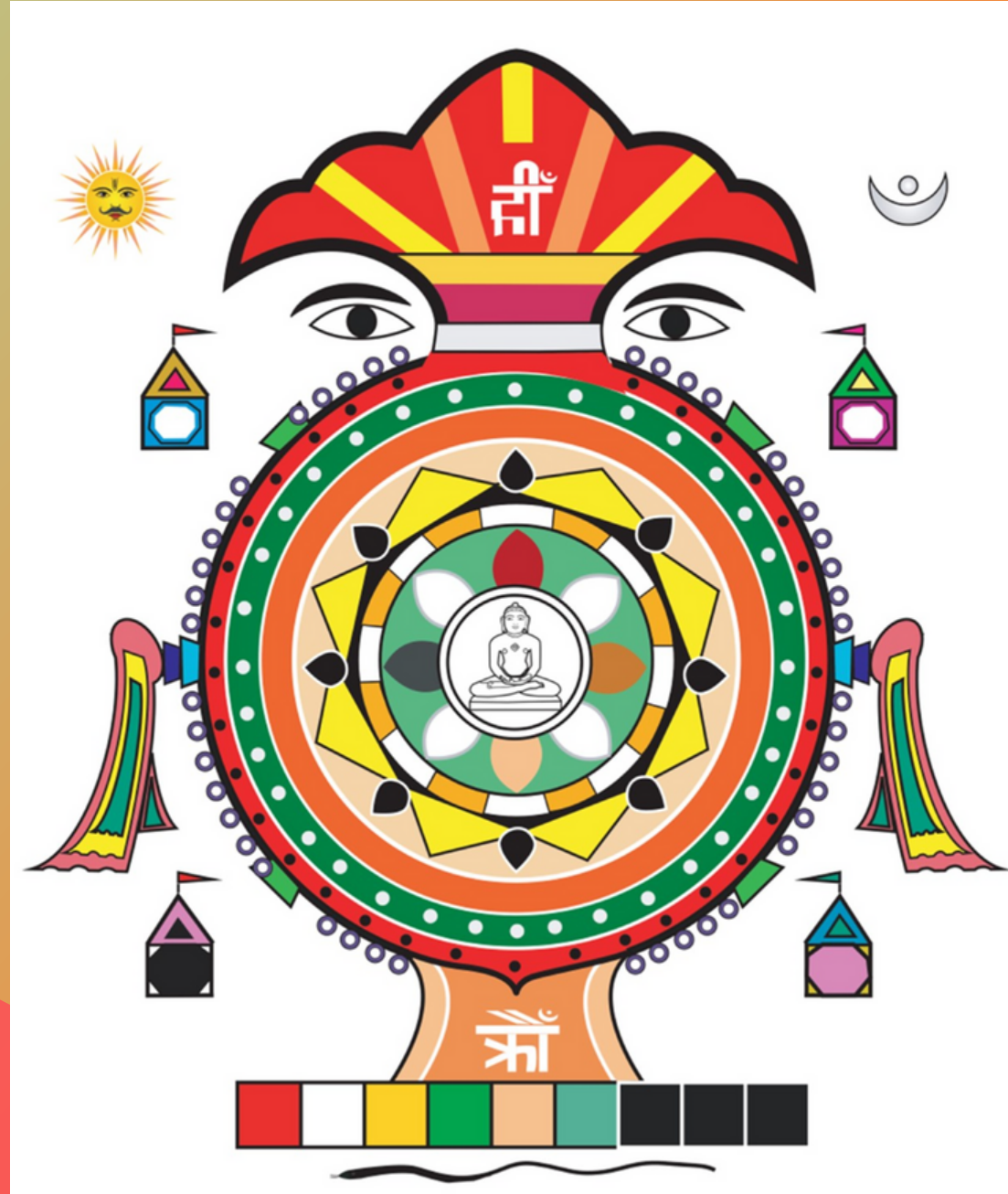


Ayambil Oli



By Kishor Bhimji Shah

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Ayambil Overview

The Festival of Ayambil, which last for nine days, is observed by many Jains twice a year. The first one falls in the bright fortnight of Chaitra month (March/ April) and the second during the bright fortnight of Aaso month (September/ October). During the nine days of Ayambil, puja, holy recitation, mediation and other rituals in honour of Navapad take place. 'Nava' means nine in Sanskrit and Prakrit languages and 'Pada' means post. Hence, the word Navapada means nine supreme posts of the Universe - which are Arihant, Siddha, Acharya, Upadhyaya, Sadhus (Panch Paramesthi), Darshan (faith), Gyan (knowledge), Chaitra (conduct) and Tap (penance).

The end of the festival is celebrated on the 10th day when Parna is held.

If Ayambil is observed every year twice - nine days each time for four and half years (in total eighty one days), then it is said that one has completed Navapad Oli

Ayambil is observed by having only one meal a day of plain food which is devoid of any special taste and spices, which is boiled or cooked without oil/ghee and also milk, curd, green and raw vegetables are not consumed. Ayambil is part of Rasparityag - one of the external tap.

Rasparityag means giving up attachment for tastes. The tongue is an organ that looks for tastes. Our attention generally stays drawn towards the tasty foods and drinks. This happens to be a more or less insatiable craze. The hankering for tastes does not allow a person to keep the peace of mind. Some restraint must be applied to it. Ayambil austerity is observed with that end in view.

In the ayambil penance, an important principle is conveyed in the message - "life is not eating, but food is taken to maintain the life." The festival is observed in an endeavour to achieve victory over taste. Ayambil Oli is still relevant in modern times as it helps one to develop inner strength and discipline, increase self-control and mindfulness, and gain insight into one's true nature. It also helps to promote inner peace and harmony.

During Ayambil, the story of King Shripal and Mayanasundari is recited. The story describes Mayanasundari understanding and faith on the Jain philosophy of Karma and her total devotion to Navapad. Mayanasundari story showed the world that the soul alone is responsible for its happiness and sorrows and must bear its own fruits. The story illuminates the importance of effort and determination to change one's fate.

Ayambil



JAIN FESTIVAL AYAMBIL OLI



**Dev
(God)**

Day 1 - Arihant Pad
Ohm Hrim Namō Arihantanam

Day 2- Siddha Pad
Ohm Hrim Namō Siddhaanam

**Guru
(Teacher)**

Day 3 - Archarya Pad
Ohm Hrim Namō Aayariyaanam

Day 4 - Upadhyay Pad
Ohm Hrim Namō Uvajjaayanam

Day 5 - Sadhu/Sadhvi Pad
Ohm Hrim Namō Loe Savva Saahuman

**Dharma
(Religion)**

Day 6 - Samyag Darshan Pad
Ohm Hrim Namō Dansanassa

Day 7- Samyag Gyan Pad
Ohm Hrim Namō Naanassa

Day 8- Samyag Charita Pad
Ohm Hrim Namō Charitassa

Day 9 - Samyag Tap Pad
Ohm Hrim Namō Tavassa



જાનગણ





The Siddhachakra depicts the Navpads - Arihant (centre), Siddha, Acharya, Upadhyaya, Sadhu, Gnan, Darshan, Charitra and Tap. The Ayambil Oli is dedicated to the worship of these Navpads

In the 'Shreepal Raja no Ras' (The Legend of King Shreepal) , Yashovijayji Maharaj Saheb says that "The Jinas have shown us countless techniques to manifest the God within us, but verily out of all those the worship of the Navpads is considered to be the highest"

Ayambil is observed to achieve victory over taste – "Life is not for eating, but food is taken to maintain the life."

