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JAIN RITUALS AND CEREMONIES

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JAIN RITUALS AND CEREMONIES

Introduction

Each religion has its own codes of conducts. These codes are heart of religion and keep it alive. The religious thoughts are shaped by its philosophy. The philosophy cannot last unless it has support of conduct.

The rituals are not monotonous, senseless activities, but each one has deep meaning behind them. Virtues like non-violence, forbearance, simplicity and straightforwardness are cultivated during religious rituals. Rituals are performed on daily bases and on certain occasions. The rituals which are must, are called Essentials (Awashyak), meant for Sadhus and Shravaks.

It is believed these essentials were revealed through Tirthanker's vani and then, gandhar bhagvan composed in 48 minutes for Sangh. Another view about origin is that these were prepared after Sudharmaswami's time. Whatever the origin, considering its importance, Acharya Shri Bhadrabahaswami narrated and further, Shri Haribhadrasuri described in detail. Later on, also many Acharys and Sadhus have Written commentaries, every now and then and made it very acceptable and Practicable.

We should be able to accept these as 'ESSENTIALS'. In modern, progressive Scientific era, when values of everything have been changed; in that time, i.e. about 2000-2500 years old essentials appear very scientific, to live healthier life, physically, as well as spiritually. It is our responsibility to understand it and make others, particularly to new generation to understand and accept its value. Essential ceremonies are like sandalwood. We need to scrub it again and again to experience coolness nor you enjoy the fragrance. Similarly these essentials are not occasional ceremonies, but those should be performing everyday, which help us to gain control over our senses.

Six Essentials:

1. Samayik.
2. Chaturvimsati.
3. Vandan.
4. Pratikraman.
5. Kayotsarg.
6. Prtyakhan.

1. Samayik:

It is one of the most important and extraordinary strength of jainism. No other religion has mentioned. At certain places jain religion is identified as 'samayik dharma'. This means that even if someone performs just samayik with devotion; He or she has observed the main principles of jainism. Samayik word is originated from word 'sam'-means equal, balanced etc. Samta word is connected to 'Sam'. In a way samayik and

samta words are very close and connected as well. At times it looks these words are interchangeable but there is definite difference which is very important.

Samta is always present during samayik, but samayik may not be present when someone is in sambhav. Samta is first step in samayik and complete purity of soul is the end result of samayik.

Every moment in our life is undulating (visham). Any difficult situation or even an ordinary event makes us very uncomfortable yet we are not aware of it. If we think carefully, soon we will know, our whole life consists of reactions to things, people and circumstances. When one begins a samayik the first condition is to make oneself balanced, i.e. to remain in samata.

Nonviolence- In samayik, for 48 minutes, we take vow to keep away from any activity, which creates violence. Here it is not an apparent violence but any activity connected to

Kashays. Passions will certainly hurt others will injure our own soul as well. One can achieve kashay-free state, only when balanced state is existent.

What is this samayik after all? The word is related to word 'Samay'-time.

Lord Mahavir uses word samay for Atma. Samayik means, for that much time to remain in Atma_which is very rich with joy. This way our Chetana or Conscious stabilizes in time (i.e. kaal)-only present time, here past and future both are absorbed.

Past is memory and future is imagination. When conscious gets stabilize in present time, it starts fading kashayas; and this is state of samayik. It is not a ceremony, we don't have to do samayik but we have to be in samayik. In shuddha- samayik one need not to do any thing like dhyan, jap, reading etc. For short time, stop all the activities of mind, speech and body (yoga) and experience the internal peace, light happiness this explains why King Shrenik could not buy samayik from Puniya shravak.

We can see mount Everest from distance, but most people don't have potential to reach up there. Similarly each person can not achieve shuddha samayik but if we understand it once, then we may not lose the focus. Initially we may take support of various means-kriyas, jap reading, swadhayaya. This way not in this life; but in near future or in next few lives we may certainly achieve this kind of samayik. Talking will not take us, start walking, it will shorten the path.

Putting it simply, samayik is an achievement of being perfect for certain period of time; where one becomes kashaya-free, remains in supreme peace and stabilizes in infinite richness of soul. This can not be achieved in one few attempts. It requires practice.

