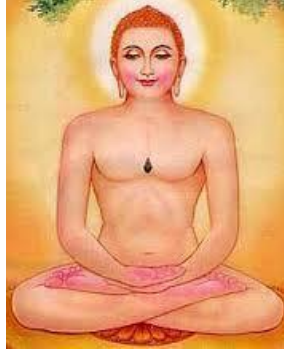




JVBNA

GYANSHALA MAGAZINE 2014





NAMO ARIHANTANAM  
NAMO SIDDHANAM  
NAMO AYARIYANAM  
NAMO UVAJJHAYANAM  
NAMO LOE SAVVA SAHUNAM  
ESO PANCH NAMOKKARO  
SAVVA PAVAPPANASANO  
MANGALANAM CHA SAVVESIM  
PADHAMAM HAVAI MANGALAM

# WELCOME

This is JVBNA's first attempt to create a magazine which showcases children's artworks, stories, and poems on Jainism. These works are reflections and values of children's views on Jainism.

Gyanshala magazine is a collaborative effort of not only the newsletter team but also from Samanijis, Madhumita Sacheti, and Sonya Doshi to present the views of the students of Gyanshala.

We were very fortunate to be involved in this endeavor and we hope that everyone will enjoy the first edition of the Gyanshala magazine. Thanks again to all those who have helped us to make the magazine successful.

Supriya Bothra & Reena Bothra  
Newsletter Committee



## Ahimsa

Ahimsa or non-injury, of course, implies non-killing. Non-injury is not merely non-killing, in its comprehensive meaning, Ahimsa or non-injury means entire abstinence from causing any pain or harm whatsoever to any living beings, one-sensed, two-sensed, etc., either by thought, word, or deed. Non-

Injury requires harmless actions through the mind, speech, and body.

Ahimsa is not mere negative non-injury. It is positive, cosmic love. It is the development of a mental attitude in which hatred is replaced by love.

Ahimsa is true sacrifice. Ahimsa is forgiveness. Ahimsa is Shakti (power). Ahimsa is true strength.

This is the first time that JVBNA is publishing a magazine. All kids made an excellent effort to write their views on Jainism. I hope that they develop the skills that they wrote about, in their life.

**By Samani Bhavit  
Pragya**

## A Must Exposure for Jains - Gyanshala

**Your beliefs become  
your thoughts,**

**Your thoughts  
become your words,**

**Your words become  
your actions,**

**Your actions become  
your habits,**

**Your habits become  
your values,**

**Your values become  
your destiny...**

Gyanshala is the platform that nurtures your belief in Jainism and thus enabling you to achieve your destiny.

Gyanshala, as the name indicates it is a school where children can gain knowledge under the guidance of Gurus. This provides a good exposure to children to learn about Jainism fundamentals, Non-violence & self-control to obtain liberation.

Here children learn that there is no excuse

to kill animals and how one can be good citizen of this universe by being vegetarians.

Gyanshala is not limited in teaching Jainism. The children also learn Hindi. This helps them not only to learn a new language, but also helps them in their communication with grandparents back in India.

Children get exposure to public speaking, Singing, Dancing and Acting by participating in various cultural activities under the guidance of Samnijiis.

"Values aren't buses...

They're not supposed to get you anywhere.

They're supposed to define who you are."

Therefore it is very important to have good values to be successful and Gyanshala inculcates these values in to young individuals.

As a Coordinator, Teacher and Parent I feel very proud to see how the children are nurtured by Jain values and graduating as simply, good human beings.