The food eaten during Ayambil is like a detoxification & beneficial for one's health. It also helps reduce one's carbon & himsa footprint



JAIN FESTIVAL AYAMBIL OLI

Shukla Saptami – Day 1 of Ayambil Oli Arihant Pad

Arihant is symbolised by the colour white and on this day the Ayambil menu includes boiled rice.

Arihants are liberated souls, with a physical body, after achieving omniscience by destroying knowledge-inhibiting (jñānāvaraṇīya), perception-inhibiting (darśanāvaraṇīya), delusion-causing (mohanīya) and hinderance-causing (antarāya) karmas by eliminating the delusional passions of anger, ego, greed and deceit after practising restraint, penance and austerities.

Arihants are also called Veetrangi – free from worldly attachments as they are devoid of passions and have conquered inner enemies – Raga (attachment); Dvesha (dislikes), Kama (lust); Krodha (anger); Lobha (greed); moha (illusions); mada (pride); matsarya (envy).

Arihant are also called Tirthankara – the ones who explain the Jain path of liberation and establish the Chaturvidha Sangh consisting of Sadhus(monks), Sadhvis (nuns), Shravakas and Shravikas. We bow to them first, hence the first line of the Namokār Mahā Mantra states “Namo Arihantānam.

Arihant pad has 12 attributes.



Ritual: Khamasnas (x12) | Logassa (x12) |
Prayer - Ohm Hrim Namo Arihantanam (x20 malas)

If you wish to participate and are unable to do the above,
do as per your capacity and time.





JAIN FESTIVAL AYAMBIL OLI

Shukla Ashtami – Day 2 of Ayambil Oli Siddha Pad

Siddha is symbolised by the colour red and on this day the Ayambil menu includes boiled wheat / red kidney beans

Siddhas are liberated souls who have extinguished all their Ghati and Aghati karmas and will not acquire any new karmas. Tirthankaras and all arihants after their nirvana (death) are known as Siddhas. They are totally free and liberated and free from the cycle of birth and death. They do not possess body – are formless. They do not feel pleasure, pain, or joy and sorrow. They live as a pure soul in an everlasting blissful condition above the Siddha Shila at the top of universe known as Moksha.

Even though the quality and attributes of all Siddhas are same, they still maintain their unique identity.

Siddhas have eight attributes – namely by eliminating the four Ghati Karmas, they have infinite knowledge (Anant-gyan); infinite perception (Anant darshan) – that is they know and perceive everything in total that is happening now, that has happened in the past, and that will happen in the future all at the same time ; perfect conduct (Anant-charitra); infinite vigour (Anant-virya). By eliminating the four Aghati karmas, they experience eternal happiness (Avyabadha-sukha) ; immortality (Akshaya-Sthiti) ; are formless (Arupitva) and are equal among all Siddhas (Aguru-Laghutva).

Siddha pad has 8 attributes.



Ritual: Khamasnas (x8) | Logassa (x8)
Prayer - Ohm Hrim Namō Siddhaanam (x20 malas)

If you wish to participate and are unable to do the above, do as per your capacity and time.



JAIN FESTIVAL AYAMBIL OLI

Shukla Navami – Day 3 of Ayambil Oli Acharya Pad

Acharya is symbolised by the colour yellow and on this day the Ayambil menu includes channa dal.

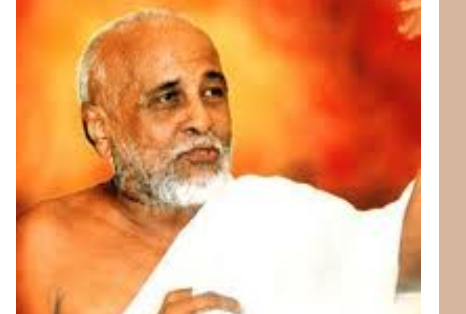
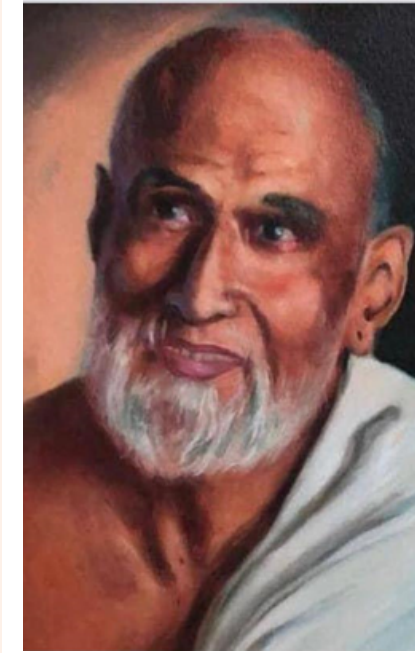
Acharyas are the first among Guru Tattva. 'Acharya' in sanskrit means a spiritual teacher who guides 'acharan' (conduct). Acharyas are the spiritual leaders of the ascetics as well the lay community. They are scholars not only in Jainism but also other religions, philosophies and other scholarly fields, inspirational orators, leaders and visionaries who display outstanding organisation and management skills as well self-control and discipline.

They carry on the teachings of Bhagwan Mahavir and are instrumental in initiating and motivating the four-fold Sangh in the practice of Jainism. They are responsible for the shiksha (learning) and diksha (ascetic initiation) of disciples under their responsibility. Acharyas motivate sadhus and sdahvis towards a greater practice of five spiritual conducts – Gyanachara, Darshanachara, Charitachara, Tapachara and Veeryachara.

Acharyas have 18 attributes relating to the elimination of 18 impurities – namely 5 attributes of self control over the five senses ; 9 restrictions to follow in observing celibacy ; 4 attributes to avoid the four types of passions – Anger, Ego, Deceit and Greed.

They have a further 18 attributes to the acquirement of 18 qualities – namely 5 attributes relating to the Mahavratas ; 5 attributes relating to observance of five codes of conduct ; 5 attributes relating to observing carefulness and 3 attributes to restrain the activities of the mind, speech and body.

Acharya pad has 36 attributes.



Ritual: Khamasnas (x36) | Logassa (x36)
Prayer - Ohm Hrim Namō Aayariyaanam (x20 malas)

If you wish to participate and are unable to do the above, do as per your capacity and time.

