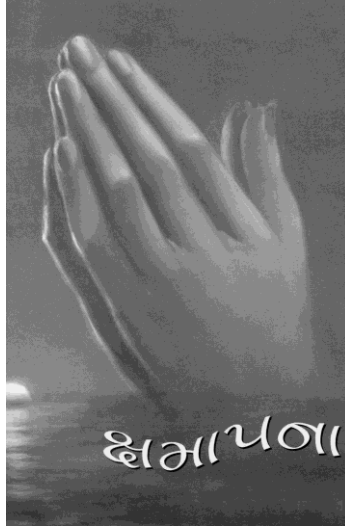


JAINISM

Religion of Compassion and Ecology



**I forgive all living beings
May all living beings grant me forgiveness
My friendship is with all living beings
My enmity is totally nonexistent**

JAINA Education Committee
Federation of Jain Associations in North America

Jainism - Religion of Compassion and Ecology

Jaina Education Series (JES 901)

First Edition: June 2001

Second Edition (revised): June 2004

Third Edition: November 2004

Fourth Edition (expanded): June 2006

Fifth Edition: November 2006

Sixth Edition: December 2007

Seventh Edition (expanded): March 2009

ISBN: 1-59406-041-X

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Compiled and Published by:

Pravin K. Shah

JAINA Education Committee

Federation of Jain Associations in North America

Jain Study Center of North Carolina (Raleigh)

509 Carriage Woods Circle

Raleigh, NC 27607-3969 USA

Telephone and Fax - 919-859-4994

Email - education@jaina.org

Email - jainaedu@gmail.com

Website – www.jaineLibrary.org

Website – www.jaina.org

JAINA Education Books Information – Go to the following web link

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Printed in India

DEDICATED

TO

**People Around the World
Committed to Compassionate Living**

for their continued effort in promoting Non-violence, protection of the environment and a spirit of compassionate interdependence with nature and all living beings.

Special thanks to the people practicing a Vegan (strict vegetarian – non-consumption of dairy products) and Alcohol/drug free life-style for inspiring us to see a true connection between the principle of Non-violence and the choices we make.

A vegan and alcohol/drug free life-style stems from a compelling ethical and moral value system, where one makes a conscious effort not to harm any animals and not to harm one's own body, mind & soul. As a result, one avoids the use of all animal products such as meat, fish, chicken, eggs, milk, cheese, ice-cream, butter, Ghee, and all other dairy products as well as silk, fur, pearls and leather. One also refrains from all types of addictive substances such as alcohol and drugs.

Note:

Records from the last four years of YJA and YJP conventions indicate that more than 10% of Jain Youth of North America registered as Vegans.

The New York Times (October 2005) reports that 6 million Americans are Vegan.



Compassionate Quotes

Nonviolence and kindness to living beings is kindness to oneself. For thereby one's own self is saved from various kinds of sins and resultant sufferings and is able to secure one's own freedom.

Lord Mahāvīr

We should be able to refuse to live if the price of living be the torture of sentient beings.

Mahatma Gandhi

The highest religion is to rise to universal brotherhood; aye to consider all creatures your equals.

Guru Nanak

Let us pray that our food should not be colored with animal blood and human suffering.

Gurudev Chitrabhanuji

The time will come when men will look on the murder of animals as they now look on the murder of men.

Leonardo da Vinci

Until we extend our circle of compassion to include every living creature we cannot enjoy 'WORLD PEACE'.

Albert Schweitzer

'Thou shalt not kill' does not apply to murder of one's own kind only, but to all living beings and this commandment was inscribed in the human breast long before it was proclaimed from Sinai.

Leo Tolstoy

Cruelty is the obvious cancer of modern civilization.

Rev. A. D. Beldon

Anything that can feel pain should not be put to pain.

R. M. Dolgin

Sympathy for the lowest animals is one of the noblest virtues with which man is endowed.

Charles Robert Darwin

Contents

Preface	7
Introduction	9
Section I Jainism General	11
1. Jain Prayers.....	12
1a. Jain Prayer to Great Souls - Namaskär Mahämangal	12
1b. Divine Refuge Prayer	14
1c. Universal Forgiveness Prayer	14
1d. Universal Peace Prayers.....	14
1e. Reflection on Self – Realized Soul.....	15
2. Founder	16
3. Life of Lord Mahävira	16
4. Concept of God and Tirthankar	19
5. Major Traditions	21
5a. Shvetämbar Sect.....	21
5b. Digambar Sect:	21
5c. Major Differences	22
6. Jain Scriptures and Literature.....	24
6a. Ägam Sutras	24
6b. Shvetämbar Literature.....	25
6c. Digambar Literature.....	25
6d. Saman Suttam	25
6e. Tattvärtha Sutra	25
7. Religious Holidays	26
8. Jain Greetings.....	27
9. Jain Symbols	27
10. Jain Temples	29
Section II Jain Philosophy	31
11. Fundamental Beliefs of Jainism.....	32
12. Universe and Its Nature	34
12a. Jain Reality: Dravya, Guna, and Paryäya.....	34
12b. Six Universal Substances	34
13. Doctrine of Karma Philosophy	39
13a. Jiva and Ajiva (Soul and Nonliving Substances)	39

13b. Āsrava (Causes of Bondage of Karma).....	40
13c. Bandha (Characteristics of Bondage of Karma)	40
13d. Classification of Karma:	42
13e. Samvar (Stoppage of New Karma)	46
13f. Nirjarā (Removal of Old Karma)	49
13g. Moksha (Stage of Total Liberation from Karma).....	51
14. Punya (Meritorious) and Pāp (Sinful) Karma.....	52
15. Jain Path of Liberation	56
Section III Spiritual Practices.....	59
16. Ethical Codes of Conduct	60
16a. Three Cardinal Principles of Conduct.....	60
16b. Five Great Vows of Ascetics (Monks and Nuns	62
16c. Twelve Vows of Laypeople (Twelve Anuvratas)	63
16d. Process of Spiritual Death (Sanlekhanā)	64
16e. Jain Conduct and its Relevance to Modern Times	65
17. Jain Way of Life and Ethical Living and Environment	67
17a. Jain Ethics.....	67
17b. Survival of Life vs. Ethical Living.....	68
17d. Ethical and Ecological Impact by Dairy Industry.....	70
17e. Jain Way of Life.....	71
18. Daily Observances.....	73
18a. Six essential Observances of Shvetāmbar-Tradition.....	73
18b. Six essential Observances of Digambar-Tradition	73
19. Jain Yoga and Meditation	74
19a. Meaning of Yoga in Jain Tradition.....	74
19b. Four Primary Paths to Yoga	75
19c. Ashtānga Yoga (Eight Steps of Yoga)	76
19d. Virtuous and Non-virtuous Meditations	77
19e. Summary.....	78
References	79
Believe In Yourself	80

Preface

Jainism is a modern word to describe the ancient spiritual path of non-violence. The term Jain comes from the word 'Jina' which means 'spiritual victor'. It designates a person who is a conqueror of the inner enemies – anger, ego, deceit, greed, fear, attachment, and hatred.

