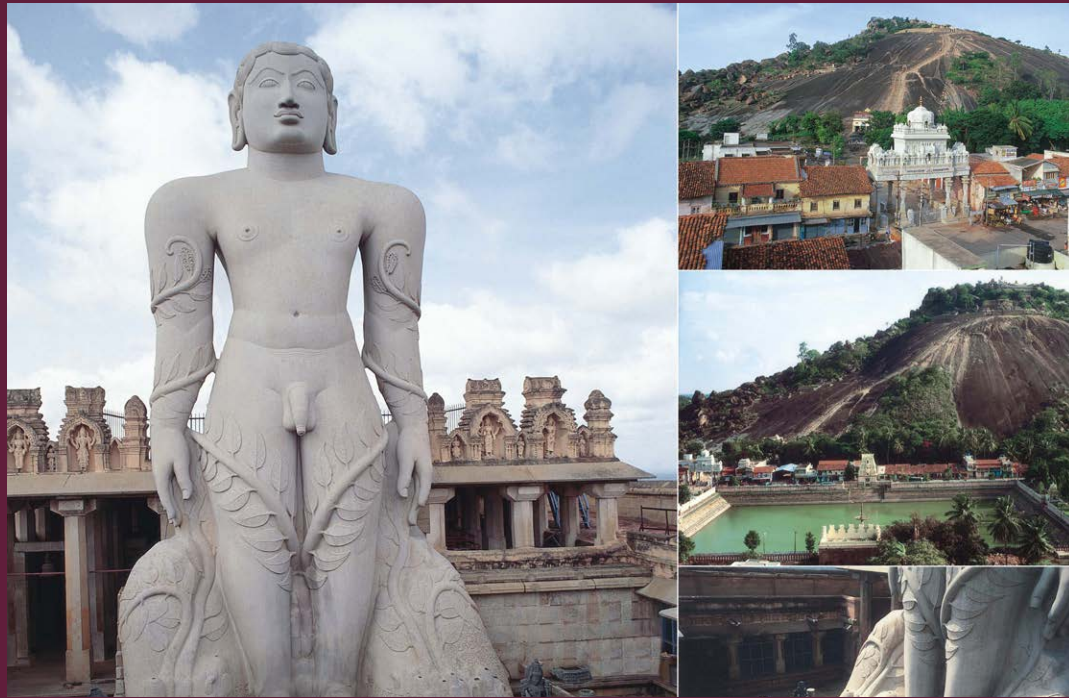


JAIN AVENUE

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Publisher's Desk: Science of Leśyā



Understanding the Fluctuations of the Mind: Lessons from King Shrenik's Encounter



Kashāyas: Passions in Jainism



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The Concept of Leśyā in Jainism



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Diaspora Stories: I Did My Ayambil in Singapore

Publisher's Desk: Science of Leśyā | Dilip V. Shah



The Western concept of matter originally applied to the four elements only -fire, earth, air, and water.

The Jain concept of elements of the matter is unique in its originality, for it has given place to *Indriyas* (senses), *karmic* matter and Leśyā (condition of the soul). Each soul has smell, taste, and one of the six psychic colors called Leśyā. A human soul may take on one of six psychic colors. Colors can change in accordance with the condition of the soul at any given time; it is not innate to the soul. A study of the order of elements of matter reveals that Jain metaphysics commenced with the grossest forms of matter and went deep into that of its finest form – the subtle force by stages in dealing with the problem like general metaphysics and physics of the West. Leśyā is Karmic stain. Aura of soul. It is the coloring of the soul on account of its association with karmic matter. The color of

Leśyās varies from person to person depending on the psychic state and mental activities behind an action.

Leśyā is dependent upon the activity of the mind. There is a transformation of the soul. There is Leśyā so long as there the soul is associated with the mind. The soul has infinite fold transformations due to the infinite fold activities of the mind associated with it.