JAIN FESTIVAL AYAMBIL OLI



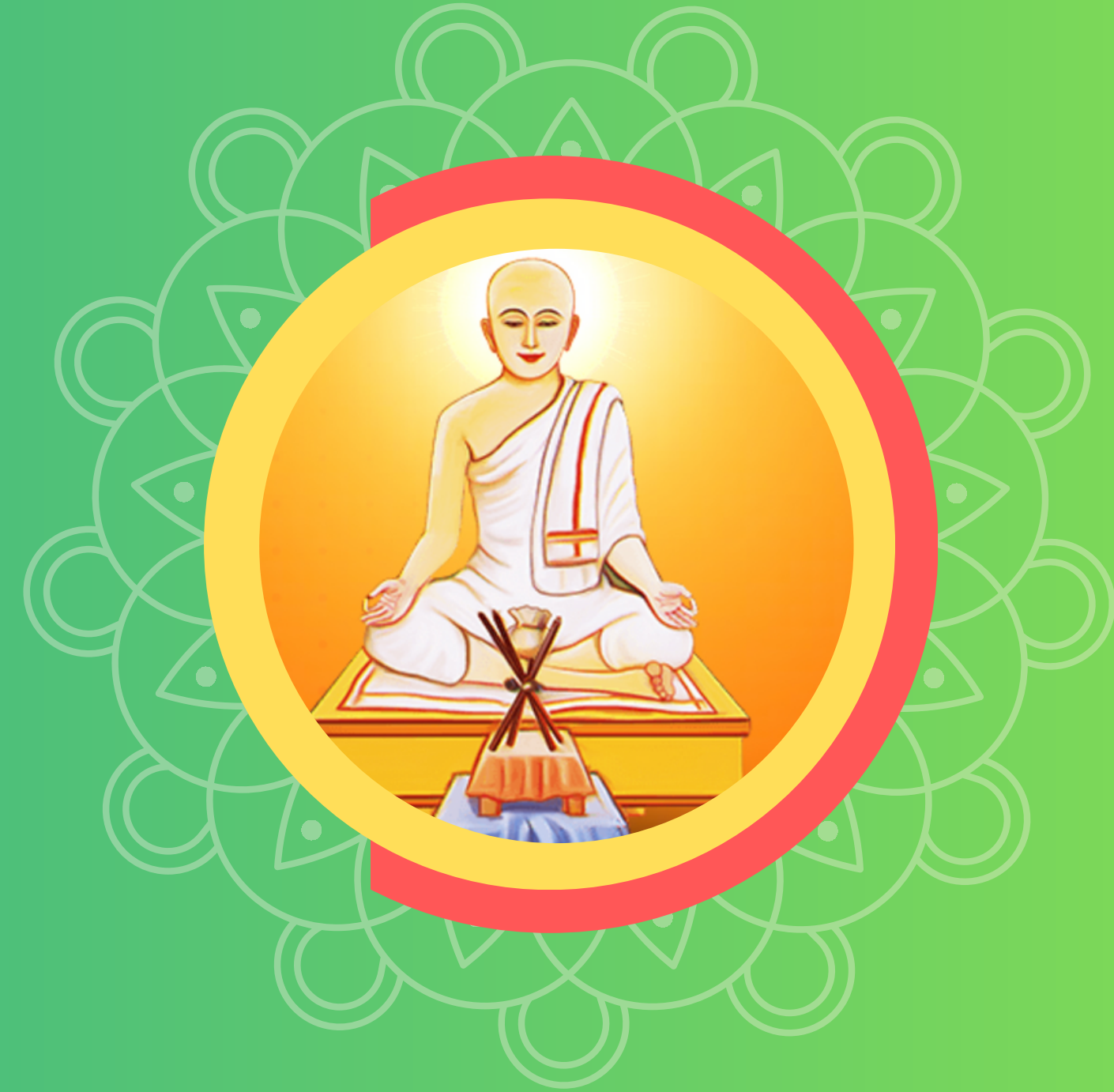
Shukla Dashmi – Day 4 of Ayambil Oli Upadhyay Pad

Upadhyay is symbolised by the colour green and on this day the Ayambil menu includes boiled Moong.

Upadhyays are the second among Guru Tattva. 'Upa' means close and 'dhyay' means study. Upadhyays are those Sadhus who are instrumental in educating Jain scriptures to other ascetics and laypeople as they have acquired complete knowledge of Jain Agams (scriptures) and philosophy. Acarya Kundakunda in verse 74 of 'Niyamasara' states 'those sadhus who are possessed of three jewels, i.e of right faith, right knowledge, right conduct and are committed preachers of the doctrines of Reality i.e Tattvas as articulated by the omniscient Jina / Tirthankaras and are possessed of the spirit of selflessness, are called upadhyays - teacher monks.'

Upadhyays 25 attributes are a representational of the 25 Jain scriptures they study. These encompass 11 canonical texts (Anga Agam) compiled by the immediate disciples of Tirthankaras - the Ganadhars ; 12 canonical texts (Upangas) compiled by Shruta Kevalis ; 1 scripture of proper conduct and 1 scripture of proper practice.

Upadhyay Pad has 25 attributes.



Ritual: Khamasnas (x25) | Logassa (x25)
Prayer - Ohm Hrim Namō Uvajjaayaanaṃ (x20 malas)

If you wish to participate and are unable to do the above, do as per your capacity and time.



JAIN FESTIVAL AYAMBIL OLI

Shukla Ekadashi – Day 5 of Ayambil Oli Sadhu (Sadhvi) Pad

Sadhu (Sadhvi) Pad is symbolised by the colour black and on this day the Ayambil menu includes boiled Udah. Sadhu (Sadhvi) pad has 27 attributes.

Sadhus and Sadhvis (Jain Ascetics) are the third among Guru Tattva. Sadhu is a Pali word which means good, virtuous, or auspicious. Jain ascetics devote themselves to the holy path preached by Arihant Bhagwant whilst living under the guidance of Acharya and Upadhaya.

‘Virati’ means giving up feelings, thoughts and conduct of sin. ‘Sarvavirati’ entails giving up all sins for life. Those individuals who take the vow to give up all sins for life follow the path of ‘sadhutva.’ These fully dedicated and worthy individuals renounce worldly life and pleasures to devote themselves to the pursuit of moksha or liberation and are initiated into the life of Sadhus and Sadhvis (Jain ascetics) in a ceremony called ‘Diksha’. Diksha is the ritual that constitutes the symbolic rebirth of the individual.

During this initiation ritual, Jain ascetics take five major vows known as Mahavrat as follows: -

- Pranatipataviraman Mahavrat – Vow of absolute non-violence (Ahimsa)
- Mrishavadaviraman Mahavrat – Vow of absolute truthfulness (Satya)
- Adattadanaviraman Mahavrat – Vow of absolute non stealing (Asteya)
- Maithunaviraman Mahavrat – Vow of celibacy (Brahmacharya)
- Parigrahaviraman Mahavrat – Vow of absolute non-attachment (Aparigraha)

These vows of the Jain ascetics imply not doing, not asking someone to do, and not appreciating someone’s act of breaching these vows by mind, body or speech.



Ritual: Khamasnas (x27) | Logassa (x27)

Prayer - Ohm Hrim Namō Loe Savva Saahuman
(x20 malas)

If you wish to participate and are unable to do the above,
do as per your capacity and time.