2. Chaturvimsati:

When a person achieves sambhav in samayik, spontaneously we think about those great personalities who showed the path of 'samta', next we think about their gunas (charecteries) and one cannot avoid praising them. This is the idea behind the chaturvimsati. The Twentyfour tirthankaras, who established the tirths, we remember

their names along with gunas. We recite 'Loggass' for this purpose. It is with deep meaning, its' construction is like Mantra. Constant recital is beneficial to jivas, it helps making Samyaktva very pure.

FORM OF LOGGASSA:

In first verse, there is decision to do stuti of 24 tirthankaras. In second, third and fourth verses description of tirthankaras names. Last three verses are like chulika_ means it connects the intention with the effort for it; and in the end, it states gain of desired fruit i.e. Siddhi.

Loggassa is work of shruta-kavali, chaud(14)-Purvadhara gandhar bhagwan's creation, it holds mantra, tantra vidyas and siddhis.

In Jainism, Moksha - a karma free state is final goal, and to succeed, samayik is important mean. Moksha-marg means samyak-darshan, gyan and charitra marg. To remain in this path, sadhak (one who is trying to accomplish) has to do these essential ceremonies continuously. Darshan takes you to close to the truth, gyan makes one to understand the truth and charitra let walk on the path of truth. Tirthankaras have shown this path after achieving it and we worship them to accomplish the same.

Tirthankaras' "Nam Smaran" is Nam- Nikshapa. Currently, tirthankaras are not present among us, so, we worship the idols to achieve their gunas. This is Sthapna-Nikshap. If we desire to worship through Dravya-Nikshapa; we should be thinking about their life story. For Bhava-Nikshapa we have to contemplate their 'Bhava-Swarup'_ with infinite knowledge, faith, strength and happiness. To take a real support we think of twelve gunas of Arihants (four Aatishayas and eight Pratiharyas).

In chaturvimsati-stava, stuti of Tirthankars start with NamSmaran. Yet to get best, we have to go in bhava – smaran. There is special relationship between the name and his appearance. In a way, name is permanent and appearance is transient. As soon as we say the name, the appearance of name holder will be in front of our eyes; and, immediately one type of relation is established and when bhava is added to it, we will perceive the presence of the same person. When we recite Arihants' name, his peaceful appearance will be in front of our eyes, at this time, the particles which are created in our mind affect our karmic body and decrease our instability and distress and slowly we experience peace. In reality nam- smaran (remembering names of Arihants) is related to karma-nirjara and sankrman (transition). If someone, who can not practice any other religious ceremony; and he/she is very unstable, for them, Tirthankars' name jap is only beneficial mean.

KAYOTSARG AND LOGGASS:

During kyotsarg, one meditate and recite Loggass; equal to number of shawas (breath), as a result, Loggass becomes Mantra. In short, in Loggass basically there are names of Arihants and prayer to them with great respect. It is a powerful means of karma-nirjara.

3. Vandan:

Guru Bhagwants are bridges between us and dharma shown by tirthankers. So third essential, to bow down to gurus. Guru-vandan is inter-connected with humility. Humbleness is not an external dealing or behavior. It is an internal matter. One can reach that far, only after removing self-pride. Thus, becoming pride-free means to get empty from inside, and one who is empty from within will automatically bow down to gurus and they certainly make progress in moksha-marg.

There are four important things needed to obtain humility.

- Listen to gurus respectfully and carefully
- Think over what you have listened
- Confess the same to guru-Bhagwant
- Carry out his order (aaghya)

For guru-vandan, there is external ceremony, which is scientific. When we bow down with five angas (two hands, two knees and head) this activity itself presses on certain glands, as a result secretion of certain substances which in turn controls the pride and bring modesty. Thus pride comes down with body as well and Vandan becomes internal and we experience great respect (Aho-bhav)-praise for guru; then only, one becomes eligible to receive knowledge and confess wrong doings (aalochana).

In guru-vandan, shravak or shraman enters in guru's Avagraha i.e. within three and half feet distance from the guru and then touches his feet and take his hands up to his head. There is great significance of this process or kriya. It is said, from guru's body, constant array of rays coming out, which has a touch of knowledge and sanyam. During vandan, these rays immediately convert and enter in deciple's body.

In short, guru-vandan is religious ceremony in which, one becomes pride-free and gets blessings of guru in form of knowledge and sanyam.

4. Pratikraman:

The vitality of sanyam is in kriya and kriya's strength is pratikraman. Samayik is a goal and pratikraman is a tool_ an important means of internal purification of heart.

