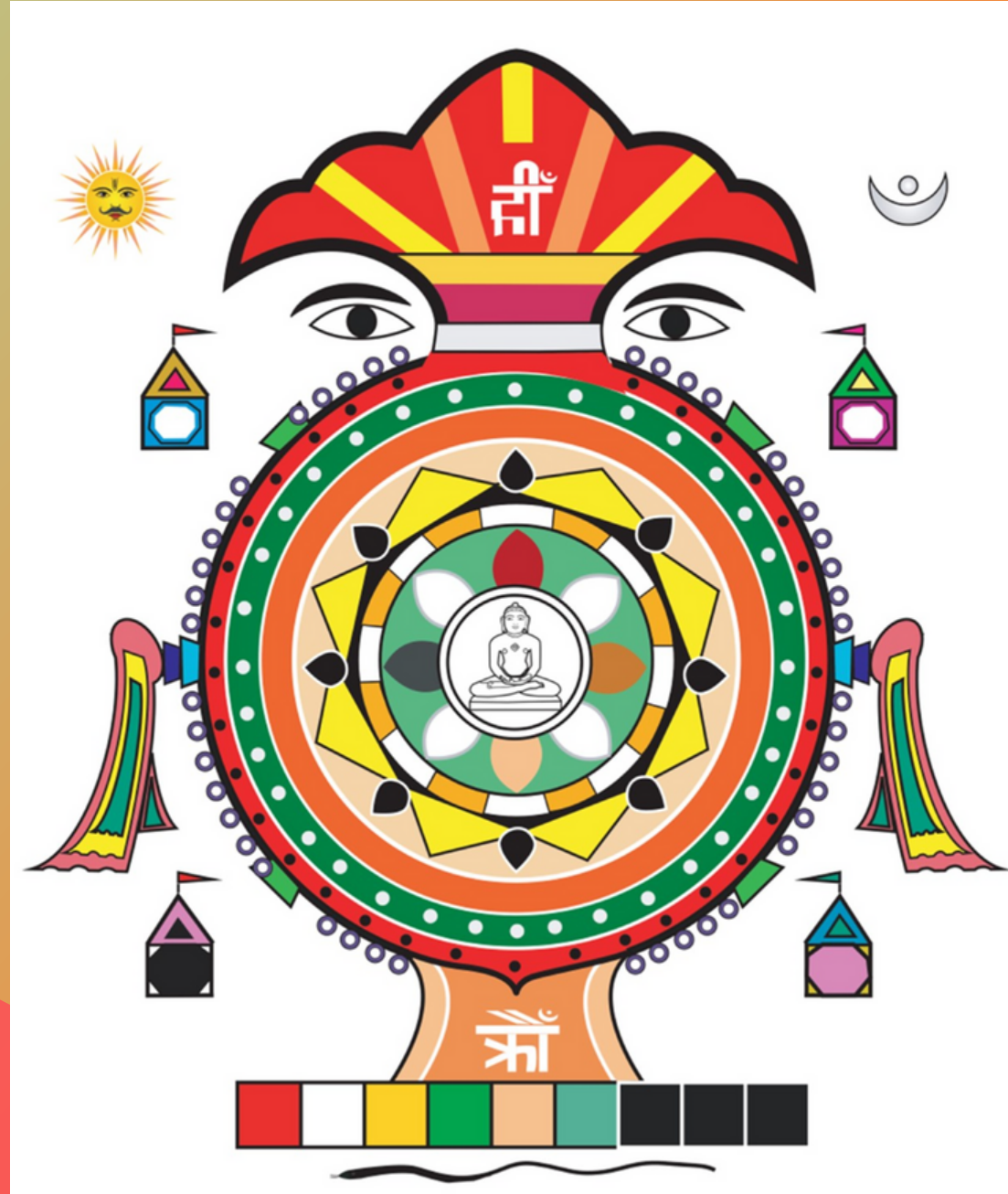


# Ayambil Oli



By Kishor Bhimji Shah

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Daily Pad Summary  
Siddhachakra Yantra - Navapad



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# Ayambil Overview

Ayambil Oli is considered very auspicious, efficacious and as one of the most important festivals in Jainism. The festival is also considered to be 'shashwathi' – meaning the festival is eternal, existing in all time cycles of past, present & future. Ayambil is one of the external or Bahya Tap falling within Rasparityag – giving up attachment for taste. Jains consider the austerity of Ayambil as a way to purify the body and mind, encourage spiritual growth and practice self-restraint. By observing Ayambil, one can experience various health benefits and live in harmony with the environment.

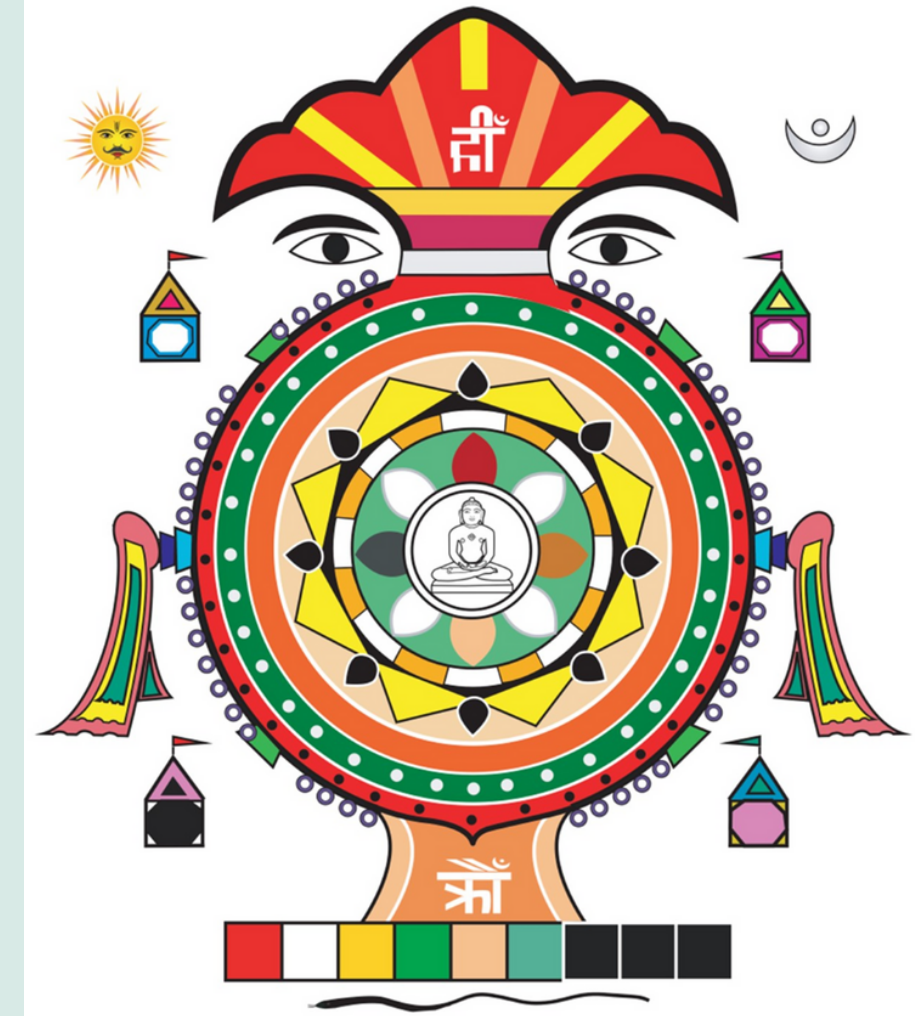
The Festival of Ayambil, which last for nine days, is observed by many Jains twice a year. The first one falls in the bright fortnight of Chaitra month (March/ April) and the second during the bright fortnight of Asso month (September/ October). During the nine days of Ayambil, puja, holy recitation, meditation 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), **Gnan** (knowledge), **Chaitra** (conduct) and **Tap** (penance).

Ayambil are of three types, each primarily different in terms of number of days the austerity is undertaken.

- A single Ayambil fast.
- Ayambil Oli – 'Oli' means 'a line' and Ayambil Oli indicates a line of nine days of Ayambil fasts, undertaken consecutively during the Ayambil Oli festival. The end of the festival is celebrated on the 10th day when Parna is held.
- Navapad Oli - 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.

The word Ayambil actually is a colloquial word with its roots in the Sanskrit word - ACHAMALA – 'Acham' – soup + 'amla' – sour, that is giving up of tangy sour taste is doing Ayambil.

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 , raw vegetables and fruits are not consumed.







## AYAMBIL OVERVIEW

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, to attain spiritual upliftment and shed karma bondage.

## AYAMBIL FOOD

Jainism, like in Ayurveda, recognises six tastes – sweet, sour, salty, bitter, pungent and astringent – each of which has an essential role to play in our physiology, health and well-being, including our overall state of mind and consciousness.

Jains have identified certain foods that give rise to the four passions or kashays – anger, greed, pride(ego) and deceit by changing the natural inherent qualities of the mind, body and soul and pervert them are called Vigai. Vigai are classified as:-

- **Laghu Vigai** – Consisting of Six Types – Sugar(jiggery), milk(dudh), clarified butter(ghee), curds(dahi), oil (tel) and fried items(pakwans).
- **Maha Vigai** – Consisting of Four types – butter (makhan); honey(madh); eggs/meat/fish (maans) and alcohol(madra). Jains are advised to refrain from consuming these at all times.





## LAGHU VIGAIS



MILK



Ghee



Curds -Yogurt



Sugar



Frying Oil



Fried Food



Vegetables/fruits



Spices



Ordinary Salt

Pulses | Lentils



Food Not Allowed

Food Allowed

## AYAMBIL FOOD

Ayambil food has to be made fresh in the morning- that is food can be boiled, soaked or precooked - on the day of Ayambil only. Precooked items from the previous day are not permitted.

Ayambil food is devoid of the six Vigais - sugar, milk, ghee, oil, curds (yogurt) and fried items. The food is prepared without the use of any spices except dried ginger (soonth), pepper, asafetida (hing), pipramul or ganthoda and roasted salt - salt that is roasted in the oven till it is red hot.

Ordinary salt, spices like chilli powder, haldi powder, dry dhaniya or coriander, jeera, as well as vegetables and fruits are not permitted during Ayambil.

Permitted food during Ayambil includes cereals like wheat, rice, chapatis made from bajri flour, boiled pulses like moong dal, chana, rajma etc. Ayambil food is cooked in water which helps the body in absorbing food nutrients which helps in instant energy.

The prepared food is consumed once a day in one sitting, preferably whilst sitting on the floor. Boiled water can be consumed only after sunrise and before sunset.

The overall aim is to eat enough food for the sustenance of the body to survive.

The desire to eat and procreate are thought to be two of the most primal ones. Jainism has asserted that the control of the organ of taste is the most difficult to control, even more than the urge to procreate as we start eating from birth till death, whereas we only indulge in sexual pleasures for a limited period during our lifetime. Control of the tongue leads to control of all the senses.

Eating Ayambil food is the first step in controlling the senses.

**UPVAS (FASTING) = SUPPRESSION OF THE MIND**

**AYAMBIL = CONQUERING THE MIND**



# HEALTH BENEFITS OF AYAMBIL

Ayambil is scientifically structured to provide benefits to body, mind, and soul.