These transformations are classified, for the sake of convenience, into six main types, which are known as Krśnā- leśyā (black), Nil Leśyā (blue), Kāpota- Leśyā (Gray), Tejo- Leśyā (yellow), Padma Leśyā (lotus pink), and Śukla- Leśyā (White). They are thus nothing but states of the soul brought about by the various conditions of the mind.

There is a direct correlation between the Leśyā of the soul and the *āyus karman* (lifespan) that is bound, and the souls with inauspicious Leśyā may bind inauspicious verities of āyus karman. Thus, it is said that The inauspicious black Leśyā causes the binding of *nark āyush*, and thus rebirth as a hell being, and blue and gray Leśyās the binding of *tiryag āyus*, and thus rebirth among the animals, The auspicious red Leśyā causes binding of *manusāyus* and rebirth as human being and pink and white Leśyās binding of dev āyus, and rebirth among the gods.

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Dilip V. Shah

Dilip V. Shah is a Past JAINA President, recipient of JAINA RATNA award.

Understanding the Fluctuations of the Mind: Lessons from King Shrenik's Encounter | Dr. Sejal Shah (Ph.D.)

Once upon a time, King Shrenik embarked on a journey to visit Lord Mahavira. Along the way, he encountered a sage who exuded wisdom and serenity, surrounded by a radiant light as he meditated. Impressed by the sage's presence, King Shrenik respectfully bowed before him before continuing his path.

Upon reaching Lord Mahavira, King Shrenik posed a thought-provoking question: what would become of the sage if he were to pass away while in meditation?

Lord Mahavira responded with two contrasting answers. Initially, he suggested that the sage would be destined for hell, only to later proclaim that the sage would ascend to the realm of angels in heaven. This contradictory response left King Shrenik perplexed, prompting him to seek clarification.

Lord Mahavira proceeded to unravel the mystery by recounting a tale of the sage's inner turmoil. Prior to King Shrenik's encounter, the sage had been misled by false information regarding his son's well-being, leading him to harbour feelings of anger and thoughts of violence towards others. However, the sage ultimately recognized the error of his ways, choosing to embrace his peaceful nature and relinquish his hostile thoughts.

This anecdote served as a powerful lesson for King Shrenik, illustrating the profound impact of one's thoughts on their destiny.

The concept of *Leśyās*, categorizing thoughts

into distinct types with varying consequences.

From the story of King Shrenik, we are reminded of the significant impact our thoughts have on our lives, both in the present and in the afterlife. It is crucial to cultivate positive thoughts and show kindness towards others to lead a fulfilling life. King Shrenik's experience serves as a valuable lesson, highlighting the influence of one's thoughts on their ultimate destiny. By maintaining a mind free from negativity and distractions, one can attain inner peace and grasp eternal truths. A purified mind is a valuable ally, while an impure mind can be one's greatest adversary. By replacing impure thoughts with pure ones, we can find solace and allow our true selves to shine. It is essential to strive for a calm and peaceful mind, free from the disturbances of desire. Merely seeking solitude in nature will not bring peace if the mind remains restless and impure. By quieting the turbulent waves of the mind, we can gradually experience divine bliss. Just as iron turns to gold when touched by the philosopher's stone, or gutter water becomes pure when mixed with the waters of the Ganges, so too can a tainted mind be transformed and purified through connection with the divine. Let us now explore the concept of *Leśyā*, where the colors of our thoughts illuminate our spiritual journey.

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Kashayas: Passions in Jainism | Kishor B. Shah

Kashayas - Passions in Jainism are the main cause of Karma bondage. Passions distort the true nature of the soul. As long as passions are present, the soul will remain in the endless cycle of birth and death.

The word Kashaya can be broken down into “Kash”, meaning worldly life and “aya” meaning gain. Therefore, Kashaya means to gain worldly life again and again.

