



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), Dharmästikäy (Medium of Motion), Adharmästikäy (Medium of Rest), Äkäsh (Space), and Käl (Time)

Nine Tattvas are: Jiva (Soul), Ajiva (Non-living elements), Äsrav (Influx of karma), Bandh (Bondage of karma), Punya (Virtue), Päp (Sin), Samvar (Stoppage of the influx of karma), Nirjarä (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 Namó 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)

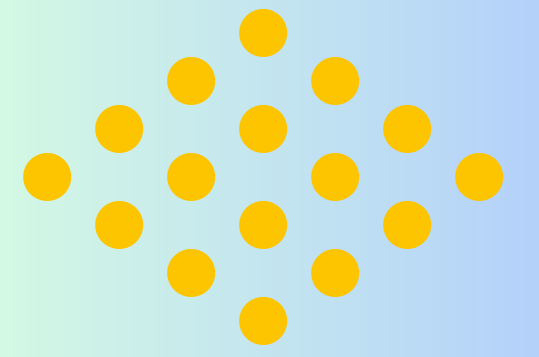
SAMVARA
(STOPPAGE OF THE
INFLUX OF KARMA)

NIRJARA
(ERADICATION OF KARMA)

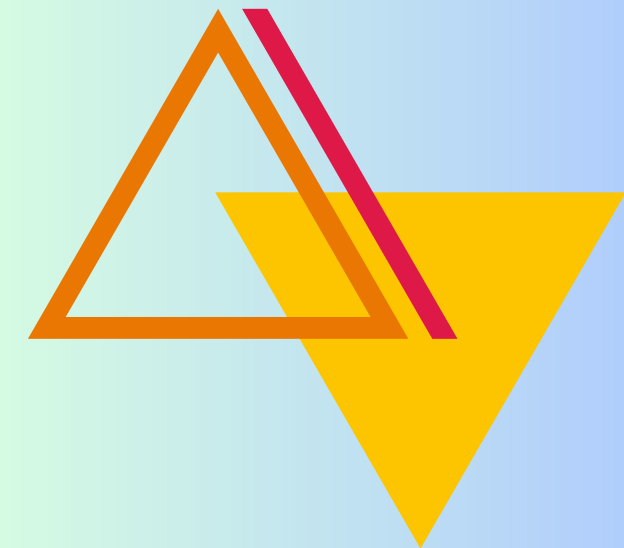
MOKSHA
(LIBERATION)



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

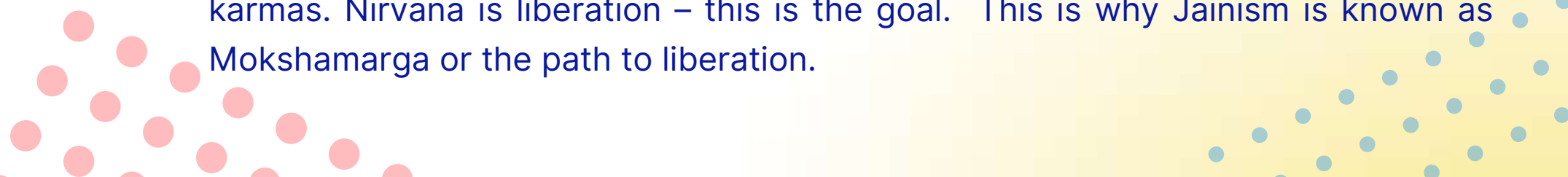


Kishor B Shah

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

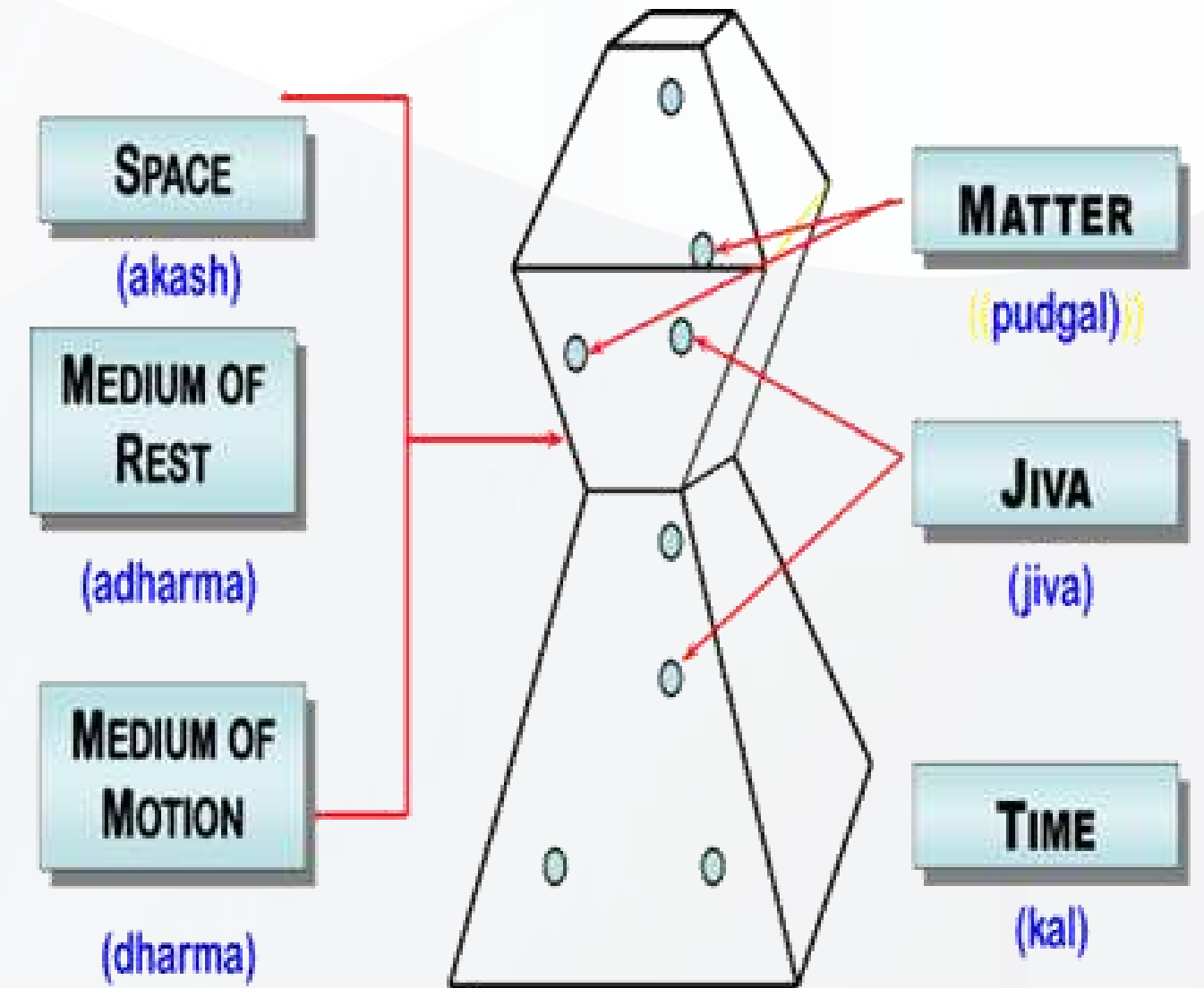
JIVA	CONSCIOUS(CHETAN)	LIVING SUBSTANCE
AJIVA	UNCONSCIOUS (ACHETAN)	NON LIVING SUBSTANCES



