have designated various meaningful and wonderful titles to the festival.

- **Paryu-Prasa** - The festival in which one meditates upon the inherent virtues of the soul in thought, speech and action; or one attains peace of soul i.e., celestial peace.

**Paryupshamn or Pajjusvana** - The festival in which an attempt is made to obtain peace discarding all passions and lustful desires through various means; and observe harmony in the soul through the study of scriptures.

- **Pajjushana** - The festival through which an attempt is made to put an end to all vices, passions and lustful desires in thought, speech, and deeds.
- **Samvatsari Parva** (for Shvetambars) - The festival which is celebrated annually to subdue all passions and lustful desires.

Modern day interpretation of the festival include:

- Paryushan is a time to reflect, repent and seek forgiveness for self-purification, to remove accumulated karma of the previous year and develop control over new accumulating karmas by observing austerities.
- Festival for the purification of the mind as well conduct – a period of time for deep introspection and austerities.
- Festival of self-purification and self-enhancement to reduce our ego and hopefully eliminate totally!

- The daily meditation and prayers during the Festival provide an opportunity to look inward and outwards, learn important lessons from the teachings of our Tirthankaras to try and incorporate them in our daily lives
- Festival of spirituality as well up liftment of life. The festival leads us from the darkness of ignorance to the light of knowledge.
- We can all see the effects of Climate Change and environmental exploitation and the impact it already is having on Earth and its inhabitants.
- Paryushan is a time to reflect on the age-old ecology and environmental Jain ethics and how we may incorporate sustainable and environmentally friendly practices in our daily lives, in line with our ecological ethics.
- The festival is a symbol of Jain unity.

Paryushan is as relevant today, if not more. Paryushan is an inspiration, a roadmap, guide and a practice of non-violent lifestyle. Jain communities have a duty, especially to the younger generations, to elaborate on the value and benefits of these precious short periods of self-consciousness through communal religious activities, silence, mediation, self-study, dietary restraint, sense and emotions control and explore the pure essence of this auspicious festival.

Paryushan is the only festival in the world, in which the soul is worshipped and in which a person can become self-realised through self-reflection and self-purification.

***Paryushan Mahaparva is not just a festival of Jains, it is a universal festival.***

**I take this opportunity to remember my Late Parents for the values they instilled in us and the importance of dharma in our lives. It is because of them, especially my mum, Paryushan and Jainism is very close to our hearts.**

I end this article by reprising an paragraph from an Editorial I wrote in my first Paryushan Magazine more than twenty years ago.

**“Paryushan is the most important annual festival of our Jain faith. Paryushan is a time for recollection, reconciliation and reflection of the self. From time to time, each of us needs to allow ourselves to contemplate, reflect and mediate on the purpose of our individual life and the meaning and influence it has on ourselves as well as our fellow beings. The quality of our life and living is not measured by how long we live on this earth, but rather on how well we live; the legends we write and express and the legacy we live for future generations. A life well lived is indeed a life well examined. Paryushan Festival gives us this opportunity.”**



Michchhami Dukkadam

By Kishor Bhimji Shah







# JAINVIRONMENT PARYUSHAN

Jainism is one of the most environmentally conscious religions in the world. The religion is based on the principal of non-violence towards all living beings. Jainism is a religion of ecology, of a sustainable lifestyle, and of reverence for life. Jainism entire emphasis is on life consonant with ecology.

It is known to all that living, small and big, organisms surrounds us. These together constitute ecosystem. Air, water, soil etc. also contribute a lot to the ecosystem. Thus, in nature there is no wastage at all as through bio-degradation everything returns back to nature.

Everything in nature is for others. Rivers don't flow for themselves. Plants don't grow for themselves. They offer everything to others. Each and every species by its activities supports the environment it is surviving in. This harmony is the basic rule of nature.

Jain ethics takes into consideration all forms of life, including air, water, fire, vegetation and earth. Mahavir and Jain Acharyas have always emphasised a non-violent lifestyle, which takes into account all living beings. Jainism teaches that all forms of life are bound together in mutuality and interdependence. Jainism teaches restraints in the consumption of material things and advocates simple lifestyle.

Jainism has taught mankind to respect nature and live the life, which not only supports but also nourishes the environment.

The following is a brief summary of an article I recently read by N.S Dedhia. "Jainism provides practical solutions for mankind to follow and live. Jainism is a religion of love and dharma of truth. Jainism teaches love, compassion, and respect for all living beings, big and small.

Self-improvement is at the core of Jainism. Selfishness, greed, and violence have no place in the minds of true Jains. Jains are required to show generosity and compassionate nature to other beings.

**For Jains, ecology is as much about action, identifying and solving problems, as it is about introspection.** Ecologically, Jainism is thus about stewardship, requiring human diligence, human conscience and human love. Ecological principles of Jain philosophy are to conserve and preserve our environment through the principle of non-violence."

Life, for its very existence and nurturing, depends upon a bounteous nature. We, human beings need to derive sustenance from the earth; not to deplete, exhaust, pollute, burn, or destroy it.

In a world with billions of people, it really matters how much natural resources we use. What we eat, how we travel, and even the clothes we wear all make a difference. Even if it doesn't feel like it, little things do add up.

***"Act as if what you do makes a difference . . . because it does"***

Following the conclusion of the Samvatsari Pratikraman, we are supposed to make a small vow to observe for a limited period. ***This Paryushan let's also consider making a Pledge to adopt sustainable and environmentally friendly practices in our daily lives, in line with our ecological ethics.***

## Examples of Pledges

**I pledge to:** Turn the tap off when I clean my teeth / shave

**Why:** Many people don't have access to fresh water, and the what the world has is running out

**I pledge to:** Turn my T.V off at the set, and not use the remote and leave it on stand by

**Why:** Because all that wasted energy is damaging our environment

**I pledge to:** Walk or ride a bike instead taking the car when making shorter trips.

**Why:** To reduce one's carbon footprint and get some exercise at the same time.

**I pledge to:** Take a shower rather than a bath.

**Why:** Because it takes lot less water to take a shower instead of a bath. The UK has less available water per person than most other European countries. Saving water will alleviate climate change and can make water scarcity problems in other countries less severe. In these days of cost of living crisis, it saves money on water and energy bills.

**I pledge to:** The three 'R's' – Reduce, Reuse and Recycle as much as practically possible.

**Why:** Because it helps to cut down on the amount of waste which helps the environment.

**I pledge to:** Give life changing presents

**Why:** Because billions of pounds are wasted yearly on unwanted gifts. Through certain charities, one can buy packages that deliver beautiful cards to our loved ones and friends as well as food, medical equipment or a goat to a family in the developing world. We can only care for the planet only if we care for its people also.

**I pledge to:** Plant at least one tree by next Paryushan.

**Why:** Trees are vital source of oxygen – trees are a source of beauty, inspiration, and solace.

**I pledge to:** Think of a pledge yourself

**Why:** Start a discussion within your family, circle of friends – make Jainism relevant to today's world.

**Written & Compiled By Kishor B Shah**





# Love and Happiness

## Forgive and Forget to Create Amity

A man who wished to be initiated into meditation went to a great sage and asked to be accepted as his disciple. The sage made him close his eyes gently and told him that the first step of meditation was to produce compassion. “Amity, compassion, amity, compassion” – the sage kept repeating. The man, however, was not concentrating. Finally he opened his eyes and begged to be allowed to say something. “I can wish everybody well but my neighbour. I have a lawsuit against him. Can I leave him out?”

The master laughed gently and said, “leave out the world, just concentrate on your neighbour. Wish him well and you would have learnt the greatest secret of conquering aversions and attachments.”

Acharya Mahaprajna is quoted as saying “Remember all that which supports your progress, brings you happiness and forget all that which impedes your progress, hinders your positive thoughts. It is as important to learn to be forgetful as it is to learn to remember.”

If you remember the hurtful or the detrimental incidents, you are carrying an unnecessary burden with you, and this will lead to failure. To forgive and forget – they come as a pair, for unless you forget, you cannot forgive and unless you forgive, you cannot forget. This is what the Eight Day Festival of Paryushan and Samvatsari is all about.

Fasting is an important component; it is a symbol of restraint. On the last day, people visit each other and seek forgiveness for anything that they may have said or done to cause pain to others knowingly or unknowingly.

Jain monks and nuns observe this sentiment throughout the year. Every evening, they perform Pratikraman, where they get in touch with their inner self. They seek forgiveness for all the acts of violence that may have occurred in their interaction with the outside world. They seek forgiveness not only from fellow human beings but also from all living beings.

The festival is an opportunity to cleanse oneself. Just as a bath cleanses the body, and make one feel lighter, Paryushan Festival is meant to cleanse the soul, to make it lighter. One can relieve oneself of all tensions. When we eat or drink, we are quenching our hunger and thirst. We are satisfying

one kind of need. Similarly, to seek forgiveness is the need of the spirit. It brings nutrition to the spirit and rejuvenates it.

Therefore, the spirit of this festival is important. If it is celebrated by just verbally seeking forgiveness, it is a routine, and meaningless tradition; it gets reduced to being a ritual little understood. It should be more than that. Mahavir believed in equality to such an extent that he said if one forgives and the other is forgiven, it introduces inequality in society. So both sides should seek forgiveness and forgive. The meaning of forgiveness is limitless affection or amity. The most dominant cause of hatred is ahankara or arrogance. If we are able to overcome arrogance and develop humane qualities, then we can access amity in no time.

An essential prerequisite for spiritual fulfilment is being able to forgive. The experience of divine forgiveness and pardon is universal, reaching to supplicants in all the world's religions. When anger is overcome, the spirit of forgiveness springs in the soul and the soul experiences infinite happiness.



*In Jainism, daily practice of Samayik (Contemplation) and ‘Pratikraman’ (Repentance) is recommended. In daily activities, knowingly or unknowingly we may have to involve ourselves in an inappropriate or unethical thoughts or action. It causes the influx of ‘paap’ (bad karmas). That’s why periodic repentance and contemplation are necessary. It is the way to attain balanced state of mind. Many get up early for yoga or gym as this is the current trend. Many may not be aware but (introspection) Pratikraman is also the same because Pratikraman has all the appropriate yoga positions (Yogasanas) for the body and doing it every day is as healthy as going to the gym, yoga, aerobics or whatever*







# MADHU BINDU (DROP OF HONEY) AND THE SAMSARA

BY  
DR SULEKH JAIN

In many Jain temples in India, I used to see the following beautiful picture titled *Madhu Bindu* (drop of honey). I found this picture very powerful and fascinating in so many ways.

Very clearly, this picture depicts the *samsara* and the drama of human life. If you look at it carefully, you will see a man hanging from the branch of a tree (representing life and life span). There are two mice (white and black representing day and night) shown here busy and slowly cutting or chipping away the same branch of the tree. In addition, there is also shown a powerful elephant (representing serious illness) trying to shake or uproot the same entire tree.

Down below, under the feet of the hanging man, is a deep well full of poisonous snakes. This represents death. On top of the man's head there is a beehive of honey (*madhu*) representing momentary pleasures and material attractions of life. The man is looking up and eagerly waiting for the next drop of honey to fall in his mouth which he is enjoying it very much.

Right above all this, there is a holy/enlightened spiritual gurus going in a viman (flying vehicle) and is calling out the hanging man and telling him about the futility of all the material attractions and the real and imminent dangers he is facing. The guru is asking the man to hurry up to catch his viman and come

on board (to be saved from potential but guaranteed misery and death) but the man says, "guru ji please wait for a few more moments till I get one more drop of honey and then next and next (*murchha*, unlimited greed and *parigraha*)".

Finally, the game is over. The mice have done their job or the elephant has shaken and uprooted the tree and eventually the man falls in the well, eaten up by the eagerly waiting hungry snakes and thus the existence of the man in that yoni (station of life) ends.

My brothers and sisters, this is *samsara* and the play/drama of the journey of life (birth and death) which all of us have been going through ever since, again and again and unlimited number of times.

The Gujarati composition by Shrimad Rajchandra below tells us the importance of our human life:

*Bahu punya kera punj thi shubh deh manav no malyo, Toye arey! bhavchakra no aanto nahi ekke talyo; Sukh prapt karata sukh tale chhe lesh e lakshe laho, Kshan Kshan bhayankar bhav marane kan aho raachi raho?*

*It is because of lots of good karmas, that (you) have got this good human body. Even then (you) have not been able to reduce even one cycle of birth and death*

*(You) need to realise that when (you) get material happiness, the real eternal happiness moves farther away. Why are (you) so relaxed and unconcerned while dying every second a spiritual death?*

We need to realise how fortunate we are to have this human life, get out of our slumber and strive for the eternal happiness

Recently I was flying from Las Vegas to Atlanta. When deplaning in Atlanta, I asked the person who was sitting next to me during the flight, if he lives in Atlanta. He replied, "I don't live here, am just passing thru". Then he further said that he was going to Boston. For a very long time I kept on reflecting on his answer "*I don't live here, am just passing thru*". We all are here on this earth for a very short time. We all are travellers and are constantly on travels. Those who believe in re-birth, we all have been doing this constantly ever since, passing from one life form to another. This present life form is just our temporary abode, not permanent.

We don't live here; we all are just passing thru, what a great truth and thought! We all have Entrance (birth) and Exit (death). If there is an entrance, then the exit is a MUST; we cannot avoid it, no one ever has. Most of us get lost in this worldly *maya* (mirage) or optical illusion of our being here. We think, we are made of steel, are immortal and are here forever. Exit is for others and not for me. But this life is an illusion. During this short stay in this world, we all create our own music and play our own drums or orchestra. As we exit from here, all that music stops and soon will be completely forgotten

Bhagwan Mahavir said to his chief Disciple Gautama Swami:

*"Human life is like a dew drop on a blade of grass and with wind and sun, it disappears any moment. O Gautama be aware and careful all the time"*

*"As the nights depart, the pale leaves of a tree also fall. In the same way the day of man's life also departs. O Gautama have no remission even for a moment"*.