Jainism is considered a rich and profound way of life embraced by a strong and largely affluent minority in India. Though the religion has produced world-class leaders and has propagated its philosophies for generations, little is known about it outside the South Asian continent. The Jain community, consisting of 6 to 8 million Jains or less than 1% of the Indian population, has produced successful men and women in all fields including academics, sciences, government, medicine and arts.

In North America, there are an estimated 25,000 Jain families practicing the ancient traditions of this religion. While some of these people living in nations outside of India have a solid foundation in the religion and its philosophies, many, unfortunately, lack knowledge of the basic principles at the heart of the religion. This is due to no fault of their own. While the structure of the Jain community is a symbiotic relationship between the lay and the monastic segments, the heavy restrictions on travel accepted by Jain ascetics hinder the perpetual flow of knowledge between the two groups. Thus, we are left with an educational divide – on one hand there are the erudite monks and a few scholar house-holders that possess true working knowledge of the scriptures and philosophies of Jainism, and on the other hand, a global community of Jains lacking access to teachers and spiritual guidance.

Since the majority of the Jain publications are written in South Asian languages, Jains worldwide lack easy access to Jain literature as well. It is mandatory that we fill this void and produce Jain literature in contemporary, easy to understand English.

The primary purpose of this booklet is to provide a basic introduction of the Jain religion to English speaking Jain youth of North America and other countries. It covers briefly, the various aspects of Jain philosophy, ethics, conduct, scriptures, religious holidays, prayers, symbols, and the life of Lord Mahāvīr.

I am very grateful to Pujya Āchārya Shri Nandighosh Vijayji Mahārāj Sāheb and Pujya Panyās Shri Ajaya Sāgarji (Kobā-Ahmedabad) Mahārāj for reviewing certain chapters, providing valuable suggestions, and supporting various JAINA Education activities of North America.

I am thankful to Rekha and Lalit Banker, Pradip and Darshana Shah, Sudhir and Anita Shah, Mukesh Doshi, Mukesh Chhajer, Meera Shah, Kavita Shah, Shweta Shah, Nisha Văria, Mahesh Văria, Samuel Wallace, Harendra Shah, Shănti Mohnot, and Jadvaji Kenya for reviewing, editing, and providing valuable suggestions either to this edition or the previous editions.

Since this article is a work in progress, I welcome your comments and suggestions about this article. Your advice will be considered in future editions.

I sincerely apologize to the people whose feelings got hurt because of dairy article written in this book.

Any organization or individual may use the information from this article freely for non-profit purposes. No permission is necessary from the author. The article is available at <http://www.jaina.org>.

Pravin K. Shah,
Chairperson, JAINA Education Committee,
Federation of Jain Associations In North America
Director, Jain Study Center of North Carolina
March 31, 2009



“Do all the good you can, By all the means you can, In all the ways you can, In all the places you can, At all the times you can, To all the people you can, As long as you ever can.”

-John Wesley

Religion does not guarantee that there shall be no sorrow or suffering. But it does guarantee that there shall be strength to face them calmly.

-Unknown

Mindfulness is waking up and living in harmony with oneself and with the world and appreciating the fullness of each moment of life.

Introduction

The subcontinent of India, a cradle of civilization, is also the birthplace of the three great religious traditions of the world: Hinduism (Vedic religion), Buddhism, and Jainism. The Jain religion and its philosophy being one of the oldest, predating recorded history as referenced in Hindu scriptures, has become one of the essential spiritual traditions of the South Asian religious fabric. It is an original system, quite distinct and independent from other systems and philosophical traditions of India.

Jainism is a way of life based on ahimsa (non-violence), compassion, and simple living. Jain philosophy is ennobling and optimistic, where the soul of man and woman evolves to Godhood when the soul purifies itself by removing its impurities such as anger, ego, deceit, and greed, arising out of attachment and aversion. This process is explained in the philosophy of karma in Jainism.

It embraces ancient techniques and philosophies handed down by the Jinās, who are also known as Arihantas or Tirthankaras. These are the main prophets in the Jain faith numbering twenty-four. The lineage can be traced back to prehistoric times. Lord Mahāvīr was the last Tirthankar (599 BC to 527 BC), and Lord Pārshvanāth was his predecessor (850 BC). Where as Lord Ādināth was the first Tirthankar and is considered prehistoric time.

Jains believe in the philosophy of karma, reincarnation of the worldly soul, heaven and hell as a reward and punishment for one's deeds, and liberation (Nirvana or Moksha) of the self or soul from life's misery of birth and death in a way similar to the Hindu and Buddhist beliefs. Though there are multiple similarities in these South Asian religions, some fundamental differences do exist.

The cardinal principle of Jainism is Ahimsa. Jains believe that every living being is a master of his/her own destiny. They rely a great deal on self-effort and self-initiative for both their worldly requirements and their salvation or liberation. The Jain scriptures also state that the universe and all its entities such as soul and matter are eternal (there is no beginning or end), no one has created them and no one can destroy them. All entities continuously change their form.

Jains believe that the soul is ignorant of its true nature and is bounded by karma from eternity. It is due to karma that the soul migrates from one life cycle to another and passes through many pleasant and painful situations. The ignorant soul continues to attract and bind new karma due to its action of attachment and aversion.

To overcome the suffering, Jainism lays out the spiritual path that consists of integrated trinity; Right Conviction or Faith (Samyak Darshan), Right Knowledge (Samyak Jnān), and Right Conduct (Samyak Chāritra). They must coexist in a person if one is to make any spiritual progress on the path of liberation.

Initially one needs to acquire the proper knowledge of the true nature of soul and other reality such as matter, karma and other non-living substances. When one is totally convinced of one's knowledge, at that moment this knowledge will remove the ignorance about one's own nature. This stage of spirituality is called realization of truth or attainment of Right Conviction and Right Knowledge. Popularly it is known as the stage of self realization stage or Samyaktva.

The realization of truth leads to Right Conduct. There are various spiritual stages that exist in practicing the Right Conduct called Gunasthānas. Right Conduct includes:

- Compassion and non-violence (Ahimsa) towards all living beings
- Pluralism of views (Anekāntavāda or Syādvāda) towards all faiths and ideas
- Non-possession (Aparigraha) or limitation of possessions and non-possessiveness
- Self-purification, self-control, austerity, penance, asceticism, and meditation

With regard to truth, Jain philosophy firmly states that the whole truth cannot be observed from a single viewpoint by the common people. To understand the true nature of reality, it is essential to acknowledge the multiple perspectives of each situation or idea. We must strive to be open-minded and embrace the positive thoughts and vantage points of other human beings, religions, and philosophies. This concept is called Anekāntavāda (non-absolutism).