Shukla Ekadashi – Day 5 of Ayambil Oli Sadhu (Sadhvi) Pad

In addition to the five major vows, Jain ascetics also take the vow of three Guptis and five Samitis.

The three Guptis are:-

- Managupti – control of mind
- Vachanagupti – control of speech
- Kayagupti – control of body.

The five Samitis are:-

- Irya Samiti - Carefulness whilst walking.
- Bhasha Samiti -
Carefulness whilst communicating.
- Eshana Samiti - carefulness whilst eating.
- Adana Nikshepana Samiti -
carefulness during placement of objects.
- Utsarga or Pärishthä-panikä Samiti
Carefulness in disposing bodily wastes

The above three Guptis and five Samitis constitute the eightfold monastic code of conduct - these eight aspects are collectively known as Ashta Pravachan Mätä. This means that these eight aspects of religious teaching are as beneficial to spiritual aspirants as the lessons' mothers teach their children.

AYAMBIL OLI JAIN FESTIVAL

Jain Svetambara Ascetics Lifestyles:

- Take a vow of staying in Samayik for rest of their lives. Samayaik entails staying in equanimity and away from all worldly involvement.
- Committed to a eco-friendly and simple life
- learn to detach themselves from all their worldly ties – families, business and social aspects.
- lead an itinerant (roaming or wandering) life in India – prohibited from travelling aboard.
- Have bare minimum of clothing – normally white and un-stitched.
- Walk bare foot (nowadays some wear simple footwear) and do not use any types of vehicles.
- Do not stay for too long in any one place to avoid developing attachment to place and people
- During the four months of monsoon, they stay in one place.
- Do not possess any assets – stay in Upashrayas provided by the lay community.
- Do not take water or food before sunrise and after sunset.
- Do not cook for themselves or others. Collect food from Lay householders (Gochari) in wooden vessels.
- Keep an Ogcho (a small cloth broom) and a muhapatti (cloth to cover the mouth).
- practices austerity and penance to their optimum capacity.



Quotes from a Sadhu and Sadhvi on their distinct way of life compared to that of a layperson.

“

“A layperson is attached to the body, to family, society, nation and the world around, whereas the ascetic is detached from these. An ascetic is attached to the soul, which is eternal and exists in all times—past, present and future. Even for an ascetic it is impossible to maintain the physical body, without the use of worldly goods, however, one can live with detachment towards material possessions. Craving for food, clothing and shelter is the cause of unhappiness and an ascetic is naturally free from these worldly paraphernalia.”

“Basically, we live in the same physical world in which non-ascetics live. For instance, we eat, drink, walk, travel long distances, but the fundamental difference in the two lifestyles is that **we as ascetics will not consciously hurt or hinder the joy of another being.**”

Source: From an article by Sanjeev Bothra



AYAMBIL OLI JAIN FESTIVAL

Shukla Ekadashi – Day 5 of Ayambil Oli

Sadhu (Sadhvi) Pad



Places like Shatrunjaya, Girnar, Samet Shikhar, Abu, Ashtapad etc are regarded as Sthaavara Tirthas – immovable Tirths, whereas Jain Sadhus and Sadhvis are regarded as Jangama Tirthas – moving tirtha. As Jains, we should endeavour to visit and pay our respect to both of these types of Tirths as many times as we can in our lifetime.

Jain Sadhus and Sadhvis are often referred to as the ‘Eight wonder of the world’, Their simple, minimalist, eco-friendly, disciplined, walking, talking, and material possessions for NEED and NOT for GREED ascetic way of life is worthy of adulations, praise and emulation as much as possible whilst living a worldly life.

Our Sadhus and Sadhvis should be in our thoughts and prayers daily. Let us pray that we can take diksha – if not in this lifetime then in a future lifetime.

Thoughts For Reflection



JAIN FESTIVAL AYAMBIL OLI

Shukla Dwadashi – Day 6 of Ayambil Oli Samyag Darshan Pad

Samyag Darshan Pad is symbolised by the colour white and on this day the Ayambil menu includes boiled rice. Samyag Darshan pad has 67 attributes.

Samyag Darshan is the first among the Dharma Tattva. Samyag in Sanskrit means "Right" and Darshan means "Faith" which culminates into right faith or perception. Samyag Darshan is synonymous and often referred to as Samkit, Samyaktva, Bodhi, Samyag Drasti.

The Three Jewels of Jainism known as the RatnaTraya prescribes the path to liberation and consist of Samyag Drashan (right faith/perception) ; Samyag Jnana(right knowledge) and Samyag Charitra (right conduct). Right perception creates an awareness of reality or truth, right knowledge impels the person to proper action, and proper conduct leads him to the attainment of total freedom. They must coexist in a person if one is to make any progress on the path of liberation.

Acharya Umasvati in Tattvartha Sutra defines Samyag Darshan (Right Faith) as: "**Tattvārtha-sraddhānam Samyag-darshanam**" That is, Right Faith is faith in the true nature of substances as they are in its own state.

Right perception consists of seeing the true nature of every substance in the universe. Jainism advocates that one should first try to know, comprehend, and understand the nature of reality, one's own self, religious goal, and the path. One should analyse, examine, test, verify, and then, if satisfied, be convinced of its truth and efficacy. In other words to have insight as well conviction to recognise "truth as truth" and "untruth as untruth" regarding the soul and body and their true nature.



From a practical point of view, this means having total faith in the path of liberation as shown by our Tirthankaras, faith in the words of Apta (Jinas), Agams (scriptures), and Nine Tattvas. It also means as having faith in the right Deva(God); the right Guru (teacher) and the right Dharma(religion) and to develop virtues such as compassion for all living beings and aversions to attachments and earthly possessions.



Shukla Dwadashi – Day 6 of Ayambil Oli

Samyag Darshan Pad

JAIN FESTIVAL

AYAMBIL OLI

There are qualities or Samyag Darshan, which we can introspect and see whether these qualities are present in our self. It is important to note that these qualities are internal. One can introspect oneself and know whether these are present or not. Others will not be able to decide.

Requirements

- Freedom from doubt
- Freedom from desire for worldly comforts
- Freedom from the doubt about the result of religion
- Wisdom to tell truth from non-truth
- Appreciation of the virtuous
- Redemption of non-believers
- Affection towards devotees
- Establishment of right faith

Five internal qualities or "Lakshan" of Samyag Darshan

- Astikya : True Faith in Religion
- Anukampa : Empathy towards all living beings
- Nirved : Realize that World is full of sorrow
- Samveg : Only desire left is to achieve Moksha
- Upasham: Suppressing of our passions or Kashayas such as anger, ego, deceit and greed

Person with
Samyag Darshan
eliminates
following Prides
Pride of:
Family
Strength
Beauty
Knowledge
Wealth
Authority
Worldly
connections
Spiritual
advancement



Samyag Darshan Pad

Ritual:

Khamasnas (x67)

Logassa (x67)

Prayer:

Ohm Hrim Namō

Dansanassa

(x20 malas)

If you wish to participate and are unable to do the above, do as per your capacity and time.