I am sure we all know this eternal truth about the fleeting life, but still are mired in accumulating more and more wealth / another drop of *madhu Bindu* (way way beyond our needs for food, clothing and shelter), fulfilling sky-high wish and wants (for power, prestige and ego) and all kinds of desires and wants without any **brakes**. Many a times nothing is enough and we want more

and more. In this unstoppable race (some call it rat race or mad race),

*Main sapne sajaa rahaa thaa, yuv-van nikal gayaa; Ank khulee dekhaa to Jeevan nikal gayaa (I lost my youth engrossed in dreaming and woke up to find that life had passed me by).*

Let us reflect daily and have a dialog of the self with the self. Let us reflect and work to lead a life free of passions (of greed, ego, anger, deceit and hatred) and instead the life full of ahimsa (nonviolence) towards all, love, compassion, care, support and mutual respect. This way, we always will be ready for the final exit/check out which will happen but don't know when, where and how. Such a checkout will be with a smile and without enmity, grudge and hatred and fear

*Insaan kaa eh jisam kiyaa hai, Jis pe shaidaa hai jahaan  
Ek mittee kee imaarat, Ek mittee kaa makaan  
Khoon kaa garaa lagaa, Aur eenten is main haddiyaan  
Chund saason pe kharaa hai, Eh khayaali asmaan  
Mot kee purzor Aandhi, Is sey jub takraaye gee  
Dekh lenaa yeh imaarut, Toot kar gir jaye gee*

*(This human body to which we are so enamored, is a building made up of the 5 elements; earth, water, fire, air and space. Here bones are the bricks and the blood is the mortar. This imaginary building is supported and sustained by a few breaths. The terrible cyclone of death when strikes this building, it topples instantly and gets detonated)*

*Sulekh Jain, Ph.D. is the Past Secretary and President of the Federation of Jain Associations in North America (JAINA).*





## Five Essentials - Kartavyas - During Paryushan

### 1: Amari Pravartan - Ahimsa or Non-violence



Leading a nonviolent, compassionate life, actively working towards a non-violent world and involved in or supporting Jivdaya (animal welfare) activities. Non-violence should be reflected in thoughts, words, actions, and conduct. To be aware of direct non-violent actions as well to recognise the indirect impact of our actions.

**“Non-violence is the supreme religion for all, at all places and at all times. It must extend to the minutest living beings including plants”**

### Non-violence Means:

- Treating all living things and the earth with respect
- To be considerate and kind in all you think, say and do
- Attacking problems, not people
- Working to make things fair for everyone
- Accepting that others are different & everyone matters
- Learning to forgive ourselves and others
- Teaching others how to live peacefully
- To be free from anger, pride, hypocrisy, greed, envy and contempt
- Take only what we need – avoid waste
- Taking care of the environment - Waste and pollution are acts of violence against the environment
- Reducing or eliminating plastic usage to save damage to our oceans and marine life
- Going digital to reduce paper usage to save trees.



## Five Essentials - Kartavyas - During Paryushan

### 2: Sadharmik Vatsalya - Souls render service to each other



Jain Acharayas have stated that Vatsalya is like the selfless love a mother has for her child. To feel heartfelt affection for not only fellow Jains, but also other people and all living beings. One should also extend help and care to those who are on the same path, and do our best to remove the causes of unhappiness.

**“Never underestimate the difference you can make in the lives of others. Step forward, reach out, and help. Reach out to someone that might need a lift”. - Pablo**

### Sadharmik Vatsalya Means:

- Be involved in or support humanitarian activities
- Support Jain Charities in India like Veeraytan, Tapovan who do humanitarian work
- Provide or donate monies for food for those caught up in natural disasters or war conflict
- Donate vegetarian food to food banks
- Invite a friend (Jain or non-Jain) for a vegetarian meal
- Do seva for elderly people
- Sponsor meals at Jain functions

**“We are visitors on this planet. We are here for one hundred years at the very most. During that period we must try to do something good, something useful, with our lives. If you contribute to other people's happiness, you will find the true meaning of life.”**

*His Holiness Dalai Lama XIV of Tibet*





### 3: Atthama Tapa - Fasting for three days

The austerity of fasting for three days continuously to purify one's body and mind. It is said that the three days represent the three jewels of Jainism - Right Faith, Right Knowledge and Right conduct.

If one can not fast for three consecutive days, one can do one of the following

- Fast on three separate days
- Do Six Ayambils (one meal of tasteless food, during the whole day)
- 12 Ekaashan (eating once a day)
- 24 besan (eating twice a day)
- 60 Rosary mala of Navkar Mantra (6000 swadhyaya)

Alternatives, if any of above not possible:-

- Take a vow not to eat for limited time (say 2/3 hours)
- Observe silence -maun vrata for limited time or day/s
- Observe a social media fast – exchange online distractions for spiritual devotions

**“... the word ‘UPAVAS’ in its original sense stands for ‘UPA’, means closer, and ‘VAS’ means to be. Hence the inner meaning of upavas is ‘Being Closer to the Soul’, Discarding greed, anger and forgiveness is Upavas. Its aim is to obtain self-awareness and think of the Soul.”**

**... Munishri Pushpadanta**

**“Do not practice austerities for this life or another**

**Do not practice austerities for praise, status, fame or name  
Practise austerities only to destroy Karmas”,**



### 4: Chaitya Paripati - Temple Yatra

Pilgrimage to holy places, showing respect and devotion to the Lord through worship, prayer and meditation. Chaitya refers to the idol of Jineshwar or Derasars (temples) and Paripati means series. The true essence of Chaitya Paripati lies in an individual or Sangh devotedly visiting temples by respecting its spiritual grandeur via performances of poojas and other rituals with the best of materials.

### Chaitya Paripati

- Encourages tirth yatra
- Develops community bonding and harmony
- Assists in maintenance of temples – Visits to newer temples especially in India by more people leads to timely renovation and redevelopment.

Alternatives – Virtual Yatra | Read and discover more about major Jain Tirths



### 5: Kshamapana - Forgiveness

**Micchami  
Dukkadam**

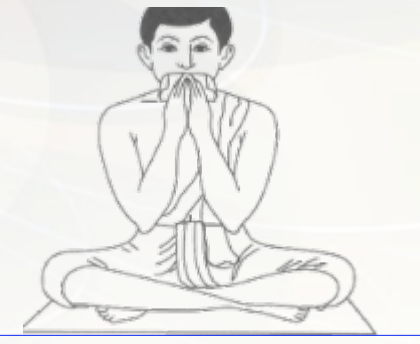


To ask for forgiveness from all beings who in the past or present life may have suffered because of us.

To forgive those who have hurt us and forgive their shortcomings and weaknesses.

**“O aspirants for mental peace! Always remember:  
Mere vanity is sufficient to bring downfall,  
Mere passions are sufficient for bondage of soul,  
Hence I counsel you to shun these,  
Forgiveness alone is enough to attain Godhood”**





# SELF-REFLECTION & PRATIKRAMAN

**“Know thyself, recognize thyself, be immersed by thyself – you will attain Godhood.” ...Mahavir**

As humans, we will make mistakes some or all the time. Self-reflection makes it possible to recognise, correct and improve upon our slips up in our behaviour, be it in our thoughts, words, or actions. However, if we don't spend time in self-reflection, we continue making these mistakes. Self-reflection is not unique to Jainism. Greek and Roman philosophers extolled the virtues of self-reflection. The first of three Delphic maxims inscribed in the forecourt of the Temple of Apollo at Delphi is “Know thyself”. Socrates famously said, **“The unexamined life is not worth living.”** and Plato **“...why should we not calmly and patiently review our own thoughts, and thoroughly examine and see what these appearances in us really are?”**

Self-reflection is not necessarily an easy thing to practice. It takes discipline and making time by pressing pause on the chaos of our busy life. Successful and wise people realise what a valuable practice self-reflection is for personal and leadership growth and always include it as part of their daily schedule. In an interview after his presidency, Nelson Mandela was quoted as

saying, “One of the most difficult things is not to change society - but to change yourself.” All people who have changed the world first strived for something greater inside themselves through the process of self-reflection.

**“The greatest of faults is to be conscious of none.” -Thomas Carlyle**

**“The aim of a wise person is to see and know oneself as one really is and still continually strive toward growth”**

Self-reflection is the key to self-awareness: it about taking a step back and to look neutrally at our thoughts, feelings, emotions, and actions. The regular practice of self-reflection creates an enormous ripple effect, benefitting oneself and others one encounters.

## Benefits of self-reflection

- **Allows one to consider the consequences of our thoughts, words, and actions.**
- **Acknowledge lapses and gain courage to ask for forgiveness.**
- **Enables one to identify one's core personal values**
- **Opportunity to evaluate one's strengths and weaknesses**
- **Get a perspective on the world and one's place and role in it.**

- **Become aware of one's fears and how to overcome them.**
- **Better decision making – getting to know and trust one's inner voice.**
- **Promotes learning and understanding to live holistic, integrated, and healthy lives.**

In Jainism, the practice of self-reflection is known as Pratikraman – introspection, self-improvement, self-contemplation. Pratikraman is supposed to remind ourselves how we should be living our life. Pratikraman is like a mirror where we see ourselves internally. Pratikraman means to ‘come back’ to yourself which is pure soul.

Pratikraman is a practice where one contemplates daily on the activities that one has indulged in throughout the day and the emotions experienced during these activities. It is a period of introspection or looking within, where we study our own mistakes and shortcomings. The contemplation is then followed by repentance for the wrong actions performed and the negative/ unhealthy emotions bred inside the mind and soul.

During Pratikraman, Jains reflect, review, confess and atone for any transgressions of thoughts (mun), words (vachan) and actions (kaya) during daily life. It also entails looking at any mistakes/violations committed knowingly (janta) or unknowingly (ajanta) and taking a vow to not repeat the mistake, minimizing its occurrence and working towards self-correction in future. Pratikraman also entails forgiving faults of others, asking forgiveness from others for one's own transgressions, and extending friendship to all.

Jain scriptures state to guard against wrong actions of mind, speech, and body, one should abandon wrong belief (Mithyātva), an un-restrained lifestyle (Avirati),

unawareness, laziness, or lethargy (Pramāda), passions (Kashāya) and inauspicious activities of body, speech, and mind (Aprashasta Yoga). To accept right faith or conviction, achieve self-restraint, become spiritually vigilant, cultivate good qualities like compassion and nonviolence, and attain the true nature of soul after giving up worldly activities is the essence of Pratikraman. In other words, it means returning to and reaffirming the path of nonviolence, truthfulness, and non-attachment.

Pratikraman generates feelings of friendliness and love towards all. Pratikraman, if practiced in its true spirit can improve and make our lives happy and peaceful as well create a harmonious society. Practiced with true feelings, can even result in the liberation of the soul from the cycle of birth and death. There are examples in the Jain scriptures to this effect.

Busy lifestyles and recitation of many sutras prohibits many Jains to practice Pratikraman in a formal way daily. This does not mean; we cannot build 10/20 minutes in our schedule every day for self-reflection to reap the many benefits of self-reflection. To introspect and reflect on our mistakes for the day and seek forgiveness from all living-beings for any harm done to them, knowingly or unknowingly.

Recitation and contemplation of just few of the sutras like Kshamapna, Saat Lakh and Aadhara Paapsthanak can greatly benefit. Hopefully, over time, it will make us repent and ask for forgiveness the moment we realise we have done something wrong, like hurt someone's feelings, tell a lie, cheat, hurt a animal, spray chemicals to kill insects etc. If this becomes second nature, then this is true Pratikraman.

**By Kishor Bhimji Shah**







# PADILEHANA OF THE MUHAPATI

## 50 BOLS OF MUHAPATI



**1**  
**Sutra ,**  
**Artha Tattva kari Sadahu**  
"Sutra, whose meaning and essence I accept"



Shake corner thrice - "urdhva"



Shake other corner thrice

**5 | 6 | 7**  
**Kama raga| Sneha raga |**  
**Drashti raga Pariharu**

"I discard the three types of attachments towards sensual pleasure, affection and towards one's point of view"



**2 | 3 | 4**  
**Samyaktva Mohaniya | Mishra Mohaniya**  
**Mithyatva Mohaniya**  
"I discard the three types of deluding and perception obstructing karmas"

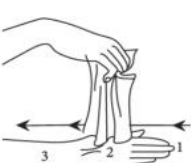
Arrange the muhapatti in between the fingers - then move the muhapatti from the fingers of the LEFT HAND towards the forearm in three steps and from the forearm towards the fingers, dragging the muhapatti towards the finger tips in one swift movement. Do this action 3 three reciting as follows 8 to 25



**8 | 9 | 10 - Left Hand**  
**"Pakkhoda" - Fingers to Forearm**  
**Sudev | Suguru | Sudharma Aadaru**  
"I accept right Dev (Lord), right Guru (teacher), & right Dharm (religion)"



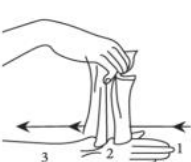
**11 | 12 | 13 - Left Hand**  
**"Akkhoda" - Forearm to fingers**  
**Kudev | Kuguru | Kudharma Pariharu**  
"I discard wrong Dev, wrong Guru & wrong Dharm"



**14 | 15 | 16 - Left Hand**  
**"Pakkhoda" - Fingers to forearm**  
**Gyan | Darshan | Charitra Aadaru**  
"I accept right knowledge (Gyan), right faith (Darshan), right conduct (Charitra)"



**17 | 18 | 19 - Left hand**  
**"Akkhoda" - Forearm to fingers**  
**Gyan Viradhana| Darshan Viradhana |**  
**Charitra Viradhana Pariharu**  
"I discard any disrespect or insolence towards true knowledge, faith & conduct"



**20 | 21 | 22 - Left Hand**  
**"Pakkhoda" - Fingers to forearm**  
**Man Gupti | Vanchan Gupti |**  
**Kaya Gupti Aadaru**  
"I accept restraint of mind, speech, and bodily activities"



**23 | 24 | 25 - Left hand**  
**Akkhoda - Forearm to fingers**  
**Man Danda | vachan danda |**  
**Kaya Danda Pariharu**  
"I discard inappropriate & impure activities of mind, speech and body"



**26 | 27 | 28 - muhapatti on back side of Left palm**  
**Haisya | Rati | Arati Pariharu**  
"I discard laughter, & the propensity to like and dislike"



**29 | 30 | 31- muhapatti on back side of right palm**  
**Bhaya | Shok | Jugupsa Pariharu**  
"I discard fear, sorrow, & disgust"