In summary, according to Jainism, the ultimate goal of the soul is to achieve liberation through understanding and realization. This is accomplished through the supreme ideals of nonviolence, equal kindness, reverence for all forms of life, non-possessiveness, conquering all passions such as attachments and aversions, and through the philosophy of non-absolutism (Anekāntavāda). Above all, these ideals translate into a religion of universal love and compassion not only towards human beings but also towards all forms of life and environment.

Section I

Jainism General

1. Jain Prayers

1a. Jain Prayer to Great Souls - Namaskär Mahämangal

Namaskär Mahämangal, known as Namaskär Mantra, Navakär Mantra or Namokkär Mantra, is the most revered text in Jainism in which homage is paid to the five worshipful personalities: Arihanta (enlightened human beings), Siddha (liberated souls), Ächärya (head of the Jain congregation), Upädhyäy (ascetic teachers), and all Sädhus which include all monks and nuns (ascetics) of the universe who practice Ahimsa, Non-possession, and multiplicity views in their thought process. All these personalities are recognized and worshiped by their virtues (Gunäs) and not by their individual qualities. Hence all truly spiritually uplifted saintly people of the world are worshiped here.

As light is to darkness, the Namaskär Mahämangal illuminates and awakens the divine qualities of the soul. It is not a religious ritualistic prayer, but an eternal expression of perfection. It holds the science of life within itself. It is a key to the divine treasury of knowledge.

There are a total of 108 qualities or attributes of these five supreme beings. These 108 attributes are as follows:

Arihanta – 12, Siddha – 8, Ächärya – 36, Upädhyäy – 25, and Sädhu – 27, Total - 108

The Jain rosary (Mälä) has 108 beads signifying 108 attributes of the five supreme beings.

The Namaskär Mahämangal has 9 sentences. The first five sentences provide obeisance to the above five worshipful personalities and the remaining four sentences explain the importance of these obeisances.

नमो अरिहंताणं।	Namo Arihantänam
नमो सिद्धाणं।	Namo Siddhänam
नमो आयरियाणं।	Namo Äyariyänam
नमो उवज्झायाणं।	Namo Uvajjhäyänam
नमो लोए सव्वसाहूणं।	Namo Loe Savva Sähunam
एसो पंच नमुक्कारो।	Eso Pancha Namukkäro
सव्वपावप्पणासणो।	Savva Päva Panäsano
मंगलाणं च सव्वेसिं	Mangalänam cha Savvesim
पढमं हवइ मंगलं।	Padhamam Havai Mangalam

Namo Arihantānam

I bow to all Arihantas (Tirthankars) who have achieved enlightenment by overcoming their inner weaknesses, and have attained infinite knowledge, infinite vision, perfect conviction and conduct, and unlimited energy by eradicating all karma which subdued the original qualities of the soul (four Ghāti karma). They are perfect human beings and they have shown us the path to liberation which brings an end to the cycle of life, death and suffering.

Namo Siddhānam

I bow to all Siddhas (liberated souls) who have attained the state of perfection and immortality. They are pure soul and pure consciousness. They possess no karma and hence no physical body. After nirvana (death) all Arihantas become Siddhas

Namo Āyariyānam

I bow to all the Āchāryas, who are the heads of various Jain congregations. They explain the path of liberation, which is the unity of Right Conviction, Right Knowledge, and Right Conduct. They explain the importance of spiritual life over material life and preach everyone to live a compassionate and simple life.

Namo Uvajjhāyānam

I bow to the Upādhyāys, who are the learned scholars of the Jain scriptures and who teach the principles of Jain religion and how to apply such principles in our daily life.

Namo Loe Savva Sāhunam

I bow to all the Sādhus and Sādhis (ascetics) of the universe who strictly follow the five great vows of conduct; Ahimsa, truth, non-stealing, celibacy, and non-possession and inspire us to live a simple life.

Eso Pancha Namukkāro

To these five types of great souls, I offer my prayers.

Savva Pāva Panāsano

May such prayer help diminish all my negative vibrations and sins.

Mangalānam cha Savvesim

Padhamam Havai Mangalam

Offering this prayer is the foremost amongst all of the auspicious benedictions.

1b. Divine Refuge Prayer

चत्तारि सरणं पवज्जामि, अरिहंते सरणं पवज्जामि,
सिद्धे सरणं पवज्जामि, साहू सरणं पवज्जामि,
केवली पण्णत्तं धम्मं सरणं पवज्जामि॥

Chattāri saranam pavajjāmi, Arihante saranam pavajjāmi,
Siddhe saranam pavajjāmi, Sāhū saranam pavajjāmi,
Kevali pannattam dhammam saranam pavajjāmi ||

I take refuge in the four auspicious and supreme entities of perfected souls, liberated souls, ascetics and the religion expounded by self control, non-violence and compassion.

1c. Universal Forgiveness Prayer

खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे।
मिती मे सव्व भूएसु, वेरम् वेरं मज्झं न केणइ॥

Khāmemi Savva Jive, Savve Jivā Khamantu Me,
Mitti Me Savva Bhuesu, Veram Majjham Na Kenai.

I forgive all living beings,
May all living beings grant me forgiveness.
My friendship is with all living beings,
I have no enmity with anyone.

1d. Universal Peace Prayers

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः।
मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे॥

Upsargāh kshayam yānti, Chhidhyante vighna vallayah,
Manah prasanna tāmeti, Puja mähne jineshware.

May all physical difficulties get resolved,
May all obstacles get removed,
May the mind and heart become full of joy,
By worship of Arihanta.

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः।
दोषाः प्रयांतु नाशं, सर्वत्र सुखीभवतु लोकः॥

Shivmastu Sarva Jagatah,
Par hit niratā bhavantu bhutaganāha,
Doshāha Prayantu Nāsham,
Sarvatra Sukhi bhavatu lokah.

May the entire universe be blessed;
May all beings engage in each other's well being.
May all weakness, sickness and faults diminish;
May everyone everywhere be healthy, peaceful and happy in
all respects.

1e. Reflection on Self – Realized Soul

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य;
होय मुमुक्षु घट विषे, एह सदाय सुजाग्य.

dayā shānti samatā kshamā, satya, tyāg, vairāgya,
hoya mumukshu ghata vishe, eha sadāya sujāgya.

The true seeker of the Self possesses the seven cardinal virtues
namely; compassion, peace, equanimity, forgiveness, truthfulness,
renunciation, and non attachment to worldly relations and objects.
These qualities keep him constantly vigilant.