Indulging in passions gives the soul karmas that come into effect in present life or be carried forward into the next life. To bear the consequences of the previously acquired karmas is mandatory – even Tirthankaras cannot escape this.

• *“By renouncing passions, the soul attains the state of complete freedom, the state beyond attachment and aversion (Vitarāga).*

On attaining the state of non-attachment and non-aversion, the soul becomes indifferent to worldly pleasure and pain.” (US 29-36)

There are four types of Kashayas namely: Krodha (anger), Mana (ego), Maya (deceit) and Lobha (greed). (A good way to remember these is to use the acronym *AGED* - Anger- Greed- Ego- Deceit).

• *Anger (Krodha), pride (Māna), deceit (Māyā), and greed (Lobha) add to demerit (Pāp). He, who is desirous of his own well-being, should completely give up these four passions. (DVS 8-36)*

• *One should suppress anger by tranquility. Pride should be replaced by humility. Deceit should be avoided through straightforwardness. One should overcome greed through contentment. (DVS 8- 38)*

• *If anger and pride are not controlled, and if deceit and greed are allowed to increase, then these four evil passions serve to water the roots of the tree of transmigration (Samsār, cycle of birth and death). (DVS 8-39)*

Kashayas are usually grouped into two categories: attachment (raag) and hatred (dwesh). Raag includes deceit (maya) and greed (lobha) whilst dwesh includes anger (krodha) and ego (mana). Raag and dwesh bring about the bondage of eight-fold karmas and considered to be bhava-karma.

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**Kishor B. Shah**

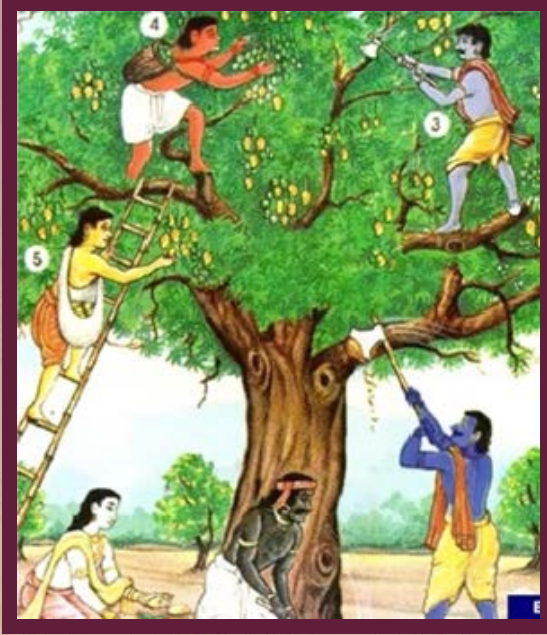
Kishor is resident in UK and a Banker. He has served the Oshwal Association of UK as Trustee, Area Secretary, Editor of Oshwal News and Web Chairperson developing and successfully launching a new website.

He is very passionate about Jainism and has produced Jain Exhibitions, Jain Calendars in English, Insights Magazines and written various articles on Jainism, for the Jain Community.

Kishor was part of the team that worked for nearly two years on Jainpedia V2.0, which was officially launched in April 2022 and is involved in the continuing development of the site.

He is the Regional Editor of UK for Jain Avenue Magazine (jainavenue.org).

Leśyā and Transmigration of Souls | Dhruvi Ghiya Rathi



In Jainism, soul when transmigrating is accompanied by a *Karman sharir*, per some records *Tejas sharir*, and by the soul's *Leśyā*. *Leśyās* are defined in three ways: Complexion of the souls, thought tints, mind activities. There are six kinds of *Leśyā*'s defined in the Jain scriptures such as *Bhagwati* and *Uttaradhyayan Sutas*.

These are further categorized into *Asubh* (inauspicious) and *Shubh* (Auspicious) *Leśyās*. *Leśyā* being a form of *pudgal* or matter has a color, taste, smell and touch. They are further divided into *Dravya Leśyā* and *Bhāv Leśyās*. The image below shows the six colors that both *Dravya* and *Bhāv Leśyās* have.