**By Sonya Doshi  
Gyanshala Coordinator**

## Jainism Rhymes



One Two  
Jainism is True

Three Four  
Navkar mantra is Pure

Five Six  
I am Six

Seven Eight  
Thirthankars are Great

Nine Ten  
Gyanshala is Fun

**Aksh Doshi**  
**Gyan group**  
**Age 6**

## Jain Do's & Don'ts

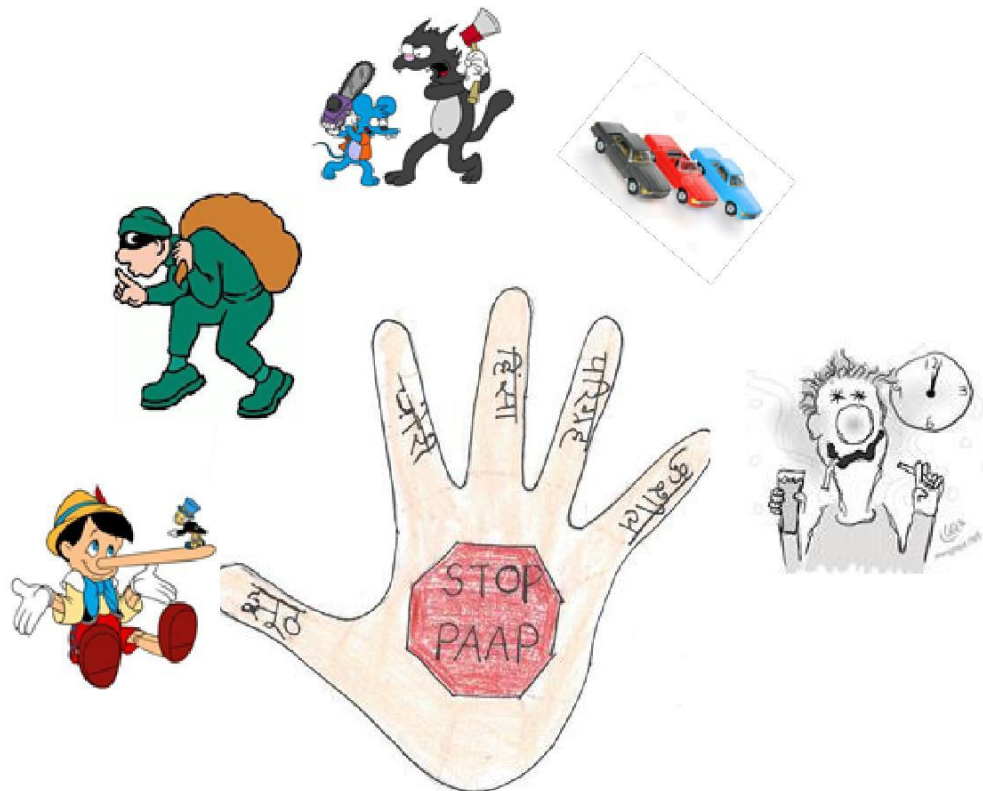
### Do's

1. Say Navkar Mantra
2. Say Jai Jinendra
3. Respect your parents
4. Go to the Temple and Gyanshala every day.
5. Be helpful and share your toys.
6. Eat only Jain food.

### Don'ts

1. Don't steal
2. Don't lie
3. Don't hit anybody, don't kill bugs and animals.
4. Don't say bad words.
5. Don't be greedy.
6. Don't eat meat, fish, eggs, chicken.

**Gaurav Shah**  
**Gyan group**  
**Age 6**



**Aarav Jain**  
**Gyan group**  
**Age 6**

## What I learned in Gyanshala this year

1. Say Namokar mantra three times in morning.
2. Do not leave water running while brushing.
3. Say Namokar mantra before you eat.
4. Reduce, Reuse and Recycle.
5. On Sunday attend Gyanshala, do prayers at home or in a group.
6. Do not play any violent video games.

**Liam Jain**

**Gyan Group**

**Age 6**

## Aimutta Muni

Once there was a 6 year old prince named Aimutta.

One day Gautam Swami went to his palace for Gochari. He saw that Gautam Swami's bag was getting heavy so he asked if he could hold it, but Gautam Swami said that he cannot hold it because he is not a sadhu or sadhvi. But Gautam Swami said that he could listen to one of Mahaveer Swami's deshna. When he listened to the deshna, he asked Mahaveer Swami if he could also take diksha and Mahaveer Swami said that he has to ask his mom and dad for permission so he convinced his mom and dad and they finally said yes so he took diksha.

One day it was raining and after the rain there was a lot of puddles so his friends went outside to play. While Aimutta was walking he saw his friends playing making boats in the water. He forgot that he was a muni now and started playing too. While he was playing, sadhus saw him and told him to stop because he should not touch raw water. Then they took him to Gautam Swami and Gautam Swami said that he should say the Iriyaavahiyam sutra. He said the sutra with a lot of feelings and he got kevalgyan which means ultimate knowledge.