AYAMBIL OLI JAIN FESTIVAL



Shukla Triyodashi – Day 7 of Ayambil Oli Samyag Gyan (Jnana) Pad

Samyag Gyan Pad is symbolised by the colour white and on this day the Ayambil menu includes boiled rice. Samyag Gyan has 51 attributes.

Samyag Gyan is the second among the Dharma Tattva. Samyag in Sanskrit means “Right” and Gyan means “knowledge” which culminates into Right Knowledge. Right knowledge is a quality that omniscient souls (Arihants & Siddhis) possess and is one of the three jewels of Jainism.

The soul’s inherent quality is consciousness and thus is never without knowledge. However, knowledge is obscured by the Karma – Gyanavarniya karma- attached to the soul. It is partial, when there is only partial removal of karma matter and total as in omniscient souls. Just as a mirror, covered with dust, starts shining when the dust is removed.

It is essential that Right knowledge is free from doubt, delusion, perversity, ambiguity, and indefiniteness. Jain scriptures assert that right faith or perception, as opposed to wrong faith (Mithyatva), is vital in distinguishing right knowledge from wrong knowledge.

Jains believe that reality can be seen from different viewpoints. This is the concept of Anekantavada which means 'multi-sided'. Jains believe that the ultimate truth is multi-dimensional.

Right knowledge is the true, correct, proper, and relevant knowledge of reality. This encompasses understanding the separateness of the soul and body, the effects of karma, and the cycle of birth and death. From the practical point of view, Right knowledge means appropriate knowledge of the six substances and Nine Tattvas, which defines the relationship between Soul and matter and doctrine of Soul and Karma.

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

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

By acquiring proper knowledge of the six Substances and nine Tattvas, one begins developing the multifaceted view of reality, and the clarity between what to do and what not to do. The darkness of ignorance is dispelled and one acquires the inner desire of attaining moksha.

Ritual: Khamasnas (x51) | Logassa (x51)
Prayer - Ohm Hrim Namō Naanassa
(x20 malas)

If you wish to participate and are unable to do the above, do as per your capacity and time.



NAV TATTVA

JIVA
(LIVING BEINGS)

AJIVA
(NON LIVING SUBSTANCE)

ASRAVA
(THE INFLUX OF KARMA)

BANDH
(BONDAGE OF KARMA)

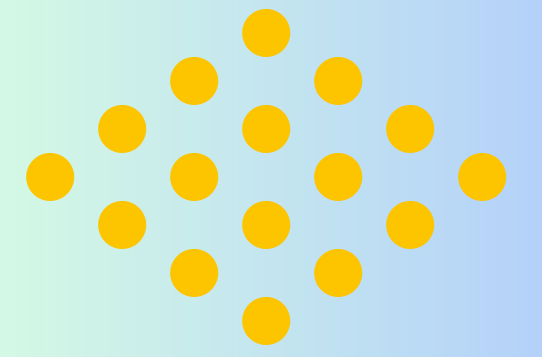
PUNYA
(VIRTUES)

PAP
(SINS)

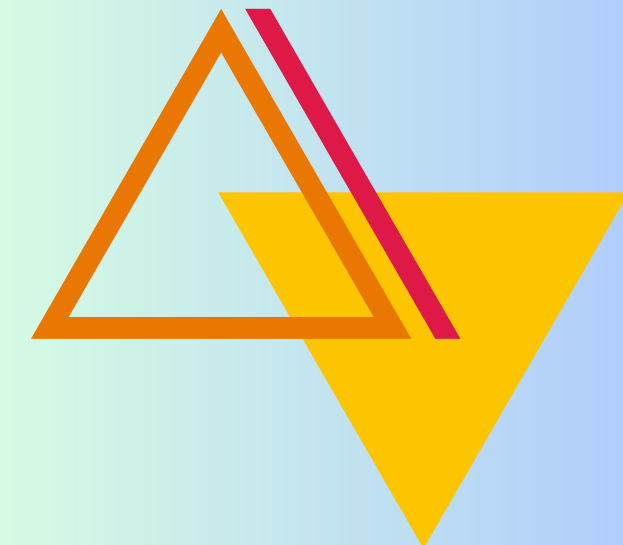
SAMVARA
(STOPPAGE OF THE
INFLUX OF KARMA)

NIRJARA
(ERADICATION OF KARMA)

MOKSHA
(LIBERATION)



JAIN FESTIVAL
AYAMBIL OLI
DAY 7



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.

AYAMBIL OLI JAIN FESTIVAL

Shukla Triyodashi – Day 7 of Ayambil Oli – Samyag Gyan (Jnana) Pad

Shruta Jnana

Shruta Jnana is knowledge acquired through understanding of verbal and written sentences, other sources, other people through observation. This is indirect knowledge obtained through description, authority, study, hearing and listening.

Avadhi Jnana

Avadhi Jnana is direct knowledge beyond the boundaries of one's ordinary awareness, which is not available to everyone.. Avadhi Jnana is acquired through one's psychic abilities, clairvoyance and intuitive awareness by overcoming the limitations of time and space.

Jain Knowledge

Tattvartha Sutra states Jain knowledge is of five kinds :

- Mati Jnana – sensory knowledge
- Shruta Jnana – scriptural knowledge
- Avadhi Jnana – Clairvoyance
- Manaparyaya Jnana – Telepathy
- Kevala Jnana - Omniscience

The first two kinds of knowledge are regarded as indirect knowledge and remaining three as direct knowledge.

Manaparyayai Jnana

Manaparyaya Jnana is knowledge gained through the reading of others' minds and thoughts. Mahaparyaya is facilitated when an individual attains or nears the state of perfection. In that state, his own ego becomes silent and dormant. Thereby he is able to enter into any consciousness at will and experience oneness with it.

Mati Jnana

Mati Jnana is the knowledge of the mind, usually gained through our senses, memory, remembrance, cognition and deductive reasoning. From a soul's perspective, this is indirect knowledge derived through the agency of the mind and its faculties (senses).

Kevala Jnana

Shredding of the karmic particles, the soul acquires perfect knowledge.

With such a knowledge, the knowledge and soul becomes one. Such a knowledge is Kevala Jnana. It is the highest knowledge and only omniscient souls have access to it.

Mahavir Janma Kalyanak



Mahavir Janma Kalyanak has left an indelible imprint on Jains and people of other faiths for over two millennia and will continue to do so, as long as mountains last and rivers flow. This festival is a reminder for all people to pledge themselves to eternal Non-Violence in thought, word and deed.



Mahavir Janma Kalyanak

"Lord Mahavir's life and teachings are a shining beacon, which lead us on the path of truth, sacrifice, non-violence and right conduct. His profound message will remain eternally relevant for all times"

Mahavir's teachings are universal in application and eternal in their appeal. The passage of the millennia has not reduced their relevance in the slightest. On the contrary, the importance of Mahavir's message of non-violence (ahimsa), truth (satya), non-stealing (asteya), chastity (brahmacharya) and non-possession (aparigraha), which is full of universal compassion, are more relevant today than ever.