Beings in infernal regions have three types

of *dravya Leśyās* based on the *Narak* level from *Krishna* (black), *Neel* (blue) and *Kapot* (grey) which are also termed as inauspicious. Auspicious *Leśyās* are *Tejo* (red), *Padma* (yellow/pink) and *Shukla* (white). The higher the level of soul development, it has auspicious *Leśyās* which produce auspicious *Bhāv Leśyās*. At higher levels of soul *gunasthanas*, there are no *jnanavarniya karma* and *darshanavarniyas karma*. The soul has only *shukla* (white *Leśyā*), indicating the purity of the soul with lack of desires or intent. At the last two stages, the soul does not have *mana*, *vachan* or *kaya yoga*, indicating *ayoga* state, hinting at lack of activity.

But the presence of *Leśyā* there indicates existence of *shukla Bhāv mana*, or pure state of *Bhāv* or karmic intent of liberating itself and attaining *Nirvana*. *Leśyā* known as *Lessa* in *Ardha Magadhi* is defined as sticky and smooth and likely it is the glue that attaches *karmas* to the soul. *Bhagwati Sutra* (1.6.226) confirms that *Jiva* and *karma* are affixed with each other like glue. *Digamber* commentators identify *Leśyā* as responsible for the duration (*stithi*) and the quantum (*pradesh*) of karmic bondage.

In *Tattvartha-sutra* 2.6, the six *Leśyās* are among the twenty-one states of the soul caused by the rise of *karmas* (*audayika bhāvas*).



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Dhruvi is a New Jersey-based MBA, SAP and FJAS professional. A Pathshala and guest lecturer for Jainism at VCU University and High schools, she has spoken at Comparative Religion Conference, Religious Baccalaureates and Rotary Club in Richmond, VA. Involved with Jainism-Says-Blogspot, she researches Jain Iconography, Epigraphy, Historical and Numismatic references in Jain literature overlooked by historians, and on the applications of Jain principles. Dhruvi's research was presented at the Dating of Mahavir Nirvana Symposium by ISJS.

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The Concept of Leśyā in Jainism | Shruti Malde



Painting depicting the parable of *leśyā*

Source: <https://en.wikipedia.org/wiki/Leśyā#/media/File:Leśyā.jpg>

Introduction:

This article is an extract and adaptation of my dissertation for MA in the Study of Religions (Major in Jainism) at the School of Oriental and African Studies (SOAS) in September

2010. The dissertation titled 'The Concept of Leśyā in Jaina Literature' was awarded the Centre of Jain Studies (CoJS) Dissertation Prize in Jaina Studies, sponsored by the N.K. Sethia Foundation through the Institute of Jainology.

This article will discuss what is leśyā, its various types, application in the Jain doctrine both ontologically and allegorically, and also briefly look at the similarity of the concept of using colour in other South Asian traditions.

Leśyā or *les(s)ā* in Prākṛit has been expressed in various ways in Jainism – as colour of the soul, type of soul, karmic stain, aura, (volitional) colouration, thought-paint etc. (Schubring 1962 [2000]:196). There are six main classes of leśyā; *kṛṣṇa* (black), *nīla* (blue), *kāpota* (grey), *pīta* (yellow), *padma* (pink), and *śukla* (white) of which the first three are considered bad and the last three as good.

The *Uttarādhyayana Sūtra*, Lecture 34 is exclusively on leśyā. It is one of the fundamental Śvetāmbara canonical texts, and the sixty-one sutras in this lesson give a comprehensive version of the leśyā doctrine. It explains each of the six leśyās with analogies for colour, taste, smell, touch, degrees or intensities, characteristics of people possessing each of the, leśyā variety in relation to the leśyā at each *samaya* (unit of time) in the *kālchakra* (time cycle) and *kṣetra* (area in the *loka* or universe), minimum and maximum durations of leśyā in each *gati* (realm), result and life of leśyā.