राग, द्वेष, अज्ञान ए, मुख्य कर्मनी ग्रंथ;
थाय निवृत्ति जेहथी, ते ज मोक्षनो पंथ.

raga, dvesha, ajnāna e, mukhya karma-ni grantha,
thāya nivrutti jeha-thi, te ja mokshano pantha.

Attachment, Hatred, and Ignorance of Self are the three principal
reasons of the bondage of karma to the soul. The path by which
stoppage of karma occurs is the path of liberation.

2. Founder

The philosophy of the Jain religion is eternal but various Tirthankars have continually preached its code of conduct and practices based on their time in history, place, and circumstances.

Approximately 2500 years ago, Tirthankar Mahāvīr or Vardhamān (599 BC to 527 BC), the twenty-fourth and the last Tirthankar of this era, established a religious order based on the Jain philosophy, which had been preached by his predecessor Tirthankar Pārshvanāth (950 BC to 850 BC) and all previous Tirthankars. He modified its code of conduct and practices which was in line with the current time, place and circumstances. The present Jain scriptures are a compilation of Lord Mahāvīr's teachings.

3. Life of Lord Mahāvīr

Lord Mahāvīr was a prince whose childhood name was Vardhamān. As the son of king Siddhārtha, he had many worldly pleasures, comforts, and services at his command. However, at the age of thirty he left his family and the royal household, gave up his worldly possessions, and became a self initiated monk in search of a solution to eliminate pain, sorrow, and suffering from his life and from the life of all beings.

As a monk he continuously traveled on bare feet for the next twelve and one-half years. During this time he remained in deep silence and meditation to conquer his desires, feelings, and attachments and to eradicate all karma that subdue the original qualities of the soul (four Ghāti Karma). He carefully avoided harming other living beings including animals, birds, insects, and plants. He also went without food for long periods of time to gain the inner power as a part of his religious practice. He remained calm and peaceful when facing unbearable hardships. During this period, his spiritual powers developed fully and he realized perfect perception, perfect knowledge, unlimited energy, and perfect conduct completely free from mental agony. This realization is known as the perfect enlightenment or Keval-Jnān.

Lord Mahāvīr spent the next thirty years traveling bare feet throughout India preaching the eternal truth that he had realized.

He established a religious order based on the Jain philosophy, which had been preached by his predecessor Tirthankar Pārshvanāth (950 BC to 850 BC) and all previous Tirthankars. However Lord Mahāvīr expanded the code of conduct by emphasizing celibacy as a separate vow not as a part of non-possession vow. He also introduced six daily observances for his followers. He felt that such changes were

essential for proper spiritual advancement at that time. Thus, Mahävîr, even though he established a new religious order, was more of a reformer of an old religious order of Lord Pärshva than the founder of a completely new faith.

The ultimate objective of his teaching is how can one attain total freedom from the cycle of birth, life, pain, misery, and death, and achieve the permanent blissful state of one's self. This state is also known as liberation, Nirvana, absolute freedom, or Moksha.

At the age of 72, Lord Mahävîr attained Nirvana (the final death) at Pävåpuri and his purified soul left his body and achieved complete liberation in 527 BC. He became a Siddha, a pure consciousness, a liberated soul, existing forever in a state of complete bliss. On the evening of his Nirvana, in honor of his spiritual enlightenment, people celebrate the Festival of Lights known as Deepåvali. This is the last day of the present Jain calendar year.

Teachings of Lord Mahävîr

Lord Mahävîr's message of non-violence (Ahimsa), truth (Satya), non-stealing (Achaurya), chastity (Brahmacharya), and non-possession (Aparigraha) is full of universal compassion and simple living.

Lord Mahävîr emphasized that all-living beings, irrespective of their size, shape, form, creed and spiritual status, are basically equal and we should love and respect them. In this way, he preached universal love.

In order to attain enlightenment, it is necessary to reduce our wants, curtail our desire, and consumption levels should be kept within reasonable limits. Using any resource beyond one's needs and misuse of any part of nature is considered a form of theft and an act of violence.

Lord Mahävîr said that, "A living body is not merely an integration of limbs and flesh but it is the abode of the soul which potentially has infinite perception (Anant Darshan), infinite knowledge (Anant Jnån), infinite energy and power (Anant virya), and total bliss (Anant sukha)." Mahävîr's message reflects the freedom and spiritual joy of the living being.

Lord Mahävîr taught that the true nature of reality is timeless with no beginning or end and rejected the concept of God as a creator, a protector, and a destroyer of the universe.

Absolute truth cannot be grasped from any particular viewpoint. Absolute truth is the total sum of individual (partial) truths of many different viewpoints even though they may seem to contradict each

other. Hence all situations should be viewed with equanimity - without likes or dislikes.

He revealed the supremacy and so more responsibility of human life over heavenly life and stressed the importance of a positive attitude and self-effort towards our life. He also revealed that worshiping heavenly gods and goddesses as a means of material gain and personal benefits is contrary to the path of spiritual progress and the doctrine of Karma.

Lord Mahāvīr's teachings reflect the internal beauty and harmony of the soul. He made religion simple and natural, free from elaborate rituals.

Note - In recent times some elaborate rituals have been introduced which has caused a loss of the simplicity of the ritualistic aspect of the religion.

Forgiveness

*Forgiveness is letting go of the pain
and accepting what has happened,
because it will not change.*

*Forgiveness is dismissing the blame.
Choices were made that caused the hurt;
we each could have chosen differently,
but we didn't.*

*Forgiveness is looking at the pain,
learning the lessons it has produced,
and understanding what we have learned.*

*Forgiveness allows us to move on
towards a better understanding
of universal love
and our true purpose.*

*Forgiveness is knowing that love
is the answer to all questions,
and that we all are in some way connected.*

*Forgiveness is starting over
with the knowledge
that we have gained.
I forgive you, and I forgive myself.
I hope you can do the same.*

-Poem by Judith Mamma

4. Concept of God and Tirthankar

The concept of God as a creator, protector, and destroyer of the universe does not exist in Jainism. The concept of God's descent into a human form to destroy evil is also not applicable in Jain philosophy.

Jainism is a religion of purely human origin. In ancient times, it was known by many names such as the religion of Nirgrantha, or the religion of Jina, or the Saman tradition. The religion is propagated by self-realized individuals who have attained total self-control, perfect knowledge, and omniscience by their personal effort. They have been liberated from the bondage of attachment, aversion, and of worldly existence, thus ending the cycles of life and death. These individuals are popularly viewed as human Gods in Jainism.

They are also recognized by various names such as Arihanta, Arhat, Tirthankar, Jina, Nirgrantha or Kevali. All these words depict various qualities of a Jain human God.