**31 | 33 | 34 - Forehead**  
**(Not to be said by women)**  
**Krishna Leshya | Neel Leshya |**  
**Kapota Leshya Pariharu**  
"I discard the three inauspicious Leshyas"



**35 | 36 | 37 - Mouth**  
**Ras Garava | Ruddhi Garava |**  
**Shaata Garava Pariharu**  
"I discard temptations of taste, fame and discomfort"



**38 | 39 | 40 - Chest (Not to be said by women)**  
**Maya Shalya, | Niyan Shayla |**  
**Mithyatva Shalya Pariharu**  
"I discard the three internal thorns of deceit, expecting material rewards for carrying out religious activities and false beliefs"



**41 | 42 - Right Shoulder**  
**(Not to be said by women)**  
**Krodha | Maan Pariharu**  
"I discard anger & ego"



**43 | 44 - Left Shoulder**  
**(Not to be said by women)**  
**Maya, lobha Pariharu**  
"I discard deceit and greed"



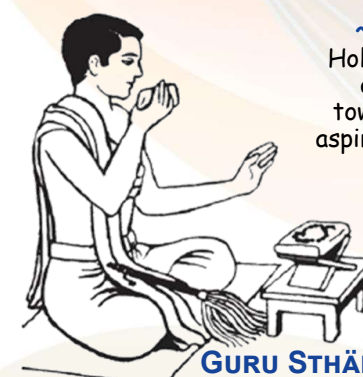
**45 | 46 | 47 - Right Foot**  
**Pruthvikaya| Apkaya**  
**Teukaya ni Jayana Karu**  
"I care for the living beings that have earth, water or fire as their bodies"



**48 | 49 | 50 - Left Foot**  
**Vaayukaay | Vanaspatikaay |**  
**Tras kaya ni Raksha Karu**  
"I care for and protect the living beings that have wind, or vegetation as their bodies and care for & protect all mobile living beings"

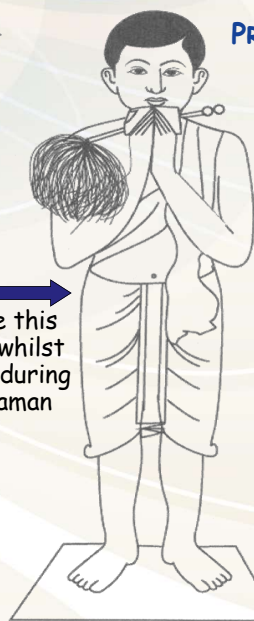


# Mudras - Ritual Postures



GURU STHÄPANÄ

**GURU STHAPANA**  
~ To commence Samayik ~  
Holding Muhapatti in the left hand and extending the right palm towards the preceptor's seat, the aspirant should recite the following : Navakär Mahāmantra and Panchindiya Sutra

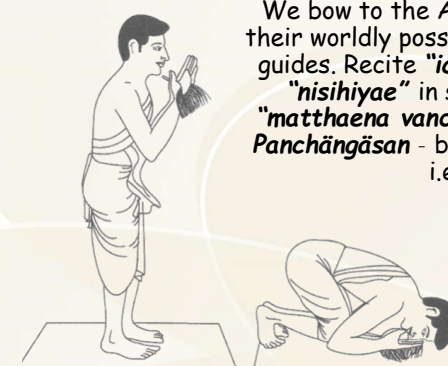


Observe this posture whilst standing during Pratikraman

PRATIKRĀMAN POSTURES



Observe this posture whilst sitting during Pratikraman



STARTING POSTURE ENDING POSTURE

**KHAMASAMANA POSTURE**  
We bow to the Ascetics who have left all their worldly possessions & are our religious guides. Recite "icchami khamasamano" to "nisihiyae" in standing pose. Reciting "matthaena vandami" - give khamasamana Panchāngāsan - bowing the five body parts i.e two hands, two feet & the head

JINA MUDRA - KAUSSAGGA (KAYOTSARGA)

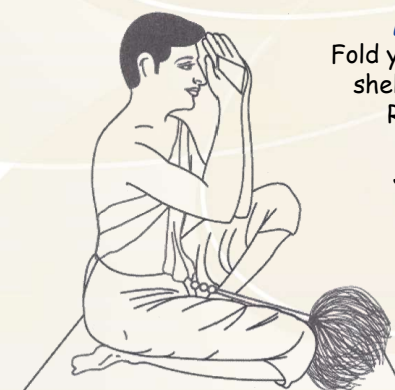


SEATING POSTURE



STANDING POSTURE

in "Annattha Sutra" after "Appanam Vosirami"



**POSTURE AFTER "ABHAVA - MAKHANDA"**  
Lowering both hands till forehead but not to lower than belly button.

**MUKTA SHAKATI MUDRA**  
Fold your two palms hollow like a pearl-shell and then touch your forehead  
Recite Javanti Cheiam Sutra, Javant Kevi Sahu Sutra & Jaya Viyaraya Sutra UNTIL "abhava-makhandā"

**HOW TO DO KAUSSAGGA ?**  
After saying "appanam vosirami" - eyes should be fixed on the tip of our nose ; stand up in such a way that there is a distance of 4 fingers between the two feet at the toes in the front and a little less in between the heels of the legs, keep the body firm. Standing or sitting Charvalo on left hand and muhapatti on right hand.  
Jina Mudra - Navkar Mantra | Loggassa Sutra Kaussagga



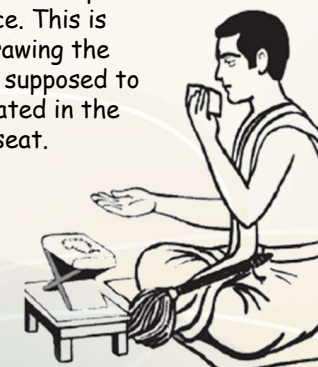
**YOGA MUDRA** - Fold Ten fingers in the form of a Lotus, keep the elbow on the belly  
Chaiyavandan upto & incl Namuththunam. Stavans & Stutis



**"ABBHUTTHIO"**  
Put right hand on charavala & bow down with forehead



**GURU UTTHÄPANÄ**  
To finish Samayik  
Recite Navakär Mahāmantra keeping the open right hand palm in front of the face. This is symbolic of withdrawing the attributes that were supposed to have been incorporated in the preceptor's seat.



KISHOR BHIMJI SHAH





# Pratikraman: A Step Towards Eternity

To err is human, but to realise one's fault, repent, confess, and rectify them is superhuman! Most of the world religions proclaim and propound periodic atonements in order to purify the self from transgression of vows or wrongdoings, by the elimination of the long-accumulated karmas. The penance thus performed serves a twofold purpose – to help in the dissociation of past karmas and to keep away its influx and bondage.

Call it 'Confession' of the Christians, the 'Vedic Sandhya', the 'Namaz' of the Muslims, 'Upasana' of the Buddhists, 'Khordeha Avesta' of the Parsis or 'Pratikraman' of the Jainas. Each ritual is meant to impel the soul to keep away from inauspicious acts and closer to auspicious actions.

The Pratikraman of the Jainas is not only a part of one of the six internal penances but also an 'Avasyaka Kriya'. Here the term Avasyaka does not imply the basic necessities of life, but a type of indispensable, obligatory duty that helps one to invoke the latent potentiality, the dormant energy that lies within the omnipotent, omniscient, all-powerful Soul.

What is the essence of Pratikraman and why it is necessary to perform it daily? According to the 'Tattvarthasutra' of Shri Umaswami the word Pratikraman means – 'To repent for the

wrongdoings and to be alert, not to repeat the same mistake again'. Whilst according to Acharya Haribhadrasuri's Yogashastra it is – 'The return of the Soul from ashubha yoga to Shubha yoga' i.e the return to its origin state of purity.

Most of us ask for pardon and forgive the wrongdoers by mere utterance of the two words 'Michchhami Dukkadam'. The point is, do we utter the words as a matter of practice, or do we mean it from the bottom of our hearts? Day in and day out we hurt a number of people and other beings knowingly or unknowingly with our thoughts, words and actions. All these misdeeds, in some way or other, do not pinch our conscience. Even a butcher, for that matter, feels sorry for a moment for the violent act that he commits as part of his duty. Each one of us has a divine and evil spirit residing within us. We all exclusively have good and evil thoughts static in our minds. It is up to each one of us to invoke the Godly thoughts and discard the evil ones. This Self-introspection to discriminate between good and bad meritorious and demeritorious acts is what leads one to the right path and enhances the physical, mental and spiritual quality of life.

Mere utterances of sorry, please, thank you has little meaning until it comes from the bottom of your heart, until it stirs you,

pinches you, makes you restless and on being pardoned, calms you down, moves you and impels you to make a firm decision of not repeating the same mistake again and again.

For most Shravakas, Pratikraman is a routine work, a lengthy, complex, time-consuming duty to be performed, for still others, a burden levied by families, and for some a mere traditional practice.

What is it that leads us to the wrongdoing? The external environment factors, attachment and aversion, the avarice to acquire more and more dissatisfies one and compels him to leave his serene, calm quietudeness and this leads the Soul astray. The desire to acquisition knows no bounds and the hunt for pleasure is never ending. Little does one know that this pseudo happiness is temporary and ephemeral in nature.

According to various scriptures it is said, that merely keeping away from sins, repenting and confessing is not true Pratikraman.

True Pratikraman is:

- To criticise one's fault, confess before a guru and agree upon the expiation given.
- To confess, censure and accept sins before a guru and to make up one's mind not to repeat the sin again.
- To leave passions, attachment, aversion towards worldly objects and mediate upon the Atma.
- To refrain from immoral actions and perform devotional acts.
- To give up the wrong, vicious path and to follow the path shown by the Tirthankaras.
- To mediate upon the Soul and follow Right Conduct, Right Faith and Right Knowledge.
- To leave 'Arta' and 'Raudra' dhyana and mediate upon Dharma and Shukla dhyana.

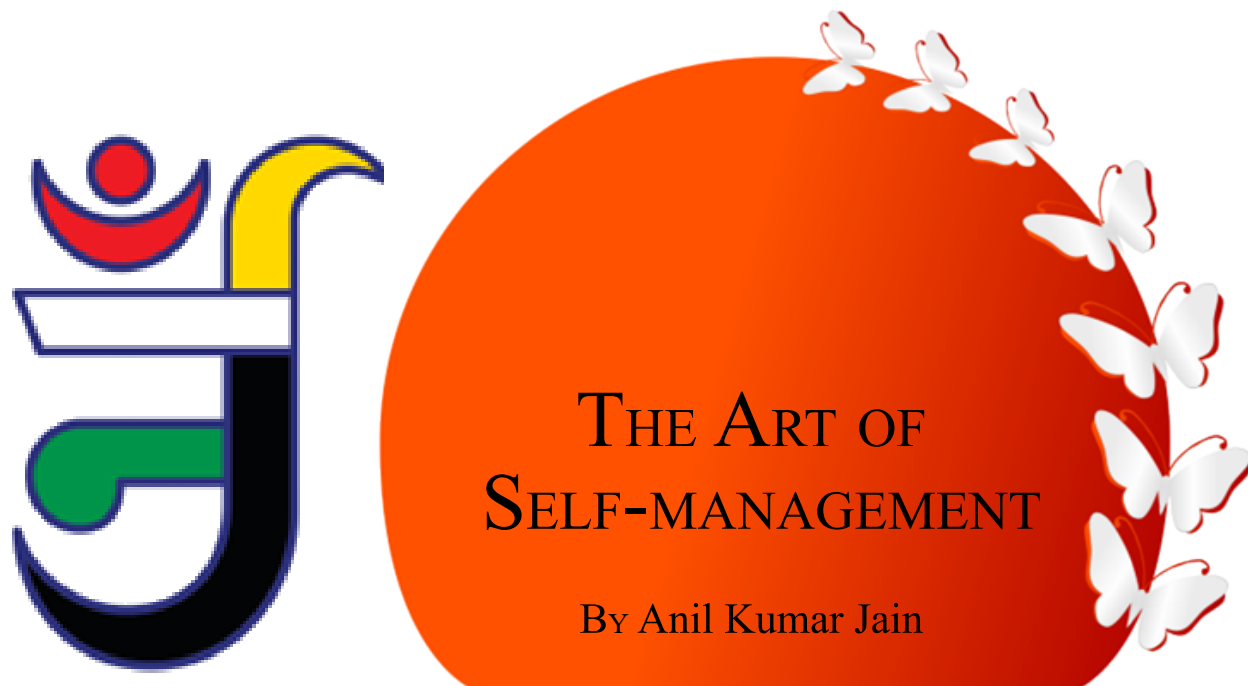
Pratikraman done with true repentance and total detachment from worldly life for self-elevation leads to Nirjara. The accumulated karmas are slowly shed off and the karma-laden soul now feels light-weighted just as we do after a bath. The person acquires mental peace and happiness.

Hence one must make it a regular habit to perform Pratikraman, which is the best way to shed-off karmas and free one from the shackles of bondage to reach the Siddhashila, the dream of every Soul, a step towards eternity.

**By Raksha Shah**

*(I read this article decades ago and has not been surpassed since then. In addition, the article is a masterclass on how to write an article, Rakshaben has not wasted a word.)*





Limited availability of resources and their limited potential is everybody's concern. But the Self within a human being has unlimited potential. That's why the concept of self-management is of utmost importance. Self-management improves efficiency; it bestows peace, cheer and equanimity and equips us to handle the many complexities of life well.

Jainism advocates overcoming pesky vices like krodha or anger, mada or vanity, kama or sex and lobha or greed. Jainism recommends the practice of five principal virtues: Ahimsa or non-violence, satya or truth, achaurya or non-covetousness, Brahmacharya or celibacy and aparigraha or non-possession.

Ahimsa is the greatest value of all. Violence could be in thought, word or action. Ahimsa means love of humanity, and this is possible only when all the barriers and prejudices are removed, by controlling those factors that choke us, degrade us and make us unhappy. Ahimsa harmonises one's relations with others and springs from self-understanding and self-knowledge.

Greed is one of the root causes of unhappiness. The principle of aparigraha which involves negation of material desire is a fool proof remedy to rooting out corruption from our system. Practice of penance and meditation as advocated in Jainism is the art of living in the present. We normally choose to recollect our past or predict the future, rather than think about the present, leading to tensions and stress. Through meditation, we can control our emotions. We strive for superiority in every area of life, but we seldom bother to delve deeper into why we are angry, greedy, or fearful. Meditation can help a great deal in understanding more about this.