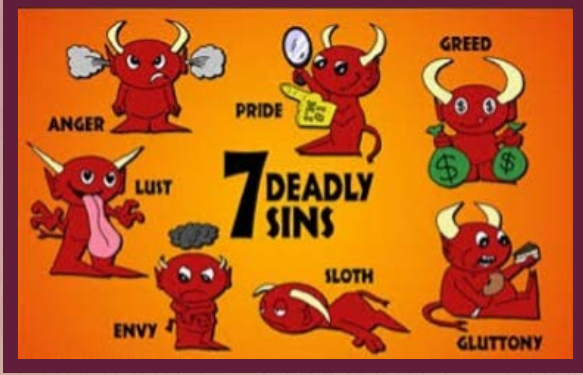
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Shruti Malde

Shruti Malde achieved MA in the Study of Religions (Major in Jainism) at SOAS in September 2010 while still actively pursuing her profession as a hospital Optometrist. Currently she is retired and actively participates in facilitating weekly on-line Jain classes on Zoom in London. She regularly visits Shrimad Rajchandra Koba Ashram.

Overcoming *Kashāyas*: A Path to Inner Peace and Spiritual Growth | Dr. Arihant Kumar Jain



Kashāyas, or passions, are powerful emotions that can hinder our spiritual progress and peace of mind. The word '*Kashāyas*' is very widely used in Jain philosophy and is related to the basic karma theory of Jain philosophy. In simple language, the word '*Kashāyas*' means the disorders or the toxic emotions arising in one's mind which keep distorting the mind. According to Jain philosophy, there are innumerable disorders which are concluded basically in four primary types of *Kashāyas*: anger (*krodha*), pride (*mana*), deceit (*maya*), and greed (*lobha*).

These *Kashāyas* are found in almost all living beings and are the root cause of the bondage of karma and its resultant revolving in the materialistic world. But the important thing to be noted is that these passions are not the *swabhāva* (nature) of the Human Being, they are the consequences of their *vibhāva* (non-nature).

Understanding *Kashāyas* and its sub-categories:

Kashāyas is made up of two words, *kasha* and *aya*. *Kasha* means the *Samsara* or worldly life. *Aya* means gain. *Kashāyas* literally means getting the *samsara* again and again, that is, if we have *Kashāyas*, the cycle of birth and death will continue. Anger, ego, deceit, and greed make us drown in the *Samsara*.

Depending on the intensity of these *Kashāyas*, one gets bondage of longer or shorter duration. Based on this duration, each of the four *Kashāyas* is further divided into four sub-categories. The most persistent *Kashāya* is termed *Anantānubandhi* (extremely severe), which results in the bondage of endless duration and binds the soul to the cycle of birth and death (*samsara*) for an infinite number of lifetimes, and it is comparable to the line engraved in the stone. The next three *Kashāyas* are of progressively lesser intensity and have lesser ill effects.

A somewhat less intense *Kashāya* is known as *Apratyākhyāṇāvaraṇīya* (severe), meaning that it cannot be removed, even by taking a vow to control it. It can be compared to a line drawn on wood, which remains for a very long time.

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Dr. Arihant Kumar Jain is Assistant Professor at the Centre for Jainism Studies, KJSIDS, Somaiya Vidyavihar University, Mumbai. He obtained his PhD from the Department of Philosophy, University of Mumbai, and served as Visiting Faculty there. He has written three books, edited two and represented Jainism at an International Conference held in Colombo, Sri Lanka. Dr. Jain is the Editor of 'Prakrit Times International eNewsletter' and Associate Editor of 'Jain Avenue' magazine. He has directed a documentary film - 'Prakrit Language - An Ancient Prosperous Tradition', which depicts the historical and archaeological significance of Śravanabelagola, which has been screened at various film festivals. He has been honored with the 'National Gaurav Award' and 'Chārukeerthi Bhattāraka Swāmi Memorial Shriphal Patrakarita Award' for his innovative contributions.