The Ayambil diet consists of avoiding tasty, rich food devoid of spices, vegetables, and fruits, has many health benefits including: -

- Helps to detox and cleanse the body.
- During the month of March – April and Sept – Oct, the weather changes due to which it causes imbalance of 3 forces of the body such as Vata (Gas), Pitta (Acidity), Kafa (Cough). Ayambil diet helps to balance and neutralise the digestive system and body.
- Elimination of sugar helps in keeping triglycerides proper. Triglycerides are a type of fat, called lipid, that circulate in our blood. They are the most common type of fat in our body.
- Elimination of sugar aid in the control of diabetes.
- Avoiding use of ghee and oil improves cholesterol related ailments – heart and cardiac.
- Most people are aware that excessive use of ordinary salt leads to rise in blood pressure, which in turn can cause kidney, cerebrovascular and cardiovascular diseases. Avoiding ordinary salt during Ayambil and using roasted salt sparingly aids in lowering blood pressure.
- No dairy products improve sinusitis and respiratory diseases.
- Ayambil diet has been known to improve skin health and cure skin ailments such as vitiligo.

(Various Sources including information from videos on health benefits of Ayambil by medical practitioners)





# SPIRITUAL BENEFITS OF AYAMBIL.

By restraining the senses – in case of Ayambil our sense of taste – helps one control the mind, specifically negative emotions, and behaviours. In Jainism, it is said that control of the senses means control of the mind, which ultimately leads to attainment of infinite bliss and eternal life.

From a Jain philosophy point of view, the main aim of Ayambil is to partially eliminate Karma – by the process of Nirjara. Jainism suggests that birth as human being is the only route to attain liberation -moksha. Make best of it with continuous process of Karma Nirjara.

## AYAMBIL – RELEVANCE TODAY

In our daily life, we tend to focus on materialistic concerns regarding work, money, food, home etc which can lead to neglecting the needs of the soul and heart. Jain festivals, like Ayambil & Paryushan, give us an opportunity to step back and refocus on the soul.

Ayambil give us an opportunity not only to practice Jain conduct to a greater degree than normal but also to revitalize and strengthen our faith in Jain Religion.

**Ayambil Oli is still relevant in modern times as it helps one to:-**

- Develop inner strength and self – discipline and spiritual awareness.
- Increase self-control/restraint and mindfulness. By controlling our desires and impulses, aids us to overcome our egos and connect with our inner selves. Practicing self-control is difficult but is necessary for achieving true happiness and inner peace.
- Gain insight into one's true nature.
- Improve patience. Empathise with those in many parts of the world who are living in hunger and poverty.
- The Ayambil diet is like a detoxification. The diet eaten during Ayambil is beneficial for our health and also helps reduce our own carbon and himsa footprint.
- Provides an opportunity to review our eating habits and the food we eat and buy.
- Learn about the Jain faith as The Navpad is the essence of the Jain Philosophy.





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.



Most Jains will be familiar with the story. The story occurred at the time of Bhagwan Munisuvarat Swami (The 20th Tirthankara), about a million years ago.

Prince Shripal was the son of King Singhrath & Queen Kamal-prabha. The King died when the Prince was five years old. Ajitsen, brother of King Singhrath seized the throne and planned to get rid of Shripal to make his position as King secure. When Kamal-prabhā became aware of Ajitsen's vicious plan, she fled from Champā-nagar along with her son, pursued by Ajitsen's soldiers. As the soldiers got close, she did not know how to save her son. She saw a group of lepers. In desperation, she asked them to take her son into their custody. They warned her about the risk of her son contracting the disease of leprosy from them. However, she had no choice if she wanted to save her son, so she entrusted her son to them. In due course, Shripal contracted leprosy.

The leper colony, nearly 700 strong, were very fond of Shripal and made him their leader and named him Umar Rana. Under his leadership, the group traveled from place to place and one day arrived at Ujjayini city, ruled by King Prajapal, who had two daughters named Sursundari and Mayana-sundari.

Both daughters were beautiful and intelligent. Once the King decided to test their knowledge and both passed with flying colours. On asking both, by whose favour did they get their knowledge, amenities, and luxuries, Sursundari humbly replied that she gained all that by the King's favour.

Mayana, who had total faith in the religious philosophy she had studied at length, replied: "O father! The great king! With due respect to you, all the comfort that you provide me are only because of my meritorious (Punya) Karma. Every one gets whatever is written in his or her destiny due to his or her Karma. You yourself cannot give or take away anything."

The King was greatly displeased with her reply and his ego deeply dented. The king was enraged and wanted to teach Mayana a lesson. He got his chance when the lepers and Shripal arrived in the court. The Lepers demanded a bride for their king. The King married off Mayana-sundari to Shripal despite protests by Mayana's mother.

Mayana accepted Shripal in the guise of Umar as her husband and took care of him.





Mayana had great faith in Jain Dharma. She took her husband along with the lepers, to see Jain Acharya Munichandra - a well-known scholar of the time for the cure. He suggested them to perform the Siddhachakra Mahapuja which included a particular type of fasting known as Navpad Ayambil Oli for a period of nine days. They had to do this for four and half years which results in Nine Āyambil - Oli (one every six months). Eventually, all of them including Shripal got cured due to the power of Ayambil.

Shripal, looked like the handsome Prince that he had been. Mayana was very happy and blessed her Karma for that change too. Since the change was apparently brought about by devotion to Navapad and practicing the penance, both of them continued to observe it even after that.



Mayana-sundari story showed the world that the soul alone is responsible for its happiness and sorrows and must bear its own fruits. It teaches us that our actions and beliefs shape our destiny, and that true happiness and contentment can be attained regardless of our circumstances. Happiness or misery is a state of mind regardless of the situation one is in. If you think you are miserable, then you will be miserable. Full faith in the theory of Karma is essential to be content and happy.

The story reminds us to remain steadfast in our faith, strive for righteousness, and trust in the intricate workings of karma and clearly illuminates the importance of effort and determination to change one's fate.



**Successful sportsman and artists, any successful person achieve their success by determination, continual effort and perseverance.**

**A hero of mine, the Late Bruce Lee's, martial art expertise. immortalised in many movies was simply the result of determination and perseverance. He knew that a focused mind, daily training and discipline would bring him results.**

**"Be like water making its way through cracks. Do not be assertive, but adjust to the object, and you shall find a way around or through it. If nothing within you stays rigid, outward things will disclose themselves.**

**Empty your mind, be formless. Shapeless, like water.**

**If you put water into a cup, it becomes the cup.**

**You put water into a bottle and it becomes the bottle.**

**You put it in a teapot, it becomes the teapot.**

**Now, water can flow or it can crash. Be water, my friend."**

**Bruce Lee**



# 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 Uvajzaayaanam

**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

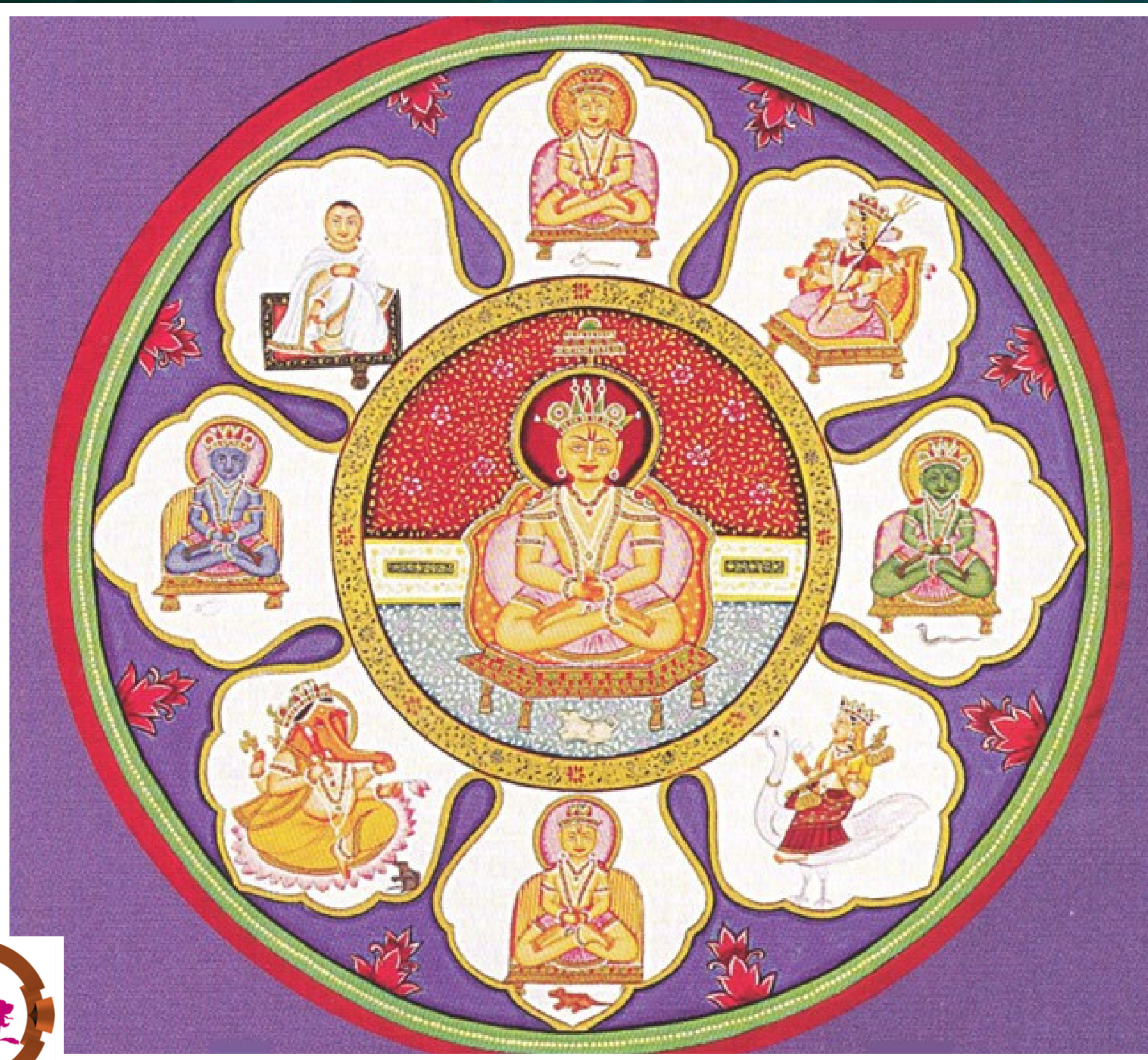
**Day 8- Samyag Charita Pad**  
Ohm Hrim Namō Charitassa