Syat Vaada, an important Jaina teaching is as relevant today as it was when first formulated. It says that everything in this world is relative; nothing is absolute. Syat Vaada clears our perception. Whenever we operate on a relative plan, we are open to alternatives, and this is conducive to creativity. The other relevant doctrine is Anekantavada. It talks about visualising things from different perspectives. It advocates discovering the truth after considering all aspects.

Anekant encourages tolerance and promotes inter-personal and communal harmony. It ensures

peaceful co-existence and makes us sensitive to others' pain. We learn that there are many ways to reach the truth — and each way is legitimate in its own right.

Coming to food, Jainism recommends vegetarianism. Modern medicine has established links between the kind of food we eat and certain ailments. Also, increasingly, a vegetarian diet is being recommended to remain healthy. Jainism discourages the eating of onions and garlic as they are regarded as inducing tamasic behaviour, as also all root vegetables. The practice of eating the last meal before sunset and the first meal after sunrise is in accordance with the rhythm of life itself.

Gender equality is intrinsic to Jainism. Men and women enjoy equal rights. Individual character development, and good conduct and behaviour are held to be very important in the evolution of one's personality and enable the absorption of knowledge that is necessary to achieve self-realisation. Jainism regards the individual and his social responsibilities as the key to the progress of both the individual and society.

Management gurus today are advocating the concept of the "hot-air balloon approach" which is "rising above oneself" — and this is an integral part of Jain thought. Spiritual energy is needed for one to be successful in life. Without this, we will find our- selves lacking in originality and creativity.



## Splashes in Life



My grandfather took me to the fishpond on the farm when I was about seven, and he told me to throw a stone into the water. He told me to watch the circles created by the stone. Then he asked me to think of myself as that stone person

"You may create lots of splashes in your life but the waves that come from those splashes will disturb the peace of all your fellow creatures," he said.

"Remember that you are responsible for what you put in your circle and that circle will also touch many other circles. You will need to live in a way that allows the good that comes from your circle to send the peace of that goodness to others. The splash that comes from anger or jealousy will send those feelings to other circles. You are responsible for both."

That was the first time I realised each person creates the inner peace or discord that flows out into the world. We cannot create world peace if we are riddled with inner conflict, hatred, doubt, or anger. We radiate the feelings and thoughts that we hold inside, whether we speak to them or not. Whatever is splashing around inside of us is spilling out into the world, creating beauty or discord with all other circles of life.

-- Author Unknown





# SAMAYIKA

**No one has attained Moksha, no one is attaining Moksha, and no one will attain Moksha, without the practice of Samayika**

Samayika is the first and arguably the leading duty of the six daily essential duties of Jain ascetics and laypeople. Samayika derived from the Prakrit word 'samaiya' has several interpretations in English such as observance of equanimity, viewing all the living beings as one's own self, conception of equality, harmonious state of one's behaviour, integration of personality as well as righteousness of the activities of mind, body and speech. Jain Acharyas and scholars have defined Samayika in various terms:

**Acharya Bhadrabahu**

**“To remain tranquil, equanimous, and sinless without disturbing the state of mental equilibrium when faced either with gold or grass, friend or foe, and not swept away by feelings of craving and aversion, is called Samayika. For to be in equanimity is Samayika.”**

**Acharya Haribhadrasuri,**

**“Detachment from attachment & aversion, that means, the act of gaining the equanimity”**

**Padmanabh S.Jaini**

**“A fusion with the true self through increasing detachment from all external objects... a temporary renunciation of all possessions before sitting in meditation for up to one Indian hour.” (48 minutes)**

There are two types of samayika – partial and complete. Partial samayika is for laypeople for a minimum duration of 48 minutes. Complete samayika applies to Jain ascetics. For Jain monks and nuns, this means to be always in a state of equanimity, when they are walking, eating,



sleeping, or engaged in their daily activities; also, to be free from cravings for worldly things, passions such as anger, greed, ego, deceit. In this constant state of equanimity, Jain ascetics are fostering feelings of love, friendship, happiness, kindness, and compassion towards all living beings in this world. Such ethereal feelings in one's mind is real samayika.

Acharaya Amitgati encapsulates this in the following sutras:

**“O God, it is my wish that I always have feeling of friendship towards all beings of this world, feeling of happiness towards the meritorious, feeling of kindness towards those who are suffering and level-headedness towards those who are on the wrong path.”**

**“Whether it is a situation of loss or gain, of pain or pleasure, of long life or immediate death, of praise or criticism, of appreciation or affront, we remain poised and balanced, that is real ‘samayika’”**

It is stated Samayika i.e the practice of equanimity is the foundation for almost all of Jain religious practices. The essence of Jain religion is included in Samayika. In reality, samayika is to meditate on true nature of soul. Acarya Haribhadrasuri states that “one who observes equanimity will surely attain emancipation, whether he belongs to Svetambara sect or Digambara sect, whether he is Buddha or the follower of any other religion.”

For Laypeople, practice of samayika provides an opportunity to spent time like Jain ascetics who live in samayika all of their life. For 48 minutes, the proper practice of samayika enables laypeople to remain calm and undisturbed, to get detached from daily activities and to engage in spiritual activities, to be free of all passions, and not to have feeling of liking, disliking, attachment, desire, or aversion. The period of 48 minutes is prescribed as it is believed that human concentration can last undisturbed for this time. Also, the sand clocks used in ancient times, was measured with the unit 'ghadi' which lasted for 24 minutes and when the sand clock was reversed, it carried on for a further 24 minute, thus making 48minutes in total.

In modern day context, this amounts to 2 minutes for every hour of the day – implying to be with your inner self at least for 2 minutes every hour. Samayika is the time to contemplate on the self and a time to seek the truth of human life.

The practice of samayika essentially involves letting go at the deepest level – opening to the experience of wanting nothing, needing nothing, expecting nothing. In doing this we are reversing the mind's inclination to want more, get more, consume more – experiences, thoughts, desires, things. How serene it is to let the tide go out! If one can spend time every day not trying to grasp, pull in, hold on, consume, in this place of deep awareness, perhaps – so the theory and I believe the practice goes – one will eventually act differently and start living like our monks and nuns. **If they can be always in samyaika – in a state of equanimity – surely, we can aspire to being in this state more and more in our lives. Paryushan Festival affords us this opportunity.**

**By Kishor Bhimji Shah**

Sources: Articles by Dr. Sagarmal Jain, P.S Jaini, Samani Sanmati Pragya, & Compendium of Jainism







## The Forgotten Attitude of Gratitude

**H**uman civilization evolved as a result of inter-dependencies. The external world was full of hostilities thus humans huddled together as family and tribe to develop relationships for better safety and survival. Science and technology changed the attitude towards inter-dependencies and hostilities. As more knowledge became available to masses, people's attitude became more independent. Fear of unknown was gone and barriers to knowledge were eliminated by technology such as Internet.

**T**he biggest casualty of this change was the attitude of gratitude. Ancient people were fearful of so many things that living each day was considered as blessings of higher powers and the admiration of those higher powers manifested in the form of gratitude. Religion evolved around the virtue of gratitude and all religions promoted attitude of gratitude towards God, Ancestors, Family and Nature. This attitude of gratitude further supported the attributional psychology of people.

**T**his attitude of gratitude was critical for the sustainability of human civilization because it created a mindset of Curiosity, Care, Regard and Respect towards others. This mindset helped a person develop the qualities of Humility, Hope and Concern for others. It also created a control over emotions of Pride and regulated Despair and Indignation. Shame and guilt further reinforced the attitude of gratitude through cognitive dissonance.

**T**his forgotten attitude of gratitude is impacting the individual, family, society, and world. The growing clamour for



By

Rajesh Jain,  
India

independence and structure has minimized inter-dependencies and fear. Fear is essential for sustainability of world because absence of fear results into reckless behaviours. By virtue of such behaviours, humans have started exploiting natural resources and destroying nature and natural elements. We are becoming a less tolerant society and ignoring the higher natural powers.

**A**ncient cultures and people were always full of gratitude. For everything they got, they would express their gratitude towards family, nature and higher powers such as God. This attitude of gratitude limited their greed and helped them count on their blessings in their tough times. This attitude of gratitude had led to a much peaceful and contented life. They learnt the art of co-dependent existence and acknowledged the role of nature in sustaining the life. The gratitude helped in transfer of acquired wisdom over generations.

**T**here is a need to re-develop the attitude of gratitude among our children. We need to make them believe that though we have evolved over centuries of accumulated knowledge, the quest for wisdom is a never-ending journey. We need to teach them the law of co-dependent existence so that they learn to appreciate the role of Family, Nature and Natural elements. This attitude of gratitude will help in realigning the individual priorities towards a Joyful and Sustainable life.



**L**et us ignite this spark of gratitude and make this world a better place which is full of joy and happiness. A habit of expressing Thank You and/or to take a Bow in appreciation of life giving and life sustaining elements will go a long way towards a more harmonious and less stressed societies. The attitude of gratitude will minimize the Pessimism, Frustration and Despair in the individual through Positive Reinforcement of Mindfulness, Blessings, and Hope.

"Dukh Mein Smaran Sab Kare, Sukh Mein Kare Na Koyi."

"Jo Sukh Mein Smaran Kare, To Dukh Kahe Ko Hoyi" .....Kabir

Everyone Prays in sorrow but none in happiness. To one who prays in happiness, would sorrow ever touch him?"





# ART OF GIVING

***The following is a story, which many will be familiar with. The lessons in it are worth emulating to learn the true art of giving.***

In Mahabharata, Arjuna, a famed warrior questions his divine charioteer, Krishna, about the noblest giver in the land. "Karna is without doubt the finest example of generosity in the kingdom," Krishna informs him. The answer irks Arjuna. Karna is one of his biggest rivals on the battlefield. He frowns deeply and says nothing. Krishna, notices Arjuna's furrowed brow and several days later, Krishna devises a skillful test.

"Do you see those two mountains?" Krishna asks Arjuna, As they are riding together one evening, Krishna asks Arjuna – "Do you see those two mountains full of gold". Your task is to go and distribute to the poor people in the valley.

Excited by this opportunity to impress Krishna and the world with his philanthropic abilities, Arjuna summons all the villagers together and addresses them grandly. "Listen," says Arjuna, "For I bring glad news. I will be distributing these two glorious mountains of gold amongst all of you." A gasp of wonder and delight rises from the audience, and the air fills with songs in praise of the great warrior Arjuna. Energised by the admiration Arjuna sets about creating a master plan for the collection and distribution of the gold.

For two straight days and nights he shovels gold from the mountain without stopping for food, water, rest or sleep. To his utter dismay, the mountains remain undiminished.

Krishna notices him at the brink of exhaustion and tells him to stop. He tells Arjuna that he had summoned Karna. Karna reaches in no time.

Krishna presents the same test to Karna - Go and distribute the gold from the two mountains to the poor people in the valley.

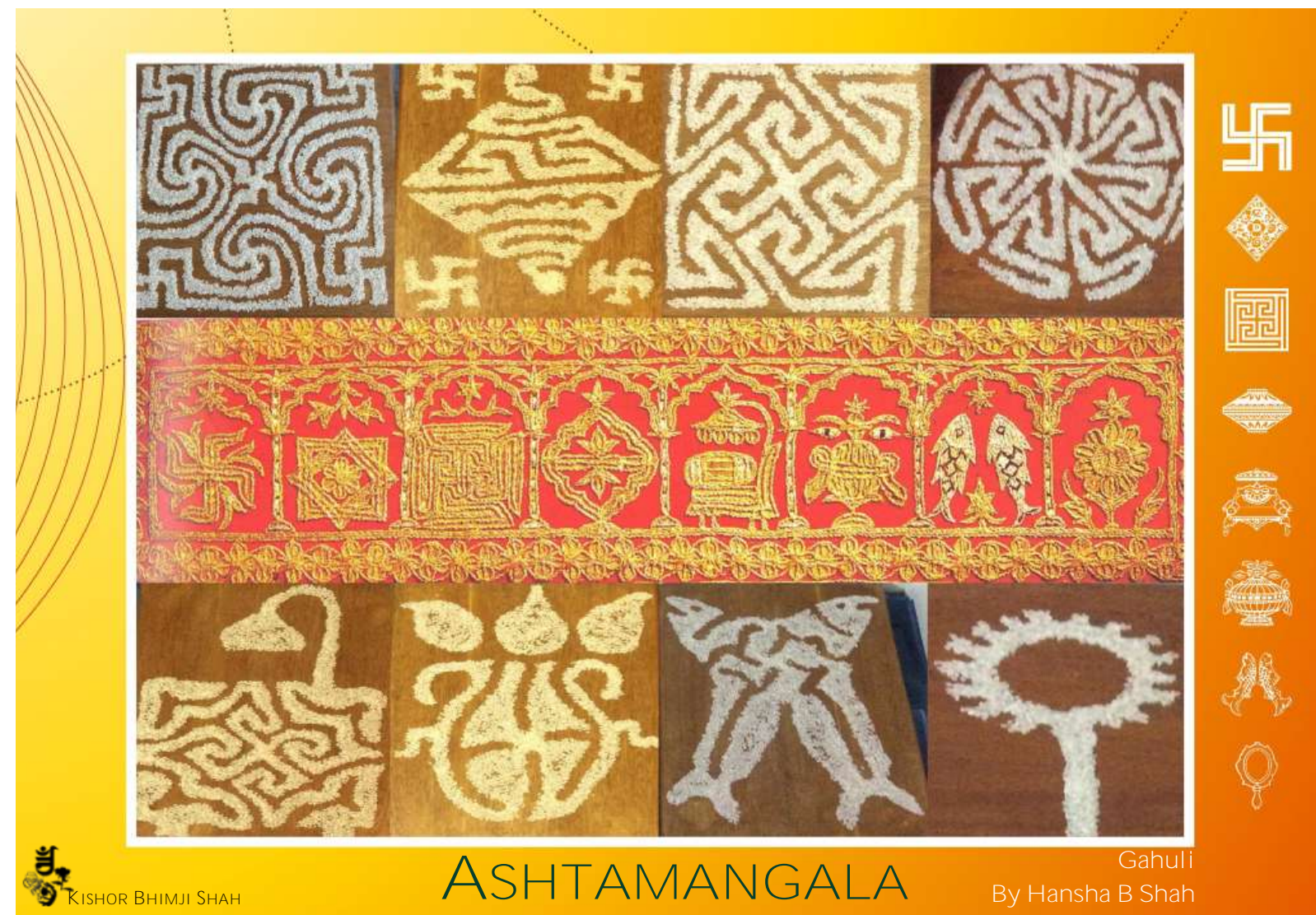
Without a moment's hesitation Karna calls out to the villagers and tells them with unassuming expression- "Those two mountains of gold are yours", take it. As he utters these words, he bows to Krishna and walks away. Such magnanimous was his way of giving!