I Did My Ayambil in Singapore | Yifan Zhang



With Samanji Shrutpragya after Ayambil Oli in Singapore, he gave me the Jain name Mumukshu Manak.

On April 23rd, 2023, I successfully completed my second *Ayambil Oli*. Looking ahead,

I am considering the possibility of undertaking a longer *Ayambil Oli* in Southeast Asia or another part of the world.

Throughout the experience of participating in *Ayambil Oli* and upon its completion, I have been greeted with heartfelt blessings such as "*Satama*" and "*Kubh Kubh Annumodana*."

In return, I have learned about these terms and responded with gratitude. From what I gather, *Ayambil Oli* goes beyond just practicing Tapas for physical and spiritual well-being. It also involves a profound appreciation for giving and receiving. While receiving selfless service from others, the receivers are also encouraged to take action and perform acts of service themselves, while also acknowledging and valuing the service provided by others.

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Currently, pursuing a doctoral degree in Jainism at Ghent University in Belgium. My research focuses on the Urban Jains residing in several Southeast Asian metropolitan cities, including Bangkok, Kuala Lumpur, Ipoh, and Singapore. Specifically, I am examining their identities and unique characteristics within the context of their respective host societies. The purpose of this endeavour is to employ ethnographic and qualitative research methods to investigate the Jain community and their associated members within the cultural domain of Southeast Asia.



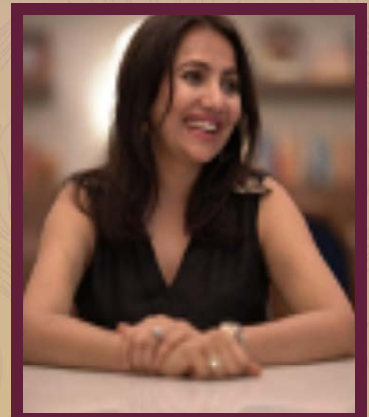
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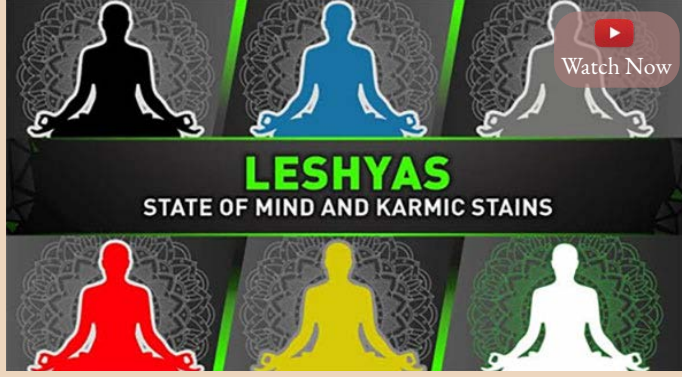
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Samaṇasuttaṃ 545

Originally Collected from Bhagawati Ārādhana - 1905

Due to purification of *Ātma- Pariṇāma* (subjective mode), *Leśyā* is purified, and due to slowing down of *Kaśayas, pariṇāma* (thought activity) are purified. It means that *Leśyā* is concerned with the purification and impurity of the soul. *Podgalik* (physical matter) *Leśyā* has an impact on the ideology of the mind, and the ideology of the mind has an impact on the *Leśyā*. The mental outcome will be as per the type of *Leśyā*. The one who has attachment and aversion, has inauspicious thought activity, and the one who has a pure mind, has auspicious thought activity. Purification of *Leśyā* is done through *adhyavasāya* (diligence) and purification of *adhyavasāya* is through mild *kaśaya*.

Compiled and deliberated by
Dr. Arihant Kumar Jain

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