Day 7 – Chaitra Sud Teras



**“The nature of all living beings is to be happy.
Every one wishes to eliminate pain so that
he/she can be happy forever”**

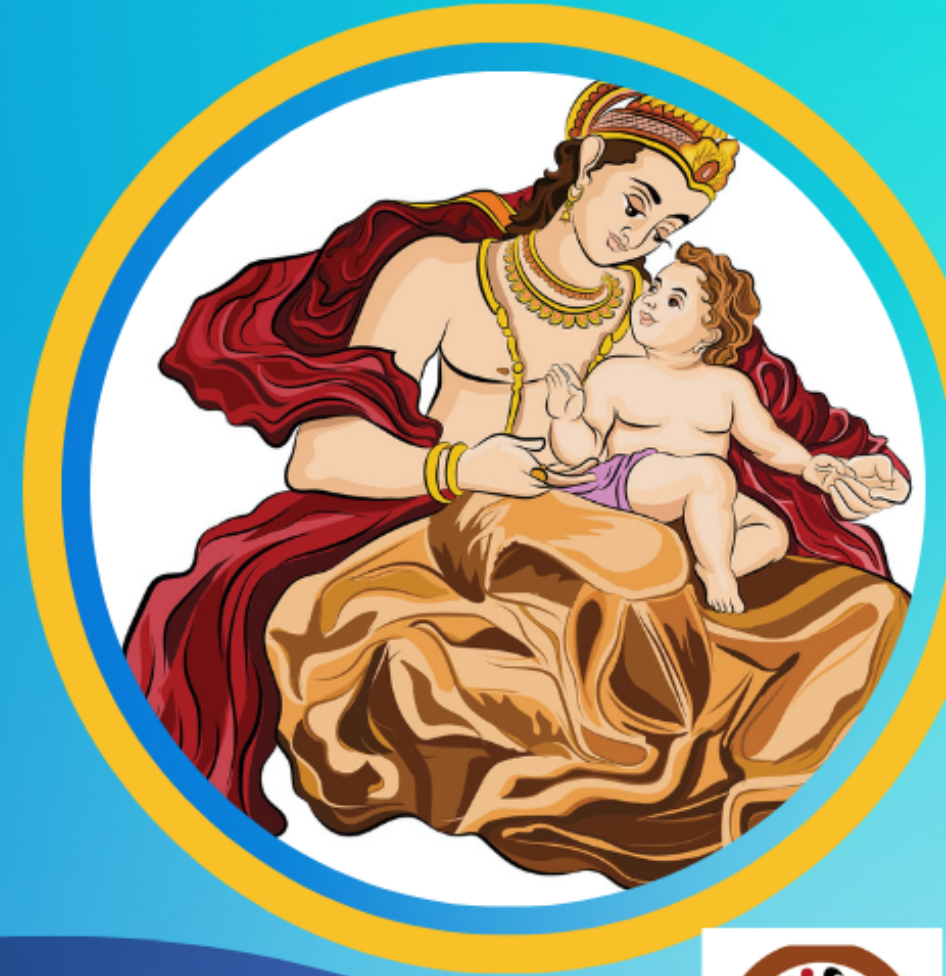
**“One who knows the demerit of destruction of
plants and trees, knows the merit of reverence
for nature”**

**“One who neglects or disregards the existence
of earth, fire, water and vegetation disregards
his own existence which is entwined with
them”**

The above truths proclaimed by Mahavir are perhaps some of the highest saving principles of human life. The modern man which seeks to exploit and destroy every kind of living species for his own advantage, is in danger of landing the entire human species in the deathly peril

During this year's Mahavir Janma Kalyanak celebrations, let us contemplate on Lord Mahavir's teachings which even after 2600 years have a greater relevance in this modern age by creating:-

- Universal friendliness and peace through non-violence
- Non exploitation of our environment *Parasparopagraho jivan—(All life is bound together by mutual support & interdependence)*
- Social patterns without exploitation and violence
- Responsibilities for one's actions and their consequences
- Compassion for all living beings
- Inner peace and happiness



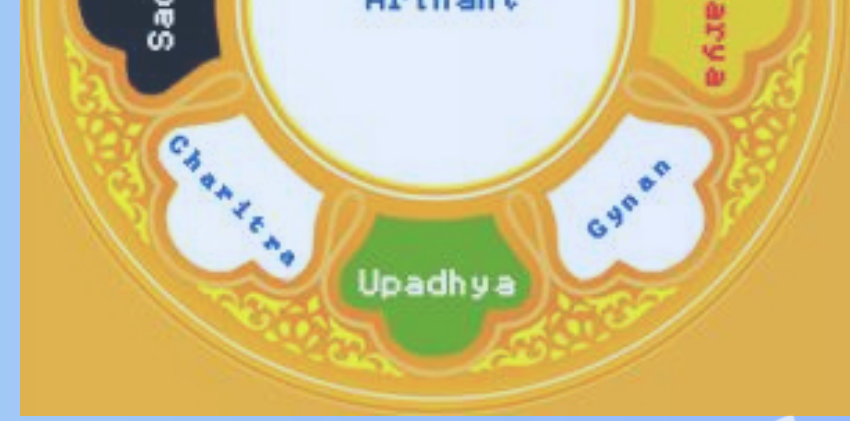
**Mahavir Janma
Kalyanak**



Mahavir Janma Kalyanak



AYAMBIL OLI JAIN FESTIVAL



Shukla Chaturdashi – Day 8 of Ayambil Oli Samyag Charitra Pad

Samyag Charitra Pad is symbolised by the colour white and on this day the Ayambil menu includes boiled rice. Samyag Gyan has 70 attributes.

Samyag Charitra is the third among the Dharma Tattva. Charitra in Sanskrit means conduct. Thus, Samyag Chaitra means Right Conduct. Right Conduct is the practice and application of the teachings of Jain faith, principles and doctrines in everyday life in thoughts and actions. Right conduct comprises ethical codes, rules and leading a restrained and disciplined life. The practice of equanimity and self-restraint lifestyle to eliminate the impurities and dirt by detachment and create inner awareness.

The Triple “A” of Jain Right Conduct are:-

Ahimsa (Non-violence) – Respect, reverence, compassion, forgiveness in thoughts, words & deeds towards all living beings. This entails eating a vegetarian diet, exercising mental calmness in difficult situations, be mindful of one’s impact on the environment.

Anekantwada (multi-faceted reality) – have respect for and seek multiple viewpoints, which encourages dialogue and harmony, tolerance to live peacefully with all communities and faiths

Aparigraha (non-possession) – limiting personal needs and possessions, because these not only harm the environment but also generate unreasonable attachment to objects that impede spiritual progress.

In addition to the above,

Satya (truth) – honesty and integrity – to be true to ourselves and others.

Asteya (non-stealing) – abstaining from stealing and being content. When we share with others and refrain from taking that which does not belong to us, we realise nothing belongs to us.

Practice mindfulness, introspection, meditation.