- Arihanta is one who has destroyed the inner enemies like anger and greed.
- Jina is one who has conquered the inner enemies of worldly passions such as desire, hatred, anger, ego, deceit, lust, and greed by personal effort.
- Nirgrantha is one, who has removed all bondages of prejudices in life.
- Tirthankar is one who has showed the path of liberation from our misery and established the religious order of Sādhus (monks), Sādhvis (nuns), Shrāvaks (laymen), and Shrāvikās (laywomen) out of total compassion. Tirthankars have revived the Jain philosophy at various times in the history of humankind.
- Kevali is one who has attained infinite knowledge, infinite perception, perfect conduct, and unlimited energy by eradicating all karma which subdued the original qualities of the soul (four Ghāti karma).

The Arihantas or Tirthankars are not Gods in the sense of being the creators of the universe, but rather as those who have accomplished the ultimate goal of liberation from suffering and desire through personal efforts. Many such individuals existed in the past and many will achieve such a spiritual stage in the future. All human beings have the potential to reach such a spiritual stage.

When a person destroys all his karma which subdue the true nature of the soul (known as Ghāti karma), he attains infinite knowledge (Keval-jñān), infinite perception (Keval-darshana), perfect faith and conduct

(happiness), and unlimited energy. At that time, he may be classified in one of the two categories

Arihanta or Tirthankar or Jina

Sāmānya (simple) Kevali

A Tirthankar or Arihanta establishes a religious order but Sāmānya Kevalis do not establish the religious order. They remain in a meditative state and spread the religious message as part of the existing order established by the Arihanta of that time. At any given time and place only one Tirthankar can exist while Sāmānya Kevali may exist in large numbers.

Both Arihant and Sāmānya Kevali continue to live their human life until all their other karma which are responsible for physical body, mind, social status, and life span are destroyed (known as Aghāti karma), which occurs at the time of death.

At the end of life, both Arihanta and Sāmānya Kevalis attain liberation or Nirvana and all of them are known as Siddhas. All Siddhas are unique individual souls. They are pure consciousness. They possess infinite knowledge, infinite perception, unobstructed bliss, unlimited energy, and they do not possess a physical body. Hence, from the qualities and attributes point of view all Siddhas are the same.

All Arihantas (perfect human beings) and Siddhas (pure souls) of the past and present are Gods in Jainism.

In summary:

Jain God is not a creator God. He possesses the qualities of a knower and observer but he is not a doer.

Jain God is not ONE. Infinite numbers of Gods (pure souls or Siddhas) exist in the universe and the number continuously increases as more souls attain the state of perfection.

Jain God is the pure soul of an individual. Its size and shape is determined by its last human birth and is not spread across the entire universe like Brahmana in Hinduism

To become a pure soul (God) is the final destination and goal of all worldly souls.

5. Major Traditions

Lord Mahāvīr attracted people from all walks of life: rich and poor, kings and commoners, men and women, princes and priests, touchable and untouchables. Lord Mahāvīr proclaimed that in matters of spiritual advancement, both men and women are equal. Many women followed Lord Mahāvīr's path and renounced the world in search of ultimate truth and happiness. The most significant contribution of Jainism in the social field was the establishment of social equality among the four classes; Brāhman, Kshatriya, Vaishya, and Shudra, including untouchables prevalent in the society.

Lord Mahāvīr organized his followers, into a four-fold order, namely monks (Sādhus), nuns (Sādhvis), laymen (Shrāvaks), and laywomen (Shrāvikās). This order is known as Jain Chaturvidha Sangh. Monks and nuns do not stay at one place for more than 30 days except during rainy season of 4 months. They travel on bare foot and do not use any transportation. Male monks do not touch any female person and vice a versa. They do not eat or drink after Sunset.

A few centuries after Lord Mahāvīr's Nirvana two major traditions, Digambar and Shvetāmbar, were established.

5a. Shvetāmbar Sect:

Monks and Nuns wear white cloths. They beg little quantity of food from many houses and bring it to their temporary place of residence to eat. They are also divided into three major sub-sects.

Shvetāmbar Murtipujak

They believe in the worshiping of Tirthankar idols in the temple. They are also known as Mandir-Margi.

Sthānakavāsi - Non-Murtipujak

A non-idol worshiper sect got separated from Shvetāmbar Murtipujak. This sect is pioneered by a scholarly householder name Lonkāshah around 1450 AD

Terāpanthi

A non-idol worshiper sect got separated from Sthānakavāsi sect who follows a different interpretation of Compassion and Penance. This sect was pioneered by Āchārya Bhikshu around 1600 AD.

5b. Digambar Sect:

Digambar Monks wear no cloths at all. They eat one meal a day at the householder residence place. They receive the food in their hands and eat in a standing position. The Digambar nuns wear

appropriate cloths. The Digambar Jains are also divided into three major sub-sects.

Bisa Panth – Idol Worshiper Sect

They believe in the worshiping of Tirthankar idols in the temple. Their temple is owned and managed by Bhattarak who perform various temple rituals. Bhattaraks are not true Digambar monk. They wear red cloths; they live at the temple and use transportation. They are celibates and eat one meal a day.

Teräh Panth – Idol Worshiper Sect

They also believe in the worshiping of Tirthankar idols in the temple but they do not accept Bhattarak's authority. The sect is pioneered by Banārasidās. They do not use flowers or fruits in their idol worship.

Tārana Panth - Non-idol worshiper

They do not believe in idol worship. This sect is pioneered by Tarana Tārana Swami.

There are many divisions in each of the above sub-sects.

5c. Major Differences

Temples of the Digambar sect have the idols of Tirthankars in their natural unadorned form with their eyes semi-closed in meditation. It represents the Tirthankar (Jina) as free from attachment and aversion.

Temples of the Shvetāmbar sect have the idols adorned in a very elegant manner. The eyes vividly communicate peace and loving compassion. Positive vibrations emanate from the adorned energy centers. It represents the Tirthankar as a spiritual king and sovereign victor of all the inner enemies and five senses.

Digambars believe that the 24th Tirthankar Mahāvīr was not married while Shvetāmbars believe that he was married to Yashodā and had a daughter named Priyadarshana before his renunciation of worldly life.

Digambars believe that the Āgam sutras (Jain scriptures) that are recorded first time 1000 years (500 AD) after Tirthankar Mahāvīr are not authentic while Shvetāmbars consider them authentic scriptures. Digambars practice the Jain religion based on the ancient literature compiled by great Āchāryas between 100 to 1000 AD.

Digambars believe that women can not attain liberation because they can not literary practice the 5th vow which is non-possession. They need to wear appropriate cloths and cloths are possessions. Shvetāmbars believe that the minimum cloths that are needed to cover the body are not possession and hence women can attain liberation.

Digambaras believe that all 24 Tirthankaras were male while Shvetāmbaras believe that 19th Tirthankar Mallināth was female.

Digambar monks were no cloths while Shvetāmbar monks were white cloths.