Commonly used meaning of pratikraman is to turn back from shortcomings or errors. Out of all essentials, pratikraman is very significant. In spiritual world, there are very few

religions that have talked about 'turning back'. Everybody desires to go forward. It is special accomplishment of jainism, to come back from where you don't belong; i.e. where all impurities due to karma-bandh exist. As such during the day, at different times, six essentials should be performed, but if one can not do any/all during the daytime, in Devasi pratikraman, all six essentials are combined.

- Samayik After savvasavi, from karemibhante to kayotsarg of Nannami
- Chaturvimsati Loggass immediately follows the kayotsarg of Nannami
- Guru-vandan After Loggass, from muhapatti padilehan to two vandana
- Pratikraman From aaloana to Ayariya Uvvajzae
- Kayotsarg After Ayariya Uvvajzae to until you sit down after one Navakar
- Pachhakhan After two vandana, one does Pachhakhan

The Pachhakhan is last, but it is essential to do Pachhakhan before sunset to be more fruitful, so in Shwetambers it is done in the beginning.

One of the best thing in jainism, it offers so many alternatives, if you are unable to do what is recommended. Even if, one can do little, with patience, knowledge and understanding, it can take you towards your goal.

Types Of Pratikraman:

- Rayia Every Morning
- Devasik Every Evening
- Pakshik Every Fifteenth Day
- Chaturmasik Every Forth Month
- Samvatsari Once A Year

Shwetamber Murtipujaks:

- Pakshik pratikraman is being done on each chaudas of the month
- Chaturmasik pratikraman is done in Kartik, Falgun and Ashadh shukla chaudas
- Samvatsari pratikraman is done on Bhadra shukla choth
- Khadtar and Achal gachha do the Samvatsari pratikraman on Bhadra shukla pancham

Shwetamber Sthanakvasi and Terapanthies:

- Pakshik pratikramans are done on every poonam and amaasya
- Chaturmasik pratikramans are done on Kartak, falgun and Ashadh poonam
- Samvatsari pratikraman is done on Bhadra sud pancham

Digambers

- Paryushan from Bhadra sud pancham to chaudas and then Samvatsari_known as Das Lakshana Parva

Pratikrman is a process, which keeps us constantly awake, aware about our way of living life. By nature, Jiv every now and then, gets carried away on wrong path. Every morning and evening, find out some time, think and come back. If one cannot perform every evening try every fifteenth day-a special thinking, turn back as much as one can. If that is not possible another chance once every forth month. Finally, at least once year, one should examine, am I on wrong path? Walk back. When soul is making progress in spiritual development (gun-sthanak); initially thinks about this life and then about past lives and he/she makes efforts to turn back; reaching closure to final goal.

5. Kayotsarg:

This is the last of essentials, usually Kayotsarg is part of samayik- pratikraman and chaitya vandan, and it is done repeatedly. The time period for Kayotsarg is decided along with number of breath. Breathing is survival line for life, (Pran) out of ten prans, swas (breathing) is most important, if it breaks life ends as well. On one side, Kayotsarg is connected to swas- Pram and on the other side, it is connected to Navkar Mantra or Loggas. This way, in Kayotsarg, we recite mantra. Whenever we recite mantras Navkar or Loggas, it brings the picture of the objects in that sutra e.g. When we say Namu Arihantanam try to see tirthankar in Samosaran with eight pratigarya, Chauvisampi Jinvara, remember 24 tirthankars, who are free from life, disease, old age, death and so on. When Kayotsarg is done with bhava, our chetna (conscious) is connected to Tirthankars' and Siddhas' chetna, and in our soul, the Parmatma Shakti is created. In short, Kayotsarg is a deep ocean of spiritualism, if one takes a dive, he may find ratnatrayi.

6. Pratyakhan:

Pratyakhan means vow, wrongful acts of the past; we correct in Pratyakhan; but what about future? If we become lightweight from past, and we are going to increase weight (of karmas) in the future, it will not serve our purpose. If we go four steps forward, and five backward, we can never reach our destination. Same wrong acts we don't repeat in the future, and don't do the new deeds, we can take vows. Vows are to control our life. In everyday life we see there are controls every where. Vehicles have breaks, societies have laws and courts etc.