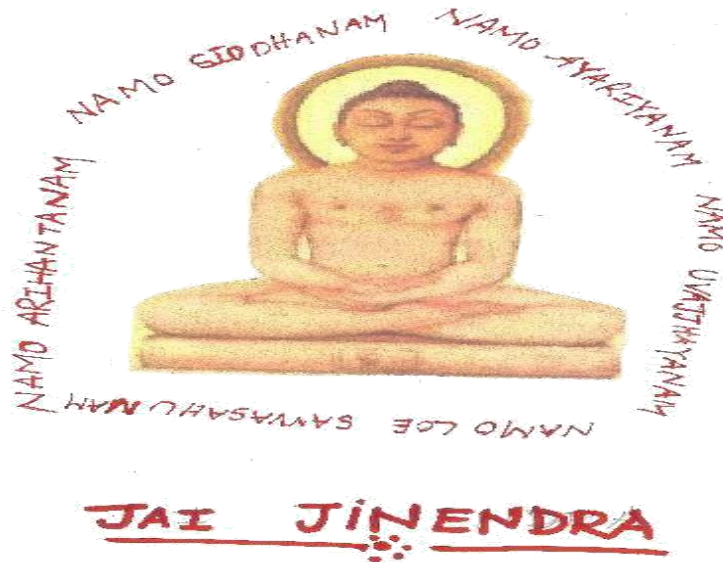
This story proves that if we follow non - violence and feel sorry for our mistakes and say Michchhami Dukaddam we remove our paap karma and be on the path to moksha.

**Hersh Daftary**

**Gyan Group**

**Age 7**

HAPPY MAHAVIR JAYANTI



**Sarthak Jain**  
**Darshan Group**  
**Age 9**

## Akbar and the Golden Purse

Once upon a time in a village lived a man named Akbar who had a golden purse and he always used that purse to keep his money.

Every day he used to go to the grocery store to buy fruits and vegetables for his family.

He used that purse everywhere he went, for grocery, for shopping, movie theatres. So one day he went to his everyday grocery store to get some food for his family. He paid using his golden purse and left the store without realizing that he has forgotten his purse at the store.

A woman saw the golden purse lying on the cashier's desk and took it. Next she bought some groceries from the same store and went to the payment counter to make payments. As soon as the store owner saw the golden purse he remembered that this purse didn't belong to the lady.

The store owner immediately called Akbar. Akbar rushed to the store and said that this purse belonged to him. The woman felt bad and admitted that the purse didn't belong to her and she even said sorry to Akbar.

Akbar forgives the woman and they both left.

### **The moral of the story are:**

Always forgive people who realize their mistake.

Always be trustworthy like the shop owner.

**Aagam Bapna**  
**Gyan Group**  
**Age 7**



## JAINISM

JAINISM IS WHAT I FOLLOW  
VEGETARIAN FOOD IS WHAT I SWALLOW  
AHIMSA IS WHAT I DO  
BELIEVE ME, IT'S TRUE



I SAY ALL MY PRAYERS  
IT IS SETTLED INTO LAYERS  
I SAY MY BHAKTAMAR 1 THRU 8  
AND LEARNING MORE IS NEVER TOO LATE



DOING GOOD KARMA IS MY GOAL  
THIS WILL PURIFY MY SOUL  
MANUSHYA GATI IS WHAT I POSSESS  
AND BEING JAIN IS A GREAT BONUS



**Ansh Doshi**  
**Darshan Group**  
**Age 9**



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## The Power of Silence

What is the power of silence you may ask? Silence is when you are quiet. The power of silence is the benefits you receive from being quiet. To be silent means being quiet for a period of time without moving or doing any activities such as watching T.V. Sleeping is not considered doing the power of silence. Another name for the power of silence is maun. They are the same thing. They help keep you focused, smart, and help you become more patient.

How do you do this? All you have to do is sit down somewhere where there is peace and quiet. You sit with crossed legs and gyan mudra position. The next step is simple. You just have to be quiet without moving or doing any activities such as watching T.V. Finally you close your eyes and clear your mind. You do this for as long as you want. You can do a small amount of time or a big amount of time. You can have a parent telling you time is up. Just doing this helps.