Arjuna sits dumbfounded by this turn of events. Krishna turns to him, his voice rich with a love and wisdom beyond the ages. "Arjuna -- in your mind the gold occupied a place of high value, and you were sub-consciously attracted to it. You had a muddled approach to giving. You tried to strategize and divide up the gold according to who you thought was most worthy of the gift. But these petty calculations tired your spirit, and

over time, you were forced to realise that the mountains' abundance is far beyond the capacity of your individual head, heart and hands." Arjuna silently absorbed the truth of these words into his being.

"And what about Karna?" he finally ventured to ask. "The gold meant nothing to Karna," returned Krishna easily, "For him the true gift was not the gold but the act of giving in itself. He had no calculations to make, nor was he seeking anything in return by way of acknowledgement or praise. He offered everything with a clear heart and a pure mind and having given he moved on to meet the next moment. And that, dear Arjuna, is a true sign of a person on the path of Awakening."

Generosity of the spirit is the greatest of gifts. The size of the gift is not important, rather it is in the act of giving, particularly when it is a gift of the spirit, that you experience what it means to be generous. You give without thinking of how much it is costing you or what you will be left with. You give pure of heart and give abundantly. Peace, your most faithful and all-knowing companion, will quietly see you through, as you reach out to those in need. To give without expectation of return is to show an uncommon kindness that only the generous of heart know well.







Mahāvīra preaching to all beings after enlightenment. TManuscript of the *Kalpasūtra*, Or 13700, fol. 32 verso, dated 1445 CE.

During the Paryushan Festival, the fourth day is marked by the beginning of the reading of the Kalpasutra – probably the best-known Jain Manuscript. Jain manuscripts provide a window into the rich Jain heritage and culture. I think it is a missed opportunity that more is not mentioned or discussed about Jain manuscripts during the festival. It is estimated that there are over 10 million manuscripts in India alone, of which only 1.5 million or so have been listed and categorised.

The richness of the Jain literature has been captured in thousands of manuscripts, some over a thousand years old, that are scattered in museums, libraries, temples and private collections throughout the world.

Sacred Jain manuscripts collections held at British Library, the V&A Museum, the Bodleian Library and Wellcome Trust Library represent some of the most important in the world and are vitally significant in terms of Jain heritage. The collection held at the British Library which numbers 1100 is special and impressive. The quality of the manuscripts are complete, not fragmentary bits and pieces. This is because under British colonial rule, scholars who knew what they were doing and what they wanted acquired these manuscripts in India which then were preserved and enriched by responsible institutions in UK.

Jain teachings dating some 2500 years ago, were primarily handed down from master to disciple through generations (Parampara) of medicants and laypeople. Exactly when Jain texts began to be illustrated is uncertain; the oldest surviving examples date from around the 10th-11th century. The earliest Jain illuminated manuscripts are inscribed and painted on prepared palm-leaves and bound with cords passing through holes in the folios. The folios are encased in wooden covers that are often decorated with religious or historical themes. Book covers continued to be made in later centuries.

After the introduction of paper into western India from Iran around the 12th century, Jain texts were increasingly written on this new and more versatile

medium. The use of paper permitted larger compositions and a greater variety of decorative devices and borders, although the format of the palm-leaf manuscript was retained. By the end of the 14th century, deluxe manuscripts were produced on paper, brilliantly adorned with gold, silver, crimson and a rich ultramarine derived from imported lapis lazuli.

The major centres of Jain manuscript production were in Gujarat. The patrons were mainly Svetambara Jains, who considered the commissioning of illustrated books and their donation to Jain temple libraries (bhandars) to be an important meritorious activity.

It is fascinating to learn that Jain Manuscripts made use of ‘Grids’ in the design process similar to the one I have used when designing the layout of this magazine. Grids are defined as the design matrix for controlling the placement of typography and images, comprising of multiple columns, rows, baseline grids. By using the grids enabled to create perfect logic and harmony of design in the manuscript layout.

The primary purpose of writing these manuscripts was solely to benefit the lay people with the teachings of learned saints and monks. The manuscripts cover areas like hymns and prayers, accounts of the lives of the founders of Jainism, didactic literature, lexicography, poetics, philosophy, astrology, karma literature, texts on pilgrimage places and on daily rituals.

Thanks to digitisation many of these documents held in UK Institutions are now accessible to a wider public. Instrumental in this has been the Jainpedia project instigated by the Institute of Jainology in 2008 and the launch of the Jainpedia website in 2011.

I was fortunate to be part of the team that worked for nearly two years on Jainpedia V2.0, which was officially launched in April 2022. The website features 5000 high quality digitised folio images from 92 rare and sacred Jain manuscripts collections held in UK Institutions. One of our tasks was to look at these manuscripts which proved to be very interesting and made all of us aware of the treasure present amongst us.

The manuscripts shown in Jainpedia website are dated from the 14th to 17th centuries and include

- *Kalpasutra depicting the life of Mahavir and other Tirthankaras*
- *Uttaradhyayana-Sutra - a scripture in the Svetambara canon for medicants*
- *Laghu-Kṣetra-Samasa with Gujarati Commentary relating to Jain cosmology*
- *Samgrahaṇi And Karma-Granthas relating to Jain cosmology and jain karma theory*
- *Salibhadra – Caupai depicting story of Salibhadra*
- *Jita-Kalpa Sutra – a technical treatise for monks dating back to the 6th century.*

Anyone interested, should have a look at the Jainpedia website – [www.jainpedia.org](http://www.jainpedia.org) – I promise you will not be disappointed.

Jain manuscripts contain the essence of Jain philosophy and culture and are works of Art which should be prominently displayed and celebrated by us to enable the younger generation to appreciate and understand all aspects of our Jain heritage.



By Kishor Bhimji Shah



## THE NEED OF A GURU

Every soul is destined to be perfect, and every being, in the end, will attain the state of perfection. Whatever we are not is the result of our acts and thoughts in the past; and whatever we shall be in the future will be the result of what we think and do now. But this, the shaping of our own destinies, does not preclude our receiving help from outside; nay, in the vast majority of cases, such help is absolutely necessary. When it comes, the higher powers and possibilities of the soul are quickened, spiritual life is awakened, growth is animated, and man becomes holy and perfect in the end. This quickening impulse cannot be derived from books. The soul can only receive impulses from another soul, and from nothing else.

The person from whose soul such impulse comes is called the Guru — the teacher; and the person to whose soul the impulse is conveyed is called the Shishya — the student. To convey such an impulse to any soul, in the first place, the soul from which it proceeds must possess the power of transmitting it, as it were, to another; and, in the second place, the soul to which it is transmitted must be fit to receive it.

The true preacher of religion must be of wonderful capabilities, and clever shall his bearer be — and when both of these are really wonderful and extraordinary, then will a splendid spiritual awakening result, and not otherwise. Such alone are the real teachers, and such alone are also the real students, the real aspirants.

Extract from The Complete Works of  
Swami Vivekananda by Swami  
Vivekananda (wikisource.org)



*“Asato Ma Satgamaya, Tamaso Ma Jotirgamaya,  
Mrityor Ma Amritam Gamaya” (Upanishads)*

*"Take me from the temporal (feeling of  
individuality) to the Eternal (feeling of  
universality), from darkness (ignorance) to Light  
(wisdom), from death (fear) to Immortality  
(reliance which gives permanent happiness)."*

# GURU

By  
Kishor  
Bhimji  
Shah



Since ancient times, Guru shishya Parampara (succession or lineage) is the teacher-disciple tradition in culture and Indian religion. Examples of iconic guru-shishya duos are scattered across the epics of Ramayana and Mahabharata. The most famous tale is that of Guru Dronacharya. He was the teacher of both the Pandavas and Kauravas. Impressed by Arjun's skills in Dhanurvedya (archery), he vowed to make him the best archer there ever was. However, he soon realised that Eklavya was equally adept in archery and could potentially outperform Arjuna. Although Eklavya had been deprived of a formal gurukul shikshan, he had trained himself under an effigy of Guru Dronacharya. Since Eklavya's capabilities threatened the Guru's word to Arjuna, Dronacharya asked Eklavya for his thumb as gurudakshina (compensation a shishya gave to his guru at the end of his education) which he readily agreed to. The above is emblematic of just how much shishyas were willing to sacrifice for their gurus.

The Guru shishya Parampara is still of importance amongst ascetics in Jainism, Buddhism and Hinduism. However, in this modern age, the term 'Guru' is probably one of the most overused and least understood and acutely misrepresented word. Guru means "dispeller of darkness" from the Sanskrit, gu, meaning "darkness," and ru, meaning "that which dispels." Guru is the one who can guide us from the darkness of our ignorance to the light of self-realisation. "Vattho sahavo dhammo" (Tattvartha Sutra) – meaning Dharma is the essential nature of an individual or an object. Thus, a Guru is the one who helps us understand dharma or the true nature of things – that I am the Soul and separate from the body and all circumstances. Like a sculpture removes all unwanted material from a stone to create a statue, the Guru, in a spiritual sense helps us remove the layers of ignorance to reveal our true essence and assists us on our spiritual journey of self-realisation.

Teachers, coaches, mentors, who are often referred to as Gurus are the architects of our worldly materialist life. Teachers expand our knowledge and skills; coaches improve our skills in sports whilst mentors encourage and assist us by highlighting our strengths and weaknesses. Thus teachers, coaches, mentors help us establish our 'vyaktiva' – our worldly identity. Guru is the one who helps us to establish our 'astitva' – our spiritual self – the true self. Just like the Moon which can give brightness unlike millions of stars that only sparkle, a true Guru lights the path and shows the way. A Guru will not and cannot walk your path for you but can guide you on the path.

The spiritual path can be difficult to navigate alone. The role of the Guru here is to be the "boat" that crosses the treacherous waters, that connects our limited self to our infinite self; to be the "doorway" that opens our understanding to the expanded vision of the path forward; to be the



“beacon of light” leading our ship to safe harbour. By the Grace of the Guru, the door opens – our ears open, we hear the call, and we respond to it.

Shrimad Rajchandra in Atmasiddhi elaborates on the qualities of a true Guru in the following sutra:

**Ātmā-jñān samadarshitā, vichare uday-prayog;**

**Apurv vāni param-shrut, sadguru lakshan yogya.**

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

- **Ātmā-jñān** - Knowledge of Self – therefore is free from all desires of the ‘not-self’. One, who has knowledge of Self, either abides in that state or strives to reach that state. The emphasis is laid on right knowledge
- **Samadarshitā** - Equanimity – indifferent to worldly opposites such as friend and foe, pleasure and suffering, respect and disrespect, etc. The emphasis is laid on right perception.
- **Vichare uday-prayog** - Behaves or conducts activities as destined – living to enjoy or suffer the fruits of the actions of his past births. The emphasis is laid on right conduct.
- **Apurv vāni** - Pious speech – having the capability to use the words, which can help in removing the wrong beliefs.
- **Param-shrut** - Mastery over the highest scriptures– well versed in the fundamentals (tattva) and the truth (satya)

**W**e as human beings have the capacity to evolve beyond all limitations provided, he/she is willing to strive. Guru is the one who illuminates the path of liberation for us. In the Navkar Mantra, we revere Arihants before Siddhas – the pure liberated souls, as Arihants are the ones who guide us on the journey to liberation to stop the endless cycle of birth and death. The relationship with the Guru is of deep love, reverence, surrender and faith. We can get the first glimpse of divinity and enlightenment through the Guru.

Wise sages have said that one can find one’s Guru through meditation, purity of intent and deep longing for liberation. **As Jains, we have Mahavir as one of the greatest Guru of all time but are we ready to follow in his path to ultimate liberation.** Maybe, this Paryushan we can reflect on this and determine to take the first few steps at least tentatively.

“If I encounter God and Guru both on my way, I will first bow down to the Guru as he is the one who showed me where to look for the God.

My Guru introduced me to the inexhaustible one – the god. No one can replace a Guru.  
He opens up the treasure which is beyond all the measures.”

Couplets by Kabir

**Je svaroop samajyā vinā, pāmyo dukha anant, Samajāvyu te pad namu,  
shri sadguru bhagavant.**

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

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

I often bow to the feet of the True Guru who lives in a human body, but his actions are beyond all attachments to the body and other worldly relations.

## FOURTEEN DREAMS OF MOTHER TRISHALA





TAKING  
TIME TO



When the 33-year-old Michelangelo was painting the Sistine Chapel ceiling, Pope Julius II would impatiently ask him when it would be complete. The artist would reply, “When I am satisfied.” Rodin took 37 years to complete his Gates of Hell. The Taj Mahal took 22 years, two more than the Great Pyramid at Giza. The Great Wall of China took 2,000 years!

One could say that these were commissioned by the rich and powerful, but then there are the living root bridges of Indonesia and North East India, made by villagers for their own use, that can take at least 15 years to complete.

The concept of time has changed very dramatically. Time was once measured by the movement of the sun. Daytime was for activity, night for rest. The sundial measured the hours of the day. Most people would just guess the time of day by looking up at the sky.

Hourglasses, measuring candles and water clocks were some of the devices that measured time independently of the sun. Bells marked the eight daily prayer times for Benedictine monks and gave the name to clocks from the Latin word for bells — cloaca. The mechanical clock made natural time completely irrelevant. People started carrying time on their wrists, charging their services by the hour, using alarm clocks and travel schedules.

The clock itself was divided into hours. We still maintain the Babylonian system of twelve and its multiples. They counted the divisions of the four fingers with their thumbs arriving at twelve and its multiple, 60.

The quartz-crystal clock, invented in 1928 by WA Morrison, changed yet again how time was measured. Quartz crystals can

By Durriya Kazi

vibrate at millions of times a second, allowing time to be measured up to a millionth of a second. Races at the Olympics can be won by one millisecond.