Jain principals of karmas believe, unless you take vows, your ways are open to the areas, where all sinful activities are taking place, you still become part of it, e.g. use of meat, alcohol etc, during Pratyakhan; one shuts the doors to even probable chance to any such activities. The twelve vows of shravak help us to form our boundaries. Pratyakhan always comes after Pratikram, once you are cleaned and then take vows to remain clean.

Rituals in Jainism:

Rituals are an integrated part of daily life of a Shravak. In house hold activities, clean the stoves, before lighting, sweep the floor, filter the water boil the water for sadhus, spreading grains for birds first few things to be done. For very pious jains perform pratikraman and samayik etc. It has been discussed at great length earlier. The most important rituals among Jains are worship of idols.

- 1 Daily Puja or Worship
- 2 Special (parva) Puja or Worship

Daily worship of idols:

Puja, Vandan Kirtan, and Aarati

In Puja we worship idol with eight fold offerings. Each puja has specific significance. There are eight karmas and to destroy eight karma we perform eight kinds of pujas.

Jala (Water) Puja:

Water symbolizes the ocean. Every living being continuously travels through Ocean of birth, life, death, and misery. This puja reminds that one should live the life with honesty, truthfulness, love and compassion towards all living beings. This way one will be able to cross the Life Ocean and attain Moksha or liberation. The path of liberation is Samyak Darshan, Samyank Jnan and Samyak Charitra in Jain religion.

Chandan (Sandal-wood) Puja:

Chandan symbolizes Knowledge (Jnan). During this puja, one should reflect on Right Knowledge. Right knowledge means proper understanding of reality which includes Soul, Karma, and their relationship. Jainism believes that the Path of Knowledge is the main path to attain liberation. Bhakti or Devotion helps in the early stages of one's effort for liberation.

Pushpa (Flower) Puja:

Flower symbolizes conduct. Our conduct should be like a flower, which provides fragrance and beauty to all living beings without discrimination. We should live our life like flowers with full of love and compassion towards all living beings.

Dhup (Incense) Puja:

Dhup symbolizes ascetic life. While burning itself, Dhup provides fragrance to others. Similarly true monks and nuns spend their entire life selflessly for the benefit of all living beings. This puja reminds that one should thrive for an ascetic life which ultimately leads to liberation.

Deepak (Candle) Puja:

The flame of Deepak represents a Pure Consciousness or a Soul without any bondage or a Liberated Soul. In Jainism, such a soul is called Siddha or God. The ultimate goal of every living being is to become liberated from karma. By doing this puja, one should strive to follow Five great Vows: Non-violence, Truthfulness, Non-stealing, Chastity, and Non- possession. Ultimately these proper conducts coupled with right faith and knowledge will lead to liberation.

Akshat (Rice) Puja:

The household rice is the kind of grain seeds, which are non- fertile. One cannot grow rice plants by seeding the household rice. Symbolically it means that rice is the last birth. By doing this puja one should strive to put all the efforts in the life in such a way that this life becomes one's last life and after the end of this life one will be liberated and will not be reborn again.

Naivedya (Sweet) Puja:

Naivedya symbolizes a tasty food. By doing this puja, one should strive to reduce or eliminate the attachment to tasty food. Healthy food is essential for survival, however one should not live for to eat a tasty food. Ultimate aim in one's life is to attain a life where no food is essential for our existence and that is the life of liberated soul, who lives in Moksha forever in ultimate bliss.

Fal (Fruit) Puja:

Fruit symbolizes Moksha or Liberation. If we live our lives without any attachments to worldly affair, continue to perform our duty without any expectation and reward, be witness to all the incidents that occurred surrounding to and within us, truly follow ascetic life, and have a love and compassion to all living beings, we will attain fruit of Moksha or liberation. This is the last puja symbolizing the ultimate achievement of our life.

In the end we adorn the idol- Call Aangi- usually very attractive, creates good bhav during Darshan.

Vandan Kirtan

After the idol worship is done, we do bahv puja, recite studies, do chaitya vandan etc. All the ceremonies help us in two ways. First, we feel happy, our heart experiences an internal joy. Secondly, it helps in destroying kashayas, plant seeds of good qualities in us and destroy many karmas. Understanding the meaning of all sutras certainly helps us in increasing bhava, joy and instead of a ritual, it becomes a daily necessity. Aarati usually has done in evening. It symbolizes the joy after performing all religious activities in temple. It destroys all karmas and brings happiness to life.