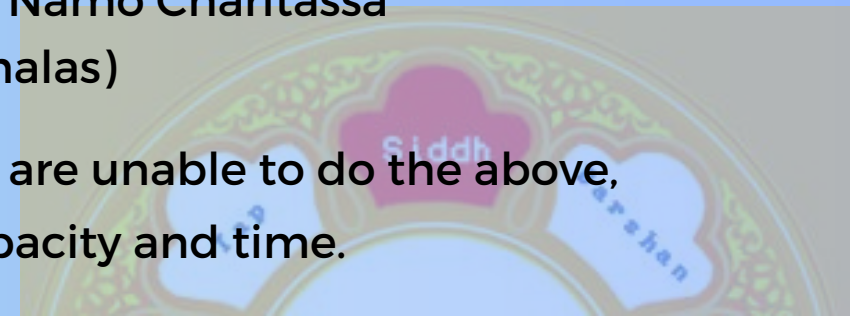
Having a understanding of Samyag Darshan, Samyag Gyan and Samyag Charitra is not sufficient and will not amount to anything unless we apply them in our daily lives and our practices are reflected in day to day thoughts and actions.

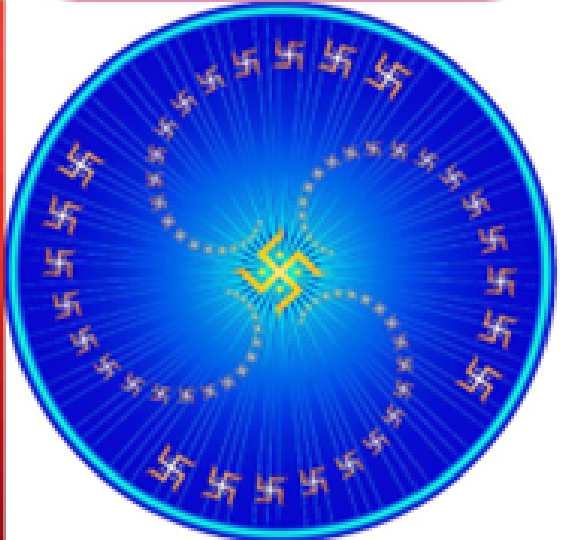
There is no knowledge without right faith,
No conduct is possible without knowledge,
Without conduct, there is no liberation,
And without liberation, no deliverance
... Mahavir (Uttaradhyayan Sutra 27/30)

Ritual: Khamasnas (x70) | Logassa (x70)

Prayer - Ohm Hrim Namō Charitassa
(x20 malas)

If you wish to participate and are unable to do the above,
do as per your capacity and time.





If you can put truth above your own desires,
And value those as friends, who feel the same,
If you take pride in things that you have accomplished
And when you are wrong, stand and take the blame

If you can understand your limitations
And not waste time beyond your scope
But take the future as a brand new challenge
That you can meet with confidence and hope

If you can listen to those who would advise you
And then judge for yourself just what is right,
If you can keep in touch with all about you
And settle differences without a fight....

If you can find delight in simple pleasures
And see the rainbow - not the falling rain,
If you can lose and never give up trying,
Believing that there's nothing done in vain....

If you can staunchly stick by your convictions
And not let others set your goals for you
If you can be as practical as need be
And still remember that sometimes dreams come true ...

If you can live the life that you believe in
And trust your judgement and maturity
Then you'll be, not just happy and successful,
But the worthwhile person you are meant to be

This
teaches
us the
**proper
conduct**
**Samyak
Charitra**
in our
daily
lives





JAIN FESTIVAL AYAMBIL OLI

Shukla Purnima– Day 9 of Ayambil Oli
Samyag Tap

Samyag Tap Pad is symbolised by the colour white and on this day the Ayambil menu includes boiled rice. Samyag Tap is the last of the Dharma Tattva and also the last Pad of Navpad and has 50 attributes.

Samyag in Sanskrit means “Right” and Tap means “austerity or penance”. Samyag Tap means austerity in the right perspective and direction. The aim of austerity is reaching to equilibrium and tranquillity.

Tap is usually taken as and equated to fasting. In fact, fasting is only one of them. Jain scriptures lay a considerable emphasis on austerities – Tap and classify twelve types of austerities grouped together under two headings – External or Bahya Tap and Internal or Abhyantar Tap.

In Tattvārtha Sutra, Āchārya Umāsvāti states: ‘Tapasā Nirjarā Cha’. It means that Nirjarā - the shedding of Karmic matter from the soul, which is a necessary condition to the attainment of Moksha - can be achieved by Tap or austerities. This conveys observance of internal restraints and to resort to external ones as means for effectively observing the internal austerities. Observing internal austerity is more valuable than the externals.

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

..... Saman Suttam

"External renunciation is meaningless if the soul remains fettered by internal shackles."

Jain Acharyas say that you have to practice the religion:- yatha-shakti (as per your capacity)



Ritual: Khamasnas (x50) | Logassa (x50)

**Prayer - Ohm Hrim NamōTavassa
(x20 malas)**

If you wish to participate and are unable to do the above,
do as per your capacity and time.

External or Brähya Tap

Anasan-Moonoariyā Vitti-Sankhevanam
Rasachchāo ; Käy-Kilesa Sanlinayā Ya Bajzo
Tavo Hoi
..... *Panchachar Sutra*

It means that fasting, eating less, curtailing the desires, avoiding the tastes, facing physical hardships and occupying restricted space constitute the external austerities.

- Anasana - Fasting
- Unodari - eating less than what is needed for satisfying the appetite
- Vrittisankshep - reducing the number of food-articles and to feel satisfied with a few of them.
- Rasparityag - giving up attachment for tastes.
- Kayaklesh - bearing physical discomfort.
- Sanlinaya (also referred to as Viviktashayyan) - staying in a forlorn place and occupying the minimum space.

Internal or Abhyantar Tap

Päyachchhittam Vinao Veyavachcham Tahev
Sajzāo ; Jhanam Ussaggo Vi A Abbhintarao
Tavo Hoi *Panchachar Sutra*

It means that repentance, modesty, selfless service, study of Self, meditation and staying beyond the physical aspects are the internal austerities.

- Prayashchit - atonement or repentance
- Vinay - modesty & humility on one's own part and respect for others.
- Vaiyavrutya - selfless service
- Swadhyay - spiritual study
- Dhyan - meditation
- Kayotsarga - giving up all the physical and mental activities and staying tuned to soul



Shukla Purnima– Day 9 of Ayambil Oli

Samyag Tap

JAIN FESTIVAL
AYAMBIL OLI

These twelve austerities need to be taken in the ascending order. It means that each of them should be considered as superior to the earlier one. In other words, fasting stands at the lowest level and Käyotsarga at the highest level. Prima facie this may seem intriguing, because how can eating less be considered higher than fasting? The reply is that the austerities are conceived of in the form of restraining the mind. When one decides to observe fast, he makes up in his mind not to eat. Unodari, however, requires to refrain from taking additional food while eating. It is easy to decide not to eat, but it is really tough to stop eating before the appetite is satisfied. Since Unodari thus requires a greater level of mental restraint, it is considered higher than fasting.