This ability to manage time gave birth to the desire for speed. Until recently, when Covid slowed things down, speed was the measure of success. Cars are marketed for the speeds they can reach and how quickly. We design faster air travel, bullet trains, speed boats. Employees are stressed with the need to meet deadlines. Multiple Choice Question examinations judge ability by the speed of processing answers. We are told of the wonderful rush of adrenaline when we ‘floor the pedal’ in our daily tasks, our exercises, our educational growth.

Daniel Kahneman, in his bestseller Thinking, Fast and Slow, emphasises the need for both fast thinking — often automatic actions, such as judging distances when driving — and slow thinking — deliberation to thoroughly examine a matter, to understand all possibilities, before coming to any conclusion. It may be as simple as parking a car in a tight space or making a decision about a business strategy. Thinking fast means the mind will turn to prior solutions. Thinking slow allows new ideas to emerge.

Here lies the value of slowing down -  
to notice, observe, process, and evolve our responses,

There is a general perception that slowing down is wasting time or indicates laziness, while science suggests it is an important way to replenish the mind and generate new ideas. It is possibly more productive than communicating at the rate of 1,000,000,000 bits a second on one’s digital device.

Art, even when a work is made at great speed — as Sadequain and Picasso often did — evolves out of a painstaking process of practice and formation of ideas. Art and photography can, quite literally, stop time by capturing a moment. We are fascinated by slow motion images, as they allow us to see the details we would otherwise miss.

Here lies the value of slowing down — to notice, observe, process, and evolve our responses, whether we are paying attention to our children, our friends and life partners, or conducting market research, writing a journalistic report or planning a strategy for peace.

We save time by making time. The Swiss saying goes, “No shortcuts today, I am in a hurry.”

*“It is not that we have a short time to live, but that we waste a lot of it. Life is long enough, and a sufficient generous amount has been given to us for the highest achievements if it were well invested. But when it is wasted in heedless luxury and spent on no good activity, we are forced at last by death’s final constraint to realise that it has passed away before we knew it was passing. So it is: we are not given a short life, but we make it short, and we are not ill-supplied but wasteful of it .... Life is long if you know how to use it”*

**Extract from Book – On Shortness of Life by the Stoic Philosopher Seneca**





# Nav Tattva

JIVA  
(LIVING BEINGS)

AJIVA  
(NON LIVING SUBSTANCE)

ASRAVA  
(THE INFLUX OF KARMA)

BANDH  
(BONDAGE OF KARMA)

PUNYA  
(VIRTUES)

PAP  
(SINS)

SAMVARA  
(STOPPAGE OF THE  
INFLUX OF KARMA)

NIRJARA  
(ERADICATION OF KARMA)

MOKSHA  
(LIBERATION)

The Nav tattva or nine principles are the single most important subject of Jain philosophy. It deals with the karma theory of Jainism, which provides the basis for the path of liberation. Without the proper knowledge of this subject, a person can not progress spiritually. People who have understood Jainism correctly, reflect it in their conduct, behaviour, thinking and day to day activities. Once we understand and follow Jainism we will see a positive transformation in our lifestyle. *If we have faith in Jainism, it must be mirrored in our lifestyle. Jainism is not about changing the world but it is about changing our own selves.* The objective of Nav-Tattva is to change the self. If one understands the essence of Nav-Tattva, one will understand the mystery behind the ups and the downs of life.



Kishor Bhimji Shah

## Ratnatraya

~The Three Jewels of Jainism~

**“Samyag - darshana - jnana - charitrani Moksha marg”**

(Tattvartha Sutra 1.1 - Umaswati)

Right Vision, Right Knowledge and Right Conduct Together  
constitute the path to liberation



Blessings be to the entire universe

*May everyone be engrossed in each other's well being*

May all weakness and faults be eradicated

Everywhere let every- one be in bliss

~Essence of Jain Dharma~

SATTVA:

Conviction and courage  
to stand up for what is  
right. Defend the  
truth without getting  
carried away  
by popular opinion

VIVEKDRASHTI:

Knowing the difference  
between right and wrong

Knowing what is worth leaving  
(*heya*), worth knowing (*gneya*)  
and worth achieving (*upadeya*)

AUCHITYA:

Doing what is appropriate  
(*uchit*) as per the situation  
and time.







# Jiva Daya Compassion in Action



BY KISHOR B SHAH

The practice of Jivadaya in Jain philosophy is a unique concept that underlines the importance of compassion and reverence for all life

**“All living beings long to live. No one wants to die.” “Just I dislike pain, so all other beings dislike pain.”**

**“All Souls are alike and potentially divine. None is Superior or Inferior.”**

The above quotes from our scriptures encapsulate Jivadaya two principles – that of non-violence to all living beings and equality of all living beings. Jiva means life and daya means compassion. Jivadaya means compassion for all Jivas or life forms – extending to micro-beings possessing one sense to those evolving to beings possessing five senses like us humans. In the Jain Declaration of Nature, it is stated that “Jivadaya means caring for and sharing with all living beings, tending, protecting, and serving them. It entrails universal friendliness (maitri), universal forgiveness (kshama) and universal fearlessness (abhaya).



Ahimsa or nonviolence is not only non-killing, it also means that one’s attitude must be of maitri and peace and is rooted in a host of positive aims and actions which have great relevance to contemporary environmental concerns. Mahavir revealed more than 2500 years ago and now confirmed by science that there is life in earth, water, fire, air and plants besides the two sensed to five sensed beings. Care of the environment, oceans and biodiversity are all aspects of Jivadaya.

Water conservation is Jivadaya in action. Water contains innumerable number of microscopic lives in each drop,

and also water by itself is composed of innumerable number of water body particles – the Ekendriya jivas. We will be instrumental in saving billions of lives by conserving or minimising the use of even one drop of water. By contrast, we will also be responsible for killing them with wasteful and negligent use of water. This Paryushan, let us practice Jivadaya and adapt practices which minimise our daily water usage.

Jains worldwide donate generously to Jivadaya. Donations made are used to prevent cruelty against animals, reduce their sufferings by providing them shelter, food, water, and healthcare. It also includes recusing animals from slaughterhouses and abattoirs where they are condemned to live in squalor and filth before being inevitably killed.

Every year on the day of Eid-al-Adha, popularly known as Bakrid, millions of animals, predominantly goats but also cows, sheep, buffalos, and camels are slaughtered across the world as an integral part of the Islamic festival. On this day, many Jains observe the ayambil fast and/or refrain from consuming dairy products. In recent years, In India, funds donated to Jivadaya are utilised to save thousands of these animals from being slaughtered and thereafter looked after until their natural death.

Probably the most visible and best known of Jivadaya in action in India are the animal shelter homes known as panjrapols or gaushalas which primarily house cows.

However, to state jivadaya is just for animal welfare is inadequate. Jivadaya has a much broader meaning to it than this. Jivadaya encompasses all aspects of non-injury to all living beings. It is, therefore, in its active form, compassion and goodwill towards all life, including ourselves as well the environment. Pramoda Chitrabhanu states “as all are sparks of divinity, no matter how little developed as yet they are, we should not look down at any part of life. We are all here to grow and thus have no right to hurt or to exploit any part of our kingdom. Jivadaya means reverence for all life. Jivadaya means harmlessness. Jivadaya means non-violence.”

## Jivadaya is core to the Jain Way of Life and if put into practise, can transform our life.

When the realisation of the self (soul) occurs, then real jivadaya begins whereby one sees all Jivas as oneself and thus refrains from all forms of violence. Jivadaya is only possible when one is aware and responsive to the suffering of others and has empathy. Jivadaya encompasses having the right attitude and perspective towards all that has life. Equanimity and absence of kashayas can be considered as internal jivadaya whilst compassion in action as external jivadaya. Jivadaya is core to the Jain Way of Life and if put into practise, can transform our life.



**Let’s aspire to acquire the virtue of ‘Shisya Vritti’**

**“Qualities of having thirst for knowledge, living life with an open mind and lifelong desire to learn and improve one’s steadfast nature”**





# Compassion In Action In The UK

## IT'S TIME FOR US TO HELP UK ANIMAL SANCTUARIES TO FLOURISH

You might have heard about the excellent work of animal rescue homes, or panjrapura, run by Jains in India. However, as many of you may be aware, such special animal sanctuaries also exist here in the UK.

Many of these animal sanctuaries care for rescued farm animals (cows, pigs, sheep, hens etc.) that would otherwise have been slaughtered needlessly. For example, dairy cows who, after having endured several traumatic cycles of pregnancies and milking, no longer yield enough milk, and other animals who have become sick but are not treated because doing so is regarded “commercially unviable” (even if their condition is treatable or curable). Some lucky souls have even been rescued from slaughter for meat.

These wonderful animal sanctuaries provide the constant tender loving care the animals so deserve from humanity and ensure they are allowed to live their lives freely and with the freedom to express their individual personalities. It is at such places that one can really sense the spiritual nature of animals.

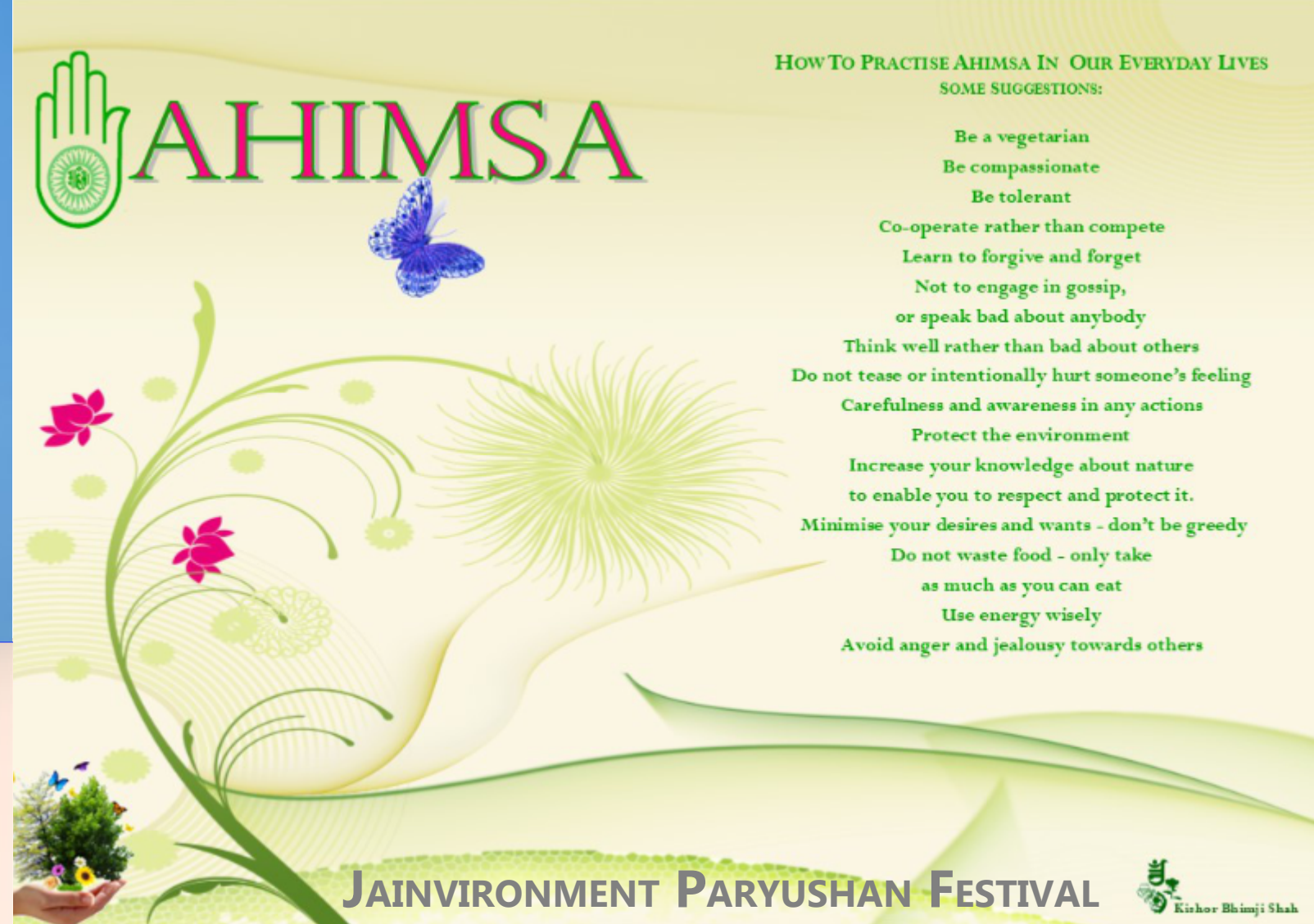
Many sanctuaries have open days giving people the chance to visit them and learn about the true nature of animals and our responsibility to care for them rather than butcher them.

Of course, the sanctuaries exist in the first place through the dedication of the few very skilled, determined, hardworking and compassionate people running them. Many sanctuary owners are also strict vegetarians or vegans. In short, these sanctuaries are great examples of Jain values in practice.

Since many do not receive aid from the government, the sanctuaries are in constant need of donations for day-to-day animal feed, maintenance, developing more animal accommodation space and basic survival. The long-term existence of animal sanctuaries in the UK, especially post Covid, really depends on support from individuals and communities like the Jains. In fact, this is an opportunity for the Jain community to lead the way. Let's lead the way in ending the perpetual state of crisis that these sanctuaries find themselves in and encouraging them to flourish.