In Digambara:

- Dev-shastra- gurupuja.
- Jal abhishek- usually done by men.
- Puja – offer Ardhya made of washed rice, coconut, clove, almonds etc. and Dhup and Dip puja
- Parikamma
- Aarti in evening

Sthanakvasi and Terapanthi don't believe in idol worship. They just stay in upashraya and do dharma - religious activities.

Special (Parva) Dev pujas-Poojan:

Snatra puja

It symbolizes bathing of the new Tirthankars by devas and devies over mountain meru. It is always performed prior to any puja, Pujan, on birthday celebrations, during opening of new business, and housewarmings etc.

Panch Kalyanak puja

This puja commemorates the five great events of theTirthankar's life. Basically in this puja, pandit virvijayji has praised Shri Shankheswar Parswanath. This puja is performed during any good event. Five kalyanks are conception, birth, renunciaion omniscience, and Moksha.

Antaray Karma puja

There are eight poojas, very much like daily Ashta Prakari Pooja. In these poojas,mention about, how different persons created the antraykarmas and they were able to remove those obstacles after performing these poojas.

There are other pujas namely, Navpad puja, Barvrata puja, Navvanu (99) Prakari puja including the following:

- Digumber parva pujas
- Das Lakshan Pooja- usually after parushan
- Solahkaran pooja
- Nirvankhetra pooja

Pujan:

A lengthy ritual that almost lasts a whole day and is performed by very learned persons and involves many people in ceremony. Those are done occasionally like during new temple opening ceremony, after someone's special penance like varshitap etc.

- Siddhachakra poojan
- Bhaktamar poojan
- Shantisnatra poojan
- Rishimandal stotra poojan

Jain Festivals (Parvas) and Celebrations:

Religious festivals or parvas are usually dated according to lunar calendar. It varied from twelve days in a month to one or two days in a year. Jains observe penance and undertake religious practices with different level of intensity. Those important and commonly observed days are as follows.

Twelve tithies

Twelve tithis in each month- 2nd, 5th, 8th, 11th, 14th and 15th days of each half moon cycle. Most jains observe five days, shukla 5th, two 8th two 14th days. Jain shastras indicate the Aushyaabandh for next life takes place on one of these days and yours physical and spiritual activities are significantly contributory.

New Year day

Kartak shukla akam gautam swam's keval ghyan day.

Ghyan panchmi

Ghyan panchmi - 5th day of New Year. Efforts are concentrated towards removing ghyanavarniya karma. The Holy Scriptures are worshipped with great devotion. Books are cleaned and repaired if necessary.

Chaumasi chaudas

Three Shukla Chaudas in month of Kartak, Falgun and Ashadh.

Dev Diwali or Kartak poonam

End of Chaturmas or rainy season- sadhus restart vihar and shatrunjay mountains reopen for pilgrims

Mauna agiyaras

This is a very auspicious day as totally 150 Kalyanaks (in 10 karma bhumiies) have taken place. In Bharat it's the anniversary day of Diksha kalyanak of the 18th Tirthankar Aarnathj, kevalghyan kalyanak, for the 21st Tirthankar Neminathji and Birth, Diksha and keval ghyan kalyanak for the 19th Tirthankar Mallinathji. Any religious activities performed on this day is more fruitful than any other day. Mainly one observes silence, remains in meditation for the whole day. Fast done on this day gives fruits of 150 fasts.

Poh dasmi

Three days fasting (partial or complete) falls on vad 9th, 10th 11th days of margshirsh. Three kalyanaks of 23rd Tirthanker Parshvanathji in Magshirsh.

Navpad

Oli Parva - partial fasting, one meal a day without any vigai, nine days consecutively and meditation directed to Navpad or siddhachakra aradhna, usually falls in (April and October) Lunar months Chaitra & Aso from 7th to 15th day.

Mahavir Janma

Chaitra shukla teras symbolic snatra pooja performed. Jains get together to listen Mahavirs message, dramatic presentation of Trishlas dreams and Bhagwans birth, explained to people and usually followed by swami-vatsalya. Most widely celebrated day of all.

Akshay trutiya

Vaishak shukla trija-Bhagwan Rishabhdev could obtain proper alm (with sugarcane juice) after 400 days of fasting. Jains pay homage to Palitana or Hastinapur tirth this day.