It is stated that undertaking internal austerities amounts to observing Upväs. The concept of Upväs is grossly misunderstood. The term denotes remaining tuned to the true nature of the soul. If a person can stay so tuned, he would have no time to care for the physical and other worldly aspects. Nirjarä (elimination of karmas) can thus be easily achieved by such Upväs. Karma cannot withstand the impact of the force inherent in staying so tuned and would give way.

(Reference: Restraints By M Doshi)





Swadhyaya -Self Study

Swadhyaya is one of the easiest and most rewarding Jain austerity (Tap), yet, unfortunately most of us do not practice it effectively often in our daily lives. If we make some time to study , we will have sound conviction that it is important to practise the teachings of our faith in our lives – to Live the Jain Way of Life. We will discover the inner self. The difference between our intentions and outward conduct will disappear.

Resolve to spend some time daily in self study



The simple meaning of Swadhyaya is 'to study'. The word Swadhyaya consists of two words - Swa (self) and Adhyaya (study). As nutritious food is necessary to maintain a healthy body, Swadhyaya and contemplation are necessary to keep our mind and emotions healthy. Swadhyaya is for all, regardless of age, one's level of knowledge, spiritual progress, intelligence, grasping power or memory power.

The five traditional aspects of Swadhyaya:

- **Vachana (Reading)** : Studying and explaining the sacred texts and its meaning.
- **Pruchchhana (Questioning)** : Asking questions to clarify doubts.
- **Anupresksha (Pondering over)** : This is probably the most important, and includes contemplating, reflecting, digesting, absorbing and understanding any article or book that we are reading before reading the next one.
- **Paravartana (Repetition)** : Repeating the texts and its meaning.
- **Dharam-Katha (religious teaching)** : Listening and engaging in spiritual discussions, inquiries , teaching etc.

"Swadhyaya is an elixir, which turns ignorance into wisdom and gives wise men the capability of illuminating themselves as well as others"
..... Pujya Gurudev Upadhyaya Shri Amar Munji

Many of us put it off until retirement, when we may not develop interest in reading unless we have cultivated the habit early on. Net result is that many of us will never realise the value of diamonds treasured in our scriptures during our lifetime. Regardless of our age and pre-occupation with our daily lives, we should try and spend some time every day reading something spiritual with a proper understanding"

.....Anop Vora

Chaitri Poonam

Bhav Siddhachal Yatra



Pilgrimage as a spiritual practice is common for most religions. Unlike other religions, pilgrimage for Jains can be either physical or mental and both are considered as spiritually merit worthy. Mental pilgrimage is codified in Jainism and is known as “Bhava Yatra”. Many Jains all over the world do “Bhava Yatra” on auspicious days like Chaitri & Kartik Poonam, which are of great significance to all Jains.

During these Bhav Yatras, it is customary to display a large wall hanging made of cloth painting, depicting Shatrunjaya in a stylised manner. This type of cloth painting is known as a Pata and is a form of western Indian art popular since at least the 17th century. Patas depict images of Jain universe, other pilgrimages sites and major temples. Patas depicting Shatrunjaya are very popular and are known as Shatrunjaya Patas.

The Pata is a point of focus of concentration for the Bhava Yatra and also, surrogates for the physical journey of the yatra.



Bhava Yatra done sincerely with a pure heart is considered by our Guru Bhagwants to be the highest form of pilgrimage. Bhava Yatra ritual usually takes about 3- 3.5 hours, however it is surprising how quickly the times flies. It is a very joyous & spiritually uplifting occasion.

It's our minds' nature to be preoccupied by hundred & one thoughts all the time, how nice is it then, to quieten it for a while whilst engrossed in bhakti and devotion.

Chaitri Poonam

Bhav Siddhachal Yatra

**"Tirthrajam Namaskritya Shree Siddhachalsamgyakam;
Chaitrishuklapurnimayah, Vyakhyanam kriyate maya"**

It means I bow down & salute before the greatest pilgrimage place amongst all the pilgrimage places in the world and describe then, an importance of Chaitri poonam, the fifteenth day of bright half of Gujarati month Chaitra, which falls today.

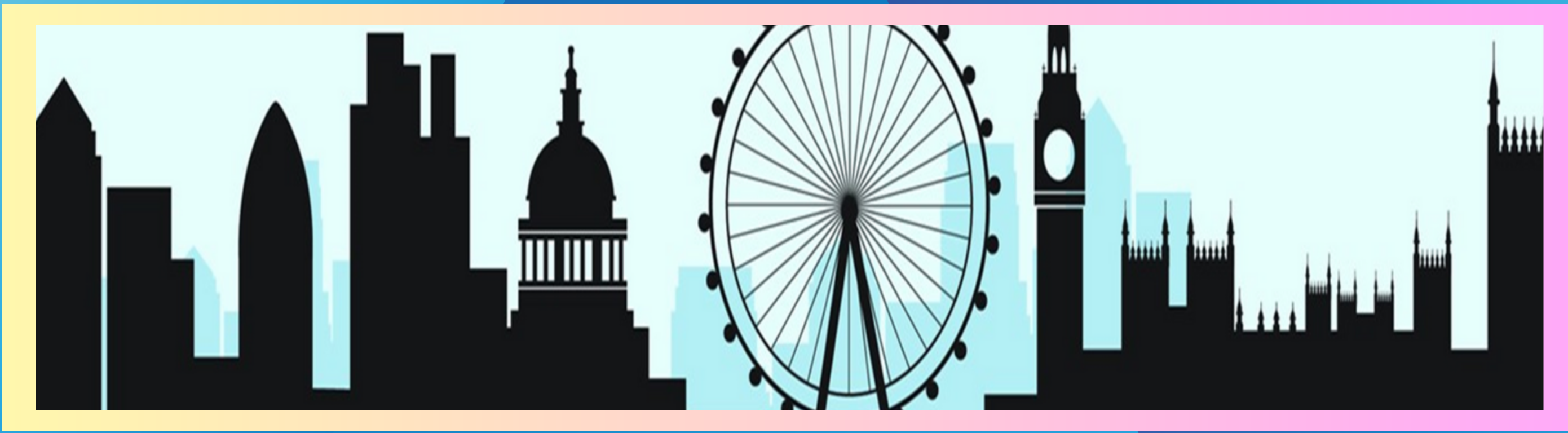
Chaitri Poonam – The 15th day of the bright half of the Gujarati month of Chaitra and also the last day of the Chaitri Mass Ayambil. This Poonam is considered very auspicious because it increases good merits and several devout lives attained Moksha on this day on the sacred Giriraj Shatrunjaya (Palitana).

- Nami and Vinami, two sons of Bhagwan Rishbhdev also achieved Moksha on this day here with 2 crore sadhu (monks)
- The First Ghandhar of Adinatha Bhagwan, Pundarikswami, attained liberation on Shatrunjaya along with 5 crore (50million) monks. Pundrik's original name was Rishabhasen and he was the son of Bharat Chakravarti and grandson of Adinatha Bhagwan.



Gahuli by Hansha Shah
Poonam Bhav Siddhachal Yatra
at South London, Mahajanwadi





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