I encourage you to do this. Being silent helps you a lot. As said before you become more intelligent, focused, and more patient. This is something you have to work at to achieve the benefits. It does not come by staying silent once or a few times. It takes practice. I try to do it every day. I usually do it for 5 to 10 minutes a day.

Instead of watching T.V. you can do this. Why do I do this? I do this for some peace before the busy day ahead. There are noises and activity everywhere. Doing maun gives you a break from noise. I also do this for all the benefits it gives. I think everyone should do maun for the peace.

**Rishabh Jain**  
**Darshan Group**  
**Age 9**

## Live and Let Others Live – Bhagwan Mahavir's Message

Imagine falling off of a bike and hurting your knees. Doesn't it hurt? Well, obviously it does! Then how do you think animals feel when they are killed. They feel way worse than what you are feeling. That's why Bhagwan Mahavir said to live properly and don't interfere with other's lives badly. There are many benefits to this.

First of all, you get pure karma by applying this. Keep in mind that everyone has a life and it hurts if you harm them, no matter how big or small. If you harass them, you are attaining bad karma which sticks to your soul. Therefore, you may get born as a small animal and have the same thing done to you. For example, take an elephant named Megh. A wildfire occurred in his forest and a rabbit came under his foot for shelter. He imagined what would happen to rabbit if he stepped on it and so he didn't step on it. As a result he was born in a high level family. As you can see, you should let others live for attaining pure karma.

Secondly, you also enjoy life if you let others live peacefully. There are many other mouthwatering things that are vegetarian and do not cause others to die. Scientists have found out that most vegetarian food has more nutrients than meat, so why kill when benefitted if you do not kill. This way, peace and harmony gets created in the environment.

In conclusion, I think everyone should follow Bhagwan Mahavir's message which eventually benefits all. As for all of you who are reading now, spread the word "Live and let others live!"

**Yash Jain**  
**Charitra Group**  
**Age 10**

## Tripushta Vasudev

Tripushta Vasudev is the 18th bhav of Mahavir Swami. Tripushta in his previous life had jealousy for his cousin brother and wished to be able to defeat him in every life to come. This wish will come true in his life as Vasudev.

Tripushta was born as a prince in the kingdom of Potanpur. Tripushta was a lower prince to King Ashvagriv. A fortune teller had once told the king that a prince will come and insult his messenger. Then he will kill a powerful lion (which happened to be Tripushta's cousin brother from previous life soul). That prince will also kill King Ashvagriv and become the Vasudev. The king then became scared and nervous hearing that a prince will kill him and wanted to get rid of that prince.

One day the king's messenger came to inform the king that it was his turn to protect the villagers from the ferocious lion. At that time, Tripushta and his brother Achal were dancing and were disturbed by the messenger. The princes got annoyed and Tripushta jumped on the messenger. The messenger then told King Ashvagriv and the king got more scared and asked them to guard the villagers from the lion. The princes' decided to go to protect the village and their father agreed and let them go. When the king learned that two princes were going to fight the lion, he became shaky and nervous.

When Tripushta reached the lion, he thought to himself: "The lion travels by himself, with no weapons, so then why should I travel with my brother and a chariot?" With that he jumped off the chariot and put down his weapons and challenged the lion to come to fight him. The lion was amazed by the fact that this person was not scared but accepted the challenge. Tripushta killed the lion by pulling his jaws out. The chariot driver (Gautam Swami's soul) went to the lion and said some kind words.

"Don't be embarrassed, you are being killed by a very strong person." The lion died peacefully with some affection for Gautam

Swami. Then Tripushta also fought a war with King Ashvagriv and became the Vasudev.

This relates to Mahavir Swami's life in 27th bhav. One day, Gautam Swami went for his gochari and reached a farmer's house.

The farmer got influenced by Gautam Swami and wanted to take diksha. Gautam Swami took him to Mahavir Swami. But, the second he saw Mahavir Swami, the farmer felt hatred and fear of Mahavir Swami and ran back home. This was because the farmer's soul was none other than the lion's soul who was killed by Tripushta Vasudev!