**Day 9 - Samyag Tap Pad**  
Ohm Hrim Namō Tavassa



જાનગી





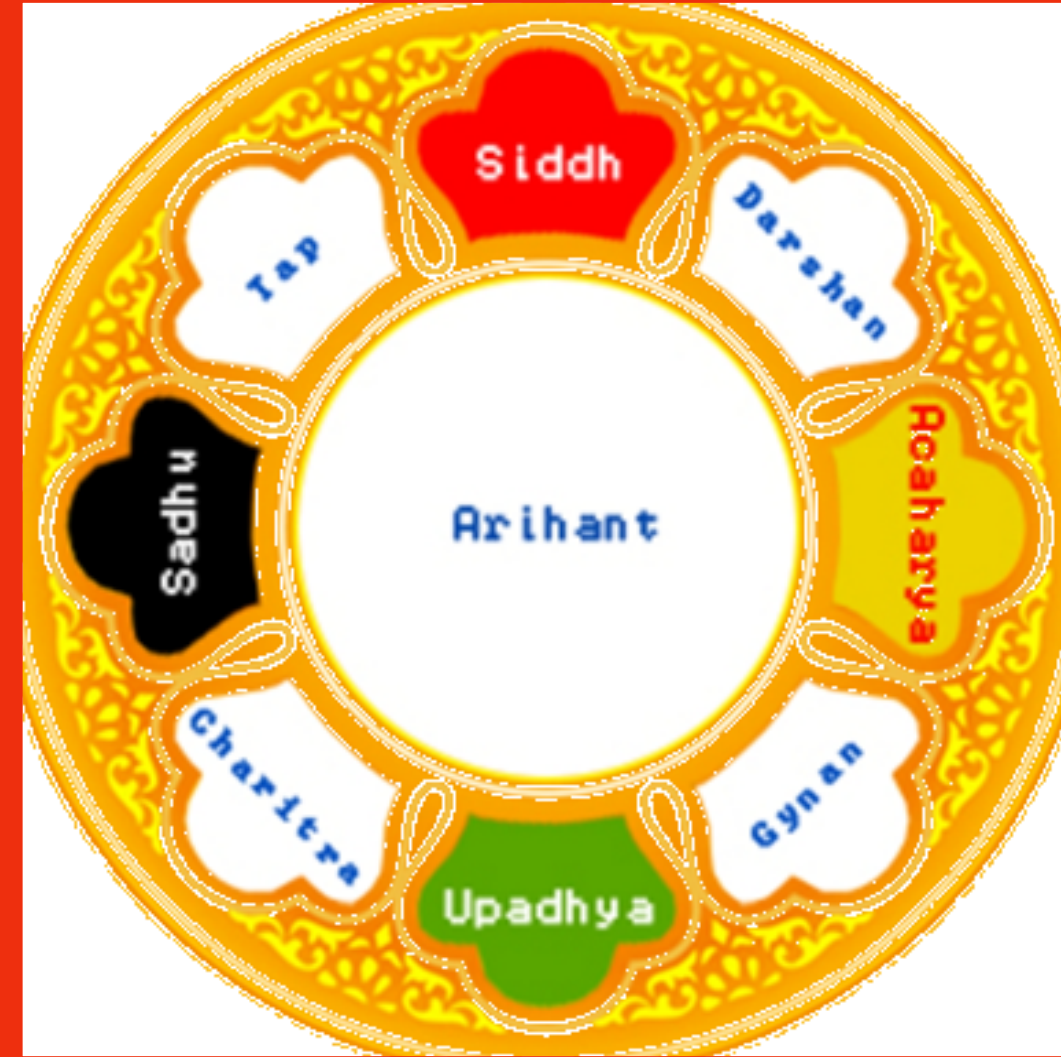
The Siddhachakra depicts the Navapads - Arihant (centre), Siddha, Acharya, Upadhyaya, Sadhu, Gnan, Darshan, Charitra and Tap. The Ayambil Oli is dedicated to the worship of these Navapads

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 Navapads 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





## THE SIDDHACHAKRA YANTRA (Also known as Navapad)

'Siddha' – Liberated Soul

'Chakra' – Freedom from karmic bondage

'Yantra' – Mystical diagram

When one worships the Siddhachakra Yantra, one's soul becomes liberated from karmic bondages.

- In the centre is the Arihant – the embodied liberated soul
- On the top of the Arihant is Siddha – the perfect supreme soul
- On the right side of the Arihant is Acharya – example of teaching and practice
- Below Arihant is Upadhyaya – a Jain religious teacher
- On the left of the Arihant is the Sadhu – living simplicity
- Between the Siddha and Acharya represents faith (Darshan)
- Between the Acharya and Upadhyaya represents knowledge (Gyan)
- Between the Upadhyaya and Sadhu represents conduct (Charita)
- Between the Sadhu and siddha represents penance & forbearance (Tapa)



# NAVAPAD

Bhagwan Mahavir, when explaining the greatness of Navapad to King Srenik, from the **Niscaya Naya** – absolute point of view, stated: –

“In Navpad, it is our ‘atma tattva’ – the real state of one’s self, which is shown through the mediums of Arihant, Siddha, Acaraya, Upadhyaya, Sadhu, Darshan, Gyan, Charita and Tapa because Navpad is not based on substances but is based on qualities. This means that in Navpad, it is not the worship or veneration of any specified personality from amongst the nine Pads mentioned earlier, but it is the worship of their Virtues. Each and every virtue attributed to each of the ‘Nine Pads’ is in fact the virtues of our soul from the absolute point of view.”

1 – **Arihant’s** main attribute is that of ‘omniscience’, which is nothing but our soul’s virtue of complete knowledge.

2 – **Siddha’s** ananta gyan (infinite cognition), ananta darshan (infinite perception), ananta caritra (infinite conduct) and ananta virya (infinite energy) as also his liberated state are in reality a state of our own soul, because there is an eternal rule, no matter how much a soul may be obscured by excessive karmas, yet his central eight space points – *rucaka pradesa* – located near the naval, are forever and at all times free of karmas, like those of a Siddha. Therefore, even today, when our inner, partially liberated state completely reveals itself outwards, then that itself is the state of a liberated soul.

3 to 9 – Likewise, 3 – **Acarya’s**, 4 – **Upadhyaya’s**, 5 – **Sadhu’s** virtues like self-restraint, knowledge, vigilance along with 6 – **right perception**, 7 – **right knowledge**, 8 – **right conduct** and 9 – **austerities** are all in our pure inherent nature , virtues of our own pure soul.

**Contemplation on Navapad is contemplation on the soul ‘s intrinsic nature and virtues.**





# 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 Veetrāgi – 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).

Arihants are divided into two categories – Tirthankara Kevali and Samanya (ordinary) Kevali

Tirthankara are 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 “Namō Arihantānam.



**Ritual:** Khamasnas (x12) | Logassa (x12) |  
Prayer - Ohm Hrim Namō 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



Mahavirswami Bhagwan Pratima

Shikharbandhi Jinalaya Oshwal Centre



BY KISHOR B SHAH

## Arihant Pad

During every half time cycle as per Jain cosmology, twenty-four individuals like us achieve the status of a Tirthankar. Bhagwan Rushabhdev was the first Tirthankar and Bhagwan Mahavir is the twenty-fourth and last Tirthankar in the current time cycle. Mahavir lived from 599BC to 527BC. A Tirthankar is also called a Jina – meaning conqueror of passions. At the time of liberation (moksha), the Arihant's soul completely destroys the four Aghati Karmas and attains salvation, the state of eternal bliss. Four Aghati Karmas are Nam Karma (physical forming), Gotra Karma (status forming), Vedniya Karma (pain & pleasure causing) and Ayushya Karma (Life span determining). As these Karmas do not affect the true nature of the Soul, they are known as Aghati Karmas. After attaining liberation, these Arihants become Sidhhas

## Arihant Pad -12 Attributes

### FOUR ANANT CHATUSHTA:

- Infinite Knowledge, Infinite Perception, Perfect Conduct, and Infinite Energy

### EIGHT PRATIHARYA - ENDOWED BY HEAVENLY GODS:

- **Simhāsan** - A divine seat from where Arihant delivers his sermon.
- **Bhāmandal** - A halo behind Arihant's head is always present.
- **Chāmar** - Heavenly beings wave diamond studded fans (Chāmar) to honor Arihant's greatness.
- **Chhatra Traya** - A three tier divine umbrella over the head of a Arihant is always present, which suggests that the Tirthankar is the king of the entire universe that consists of three regions – Heaven, Hell, and Earth.
- **Ashok Vruksha** - The Ashok tree under which Arihant sits to deliver sermons.
- **Pushpa Vristi** - A continuous shower of fragrant flowers.
- **Deva Dundubhi** - A divine announcement declaring Arihant's sermons.
- **Divya Dhvani** - Celestial music accompanying Arihant's sermon.



# AYAMBIL OLI JAIN FESTIVAL

## ARIHANT PAD

Feels oneness with all living beings  
Is always living in love, peace, and harmony  
Is merciful  
Thinks of the welfare of others  
Remains in a balanced state even if someone threatens his life  
Has no attachments, no hates, no desires  
Does not think of the results of his work  
Cannot feel insulted  
Does not feel discomfort in cold, heat, storms, birth, or death  
Is steady like the mountains (Himalayas)  
Is deep like the ocean, non attached like air, gives happiness  
like the moon  
Has pure and complete knowledge



The Metropolitan Museum of Art

Tirthankara in Meditation

Above Highlights Many Virtues of a Arihant







# 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 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.

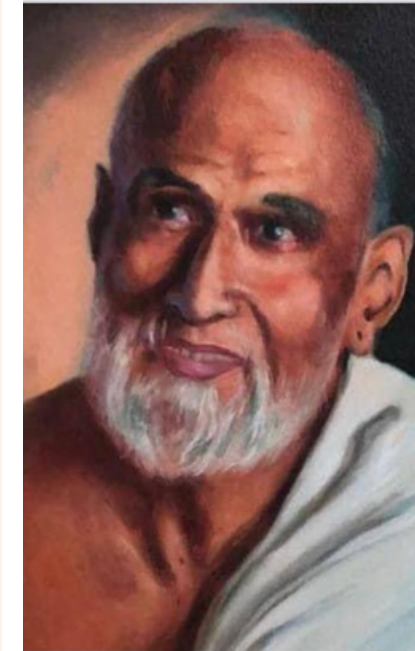
Acharyas are the first among Guru Tattva. 'Acharya' in sanskrit means a spiritual teacher who guides 'acharan' (conduct). Acharyas are the spiritual leaders of the ascetics as well the lay community. They are scholars not only in Jainism but also other religions, philosophies and other scholarly fields, 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.

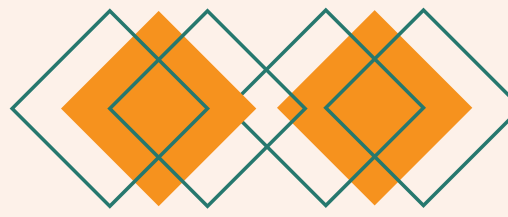
Acharya pad has 36 attributes.