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.



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

Shruta Jnana

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

Avadhi Jnana

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

Jain Knowledge

Tattvartha Sutra states Jain knowledge is of five kinds :

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

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

Manaparyayai Jnana

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

Mati Jnana

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

Kevala Jnana

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

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

Mahavir Janma Kalyanak



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

Mahavir Janma Kalyanak



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

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





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

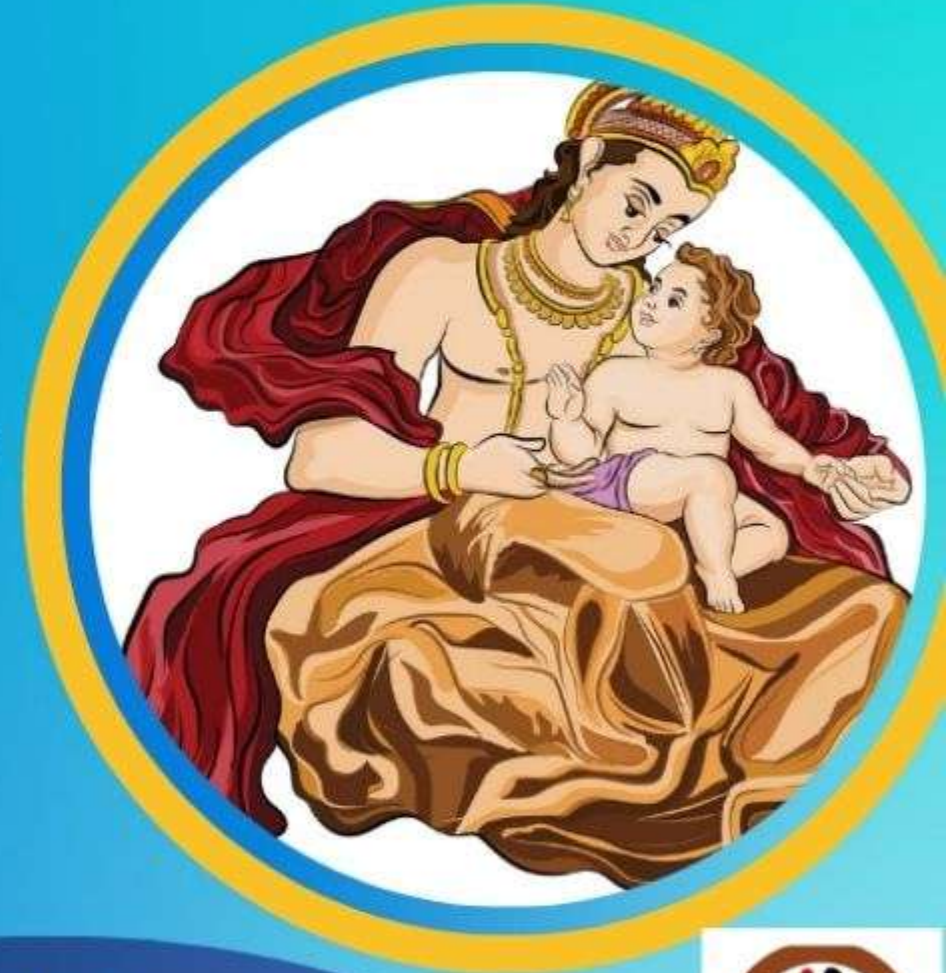
**“One who knows the demerit of destruction of
plants and trees, knows the merit of reverence
for nature”**

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

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

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

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



**Mahavir Janma
Kalyanak**