By Kishor Bhimji Shah



HOW TO PRACTISE AHIMSA IN OUR EVERYDAY LIVES  
SOME SUGGESTIONS:

- Be a vegetarian
- Be compassionate
- Be tolerant
- Co-operate rather than compete
- Learn to forgive and forget
- Not to engage in gossip, or speak bad about anybody
- Think well rather than bad about others
- Do not tease or intentionally hurt someone's feeling
- Carefulness and awareness in any actions
- Protect the environment
- Increase your knowledge about nature to enable you to respect and protect it.
- Minimise your desires and wants - don't be greedy
- Do not waste food - only take as much as you can eat
- Use energy wisely
- Avoid anger and jealousy towards others

JAINVIRONMENT PARYUSHAN FESTIVAL



**PRUTHVIKAYA,  
APKAYA, TEUKAYA  
NI JAYANA KARU**

**"I care for the  
living beings  
that have  
earth, water or  
fire as their  
bodies"**

**VAAYUKAYA,  
VANASPATI KAYA,  
TRAS KAYA NI  
RAKSHA KARU**

**"I care for and  
protect the living  
beings that have  
wind, or  
vegetation as their  
bodies and care  
for & protect all  
mobile living  
beings"**





# Mahavir Past Twenty-Seven Lives

During the Paryushan Festival, usually on the fourth day, the reading of the Kalpasutra includes details of the twenty-seven past lives of Bhagwan Mahavira

Life receives meaning with awakening, or in other words with knowing the truth. Ignorance is symbol of darkness. To live long or live in eternity but in darkness is no worth. This is the reason why every Tirthankar's history starts with the birth in which they were awakened from spiritual slumber and gained ability to perceive the truth. Technically the ability is recognized as Samykta or Samyak Darshan. The journey of the soul of Bhagwan Mahavir, who eventually attains Moksha i.e. liberation and ends with ignorance to awakening and ends with enlightenment or self-realization

The journey to liberation begins with attainment of Samyak Darshan and as we will note below in description of his first birth, the importance of compassion.

The description of the past life of Bhagwan Mahavir begins from the life of Nayasar, wood-cutter. A birth when he encounters Jain monks who lost the way in the forest. He guided the monks, way out of the forest. In return, the monks showed him the path of truth. By listening to the monks Nayasar awakens from his long spiritual slumber and sees the light of truth first ever time. Once the light kindles in any heart, nothing can stop it. In the light one starts the journey pursuing and diving and ultimately realizes them in their fullness. The journey which starts with the ignorant man Nayasar escalates to Mahavir, the Tirthankar, the fully enlightened one, who lights up the path of truth to the people of his and coming times. Naydasar's journey instigated with spurts of compassion. Nayasar's compassion towards the

fatigued monks introduced him to the truth of the life. So, no matter which religion one belongs to compassion serves the first step forward, Nayasar with this virtue elevates in the next birth in the first heaven.

## Why it is so important to know his past?

Eminent Jain scholar - Hukumchandra Bharilla states - "To understand Bhagwan Mahavir, it is not enough to look at his life as Mahavir. For the process of his final liberation had started much earlier and is spread over his many past lives. So in order to understand this process by which he became a Bhagwan and a Tirthankar, we must have a look at his previous lives."

He further states the past life renders an insight into the process of transformation. The abstract process of how a soul attains the status of a Parmatma i.e. divine being is made explicit, or to rephrase it, it indicates why a soul continues to pass through the cycle of life and death for not understanding as to how to stop the cycle.

Last but not the least reason is, in his previous lives, Bhagwan Mahavir enjoyed life in the heavens, and he also became Vasudev and Chakravarti, again, he suffered the heaviest pain in the hells and passed through the lives of mobile and immobile beings. This brings to light the truth of rebirth, karma, and individual responsibility.

In nutshell, the past life of Bhagwan Mahavir presents the evolution and devolution of consciousness leading to self- deliverance. May the path shown by Bhagwan Mahavir lead us to the same divine experience he realized.

*Extracted from an article by Samani Dr. Chaitanya Prajna*



Jainism does not restrict the right of attaining perfection to any one individual. An individual, irrespective of his caste or creed, can aspire to this status provided he has the will to follow the path. But SAMYAKTVA or righteousness must be first borne in him. It may well be that the soul has to pass through a series of births before this lamp of spiritual discretion is kindled, but once it is kindled, the march of progress is assured, though it may be frequently hampered and impeded by numerous obstacles.







# MAHAVIRA'S RIGOROUS PENANCES

After his initiation into the life of a renunciate, Mahavira proceeded to a village called Asthikato to begin his quest for kevala-jnana. Thereon, he immersed himself into intense penance and austerities for over twelve years – to be precise, twelve years, five months, and fifteen days (4,545 days)—some Jain scholars believe the duration of penance was one month longer, that is, 4575 days. During his penance, Mahavira displayed complete non-attachment towards every material thing. His attitude of non-attachment also extended to his own body, although he never detested or deliberately abused his body because of his deep respect for his bodily existence. Mahavira propounded that a living being can attain enlightenment only through the human body, which is impossible in any other mode of living beings' existence – even as the heavenly beings – and hence, his deep regards for his own body.

Some highlights of his rigorous penance of over twelve years are:

- Lord Mahavira fasted without water (nirjala upvasa) most of the time and took meals with or without water on only three hundred and twenty-five (325) days out of 4545 days of his penance. His fasts ranged from two days to six months each.
- Mahavira spent most of his time in meditation (dhyana) and remained quiet (mauna) most of the time. The objects of his meditation exercises were Uddharva Loka (heaven,

the celestial realm of gods), Adho Loka (the realm of hellish beings) and Tiryanka Loka (the realm of animals, plants, and insects).

- Mahavira had only forty-eight minutes of sleep during the entire duration of his penance. He conquered the need for sleep through meditation and the quest for self-awakening. Whenever he felt drowsy, he took a deep breath and shook off his lethargy.
- Mahavira lived in solitude, except for a couple of years when Gosalaka accompanied him.
- Mahavira was always on the move to avoid developing any affinity towards any place or people. Except for the four months of rainy season every year, when he remained at one location, he stayed most of the time in uninhabited areas. While moving from one place to another, he did not stay for more than one day in a village and no more than five days in a town.
- Mahavira respected his bodily existence, but to forsake attachment (moha) towards his physical being, he cultivated the attitude of “giving up the body” (utsrsta-kaya) and “renouncing the body” (tyakta-deha) during his penance. He endured illnesses and bodily injuries without seeking any medical help.
- Mahavira faced numerous adversities that tested his commitment to nonviolence. Nature, animals, and insects caused hardships like severe weather, biting him, and crawling over him, respectively. The humans caused some suffering out of jealousy or ignorance. And gods and demons caused some more to test, disturb, distress, torture, and humiliate him. He endured everything with compassion (karuṇa), unyielding non-attachment (anasakti), friendliness (maitri) and equanimity (madhyastha). He maintained an uninterrupted demeanor of joyfulness (pramoda).

Mahavira always remained calm, composed, and tranquil. He gained complete control over his mind, body and speech by restraining his senses and mental trepidations. By the end of his penance, he completely discarded his hurtful karmas (ghatiya or ghatika karmas)—jnanavaraniya (knowledge-inhibiting) karma, darsansaaraniya (perception- or awareness-inhibiting) karma, antaraya (hindrance-causing) karma, mohaniya (delusion-causing) karma. At the same time, he eliminated his passions of anger, pride, deceit and greed (kasaya).

*Sources:*

*Parveen Jain – Intro to Jain Philosophy | Acarya Mahapraya – Sramana Mahavira and  
KC Jain – Lord Mahavira and his Times*



*Each day is a new canvas to paint upon. Let's make sure our picture is full of life and happiness, and at the end of the day we don't look at it and wish we had painted something different*





tae nam samane mahavire anagare  
jate, iriyasamiye bhasasamiye  
esanasamiye ayana-bhandamatta-  
nikkhevanasamiye uccara pasavana-  
khlea-singhana-jall-  
paritthavanasamiye manasamiye  
vayasamiye kayasamiye managutte  
vayagutte, gutte guttindiye, gutta  
bambhayari akohe, amane, amaye,  
alobhe, sante pasante uvasante  
parinivvude anasave amame,  
akincane chinnaganthe niruvaleve.

...Kalpasutra

Translation By Manish Modi

Mahavira, manuscript, early 15th century, Gujarat

From the time he became an ascetic, Shramana Bhagavan Mahavira practised faultless asceticism, and became Vitaraga (supremely unattached) and attained liberation. He practised:

#### THE RULES OF CONDUCT

- irya samiti (carefulness in walking),
- bhasha samiti (carefulness in speech)
- eshana samiti (carefulness in eating),
- adana nikshepana samiti (carefulness in using his fly whisk and pot of water) and utsarga samiti (carefulness in disposing of bodily waste)
- mana samiti (carefulness in thoughts)
- vacana samiti (carefulness in words)
- kaya samiti (carefulness in actions)

#### FIVE-FOLD CONTROL

- mana gupti (control over mind)
- vacana gupti (control over speech)
- kaya gupti (control over body)
- guptendriya gupti (control over the sexual organs)
- brahmacarya gupti (control over sexual desire)

#### ROOTED OUT THE FOUR PASSIONS

- akohe (without anger)
- amane (without self-importance)
- amaye (without manipulativeness)
- lobhe (without avarice)

#### He was

- shanta (calm)
- prashanta (composed)
- upashanta (tranquil)
- parinirvrtta (engrossed in his soul)
- nasrava (free from the inflow of karmas)
- mama (without bondage)
- akincana (without possessions)
- kshina granthi (without bias)
- nirupalepa (unattached).

During Paryushan and after let us reflect on this and pray that we may attain his qualities.

### JAINVIRONMENT PARYUSHAN FESTIVAL

## Paryushan Festival

## Make a Pledge To Plant a Tree



,Adipurana States

**“Forests are like saints and trees should be planted for positive karma.”**

The true meaning of life is to plant trees, under whose shade you do not expect to sit

**Acharya Shri Chandnaji (Tai Maa) has said ‘one should plant at least 10 trees in one’s lifetime.’**



# MEANING & PURPOSE

By Aruna Ladva



Have you ever stopped to ask yourself, what is the purpose of life? For some this question provides a springboard to uncovering deeper significance and meaning in life. Others may strive relentlessly to 'find their purpose' – which may feel like chasing a rainbow. And yet many who experience life to be a never-ending stream of problems might raise the question, "What's the point anyway?"

To ask this question is rather like asking, what is the purpose of watching a movie when we know it is going to end? Or sleeping, when we know, we will need to wake up again! Or the purpose of eating a meal when we know it will soon be over (and the hunger pangs will eventually begin again)? The question seems to assume that nothing has a point, as it will only ultimately end. But we know that premise is not true and we carry on doing these things as they serve a purpose of enjoyment, comfort, fulfilment and satisfaction.

As soon as we start to see life as a journey and not a destination, the

answer becomes clear. Life is like a river. Rain gathers to give birth to a stream: the stream grows to become a river, the river passes through many stages, things added to it and taken away from it. It meets obstacles and yet keeps on flowing. The journey is the purpose of the river... of life.

Like the river, finding ones meaning and purpose does not mean to arrive at the destination... it is the pleasure and adventure of the journey – of being and not simply becoming. In a spiritual context it means to simply BE and to enjoy the moment with full awareness. With an awakened spirit we can start to put greater significance back into every second of our life. Every moment is precious, valuable, important, and purposeful, as this moment will give birth to the next and the next and next...

The seasons also teach us many lessons. For one, they show us that we will definitely get through whatever we are enduring in the moment. During the winter months, the trees are so dry and

naked, that it seems unlikely they will bear any fruit. Yet as we tolerate the harsh, stormy weather, we understand that winter will indeed pass, spring will come and when the climate is appropriate, the first green shoot will emerge. With every end there is a new beginning – we cannot resist change.

We can see these cycles as part of the necessary order of things. Everything has its time to flourish, and it's time to rest and rejuvenate. 'Life' in the wider sense is ultimately about balance. The old energy needs to change into new energy. Everything will decline, degenerate, deteriorate, disintegrate ... but only so that renewal, rejuvenation, 'rebirth', repair and restoration can take place. The Chinese principle of Ying and Yang exemplifies these forces, and tells us there are two sides to everything, but at the same time there is ultimate balance.

In the same way if I am passing through some personal turmoil and turbulence, though it may be destabilizing, and involves loss of the familiar, nevertheless, let me keep the faith that it will surely pass and keep myself available for the next opportunity. Be like the surfer who although missed the last wave, doesn't waste his time sulking, and walking away from the beach... he is eager to catch the next wave coming any moment!

Life becomes meaningful because things are temporary and changing. Life has value because we are always experiencing something new. If they were permanent, like plastic flowers, we would not learn, grow, enjoy, and adventure. We would be like a stagnant pond.

In fact, there is meaning and purpose to everything. Just look around you for a moment, there is nothing that does not have purpose: the clock, the armchair, the lamp, the book, the table etc. Everything was created for a purpose, and it is 'living' its purpose. In the same way human life has a purpose to express

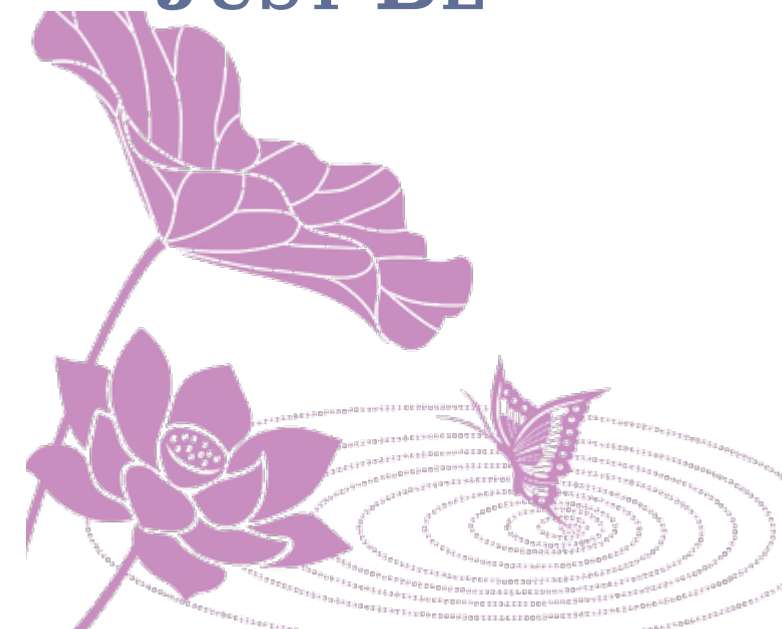
and experience: expressing one's innate qualities and experiencing the rewards of those expressions (hopefully in the form of happiness).

We simply must embody virtues and powers: when we are tolerant, kind, caring, and patient for example, we are our purpose. When we are at peace, we are being purposeful. Thus, at every second, every moment, we are indeed fulfilling our purpose! There is no destination to meet or anywhere I need to 'get to', it's here, right now, in this moment!