**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.





## 18 Attributes with regards to elimination of 18 Impurities

### 5 Attributes of self-control over the pleasures of the 5 senses

- Touch, Taste, Smell, Sight, and Hearing. These are known as the five Indriya Nishedha

### 9 Attributes to follow 9 restrictions for observance of celibacy (Known as nine Brahmacharya Vada)

- Not to live where lay people (Shrāvaks and Shrāvikās) live
- Not to sit alone with a person of the opposite gender
- Not to talk in private with a person of the opposite gender
- Not to observe the body of the opposite gender
- To only eat bland but pure food (not dressed with spices)
- To avoid food that produces impurity of the mind
- Not to adorn the body Not to remember past sensual pleasures
- Not to listen to the private conversations of others

### 4 Attributes to avoid the 4 types of passions

- Anger, Ego, Deceit and Greed

## 18 Attributes with regards to 18 Qualities to Acquire

### 5 Attributes pertaining to follow the Five Great vows -

- Nonviolence, Truthfulness, Non-stealing, Celibacy,
- Non-possessiveness / Non-possession

### 5 Attributes related to observe the five codes of conduct regarding

- Knowledge, Faith, Conduct, Penance, Vigour

### 5 Attributes related to observing carefulness (Five Samitis)

- Walking, talking, obtaining alms, putting clothes and other things and disposing bodily waste properly

### 3 Attributes to restrain the three medium of activity (Three Guptis)

- Regarding activities of mind, speech and body

Pancindiya Sutra recited  
at each Pratikraman  
highlights  
these 36 Attributes of a  
Acharya - Our Guru

pancindiya-samvarano, (5)  
taha nava-viha-bambhacera-guttidharo (9).

cauviha-kasāya-mukko, (4)  
ia atthārasa-gunehim sanjutto

panca-mahavvaya-jutto, (5)  
panca-vihāyāra-pālana-samattho. (5)

panca-samio tigutto, (5)  
chattisa-guno guru majjha (3)

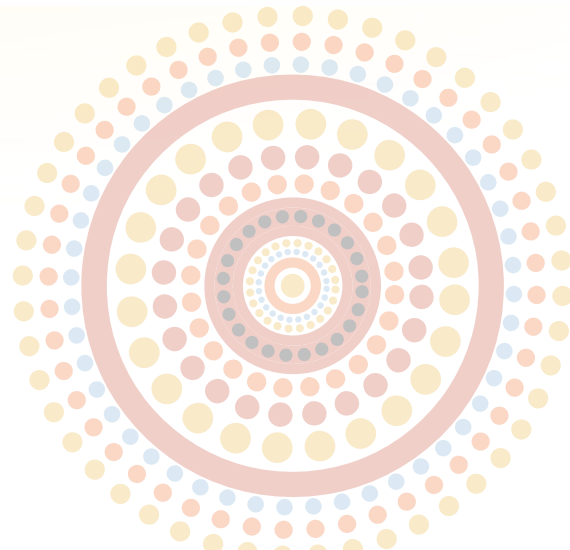




# Acharya Maharaj Yashovijay Suriji



BY KISHOR B SHAH



## JAIN FESTIVAL AYAMBIL OLI Day 3 - Acharya Pad

At the age of eight years old, Acharyaji fell seriously ill and it was not certain that he would survive. His mother made a vow that if he survived, she would give permission for him to take diksha - become a Jain Monk. He survived and his mother told him "you were born to live the life of a sadhu".

Acharya Maharaj Yashovijay Suriji took Diksha at the tender age of 11 under his Guru Ohmkar Suriji. He learned the basic principles of Jainism from his Guru but still struggled to find his real self. The Guru said, "I can guide; but only self can realize the true nature of self". Hence at the age of 13, Acharya Shriji embraced maun and stayed in that state for over 30 years.

About the importance of Maun, Acharyaji said in an interview conducted more than a decade ago, "Knowledge remains superficial unless one absorbs its deeper meaning through introspection. Our likes and dislikes keep us in the external world. These likes and dislikes evaporate once we realize that all these are a result of our own fault or our delusion. Words are only required to stay in the outer world; no words are required to stay close to the soul. Unless one stays within, one cannot understand the reality of the self." Acharyaji had stayed in maun until he was able to realize his self - Who I am? - That nameless self.

Why did he come out of maun?

"Only after one realizes the power of ego-less self, one can give the message of truth to the outside world.

My Parmatama's message was to first realize the power of the ego-less self. With that realization came a unique joy (anand). The second part of the message was to guide others to realize the same anand. A book of knowledge only provides the outline, but the joy of one's soul can inspire another soul to the same joyful state", said Acharyaji.

He further stated "Dharma was nothing but learning and practicing the true art of living. Deep introspection brought one to reality of self (soul) and the art of living was to stay within the bounds of reality and not delusion."

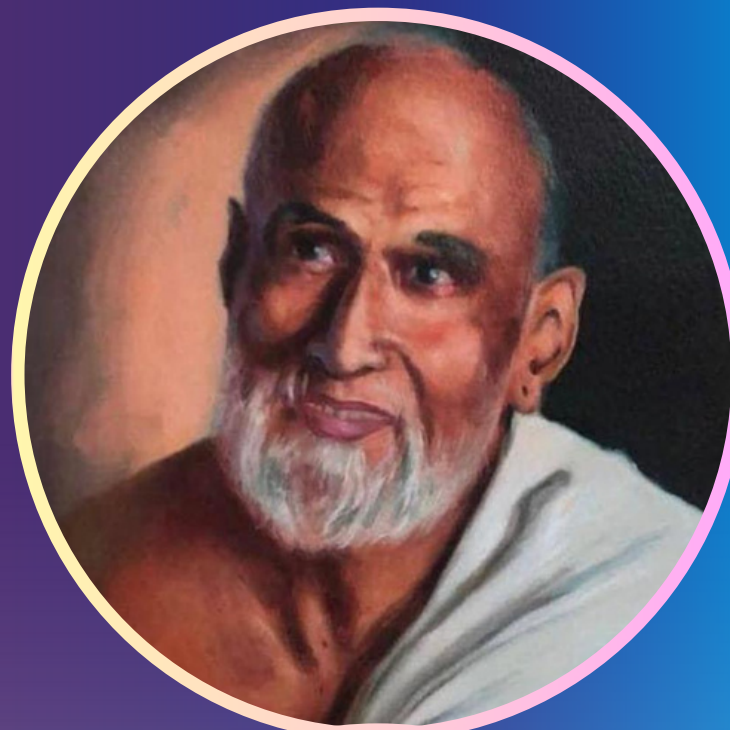
For people living outside India, he emphasised the importance of imparting right Sanskar, to the younger generation. He suggested a simple ten-minute prayer daily. However, his most pertinent observation was that children always observed their parents and unless they lived the life of Dharma (not just in the traditional sense but in the sense of basic integrity and human values), all later efforts could go to waste.

Acharya Maharaj Yashovijay Suriji of the Shwetambar sect is a spiritual master. For some years now, he has been conducting five-day Maun Sadhana Shibirs in various reclusive places in India. On average about 700 Jain laypeople attend this transformational Maun shibirs, each time it is held.

In 2019, my sisters and I were fortunate to meet him. One knew, immediately, you were in the presence of someone special. It was a unique experience, one which we cherish and remember.

Source: based on an article - [www.jaina.org](http://www.jaina.org)





## JAIN ACHARYAS





# JAIN FESTIVAL AYAMBIL OLI



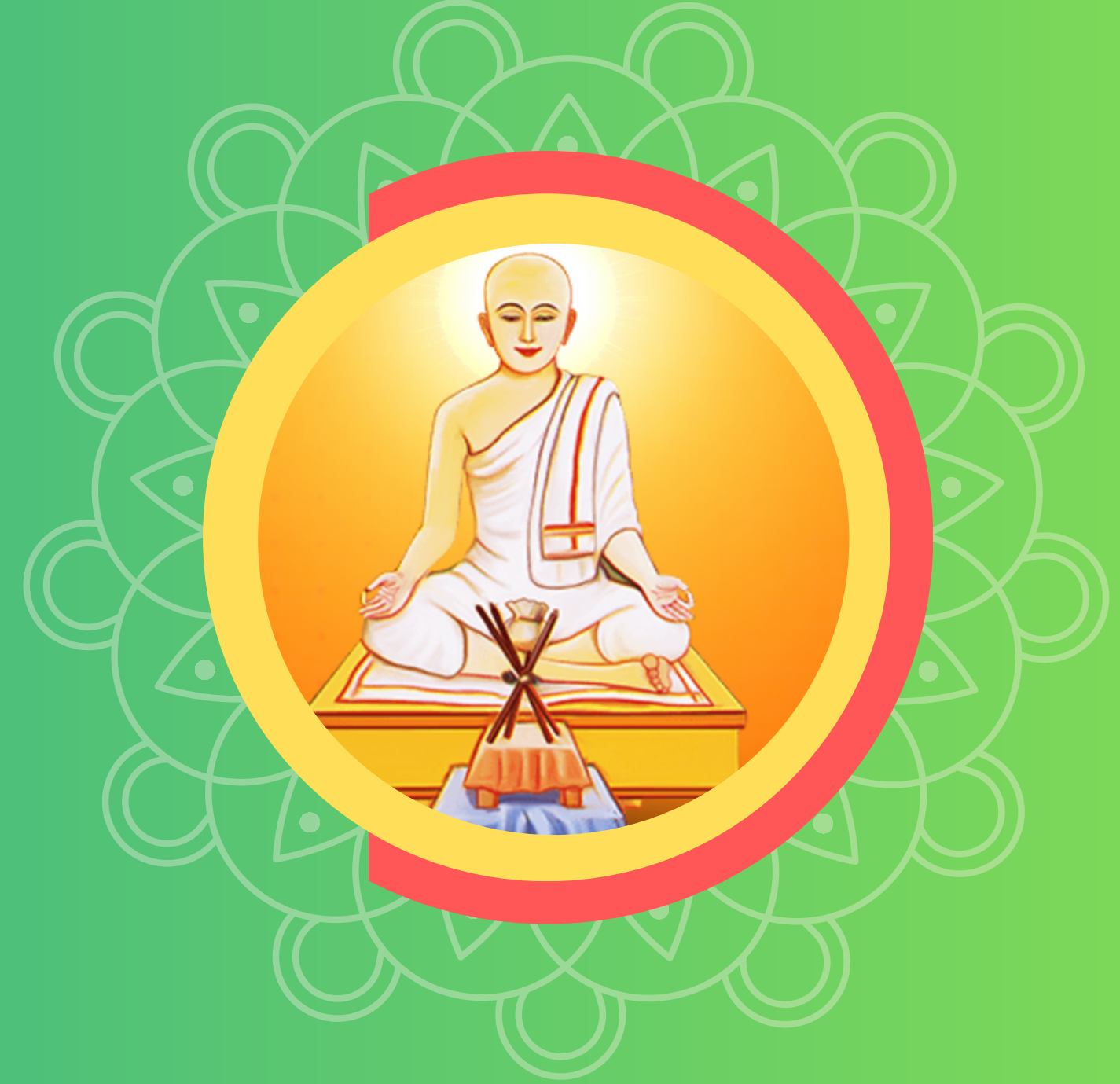
## Shukla Dashmi – Day 4 of Ayambil Oli Upadhyay Pad

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 Namo 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.





# SAMITIS AND GUPTIS



## AYAMBIL OLI JAIN FESTIVAL

The aim of human life is to achieve liberation. This can be accomplished through right faith, right knowledge, and right conduct. Jain scriptures deal elaborately with the path of salvation. A vow is self-imposed obligation as to what one ought to do and what not to carry out. Mahavira propounded two types of religion, Anagara Dharma known as Mahavrata belonging to ascetic life, and Agara Dharma known as "Anuvrata" applicable to householder life. The Great vows (Mahavrata) and small vows (Anuvrata) should be practiced in thought, word, and deed with full commitment to its careful observance at all times.