THE LESSON TO BE LEARNT FROM THIS INCIDENT IS THAT YOU SHOULD NOT THINK, TALK OR DO BAD TO OTHERS BECAUSE, IT WILL CONTINUE THROUGHOUT THE FUTURE LIVES.

**Bhavi Daftary**  
**Charitra Group**  
**Age 10**

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## Teenagers Practicing Spirituality

You are in school, trying to take a test. The questions are easy and simple, however, your mind is not fully focused on the test, and you are not confident about your answers. Instead, your brain is wandering somewhere else. You cannot concentrate on the test, because you are not spiritually motivated. What is spirituality you may ask? Well spirituality, comes from the word spirit, as you can see in its prefix, and it is a synonym for soul. Spirituality is basically exercise for your mind.

Spirituality is what makes us, who we are. Not our body or brain, it is our soul. A wise man once said, "Take away spiritual relationship and you take away your mind, body, and soul." This shows that spirituality is critical. It helps you be more focused, confident, energetic, and motivated. It is imperative that you have a healthy spirit, so that you make good decisions, not disappointing ones. Spirituality helps us get through life's ups and downs.

Furthermore, it is very important to understand and practice spirituality, so that we have a positive spirit to do positive things. How can you do that you might ask yourself? If you are a teenager, and are busy with high school or middle school that is no excuse for not practicing spirituality. It would not hurt you to sit down five to ten minutes a day, to practice spirituality. You can do that by doing Mahapran Dhwani, humming bee meditation, praying, and Navkar Mantra Jaap for some time every day. Here is how to do Mahapran Dhwani. First of all, we have to do it in a quiet, relaxing environment in front of Bhagwan's idol or picture, and sit in a Kayotsarg position. Next, close your eyes and take a deep breath. Inhale deeply with your lungs for five to six seconds. Then, exhale slowly and make a buzzing bee sound with your mouth for at least ten seconds. Keep doing this for at least ten times. The benefits of Mahapran Dhwani, is it will help you practice and understand spirituality, and will increase your memory power. Plus, it helps us focus and concentrate better and relaxes our mind.

Additionally, you do Navkar Mantra Jaap, by repeating Navkar Mantra several times. You say Namoh Arihantanam, which means I bow down to Arihants, Namoh Siddhanam, which means I bow down to Siddhas, Namoh Ayariyanam, I bow down to Acharyas, Namoh Uvajjhayanam, I bow down to Upadhyayas, Namoh Loe Savvasahunam, I bow down to all Sadhus and Sadhvis, Eso Panch Namokkaro, which means these five bows, Savva Pava Panasono, which means destroy all the sins, Mangalanancha Savvesim, which means amongst all that is auspicious, and Padhamam Havai Mangalam, which means this Navkar Mantra is foremost. The Navkar Mantra is our most holy prayer.

Once you start practicing spirituality often, you will be happy, confident, motivated, and be able to concentrate better to do the right thing. Your mind will be pure and clear, and your brain will be healthy to make good decisions. It will also prevent depression and get rid of any daily stress. It keeps our mind relaxed amidst all the chaos surrounding our lives.

As you can see, there are several benefits to spirituality. It is important that you practice spirituality regularly. Just remember a spiritual life is a stress free one!

**Tanvi Shah**  
**Charitra Group**  
**Age 12**

## Jainism and the Environment

Go green. In modern society, these words carry a substantial credence on humans as more and more individuals try to revive ecological conditions around the globe. Without a thriving environment, no living being can prosper. By practicing the principles of Jainism, not only are we purifying our souls, but saving our planet as well. From macro (Sthula) to micro (Sukshma), we can all benefit Earth following Jain principles, on many levels in a plethora of ways.

Personally, I have been asked a myriad of times on why I am a vegetarian. For those who do not know the beliefs of Jainism, religious answers will not ring true, so the most superlative method of approaching the question is reaching out to our environment. Firstly, the world's 1.3 billion cows annually produce 100 million tons of methane, a powerful greenhouse gas which traps 25 times as much solar heat as CO<sub>2</sub>, destroying our ozone layer. Also, the production of livestock accounts for more than half of all the water consumed in the USA. Moreover, manufacturing meat has greatly consumed much of the land worldwide. One third of the surface of North America is set aside for grazing, and half of American croplands grow livestock feed just for meat. 220 million acres of land in the USA, 25 million acres in Brazil, and half the forests in Central America have been deforested for livestock production as well. Considering how rapidly the living space on Earth is reducing, this is a superfluous use of a large amount of land. If more humans decide to practice this virtue, following vegetarianism can positively impact our atmosphere for the better.