There is a saying by Gautum Buddha: "Don't just do something – stand there." This simple phrase can teach us some of the deepest secrets of life. We can strive persistently towards an 'end result', thereby losing each precious moment to the promise of something better in the future or breathe in the moment right now!

It's time... to stop resisting the flow, to focus on enjoying the moment for what it is and fulfil our real purpose of being, expressing and sharing our innate God-given gifts and virtues. This is what creates our character, nurtures our soul, enriches our relationships, and generates a life of value, purpose and meaning.

## "JUST BE"







# FASTING

The inherent capabilities of our soul are not manifest at present on account of the impact of karmas. our main endeavor should be to remove the bondage of Karma. That is called Nirjārā and observance of austerities (tap) is a way to achieve it. ***There are in numerous ways to observe austerities and one can choose as per one's alibility – Jain Acharyas say that you must practice the religion – 'yatha-shakti' (as per your capacity).***

Austerities are of twelve types, six external and six internal:

## EXTERNAL

- **Anashan** – Fasting
- **Unodari** – To eat less than needed
- **Vrutti-sankstep** – To eat with predetermined restrictions
- **Ras-tyag** – To eat non tasty or non-favourite food
- **Kayaklesha** – To tolerate physical inconvenience
- **Sanlinta** – To control our senses

## INTERNAL

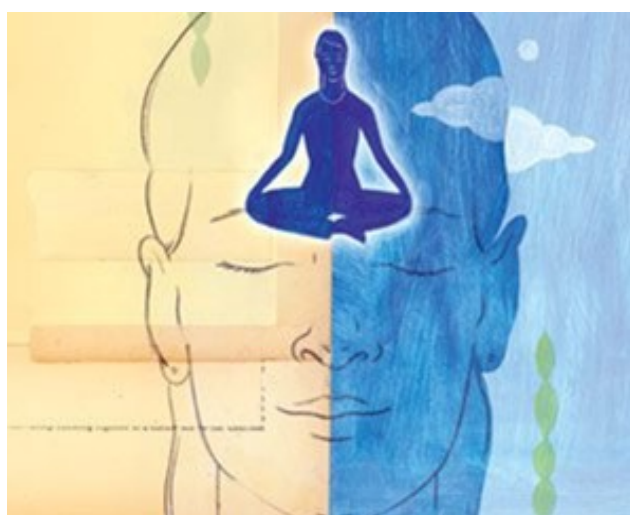
- **Prayaschitta** – To repent
- **Vinay** – To pay respect
- **Veyavachcham** – To serve others
- **Swadhyay** – To study and advance one's spiritual knowledge

- **Dhyana** – To mediate
- **Kayotsarga** – To disown the body.

External ones are meant for effective observance of internal ones. Whilst thinking of austerities, most normally think of fasting. It is an external austerity, and its practice is helpful in resorting to internal austerities.

Fasting is the first external austerity, usually termed as Upavās and is treat as the main austerity, especially during Paryushan times. Upvās denotes staying close to Lord or to the soul. That can be done by resorting to internal austerities of repentance, modesty, selfless service, understanding the true nature of soul, contemplating over it and staying concentrated therein. When one stays so concentrated, he forsakes the bodily needs and does not get inclined to take food. Fasting is thus incidental to Upvās.

*Sources: Articles by M Doshi | Compendium of Jainism*



The purpose of fasting is staying in tune with the Soul, coming closer to the Divine. On the day of your fast, the time saved from eating, etc. must be devoted to meditation and the like; it must be utilised for getting connected with the essence of your being. However, on the day of fasting, there is no such effort made. There is no attempt to come closer to the Soul using means such as chanting, devotional singing, study, meditation etc. All the efforts are focused towards staying away from food. Instead of getting connected to the Self, your body identification grows stronger. As a result, the goal is missed. Fasting takes place but not coming closer to the Soul.

Amongst those performing the austerity of fasting, often it is seen that there is an inclination to fill the stomach with heavy food the day before the fast. But how long can such a 'tiffin box' be useful? One's thinking and conduct reflect concern about giving up food, rather than an eagerness to connect with the Self. So, in most austerities undertaken,

connection with the supremely peaceful, blissful consciousness is not experienced.

People think that Bhagwan Mahavira attained liberation by abstaining from food, and so they imitate His outer action. Actually, Bhagwan was so absorbed within that He had no remembrance of the external. Day after day passed, abiding in the Self, and there was no food intake. He remained immersed in bliss. People noticed His fasting but did not see His inner absorption.

In a circus, trained acrobats are seen efficiently swinging high in the air. They nimbly swing from one trapeze to the other unscathed. However, when the circus joker tries to imitate them, he falls to the ground. Similarly, those who attempt to blindly imitate Bhagwan's effortless act of 'not eating', without understanding its true essence and inner connection, meet the fate of the joker

*By Pujya Gurudevshri Rakeshbhai*

## Quote from Shri Arun Gandhi:

**"I was walking home from school with my notebook and pencil. It was only a little butt of a pencil and I thought I deserved a better one. I threw it away on the ground thinking of course grandfather (Mahatma Gandhiji) will give me a new one.**

**When I asked him he started asking me loads of questions. How did it get so small? Why did I throw it away? He made me look for it in the dark with a flashlight. I spent three or four hours searching!**

**Then he said to me he wanted me to learn two lessons.**

**The first lesson** was that in making such a simple pencil many important resources had been used; throwing it away was violence against nature.

**The second lesson** was that we over consume and waste natural resources depriving others of those resources; this was violence against humanity."





# Tools to Practice Forgiveness through 5 'A's

## APPRECIATE | ACCEPT | ADAPT AWARENESS | ADORE

### APPRECIATE (PRAMODA BHAVA)

It is interesting to point out that even in the most important Navakōra Mantra in Jainism, it is only guṇa-focused, not name-focused. Indeed, let us learn the power of appreciation by seeing even the smallest quality in others. Let us not be like crabs who try to pull each other back, when the other is going ahead. But rather, be happy for them. The sweetest sound in this world is a praise.

**Experiment:** when insulting someone, immediately say 10 good qualities about the person. You'll realize that making fun of him or her was absolutely unnecessary, because there is so much to appreciate than to criticize.

### ACCEPT (SAMABHAVA)

To forgive is to accept the person without making any changes. Forgiveness is acceptance; forgiveness is respect to the other.

**Experiment:** remember the Karma Philosophy which is; 'I eat what I cook'.

### ADAPT (ANEKANTAVADA)

Differentiate between my side, your side and the right side (in all arguments). See all sides of the story, not just your own.

**Experiment:** take 5 minutes before speaking. The anger will subside and forgiveness will prevail.

### AWARENESS (JAGRITI)

Become aware of the anger at the birth stage, when it is in form of 'irritation'; so that it does not escalate into a volcano of anger.

#### Experiment:

Put a 'no anger zones' in your room.

See the 'core' of the person (soul), not the impure layer; or see the person as though it was the first time. (Revisiting incident again and again creates anger).

### ADORE (MAITRI BHAVA)

The most important point in kṣama (forgiveness) that we must take into consideration is that the Heart of Forgiveness is Love. Without having the feeling of Pure Love from within, how will forgiveness ever arise? It is important to have maitri (universal brotherhood) for all.

**Experiment:** give free smiles, not stones when walking on the street.

Extracted From an article by  
Atmarpit Shraddhaben in ISJS Journal 2018

An attachment to worldly objects results in bondage to the cycle of birth and death. Therefore, one who desires spiritual liberation should withdraw from all attachments to pleasing objects of all the five senses.

**Jain Monks & Nuns** observe this vow by giving up attachments to all things such as:

- Material things: Wealth, property, grains, house, books, clothes, etc.
- Relationships: Father, mother, spouse, children, friends, enemies, other monks, disciples, etc.
- The pleasure of Five Senses: The five senses are touch, taste, smell, sight, and hearing.
- Feelings: Pleasure and painful feelings towards any objects.
- They have the equanimity towards music and noise, good and bad smells, soft and hard objects for touch, beautiful and dirty sights, etc. They do not eat food for taste but for survival to continue to progress spiritually and ultimately to attain liberation.

## Aparigraha



Jainism believes that the more worldly wealth a person possesses, the more he is likely to sin to acquire and maintain the possession, and in the long run, he may be unhappy. The worldly wealth creates attachments, which will continuously result in greed, jealousy, selfishness, ego, hatred, violence, etc. Mahavira has said that wants and desires have no end, and only the sky is the limit for them.

Non-possession and non-attachment are to be observed in speech, mind, and deed. One should not possess, ask others to do so, or approve of such activities.





# Michchhami Dukkadam



**F**orgiveness is the gift of an adamant heart. Forgiveness is a promise of a pious heart. That is why they say that forgiveness is a brave man's virtue. Forgiveness means strength. Forgiveness calls for a strong heart. At the time of his crucifixion, Jesus forgave them who sent him to the cross, because they did not know what they were doing. That is why he said while showing the importance of forgiveness, "If you remember when you are going to offer ablation that there is an enmity between you and your brother, return and compromise."

This means that if the heart is full of animosity, no religious rite will be fruitful. The Jain religion fully expounds the virtue of forgiveness. It brings us a number of virtues at once. Forgiveness is said to be the seed-plot of all virtues. If forgiveness enters, greediness disappears. With forgiveness come renounce-ment, simplicity, modesty, contentment and control over the mind and sense-organs. If all these virtues are present, forgiveness can be practised.

**F**orgiveness means being a Jain monk (nirgrantha), free from all ties, un-knotting all ties, Life today is caught up in a number of knots. Between father and son, there are differences of opinion. Between Guru and disciple, there are disputes. Between husband and wife, there are misunderstandings. Between friends, there are broils. Between master and servant, there is ill feeling. Between neighbours, there are quarrels. Love is absent in the relations between near ones. Forgiveness unites broken hearts. There are knots of arrogance and there are knots of enmity. There are obsessions and differences of opinion. Man becomes a victim of strange mental diseases. In a sugarcane where there is a knot, there is no juice. this is why relations between persons have become dry and uninteresting. Forgiveness vitalises them. During the period covering the Tirthankaras from the second to the twenty-third, life was



comparatively simple. When a mistake was made, people begged pardon. but life today is complex. Man is restless and he makes the world around him feel restless. Man lives as if in a prison cell. Knowingly or unknowingly, we become victims of anger, pride, illusion, and greed. These vices express themselves through our body, speech, and mind.

***Outwardly we are good. but inwardly? Only God knows.***

***Arrogance is a great vice.***

***Illusion says, "This is mine, that is yours."***

***Where there is anger, there is annoyance.***

***Where there is pride, there is insult.***

***What we think to be non-existent, is found to be existent.***

***What we think to be existent, is found to be non-existent.***

***Lust pervades everywhere.***

The festival of forgiveness is the festival of universal love; the festival, that promises fearlessness to the sentients of the three worlds.

Let us proclaim from the depths of a generous heart and in a voice touched with tenderness:

***"Love all sentients of the universe !***

***Cherish all good intentions of the Heart !***

***Came, forgive and ask forgiveness !***

***The world is full of vices, full of enmity.***

***Let us sow the seeds of friendship.***

***Then only the world will be worth living in."***

O ! Brother mine ! Why is there a collar round your neck ? Are you a wood-cutter for bhavas (births) ? Are you to roam with a bundle of sticks of passions (Kashayas) ? Why can't you speak in a free voice from a frank heart :

***"Michchhami dukkadam ! May my evil deeds be fruitless!"***

***By Kumarpal Desai***

***(Extract from Book: Kshamapana)***

***All living beings are souls,  
alive and conscious, just like me.  
As I like to be happy and do not like to be in pain,  
in the same way, all living beings like to be happy  
and do not like to be in pain.  
By keeping this insight  
at the core of my being,  
I will not cause any harm, pain or  
loss of life to any living being.***

**Source: Yogashastra by Acharaya Hemchandracharya**





The longer I live,  
the more I realise the impact of attitude on life  
Attitude 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 person, company, team, home.

The remarkable thing is we have  
a choice every day 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

Does it not seem that life is 10% what happens to us  
and 90% how we react to it.

**WE ARE IN CHARGE OF OUR ATTITUDE**

KISHOR BHIMJI SHAH



Happy

**Paryushan Mahaparva**

*Wishing Everyone a Peaceful and Spiritual  
uplifting Paryushan Festival*



*Days are for action  
Nights are for peace.  
During the day we act, react, and interact.  
During the night we do Samadhi or peaceful  
meditation.*

*Those actions, reactions, and interactions  
We do during the day.  
Come at night in our dreams  
They come as emotions, as nightmares, as  
body vibrations.*

*We want the night to be for peace,  
For the dreams of soul.  
What are the dreams of soul?  
Omniscience, Peace, Bliss, Perfection.*

*To have the dream of soul,  
We erase certain vibrations of the day  
Before they permeate our consciousness.  
So, we have these thoughts and feelings:*

*I forgive all and let all forgive me.  
Forgive not only in words;  
I forgive in every crevice of my  
consciousness.  
I feel no animosity, no vindictiveness, no  
grudge  
Against any living being in the universe.*

*I evoke the Siddhas,  
The Perfect Souls to witness  
This, my act of forgiveness*

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 which smear the outer  
chimney. When we wash away these subtle  
grains of anger, resentment, and hatred with  
forgiveness, then the radiant soul within shines  
forth its ray of joy and peace

**Peace &  
Forgiveness**

**Gurudev Shree Chitrabhanu**





WRITTEN, PRODUCED, DESIGNED & GRAPHICS  
BY KISHOR BHIMJI SHAH

If anything is written against the jinajna, or any unforeseen errors,  
then by three ways (trividha-trividha) I ask Miccham Dukkadam

INSPIRED BY AND DEDICATED TO OUR LATE PARENTS AND BROTHER  
BHIMJI KHUMBA SHAH & MONGIBEN BHIMJI SHAH  
NARESH BHIMJI SHAH



Satveshu Maitree, Gunishu Pramodam, Klishteshu Jeeveshukripaparatvam,  
Madhyasthabhavam vipreeta vritttau Sada Mamaatmaa viddhatu daiva  
Aachaarya Amitagati

“O Lord, make myself such that I may have love for all beings, delight for meritorious,  
unstinted compassion for the distressed, and tolerance towards perversely inclined”.