Jainism emphasizes greatly on the observance of Non-violence. Samitis and Guptis are prescribed to aid self-control and the practice of Ahimsa. According to Jain Karma Theory, Samvar is the process that stops new karma from attaching to the soul. Samitis and Guptis are two practical ways by which one can stop the attachment of karma.

Although Samitis and Guptis are mainly for Jain monks and nuns, it is strongly recommended that Jain laypeople practice and incorporate them in their lives, certainly as far as the limits of one's worldly life allows.

Sadhu  
(Sadhvi)  
Pad



*"Panihäna-Jogjutto Panchahim Samiehim Tihim Guttihim,  
Esa Charittäyāro ,Atthaviho Hoi Näyavvo "*

..... Panchächär Sutra

*To diligently practice, with a balanced mind, the fivefold carefulness (samitis)  
and the three fold restraints (guptis) of mind, speech and body,  
are eight fold practices of right conduct.*



BY KISHOR B SHAH



# SAMITIS AND GUPTIS

## AYAMBIL OLI JAIN FESTIVAL

In the following, I will describe the Samitis and Guptis relating to speech in details and the others only briefly.

### FIVE (PANCH) SAMITIS (CAREFULNESS IN OUR ACTIVITIES)

- **Irya Samiti** : Taking due care in walking and moving about.
- **Bhasha Samiti**: Taking due care in speaking. One should avoid the eight faults of speech during conversation. The eight faults are anger, pride, deceit, greed, laughter, fear, gossip, and slander. Always use sinless and concise speech. Jain mendicants also, have to take care not to injure the air-bodies physically. Because of this many Svetambara mendicants keep the 'mukha-vastrika' – a piece of cloth, in front of their mouth to limit the reach of their breath, while speaking.
- **Eshana Samiti**: Taking due care in accepting alms.
- **Adananikshepa Samiti** : Taking due care in lifting, using, laying, and putting down things.
- **Utsarga Samiti** : Taking due care in disposing waste.

### THREE GUPTIS (RESTRAINT IN OUR ACTIVITIES)

Ächärya Shri Umäsväti has stated in Tattvärtha-sutra: "Samyag-yoga-nigraho Gupti". Which means that the right exercise of self -control towards non virtuous activities of the mind, speech and body is Gupti. The following three Guptis are collectively known as Tigutti or Trigupti.

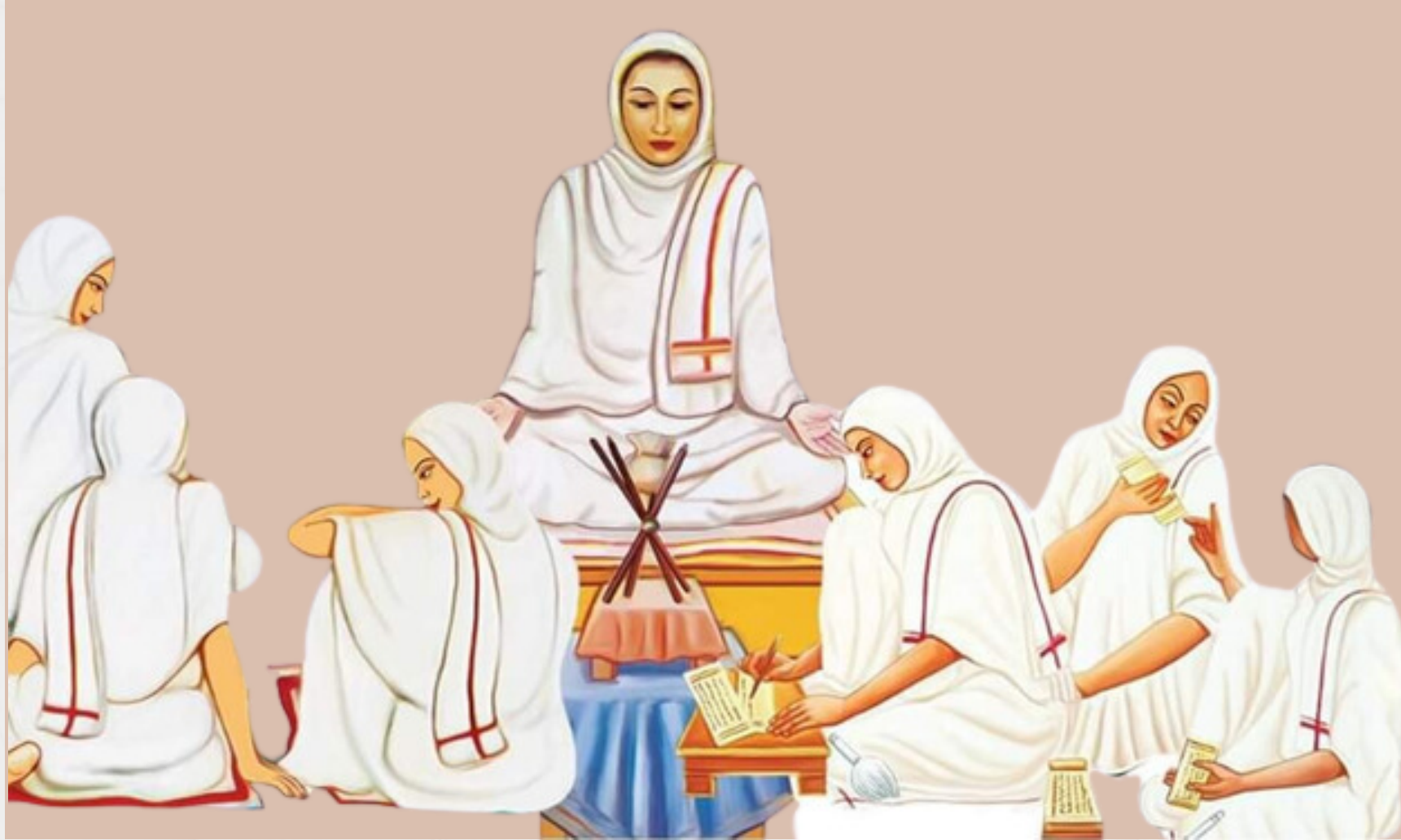
- **Mano Gupti**: Restraint of mind
- **Vachan (Vak) Gupti**: Restraint of speech. It consists either in 'Maunavalambha' – i.e taking and keeping the vow of silence for a certain time or in 'Vak-Niyama' – i.e speaking only as much as is, absolutely necessary. One should guard his speech so that it might not utter harmful, harsh, careless, foul, senseless, embarrassing, or bad language.
- **Kaya Gupti**: Restraint of body.



BY KISHOR B SHAH



## JAIN FESTIVAL AYAMBIL OLI



## Sadhu (Sadhvi) Pad - 27 Attributes

- 5 Great Vows (Mahā-vrata) to follow
- 5 senses to control – To control the pleasures of five senses; touch, taste, smell, sight, hearing
- 3 activities to control: mind, speech and body (three Guptis)
- 5 activities related to observing carefulness: Walking, talking, obtaining alms, putting clothes and other things and disposing bodily waste properly
- 4 Kashāyas to avoid, which are the four passions: Anger, Ego, Deceit, Greed
- 3 attributes related to following the proper conviction or faith, knowledge, and conduct (Darshan, Jnān, and Chāritra)
- 2 types of dhyāna to Practice - which are Dharma dhyāna and Shukla dhyāna
- Practice of yoga
- Practice total forgiveness
- Disinterest in worldly affairs and interest only in removal of Mithyātva and Kashāya (Interest in liberation - Samvega)
- Enduring hardships and suffering with equanimity known as conquering of Parishaha
- Endurance and fearlessness towards death and associated pains, and also acceptance of voluntary death known as Sanlekhanā

Above as per Shwetambar sect - may differ in other sects & groups.



BY KISHOR B SHAH





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

6

"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 OLİ

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)

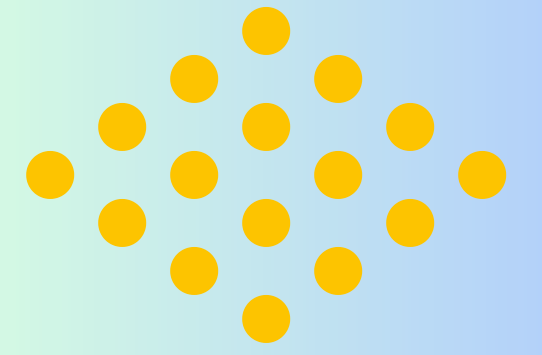
SAMVARA  
(STOPPAGE OF THE  
INFLUX OF KARMA)

NIRJARA  
(ERADICATION OF KARMA)

MOKSHA  
(LIBERATION)



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.



JAIN FESTIVAL  
AYAMBIL OLI  
DAY 7







1. **Jiva** – all living beings. Every living being has a soul or consciousness (atma or chetan). The soul is a formless, eternal, indestructible. Jiva in the purest state possesses infinite knowledge, power and bliss. Karma, in the Jain philosophy, is a category of matter which bonds to the soul. The worldly soul is covered with karma particles and is responsible for its own fate or destiny.
2. **Ajiva** – all non-living material. Ajiva falls into five categories: the medium of motion, the medium of rest, space, time, and matter.
3. **Asvara** – the cause of influx of karma. Karma interacts with and bonds to the soul via attachment to any emotion, reaction, or action—positive or negative. This results in Paap and Punya. Influx is caused by wrong faith, vow lessness, unawareness, toxic passions and yoga – activity of mind, speech and body.
4. **Bandh** – the actual bonding of karmic particles to the soul. This occurs whenever we react to a situation with attachment or aversion.
5. **Punya** – positive karmic particles resulting from virtuous acts such as good deeds, actions, charity. Once punya matures, we experience worldly comfort and happiness.
6. **Paap** – the opposite of punya. These negative karmic particles mature and attach themselves to the soul due to acts such as malice, disrespect, and violence.
7. **Samvara** – the act of stopping the karmic influx. This is achieved by observing samiti (the 5 carefulness), guptis (the three controls), monkhood, observing the 12 meditations, and suffering (handling hardship with grace and indifference).
8. **Nirjara** – removal of accumulated karma. Karmic particles mature and leave the soul in due time. Like a tomato on the vine, we can either wait for karma to naturally ripen (this could take many lifetimes) or we can actively speed the process. Such actions to speed the process include penance, asking for forgiveness, meditation, humility, serving the needy etc.
9. **Moksha** – is the ultimate liberation of the soul after complete elimination of all karmas. Nirvana is liberation – this is the goal. This is why Jainism is known as Mokshamarga or the path to liberation.