On a micro level, we should all try to save the trees and not waste water. Doing the opposite is immoral anyhow in Jainism because trees and water are considered one sensed beings, therefore living. But in addition, we should go green in this way to keep our environment clean. Trees give us oxygen, which is especially vital as the CO<sub>2</sub> content in the atmosphere is growing day by day. And as one evidently knows, water provides a multitude of uses, from necessity to leisure. Both trees and water are a requirement for all living beings, so it is only best that one tries to protect these two one sensed organisms.

Lastly, one of the main Vrata in the Jain religion is Aparigraha, which is non-possessiveness. As a person's belongings grow, so does the toll it takes on the environment to produce the many possessions. Therefore, we should reduce our needs and wants as far as possible. Nature only provides enough for our needs, not our greed. Limiting our belongings will both adhere to the values of Jainism as well as reduce one's carbon footprint so all can benefit.

To conclude, Jainism principles and keeping our environment pollution-free go hand in hand. If we all practice these ideals, we will receive a two-way benefit-ridding our soul of Karmas to attain Nirvana as well as saving our environment. Vegetarianism, protecting trees and not misusing water, and Aparigraha are some of the few ways we can do all this. However, actually executing these morals is completely up to all of us if we wish for a better planet and freeing ourselves from the cycle of birth and death to attain Nirvana.

**Apurva Jain**  
**Charitra Group**  
**Age 12**

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## The Effects of Jainism

***"I say with conviction that the doctrine for which the name of Lord Mahaveer is glorified nowadays is the doctrine of Ahimsa. If anyone has practiced to the fullest extent and has propagated most the doctrine of Ahimsa, it was Lord Mahaveer."***

***- Mahatma Gandhi***

Mahatma Gandhi led India and spread nonviolence around. Many people have quoted him before, but he's not the only one talking about Jainism. All around the world, people have been talking about Jainism, people you wouldn't expect. So who said what about Jainism?

***Albert Einstein remarked that the eternal mystery of the world is its intelligibility. True religion fastens to this element of intelligibility and creates a system of thought and action which leads to true harmony and bliss. And it is indeed so with Jainism.***

***- Albert Einstein***

Albert Einstein, world famous theoretical physicist, talking about Jainism. Who knew? Jainism is spread around the world more than we think. It has had a positive effect on so many people, and continues to do so. Jainism teaches not only nonviolence, but much more than that. It's one of the oldest religions in the world, and is now in decline. Still, Jainism continues to help more and more people each and every day.

***"I adore so greatly the principles of the Jain religion that I would like to be reborn in a Jain community."***

***- George Bernard Shaw***

George Bernard Shaw was an Irish playwright, as well as a co-founder of the London School of Economics. There he was, talking about how highly he respected Jainism, and the affect it had on him. Jainism isn't being talked about just by the followers of it, or Indians, to say plainly, but everyone who has been inspired by its principles and beliefs.

***"In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others; and that therefore it is of great importance for the study of philosophical thoughts and religious life in ancient India."***

***- Dr. Herman Jacobi***

Dr. Herman Jacobi once said this, and it couldn't be truer. Jainism is one of the oldest religions in the world, as previously stated, and is its own thing. Jainism isn't simply a religion that runs off others; it's an independent religion, as Dr. Herman Jacobi said.

Jainism isn't a religion known just by its followers and Indians. Jainism has affected numerous amounts of people, and is one of the oldest religions in the world. Though it have been in decline, it will come back, and it'll be back stronger than ever.