In spite of the outward differences, however, the fundamental views on ethics and philosophy are identical in all Jain traditions.

Thanksgiving Prayer

Even though I clutch my blanket and growl when the alarm rings each morning, thank you, Lord, that I can hear. There are many who are deaf.

Even though I keep my eyes tightly closed against the morning light as long as possible, thank you Lord, that I can see. There are many who are blind.

Even though I huddle in my bed and put off the effort of rising, thank you, Lord that I have the strength to rise. There are many who are bedridden.

Even though the first hour of my day is hectic, when socks are lost, toast is burned, and tempers are short, thank you, Lord, for my family. There are many who are lonely.

Even though our breakfast table never looks like the pictures in magazines and the menu is at times unbalanced, thank you, Lord for the food we have. There're many who have no job.

Even though I grumble and bemoan my fate from day to day and wish my circumstances were not so modest, thank you, Lord, for the gift of life.

.....Unknown

6. Jain Scriptures and Literature

Lord Mahāvīr's preaching were memorized and orally compiled into many Sutras (texts or books) by his disciples. These Sutras are known as Jain Āgam or Āgam Sutras called Jain scriptures. The Āgam Sutras promote great reverence for all forms of life, strict codes of vegetarianism, asceticism, compassion, non-violence, and opposition to war.

These scriptures were not documented in any form (not written down) but were memorized by ascetics and passed on orally to the next generation of ascetics.

Over the course of time, many of the Āgam Sutras were forgotten, some were modified, and new Sutras were added. About one thousand years after Lord Mahāvīr's Nirvana, the memorized Āgam Sutras were recorded on palm-leaves (Tādpatris). By that time Drashtivāda, the twelfth Anga Āgam text, was lost as no monk could remember any sutras of this Āgam.

6a. Āgam Sutras

The Āgam Sutras are divided into two major groups:

Anga Āgam Sutras

Anga Āgam Sutras contain the direct preaching of Lord Mahāvīr. The main disciples of Lord Mahāvīr known as Ganadhars had compiled them after Lord Mahāvīr's first sermon. They consist of 12 text books. The twelfth text known as Drashtivāda, which includes 14 Purvās, is extinct. Hence, in reality, there are only 11 Anga Āgams. The names and contents of the Anga Āgam Sutras are undisputed among the various Jain traditions.

The major Anga Āgam Sutras are Āchārāṅga, Sutrakritāṅga, Bhagavati, Sthānāṅga, and Samavāyāṅga Sutras.

Angabāhya Āgam Sutras

Shruta Kevali monks, who possessed total knowledge of the 12 Anga Āgams, compiled the Angabāhya Āgam Sutras. They were compiled orally within 160 years after Lord Mahāvīr's Nirvana. They provide further explanation of the Anga Āgam Sutras.

Following is the summary of the Angabāhya Āgam Sutras accepted as scriptures by various Jain traditions:

- 34 texts according to the Shvetāmbar Murtipujak tradition
- 21 texts according to the Sthānakavāsi and Terāpanthi traditions
- 14 texts according to the Digambar tradition

The major Angabāhya Āgam Sutras are Dasvaikālik, Āvashyak, Kalpa Sutra, and Uttarādhyāna Sutra.

6b. Shvetāmbar Literature

Shvetāmbar Jains have accepted the recorded Āgam Sutras (11 Anga Āgams and all Angabāhya Sutras) as mentioned above as an authentic version of Lord Mahāvīr's teachings. In addition to Āgam sutras, they also follow Tattvārtha sutra of Umāsvāti, Sanmati-tarka of Siddhasen, and six volumes of Karma Grantha.

6c. Digambar Literature

Digambar Jains have not have accepted the recorded Āgam Sutras (11 Anga Āgams and any of Angabāhya Sutras) as an authentic version of Lord Mahāvīr's teachings. They concluded that after one thousand years no monk remembered the true original Āgam Sutras.

In the absence of authentic Āgam Sutras, Digambars practice the Jain religion by following the literature written by the great Āchāryas from 100 to 1000 AD. It includes two main texts; Shatakhand Āgam and Kashāya Pāhuda, and four Anuyogas which consist of more than 20 texts; such as Samaysār, Panchāstikāya, and Pravachansār of Āchārya Kunda-Kunda, Tattvārtha Sutra of Umāsvāmi, Padma-Purān, Ādi-Purān, Mulāchār, and Gommatsār.

6d. Saman Suttam

The book named Saman Suttam contains 756 verses which are compiled from various Jain Āgams, Digambar Shāstras, and some ancient texts in 1974 during the celebration year of 2500 Nirvana anniversary of Lord Mahāvīr. Hence, the book is itself as valid as the scriptures. It is a brief compilation of the essential principles of the Jain religion and philosophy.

There are four parts and forty-four sections in this book. This is a comprehensive book for the purpose of having a general acquaintance with the doctrines of the Jain religion, its code of ethics and the process of gradual spiritual advancement of life, in a traditional but devotional manner.

6e. Tattvārtha Sutra

Āchārya Shri Umāsvāti's or Umasvāmi's (around 200-400 AD) creation of the Tattvārtha Sutra is considered the greatest gift to Jains and is accepted by all Jains. Most of the sacred literature of the Jains is written in the Prākṛit Ardha-Māgadhi language. However, the Tattvārtha Sutra is the first Jain text written in terse aphoristic form in Sanskrit language. The book has ten chapters and it contains 344 or 357 aphorisms. They are related to all the major theoretical and practical aspects of the Jain system.

7. Religious Holidays

Religious holidays are observed by celebrating the significant events in the lives of Tirthankars, performing penances, reciting sacred texts, attending religious discourses, studying scriptures, taking certain vows to control the senses, giving alms, and following other acts of compassion.

Annual holidays are observed based on the lunar calendar (about 354 days in a year). The most important religious holidays are:

Paryushan and Dash Lakshana Parva

This is the holiest season of the year and is an eight or ten-day period of fasting, complex rituals, review of Jain principles, and prayers for forgiveness from all living beings in August-September. The celebrations conclude with a period of self-reflection, granting forgiveness to others, and requesting forgiveness from others for any pain or misunderstanding that may have been caused intentionally or unintentionally.

Mahāvīr Jayanti (Janma Kalyānak)

It marks the birthday celebration of Lord Mahāvīr in March-April. The day is celebrated with various festivities and cultural activities. Often times, this becomes an all day cultural event.

Deepāvali (Diwāli)

This is also known as Mahāvīr Nirvana day which marks the attainment of Liberation of Lord Mahāvīr.

Jnān Panchami

This day is marked as the Day of Knowledge (Jnān). Jain scriptures are displayed in various religious places. People go and worship these sacred scriptures on this day.