Paryushan parva

This parva is known as king of all the parvas. Eight or 10 days period during which jains fast, perform six essentials which are heart of all Nonviolence activities. Intensity of observance of Non Violence is extra-ordinary. First seven days are kind or pre-preparation days for the final day- the day of Atonement-honest confession. People go to temple every day, listen to discourses in upashraya. Usually, Acharya maharaj read kalpa sutra, gaandhaarwad and Mahavirs life.

Digmbars celebrate for ten days - each day for 10 real attributes of soul also called Das-Lakshna parva.

Diwali Celebration

Diwali Celebration marks the anniversary of Lord Mahavir. When Lord Mahavir left his earthly body forever, it was the dark night of Aso Amas. The 18 Kings in congregation decided to light up the lamps-Divas. It created tremendous light outside; symbolic of keeping a spiritual light of Mahavir's knowledge alive. A festival of lights. There is traditional celebration like good food, getting together, worshiping account books, lighting fire works etc. Spiritually some people fast for two days and perform japs etc.

Penances

Why penance?

In Jainism, a person's life is a reflection of his karmas. Happiness or comforts usually we don't notice but any distressful situation to extreme calamities, we always try to find out solutions. Shastras indicate either you suffer through with sambhav or adopt a way of austerity, to cut it short. It can be done before karmas start manifesting. More or less like prevention. The prevention is undertaken through penance. The other benefits are self-control and a healthier, joyful life.

Types of Penances:

External Austerities

Ansan

Means fasting, partial or complete, for a pre determined time.

Navkarsi

Don't eat or drink until 48 minutes after sunrise, then recite Navkar 3 times and then break the fast. By doing navkarsi one day, a person can shed karmas equivalent to 100 years of torture in hell – i.e. karma nirjara.

Porasi

You break fast more than 3 hours after sunrise. Karma nirjara equivalent to 1,000 years of hell life.

Sadhporasi

You break fast 4½ hrs after sunrise. Karma nirjara – 10,000 years of hell life.

Purimuddha

Break fast exactly after ½ day passes = 100,000 years of karma nirjara from hell torture.

Avadha

When only ¼ of the day remains, break the fast.

Aekashan

Eat only once, sitting at one place for less than 48 minutes. Also drink cooled boiled water, up to sunset. 1 million years equivalent karma nirjara.

Nivi

Eat only in one sitting, eat special fried food and things made out of yogurt. Karm nirja =10 million years

Aymbil

One meal without any vigai (10 billion years of karma nirjara)

Upwas

Not eating at all. May or may not drink boiled water. It destroys 100 billion years of narak ayushya.

Sanlekhna

Discussed separately.

Unodari (eating less)

Always eat little less than, what you desire and need to eat. We are limiting ourselves partially. At times this may become more difficult, as once you start eating. Scientifically, we all understand this is a healthy practice.

Vrutti sankshap (Limiting the number of items of food, can be done by limiting area, time, and bhahva)

Every morning one decides how many items (foods with different names and tastes) he/she will eat during the whole day. This teaches us self-control when one observes this rule, he is also observes bhogopbhog virman vrat (one of the guna vrat from Shravak's 12 vratas.) Ideally number should not exceed 14 items.

Ras tyaga (small vigai) tyag

Maha vigayies

Permanently give up use of meat, alcohol, honey, and butter. Every morning you decide not to use one or more of six vigayis namely milk, yogurt, gud (jaggary), ghee, oil, and fried food(kadah vigayi). It could be done partial (kacho) or complete (mul tyag) renunciation. This helps us to control temptation for eating food, which helps you to cut down passions.

Kayakiesh

To place body under stressful environment or situation e.g. cold, heat, walking bare feet, hunger, kesh loach etc. This helps us to reduce attachment to body.

Santlinta

Keep your body parts, arms, feet, fingers etc, contracted by keeping body in padmasn, virasan etc. Control the senses. Lie down in proper places.

Internal Austerity

Prayashchit

Ask for forgiveness for errors of commission and omission. This helps us to become 'light'- guilt free through self-scrutiny, our soul progresses towards purification. There are ten types of prayashchit (important for shravak-alochna, pratikraman, mixed, vivek, renunciation of eating aricals, kayotsarg, tap) etc.

Vinay tap

Respectful devotion towards learned persons, dev, gurus, samyak ghyan and virtuous conduct.