**Asheeta Bothra  
Charitra Group**

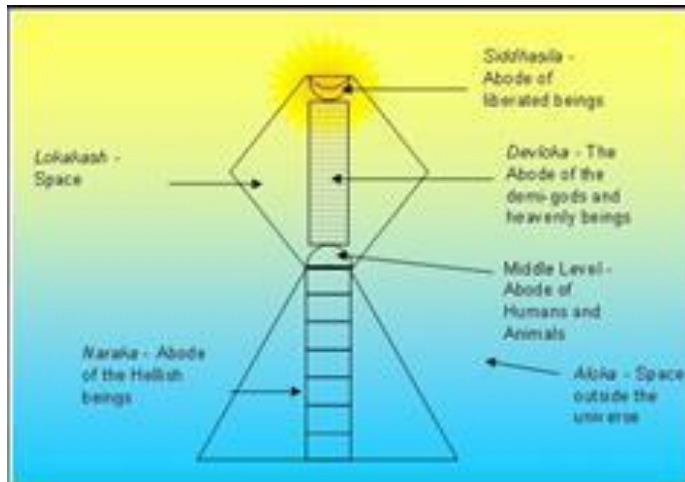
# Jainism

Life is a cycle of endlessness, looking to never stop  
Death, Birth repeating itself like a top,  
Jainism is the solution to everything,  
Aparigraha, Ahimsa it brings,  
Nonviolence and self-control is preached,  
All who bring pain and misery are impeached,  
Karma is the justice system, never failing,  
It brings people to the 26 heavens or the 7 hells always prevailing,  
Meditation is the way to seek inner peace,  
It helps the problems and the tensions release,  
The body is just decaying, the soul, however, is everlasting,  
To power it we use methods such as fasting,  
The Tirthankars we look to and pray,  
Mahavir teaches us not to drive our mind astray,  
They limit our desires and tell us to live life the right way,  
Right actions and good thoughts are told to convey,  
We are all humans, that's what most say,  
But we are different, we are Jains and that is the way it must stay...

**Sanket Jain**  
**Charitra Group**  
**Age 14**



## 14 Rajlok



The 14 Rajlok is also known as Lokakas or universe. It is made up of the 6 dravyas, which are Dharmastikaya, Adharmastikaya, Akasastikaya, Kaal, Pudgalastikaya, and Jivastikaya. The 14 Rajlok looks like a man standing with his hands on his hips and legs spread apart. It consists of three parts; Urdhva lok, Madhya lok and Adho lok. Earth is in the Madhya lok.

The measurements needed to understand the 14 Raj lok are:

- 1 Danda/Bow = 6 feet
- 2000 Danda/bow = 1 kosha
- 4 kosha = 1 Yojan
- 1 Yojan = Approx. 9 miles
- 1 Raju = Approx. 1.15\*10<sup>21</sup> miles

The height of the 14 Raj lok is 14 Raju, the height of the upper world is 7 Raju, the Middle world is 1 Raju wide and 1800 Yojan long. 900 Yogan above the surface and below the surface. The lower world height is 7 Raju. The volume of the lokaa is 343 cubic rajus according to digamber, while swetamber believed that the lokaa volume is 239 cubic Rajus..

Urdhva lok consist of 12 Dev lok, 9 Lokantik Dev lok, 9 Gravik Lok, 5 Anutar viman, and the Sidhasihla. Madhya lok consist of Meru Parvat, infinite oceans, lakes and rivers, Sun, Moon, Stars, different solar systems. Adho lok consist of Ratna prabha, Sarkara prabha, Valuka prabha, Pank prabha, Dhum prabha, Tam prabha, Tam Tam Prabha.

Number of Jyotishka

Location	Moon	Sun	Planet	Constellation	Stars
Jambu	2	2	176	56	133950E14
Lavan	4	4	352	112	267900E14
Dhataki	12	12	1056	336	803700E14
Kalodadhi	42	42	3696	1176	2812950E14
Pushkar	72	72	6336	2096	4822200E14

**Total 132 132 11696 3696 8840600E14**

**Only stars are in 10million x 10million unit (10E14)**

**Palak Shah  
Charitra Group  
Age 13**

Das Lakshan is the Paryushan festival of the ten virtues celebrated by Jains. It is celebrated around the month of August or September. This festival is celebrated for ten days to observe the ten universal qualities and also for self-purification. During these ten days, we practice penance, vows, fasts, scriptural studies, and Pratikraman. We do these practices to learn and cleanse the soul.