# AYAMBIL OLI JAIN FESTIVAL

## Samyag Gyan (Jnana) Pad

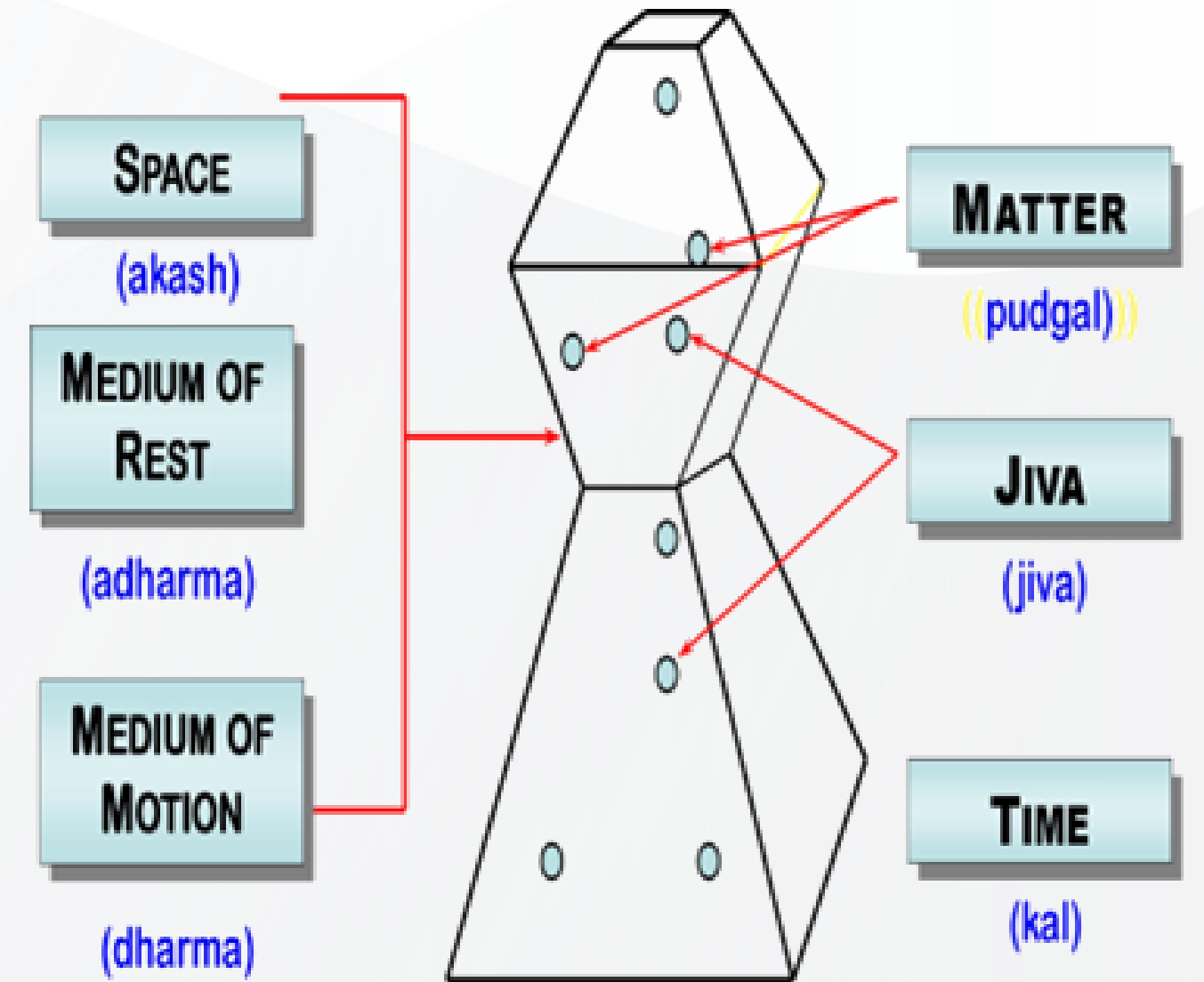
JIVA	CONSCIOUS(CHETAN)	LIVING SUBSTANCE
AJIVA	UNCONSCIOUS (ACHETAN)	NON LIVING SUBSTANCES



MATTER	PUDGAL	NON LIVING
SPACE	AKAS	NON LIVING
MEDIUM OF MOTION	DHARMASTIKAY	NON LIVING
MEDIUM OF REST	ADHARMASTIKAY	NON LIVING
TIME	KAAL OR SAMAY	NON LIVING

According to Jain Science  
the world of reality or  
universe consists of two  
classes of substances  
Jiva and Ajiva.

The five non-living  
substances together  
with the living beings,  
totalling six are aspects  
of reality in Jainism.  
They are also known as  
six Universal entities,  
substances or dravyas.





# 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

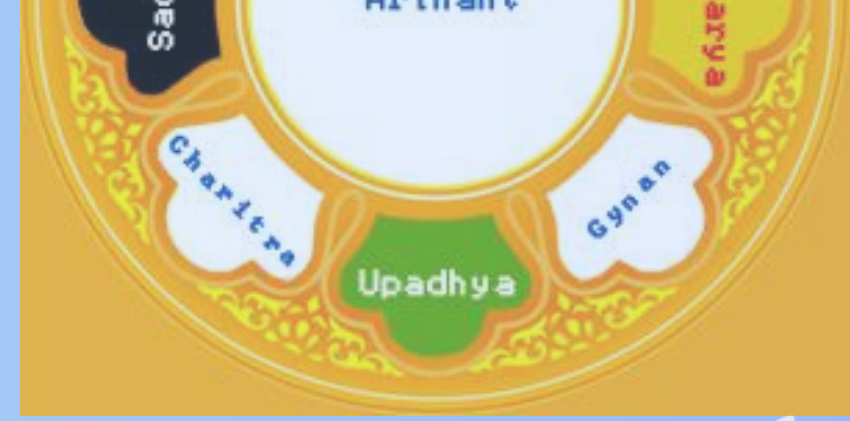
Shredding of the karmic particles, the soul acquires perfect knowledge.

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.





# 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.

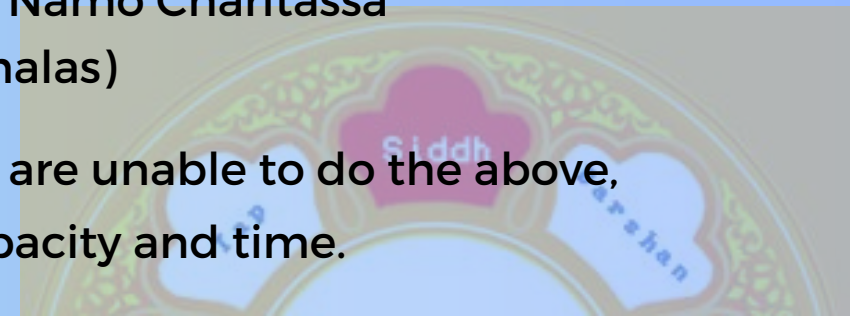
**Practice mindfulness, introspection, meditation.**

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.





# Triple "A" of Jainism



## Ahimsa (Non-Violence)

Respect,  
Reverence,  
Compassion,  
forgiveness  
In thoughts, words,  
& deeds towards  
all living beings.  
For this reason  
Jains are vegetarians



## Anekantwada (Multi Faceted Reality)

Respect for and seeking  
multiple view points.  
Truth has many facets.  
Jains encourage  
dialogue and harmony  
with other communities  
and faiths



BY KISHOR B SHAH

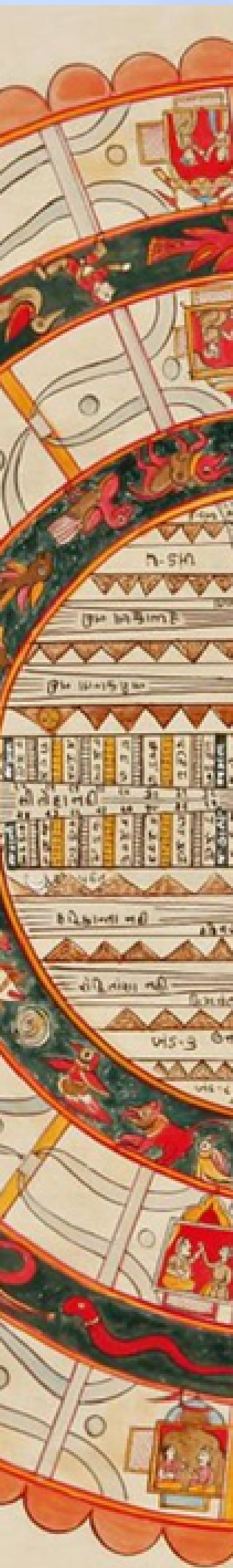


## Aparigraha (Non- Possessiveness)

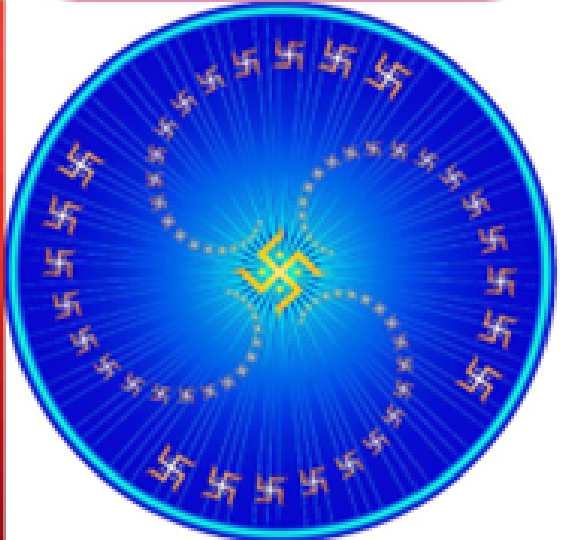
Balancing our  
needs,  
desires,  
possessions,  
while staying detached  
from these possession



JAIN FESTIVAL  
AYAMBIL OLI  
Samyag Charitra Pad







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 Pad

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-Kilesō 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.

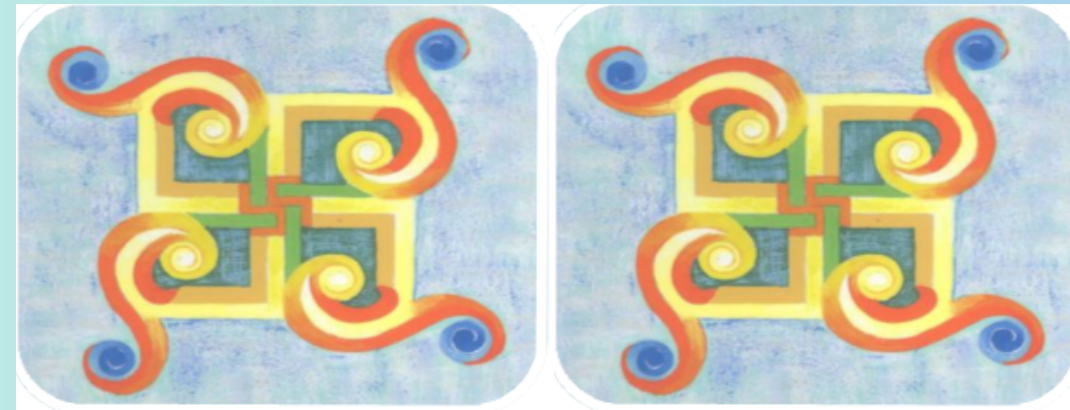
- Anasana - Fasting
- Unodari - eating less than what is needed for satisfying the appetite
- Vrittisankshep - reducing the number of food-articles and to feel satisfied with a few of them.
- Rasparityag - giving up attachment for tastes.
- Kayaklesh - bearing physical discomfort.
- Sanlinaya (also referred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

## Internal or Abhyantar Tap

Päyachchhittam Vīnao 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 Pad 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 Upvās. The concept of Upvās 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. Nirjarā (elimination of karmas) can thus be easily achieved by such Upvās. Karma cannot withstand the impact of the force inherent in staying so tuned and would give way.