Mauna Ekādasi (Agiyāras)

This is the most pious day of the year. It marks the highest number of pious occasions such as Birth, Enlightenment, and Nirvana of several Tirthankars. It is a day of silence and many people live the life of an ascetic by staying at Upāshray (temporary residence of traveling ascetics) on that day.

Akshaya Tritiya (Varsitapa Pārnā)

This marks the fast breaking day of a yearlong fast by the first Tirthankar Lord Rishabhdev. Jains who have been fasting on an alternate day for a year break their fast by drinking fresh sugar cane juice.

8. Jain Greetings

Jai Jinendra

When you greet another Jain, the usual salutation is Jai Jinendra meaning Honor to the Supreme Jina (Tirthankar).

Michchhāmi Dukkadam

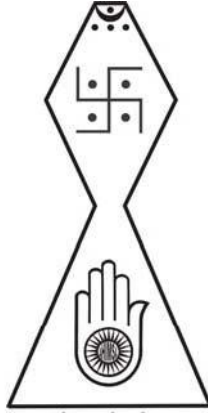
Michchhāmi Dukkadam is another greeting which requests forgiveness usually spoken after performing the annual forgiveness and repentance day ritual known as Samvatsari Pratikraman. Ideally, the forgiveness should be requested as soon as one realizes his/her mistake.

9. Jain Symbols



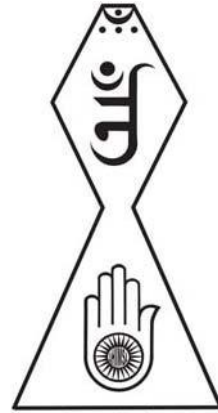
परस्परपग्रहो जीवानाम्
Compassionate Living

Fig 1



परस्परपग्रहो जीवानाम्
Compassionate Living

Fig 2



परस्परपग्रहो जीवानाम्
Compassionate Living

Fig 3

A. Palm of a Hand

The palm of a hand with the wheel (Chakra) inset (fig 1) symbol is used by interfaith organizations to depict non-violence to represent Jainism. The palm signifies the assurance 'do not be afraid', indicating that human beings, suffering due to karmic bondage do not need to be disheartened. The wheel (Chakra) of dharma with 24 spokes represents the religion preached by the 24 Tirthankars consisting of nonviolence (Ahimsa), compassion, Anekāntavāda, Aparigraha, and equality of all the souls.

B. Comprehensive Jain Symbol

The comprehensive Jain symbol (fig 2 & 3) consists of a crescent of the moon, three dots, the Swastika or OM, the palm of a hand with the wheel (Chakra) inset, and an outline figure encompassing all symbols. Each individual symbol is also used separately in Jainism.

The three dots represent the Jain path of liberation (Jain trinity): Right Faith (Samyak Darshan), Right Knowledge (Samyak Jñān), and Right Conduct (Samyak Chāritra), which together lead to liberation.

The crescent of the moon represents the region known as Moksha. This region is at the top of Lokākāsh and is the permanent place where liberated souls reside.

The Swastika (fig 2) is a sacred symbol in Jainism. The four sides of a Swastika symbolize the four realms of existence of worldly (non-liberated) souls. The four realms are heavenly beings, human beings, Tiryancha (animals, birds, fish, and all one-sensed beings such as plants, air, fire, water, and earth and different types of insects possess either two, three, and four senses), and hellish beings. It reminds us that worldly souls undergo a continuous cycle of birth, suffering, and death in these four realms. Hence, one should follow the true religion and be liberated from the sufferings of life and death.

The Jain symbol of OM (fig 3) is made up of five sounds and letters; a, a, ä, u, and m:

- The first letter “a” represents Arihanta. Arihantas are human beings who have realized the true nature of the soul and have conquered worldly passions. They have eradicated all four Ghāti karma and have established the religious order.
- The second “a” represents ashariri. Ashariri means a soul without physical body, a liberated soul or Siddha or a perfected being.
- The third letter “ä” represents Āchārya. Āchāryas are ascetics who are the head of a congregation.
- The fourth letter “u” represents Upādhyāy. Upādhyāys are ascetic teachers.
- The fifth letter “m” represents Muni. Munis include all ascetics (Sādhu/Sādhvi or monks/nuns) who have been initiated (who have taken Dikshā) by taking five Mahāvratas or great vows.

Hence, the OM represents a salutation to the five revered personalities in the Jain religion. OM is a short form of the Namaskār Mahāmangal, the most revered prayer of Jainism.

The outline figure looks like a person standing with feet apart and arms resting on both hips. This represents the Jain description of the shape of the universe. The text underneath the symbol,

“Parasparopagraho Jivānām” translates as “Living beings render service to one another”. This represents the Jain concept of compassionate living.

The overall symbol depicts the belief that living beings of all the three worlds; heaven, hell, and earth, suffer from the miseries of transmigratory existence. They can follow the path of true religion, which is Right Faith, Right Knowledge, and Right Conduct as expounded by the Tirthankars. This will bring auspiciousness to them, minimize suffering, and help them to obtain perfection, after which they live in a blissful state for-ever.

Jain communities at large have adopted the comprehensive Jain symbol (fig 2) during the 2500th Nirvana celebration of Lord Mahāvīr in 1974. The Federation of JAINA symbol (fig 3) replaces the swastika with OM because the Swastika is not viewed as a pious religious symbol by the Western world.

10. Jain Temples



A Jain temple is a place of worship where a person experiences immense peace and serenity. It is a beautiful, quiet and peaceful place to reflect upon our true nature and soul. It promotes introspection, and brings home the feeling that God/Soul resides within one’s self. Therefore, each person can follow a path of purification of the inner self, devoid of anger, ego, deceit, and greed.

More than 80% of Jains of both the Shvetāmbar and Digambar traditions believe in worshipping Tirthankar idols in temples. Primarily two types of Tirthankar

idols exist in the Jain temples. The idols in which the eyes are depicted as semi-closed, is adopted by the Digambar tradition and the idols in which the eyes are depicted as open, is adopted by the Shvetāmbar tradition.

Digambars keep the idols in their natural undecorated form. Shvetāmbars decorate the Tirthankar’s idols luxuriously. This symbolizes that Tirthankars were kings who possessed such royal wealth, yet did not find happiness in such material possessions. They

renounced all their wealth for the benefit of society and took vows of complete non-possession.

An idol (murti) of a Tirthankar either sitting in Padmāsān posture or standing straight, illustrates the form of deepest meditation. The face and eyes shower us with compassion and inspire calmness within us. The idol represents the qualities of a Tirthankar but not the physical body. Hence the idols of all Tirthankars are similar. Usually an idol is carved from marble or cast from metal. Both Digambar and Shvetāmbar Jain temples are famous for their unique intricate art and elaborate architecture.