The first virtue is Uttama Kshama- supreme forgiveness. On the day of Uttam Kshama, we seek forgiveness and forgive others who have done something wrong to us, including all living beings ranging from 1 sense to 5 senses. The opposite of supreme forgiveness is anger.

The second virtue is Uttama Mardav- Modesty. When we have lots of possessions and knowledge, we tend to be proud. When we are proud, we look down on others as if to say we are more superior to everyone else. Then, when we lose one of our valuable possessions, we become depressed, eventually making our life miserable. Being modest will prevent this. We have to understand that all our possessions don't stay with us when we die.

The third virtue is Uttama Aarjav- Straightforwardness. When we aren't straightforward we think one thing, say something else, and do something entirely different. A person like this is deceitful and loses credibility. Being straightforward can make us seem reliable and trustworthy.

The fourth virtue is Uttama Shaucha- Contentment. This virtue means that we should be content, happy, with what we have so we can feel satisfied. When we have myriads of possessions we start to want to have more.

The fifth virtue is Uttama Satya- Truthfulness. We should try to speak when necessary and with the minimum amount of words. We believe talking disturbs the stillness of the mind. Additionally, we believe speaking the truth is important.

The sixth virtue is Uttama Sanyam- Self-Restraint. We should restrain from killing life. We should also restrain from desires or passions because they lead to pain. Moreover, desires are really not part of the true nature of the soul and they only appear when our soul is in false belief.

The seventh virtue is Uttama Tap- Penance. We practice penance by fasting, eating a reduced diet, and avoiding tasty food. Penance helps keep desires and passion in control. This virtue mostly means we should avoid all the pleasures provided by our senses. Meditation can control these wishes and obsessions because in a deep state of meditation, we shouldn't feel the need to take food.

The eighth virtue is Uttama Tyag- Renunciation. Renunciation is when we renounce our wealth. This helps us become non-possessive, therefore reducing misery. Additionally, non-possessive lives are the richest. According to this virtue, we should renounce all our emotions to comprehend the true nature of the soul.

The ninth virtue is Uttama Akhinchana- Non-possessiveness. This virtue is meant for us to not to be attached to external possessions. Remaining unattached can control our desires.

The last virtue is Uttama Brahmacharya. Brahma means 'soul' and charya means to 'live within'. This virtue also means to observe the vow of celibacy, have devotion for the inner soul and the Keval Gyani, and to discard the carnal desires.



## Are White Lies Good?

When you break down the term “white lies,” you get nothing but lies that are white, or lies that are good. This is absolutely true; white lies are indeed lies that are good. White lies protect someone from knowing something that will make them worry or take a drastic step. Although this is technically hiding the truth from someone, we also are protecting them from worry and stress.

According to Jainism, we believe the teaching of satya, which is telling the truth. However, we also believe that we should not unnecessarily trouble someone. This is a form of nonviolence, or ahimsa. So, according to Jainism, we would be in a moral dilemma. I believe that troubling someone does outweigh the truth, in this case.

For example, in a book I read called *The Giver* by Lois Lowry, the people of a community are barred from colors, climate, feelings, starvation, etc. They don't know what it is like in our world. As the author presents it, if the people get to know about the outside world, they will be overwhelmed and it will be unbearable for them. This is why a special person called the Receiver needs to hide this truth from the people of the community just so that it will not cause harm to the people. Although you might say that it is wrong to not let people know about the outside world, however, the people of the community are used to their setting and they need no trouble as they have a good life with no disruptions already.

Similarly, in another book I read called *Number the Stars* by Lois Lowry, a little girl's family hides a truth from her about items in a casket, which would make the little girl worry. She learns wrong information about an unknown aunt dead inside the casket, which was milder information than the actual items in the casket. As you can see, milder but inaccurate information was passed on to the girl so that she didn't have to take the great burden of the worry.

In both cases, ahimsa overplays satya, and that is exactly what is needed in these situations. In a tough situation like this, you should always take ahimsa as your first priority, because it is the main teaching of Jainism, and helps people more than satya does. Not all truths need to be said, but you need to go to the fullest extent to help and protect someone. That is what Jainism is about, and white lies fully correspond with that Jain teaching. So, I advise you to not hesitate when you want to say a white lie, because if you say a white lie, you are a true protector of living beings.

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