(Reference: Restraints By M Doshi)







BY KISHOR B SHAH

*anasana-vamaudarya-vrttiparisamkhyana-rasaparityaga  
-viviktasayyasana-kayaklesa bahyam tapah*

*Tattvartha Sutra 9.19*

*Fasting, eating less than required, curtailing the varieties, control over tastes, lonely habitation and facing the hardships constitute the external austerities.*

## RASPARITYAG

To give up attachment for tastes. Our tongue is an organ that hankers for tastes. Our attention usually stays drawn towards the tasty foods and drinks. This happens to be a more or less insatiable obsession. The hankering for tastes does not allow a person to keep the peace of mind. Some restraint has to be applied to it. That is the reason for undertaking this austerity and the Festival of Ayambil give one an opportunity to undertake this austerity. However, one can limit the amount of tasty food, even if it is only one item, on a daily basis.

## THE FRUIT OF PATIENCE

Two hermits were performing penance in a shrine. Naaradji passed that way. One of them asked Naaradji, "Where are you going?" Naaradji replied, "To meet God." Again he asked, "Please ask Him when I shall be emancipated?" Naaradji moved on. The second hermit asked him the same question.

While coming back, Naaradji passed through the same way and said to the first hermit, "You will be emancipated after three births." On hearing this, the hermit was puzzled. He thought, "I have been performing penance for sixty thousand years. Even then, I shall have to wait for three births." He abandoned the penance and went back to his village.

Naaradji came to the second hermit and said, "You will be emancipated but you will have to wait for as many births as the number of leaves on the tree under which you are performing penance." On hearing this, his heart was filled with joy. He said gladly, "I will be emancipated definitely after a certain period."

The person who has cultivated the virtue of patience is sure to find his destination. Those who lack this virtue can never attain their goal.

JAIN FESTIVAL  
AYAMBIL OLI  
Samyag Tap  
Pad



"Humility is the basic (virtue) according to Jaina scripture; a person of humility acquires self-restraint. Where is penance and where is religion to one who has lost humility?"

Humility is the gateway to liberation; through humility one acquires self-restraint, penance and knowledge. By humility one honours the Acarya and the Sangh (i.e. the entire community of religious people).

Learning acquired with humility proves fruitful in this world and in the other world; just as a plant cannot grow without water, learning will not be fruitful without humility.

Therefore, one should not abandon humility at any cost. Even a person with less scriptural knowledge can annihilate his Karmas, if he has humility."

~Saman Suttam 469-472



# Swadhyaya - Self Study

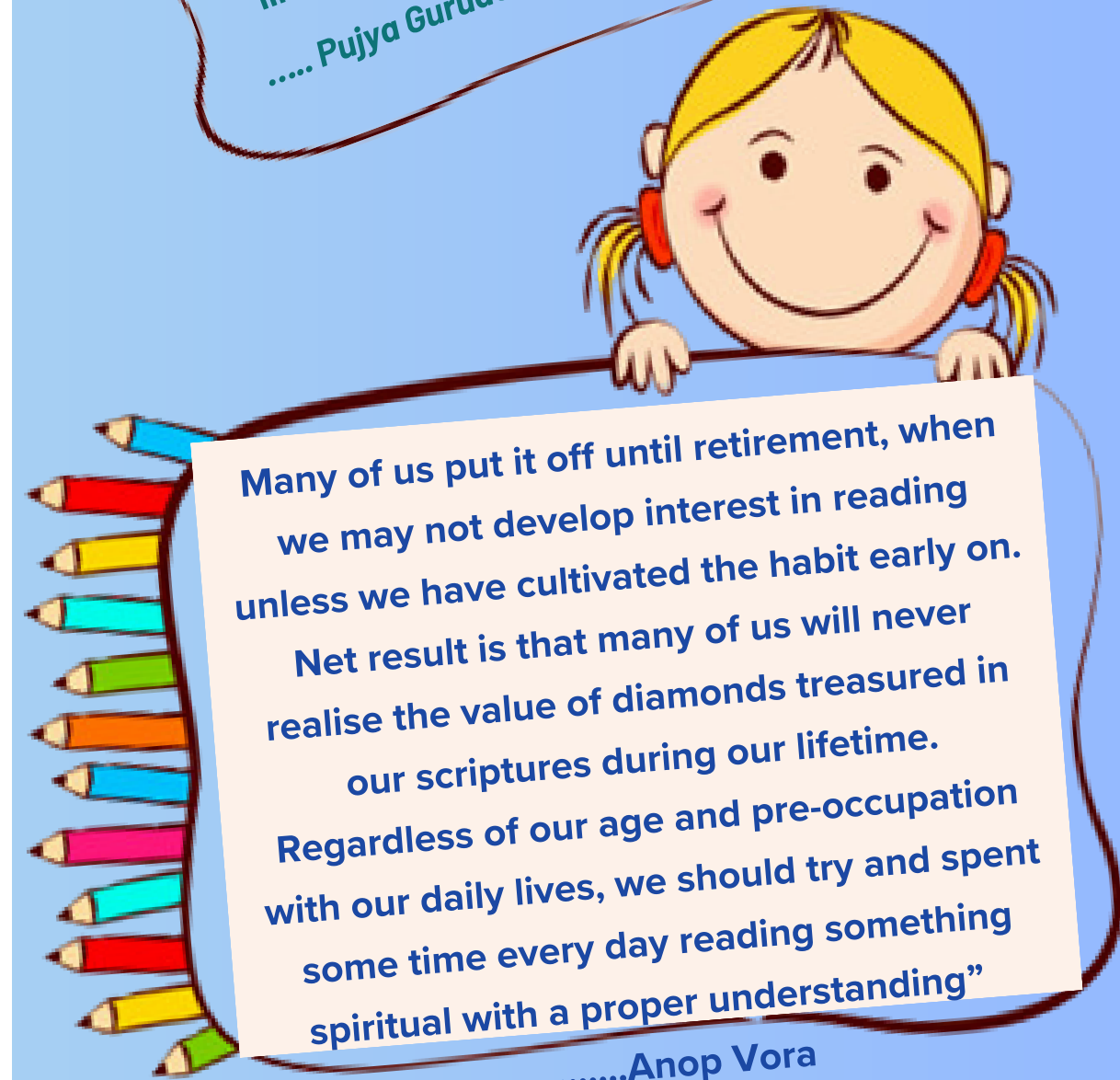
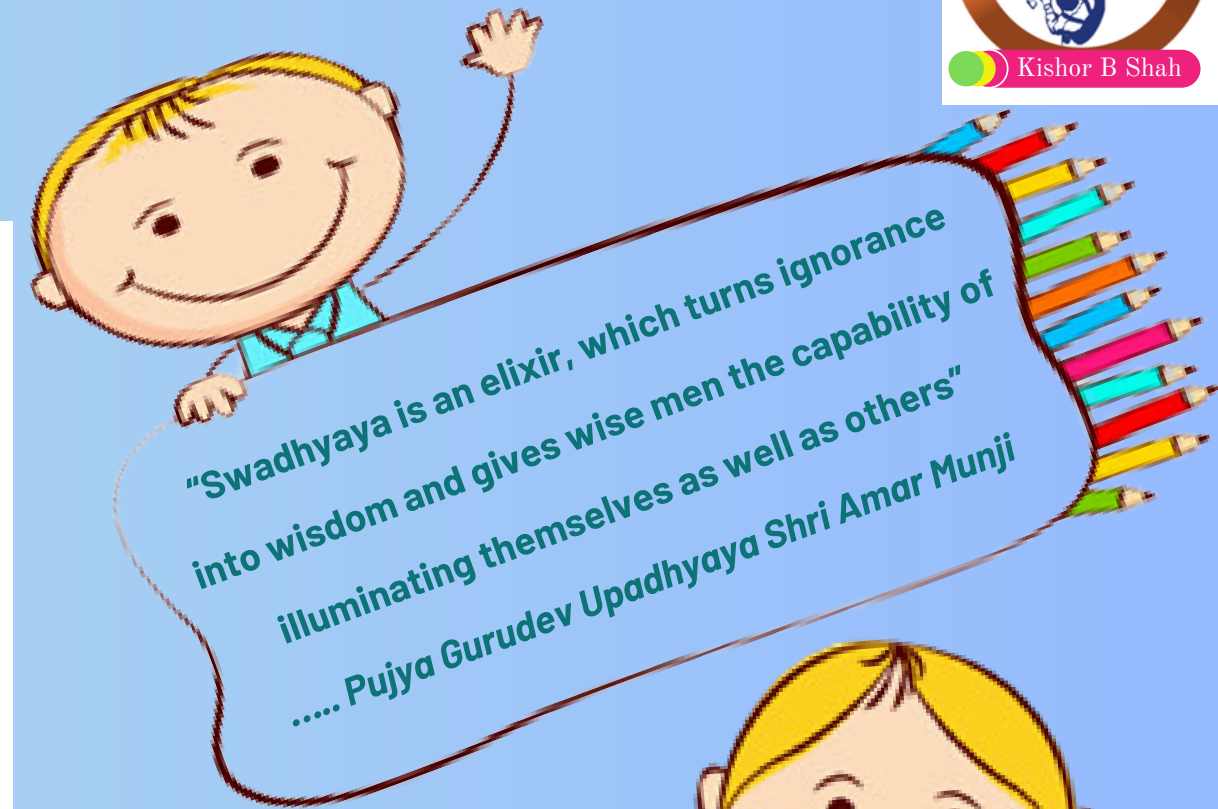


Swadhyaya is one of the easiest and most rewarding Jain austerity (Tap), yet, unfortunately most of us do not practice it effectively often in our daily lives. If we make some time to study, we will have sound conviction that it is important to practise the teachings of our faith in our lives – to Live 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 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.





# Bhav Yatra

Poonam - Bhav Siddhachal 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.

For Jains, Poonam is an auspicious day, when many Jains undertake religious activities like fasting and going on a pilgrimage (Yatra). Two Poonama of great significance to all Jains is Chaitri Poonam and Kartik Poonam. On these days as well as on other Poonam days during the year, many Jains residing in India, go to Shatrunjaya to do Yatra. Nowadays, with quick flights, people can do this as a day event.

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 as well as the other Poonams during the year

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 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.





Shatrunjaya Pata Circa 1750

Kalakriti Archives- Hyderabad, India

# Poonam Bhav Siddhachal Yatra

The Bhava Yatra ritual, as done by us at home, consist of doing chaityavandan, reciting meaningful stutis, bhakti – singing stavans.

## 1. Recite stuti

2. **Perform Agrapuja** which is dhooppuja, deepakpuja, akshatpuja, naivedyapuja, falpuja.