Vaiyavrutya

We serve achayray, upadhyays, sadhus tapasveis, religious teachers, sangh, sick and weak with devotion. Provide appropriate food, clothes, medicines etc.

Swadhyay (Study shastras for self) - five types

- 1 Vachna- Study for self and teach
- 2 Prachana- Resolve the doubts by asking others
- 3 Paravartna- Review the same scriptures again and again
- 4 Anupreksha- Contemplate the meaning of studied material
- 5 Dharmakatha- After doing all of the above, discuss and preach others

Dhyan (Meditation) - Process of mind concentration on one subject or object – four types

- 1 2 Ashubh-Aart and Raudra dhyan, bad ashrava and should give up
- 2 2 Shubha- Dharma and Shukla dhyan, help to destroy karmas- nirjara tatva.

Kayotsarg

Relinquish kashayas, delusion, ghyanavarnya karma etc and totally give up the attachment to body.

Sanlekhna

This is voluntary vrata, usually observed by very pious Shravaks when the death is imminent. This is the process in which, one can abandon the body peacefully. Involves 2 elements:

External or sharirik emaciation of body through external austerity like fasting.

Internal or kashya Sanlekhra accomplished by internal austerities give up all passion, enmity, love etc and then concentrate in Navkarmantra. This is an irreversible process. It is not a suicide, from childhood we learn, living life is an art, death is not a lesser art. Those who had performed that art in past, have left the environment, like a burnt incense.

Special Austerities:

Varshitap

The duration of this tap is from Fagan krushna aathum to vaishakh shukla trija in next year. This consists of one day of besana and one day of upwas. If the day falls on the tithi, an upwas must be observed causing two consecutive days of fastin. Parnas are done with cane sugar juice in palitana, hastinapur, or any tirth where Shri Adinath's idol is installed

Vardhman tap oli

Start with one ambyil, then two, then three and gradually go up to 100 ambil.

Vish sthanak Tap

All Tirthankars perform this austerity in 3rd last life. There are 20 different Pad and in each you do a minimum of 20 Akasnas to Aauthum (3 fasts in row) in six months along with other rituals and essentials.

Siddhi tap

One fast and one besana, two fasts and one besana, three fasts and one besana and so on to include eight fasts and one besana are performed during the paryushana. Also some rituals are involved.

There are many other austerities like Rohini tap, Kshir-samudra tap, gyanpanchmi tap etc.

Jain Pilgrims Places:

Also known as tirths, India a land of spirituality, where great persons were born to sing immortal songs, most of these places where holy feet of these great personalities visited. Their idols are installed.

Usually tirths - the sacred places are over the mountains, or near the bank of a river. The surrounding atmosphere is very peaceful. As we visit, we experience an internal joy. Very popular saying in Indian culture 'Tare te tirth.'- these places are helpful in crossing over samsar. It purifies the pilgrims. The everlasting vibrations of tirthankars presence, their message uplift an individual spiritually, decrease the passions, basically greed. The important and frequently visited tirths are as follows.

Siddhagiri Palitana

Where Lord Adinath visited 99 times and infinite souls have achieved Moksha from here. Many jains visit at least once a year.

Girnarji tirth

Originally was considered to be the fifth peak of the mountain Shantrujay. The 22nd tirthanker Shri Nemnathji had three events here- diksha, keval ghyan and moksha kalyank.

Sametshikharji

Tirthankars Nirvan bhumi – Twenty tirthankars achieved moksha from this mountain. Main temple has idol of Shri Parshwanathji.

Pavapuri tirth

Nirvan bhumi of Lord Mahavir and his very well known last deshna - in form of uttaradhyansutra and viparksutras were originated here.

Champapuri tirth

The only place where all five auspicious events of 12th tirthankar took place here. Also a birth place of Shri Sudarshan Sheth, King Shripal, Shravak Kamdev and Sati Chandanbala.

These tirths are most important and every one likes to visit them at least once in a lifetime. In addition to above most frequently visited tirths are Shankheswarji, Vallabhipur tirth (Agams were written first time by Shri Devardhiganiji), Bhadreshwar tirth, Tarangaji, Patan, Abu, Ranakpur, Jesalmer, Kesariyaji, Bharuch tirth, Rajrahi, Anatrikshiji and other innumerable places, even to day it tells wonderful history about our tirthankars and lives around them.

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