## 3. Bhaavpuja

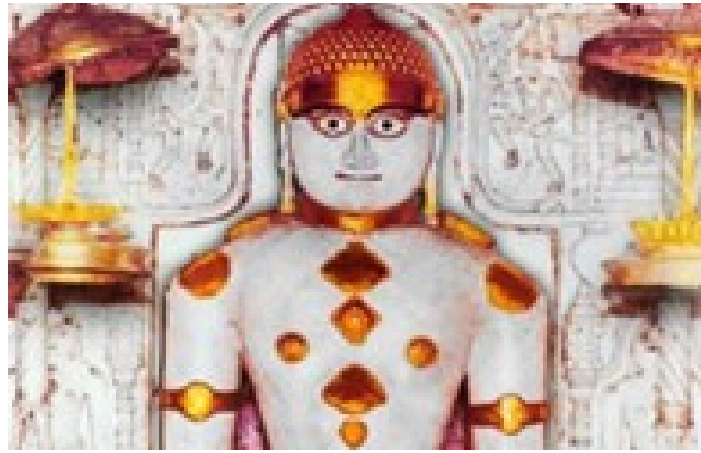
**First chaityavandan** highlights our wish to go to Shatrunjaya to do Yatra Navanu. This is referenced to Adinatha Bhagwan who is said to have done pilgrimages to Shatrunjaya 99 purva times, delivering sermons on each occasion. Most people who mention this figure, are not really aware what it actually means. Since one Purva is equal to 70.56 trillion, it means that Adinatha Bhagwan did this pilgrimage 6985.44 trillion times, which is an unimageable number. However, as he is said to have lived 8.4million purva years, the frequency of his said visits in comparison to his life span pales into insignificance.

Anyone doing Navanu yatra are obliged to do chaityavandan at five locations on the main route to the main temple of Adinatha on the summit of Shatrunjaya, during every single pilgrimage. Some doing a normal yatra also try do these five chaityavandans. In our Bhava Yatra, we do these five chaityavandans, imagining we are at each location.





# Poonam Bhav Siddhachal Yatra



**A: Jay Taleti** -“(praising the foot)” marks the beginning of the climb to the summit. The Taleti rock represents the eternal, scared mountain and is said to represent the feet of the first Jina. Previously it was known as “Manmohan Paag” but after performing chaityvandan here, pilgrims used to chant “ Bolo Adisvara Bhagavana Ki Jaya” and thus due to the word Jaya it is now known as Jaya Taleti. Over the course of time, location of this Taleti has changed five times as the mountain has become smaller and smaller. First Taleti was at Vadnagar, near present day Taranga Hills, then Vallabhipur. Third Taleti was Ghetipag – Aadpur. It is said Adinatha Bhagwan climbed from here. Fourth – Old Taleti in Palitana City near the Kankubhai Dharamshala. Lastly present day Jay Taleti.

**B: In our Bhava Yatra**, we have now reached the main temple compound on the summit of Shatrunjaya and the next chaityavandan is dedicated to Shantinath Bhagwan – the 16th Tirthankara. He is said to have spent eight rainy reasons here and apart from Adinatha Bhagwan, believed to have visited Shatrunjaya more often then the other 22 Tirthankaras.

**C: The third chaityavandan** is dedicated to Rayan Pagla. This is where Adinatha Bhagwan delivered his 1st sermon. Today, at this place there are footprints of Adinatha Bhagwan under a Rayan Tree. I read that this Rayan Tree is shasvat as well.





**D: The fourth chaityavandan** is dedicated to Pundarikswami. As mentioned before he was the grandson and 1st Ganadhar of Adinatha Bhagwan and the first to attain salvation on Shatrunjaya.

**E: In our Bhava Yatra**, we have now reached the main temple called Dadanu Derasar where the Mulnayak is of Adinatha Bhagwan . The fifth chaityavandan is dedicated to Adinatha Bhagwan.

**4. Next we do Khamasamnas** – All present together recite 21 Doohas – short poetic verses – which eulogise the glory of Shatrunjaya.

There are 108 names of Shatrunjaya.

The verses highlight either facts, stories, or souls who have attained salvation associated with 21 names of Shatrunjaya. Like :-

- **Adinatha Bhagwan** grandson and 1st ganadhar – Pundarikswami along with 5 crore sadhus attained salvation here – hence the name Pundrikgiri
- Verse extols the size and importance of Shatrunjaya -hence the name **Mahagiri**
- **The Pandavas** and other infinite souls have attained salvation on Shatrunjaya – hence the name **Siddha Shetra**
- **Simandharswami** conveys the importance of Shatrunjaya to Indra giving rise to the name Indra Prakash
- As it is an everlasting Tirth, it is also known as **Shasvat Giri**.

## Poonam Bhav Siddhachal Yatra

In each verse, we also recite that we are fortunate to have been born as Manushya, to get Jain Dharam and to be born in a Uttam Kud. From a Jain perspective, we are truly blessed, although, we may not always appreciate it.

Then give a Khamasamnas before reciting the next verse. We do Khamasamnas 21 times.

**5. Recite stuti** dedicated to Saraswatimata

**6. Perform the seventh and last chaityavandan** dedicated to Dada Adishwar. In the last stavan, we recall all the derasars, deris, dev and devis en route from Taleti right up to the top include Nav Took. It is quite detailed. We also recall many other tirths. In the last stuti, Adinatha Bhagwan is telling Bharat – whoever comes to Shatrunjaya Gir will shed their pap and even “Pashu Panki” – birds who come to Shatrunjaya will attain Moksha in their 3rd birth.

**7. Aarti & Mangal Divo.**

**8. Recite Moti Shanti**

**END OF RITUAL**



BY KISHOR B SHAH





## Poonam Bhav Siddhachal Yatra



GHAR DERASAR

Bhava Yatra done sincerely with a pure heart is considered by our Guru Bhagwants to be the highest form of pilgrimage. This Bhava Yatra ritual 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.

Poonam Bhav Siddhachal Yatra has taken place at South London, Mahajawadi regularly at each Poonam for the past 25-30 years.

## Shatrunjaya

“Whatever purity may be obtained in any other artificial places of pilgrimage, through tours and by climbing mountains, or by prayers, vows, gifts and study, ten fold of that is obtained in Jain places of pilgrimages, a hundred fold as much as Chaityas of the Jambu tree, a thousand fold as much as the Eternal Dhatuk tree, ten fold more may be acquired at Nandavara; infinitely more, however is obtained at once by the mere sight of Shatrunjaya”

## JAM KINCHI NÄMA-TITTHAM SUTRA

*Jam kinchi näma-tittham, sagge päyäli mänuse loe. Jäim jina-bimbäim, täim savväim vandämi.*

This sutra reveres all the Jain places of pilgrimage and the idols of all Tirthankar Bhagwan existing anywhere in the heavens, in the lower realm of the universe, and in the middle section of the universe, commonly known as Manushya Lok





# 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

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

BY KISHOR B SHAH





# Kartik Poonam

## Bhav Siddhachal Yatra

Kartik Poonam – Chaturmas – the holy period of four months (usually July to October) comes to an end on the full moon day of Gujarati month of Kartik. On this day of Kartik Poonam, Jain sadhus and sadhvis resume their vihar – travel by foot and pilgrimage of Shatrunjaya resumes, attracting maximum number of devotees to do the yatra on this first day.

Also on this day:-

- Dravid and Varikhilji – both grandsons of Adinatha Bhagwan attained liberation in Shatrunjaya along with 10 crores sadhus.
- Celebrated as the birthday of Shrimad Rajchandra and Hemchandrachrya.





## Poonam – Bhav Siddhachal Yatra Greatness of Shatrunjaya

Shatrunjaya is an embodiment of sacredness and is often referred to as “Tirtha – raja” or “Tirthadhiraj” – “King of pilgrimage places” or “Giri Raj” – “King of mountains”

Shatrunjaya is “Shashvat” – meaning it is eternal and indestructible. It will exist as a Tirth for ever

It expands and contracts in accordance with the ascending and descending never ending cycles of time. So in the First ara of Avasarpini, the holy hill had a height of 80 yojans (approx. 640 miles). In this current 5th Ara , we have to climb some 3500 steps to the top and in the 6th Ara it will be just 7 hand high from sea level. It is thought that present day Girnar Hills and Shatrunjaya hills were once connected.

Only eternal place accessible to human beings in Bharat Kshetra in this dark age – “Kali Yuga”.

There are many Tirthas in the 15 Karmabhoomis in Adhi-dweep, but none are like Shatrunjaya.



Apart from Neminath Bhagwan, all other 23 Tirthankaras graced this place giving discourses. It is said the all the next 24 Tirthankaras will grace this place

Adinatha Bhagwan – the 1st Jina is responsible for initiating pilgrimage to the eternal mountain Shatrunjaya, which is now considered the most popular pilgrimage place for the worship of Adinatha Bhagwan,

Shatrunjaya means “conquering enemies” – which is a metaphor to conquer our inner enemies – kashayas namely Kodha, Mana, Maya and lobha.

Yatra to Shatrunjaya is thought to bring hundred times more spiritual merit than yatra to any other holy sites.

It is said that anyone who puts one step towards Shatrunjaya with “Pure Heart” can be free from all pap of present and previous life.

There are many Tirthas in the 15 Karmabhoomis in Adhi-dweep, but none are like Shatrunjaya.

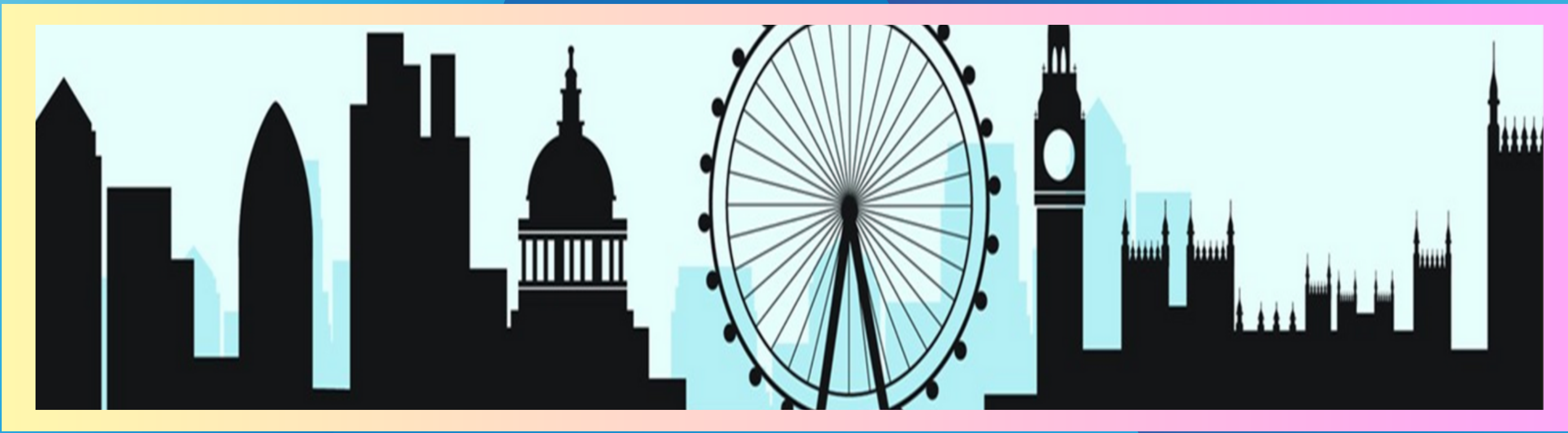
Human beings living in Mahavideh Kshetra crave to touch and pay their obeisance to Shatrunjaya.

Infinite souls have attained liberation and infinite souls will attain liberation in the future.



BY KISHOR B SHAH





**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