Each Tirthankar has a unique emblem or symbol (Lānchhan) that distinguishes the idol from the idols of other Tirthankars. This symbol is found on the base of each idol.

Before entering the temple one must take off their shoes. When one enters the temple one should say 'Nissihī', meaning 'to leave behind'. This means that by mind, speech and action we are leaving all our worldly relations outside the temple, which in turn results in leaving our vices or 'Kashāyas' which are anger, ego, deceit and greed.

One should not use milk and sweets for puḷā and Ghee for divo or lamp as almost all modern dairy products are obtained by torturing and exploiting cows and other animals. The principle of nonviolence should not be compromised during religious rituals. (Note – as explained before; the cows are kept pregnant all the time during their fertile life and are slaughtered after their milk yield drops by 30% which is around 5 years of age while their life expectancy is 15 years).

In puḷā, one should use pure water instead of water mixed with milk, use dry fruits instead of sweets, and use Castor oil instead of Ghee. About 100 years ago all Jain temples used castor oil for divo.

Also one should not use silver foil (Varakh) for decoration of idols as Varakh is manufactured using the intestine of the cow. One should not wear pearls, silk, fur and leather as they are obtained by killing oysters, worms and animals. One must not eat, drink or chew anything in the temple, nor should one run-around, shout, talk to others, or socialize in the temple.

A donation box in a temple promotes anonymous giving.

Section II

Jain Philosophy

11. Fundamental Beliefs of Jainism

The following list summarizes the major beliefs:

- The universe is without a beginning or an end, and is everlasting and eternal. No one has created it and no one can destroy it.
- Six fundamental substances or entities known as Dravya constitute the universe. Six substances are Soul (Jiva), Matter (Pudgal), Principle of Motion (Dharma), Principle of Rest (Adharma), Space (Ākāsha), and Time (Kāl).
- All six entities are eternal. Although they undergo countless changes continuously, they do not transform from one substance to another and retain their inherent qualities.
- The soul is the only living substance, which is consciousness. Every living being is a soul. An infinite number of souls exist in the universe and they are all unique souls.
- From eternity, every soul is ignorant and in delusion of its true nature and is also bounded by karma.
- The ignorant and deluded soul, while remaining in bondage, continues to attract and bind new karma. It is due to karma that the soul migrates from one life cycle to another, and passes through many pleasure and painful situations and suffers.
- A soul in its pure form (a soul having no karma attached to it meaning having no Kashāya such as; anger, ego, deceit, and greed) possesses infinite knowledge, infinite perception, infinite energy and power, unobstructed bliss, and no physical body.
- In its impure form (a soul with attached karma particles meaning having Kashāya), each soul possesses limited knowledge, limited perception, limited energy, physical body and its limitations, and experiences pleasure and pain.
- The ultimate goal for the soul is to achieve liberation from suffering through understanding and realization of its pure nature.
- Jainism believes that the proper Knowledge of reality, when combined with total Conviction and proper Conduct leads the worldly soul to break the continual binding process of karma to the soul and attain liberation from karma.
- Jains believe that each living being is a master of his/her own destiny. They rely a great deal on self-effort and self-initiative for both their worldly requirements and their salvation or liberation.

- The whole truth reality cannot be observed from a single viewpoint. To understand the true nature of reality, it is essential to acknowledge and accept the positive nature of the multiple perspectives of each situation or idea. This concept is called Anekāntavāda (non-absolutism).
 - Jains do not believe that there is a supernatural power that does favors for us if we please him or creates hurdles for us if he is displeased.
-

My Gratitude

अज्ञानतिमिरान्धानं
ज्ञानाञ्जन शलाकया।
नेत्रं उन्मीलितं येन
तस्मै श्री गुरवे नमः ॥

Yogshāstra by Hemchandrāchārya

The darkness of ignorance
was blinding my vision.
A healing paste has now been applied-
the medicine of true Knowledge.
Now my inner eyes are open.
To the Master who helped me,
Who removed the layers of ignorance
and enabled me to see rightly,
I humbly offer my
appreciation and gratitude.

To Light One Candle
Clare Rosenfield and Pramoda Chitrabhanu

12. Universe and Its Nature

12a. Jain Reality: Dravya, Guna, and Paryāya

Jainism states that the universe is without a beginning or an end, and is everlasting and eternal. Six fundamental substances or entities known as Dravya constitute the universe. Although all six entities are eternal, they continuously undergo countless changes known as Paryāya. During these transformations nothing is created or destroyed and fundamental properties or qualities of the base substance remain unchanged which are known as Gunas (qualities).

Lord Mahāvīr explained this phenomenon in his Three Pronouncements known as Tripadi:

उप्पन्नेइ वा, विगमेइ वा, धुवेइ वा ॥

Uppannei vā, Vigamei vā, Dhuvei vā ॥

He proclaimed that Existence or Reality (also known as Sat) is a combination of appearance (Utpād or Uppannei vā), disappearance (Vyaya or Vigamei vā), and persistence (Dhruavya or Dhuvei vā).

12b. Six Universal Substances

The following is the list of six fundamental substances or entities (Dravya) that constitute the universe:

Jiva	Soul or Consciousness
Pudgal	Matter
Dharma	Medium of motion
Adharma	Medium of rest
Ākāsha	Space
Kāl	Time

Soul or Jiva is the only living substance, while the other five substances are non-living substances and they are collectively known as Ajiva.

(a) Jiva (Soul)

The soul is the only living substance, which is conscious and possesses knowledge. Similar to energy, the soul is invisible. An infinite number of souls exist in the universe. In its pure form (a soul without attached karma particles), each soul possesses infinite knowledge, infinite perception, infinite energy and power, and unobstructed bliss. In its impure form (a soul with attached karma particles), each soul possesses limited knowledge, limited perception, limited energy, physical body and its limitations, experiences pleasure

and pain. In other words a pure soul is expressed by infinite qualities and an impure soul is expressed by finite qualities.

(b) Pudgal (Matter) and Karma Particle

Matter is a nonliving substance. All visible substances are matter but certain types of matter, which are too subtle to experience through our senses, are not visible. Also, the other five substances (soul, medium of motion and rest, space, and time) which are not matter are also not visible at all.

Many types of matter exist in the universe. Everything we see, touch, and feel is also matters and hence Jainism states that sound, light, darkness, color, and smell are all various types of matter.

However, the soul interacts with only eight types of such matter known as Varganā. They are; Audārika, Vaikriya, Āhāraka, Tejas, Bhāshā, Mana, Shvāso-chchhvās, and Kārman Varganā. A soul interacts with:

Audārika Varganā	makes a physical body
Vaikriya Varganā	makes a special body to heavenly and infernal beings
Āhāraka Varganā	makes a special separate body to spiritually advanced monks which can be send to long distance
Tejas Varganā	responsible for heat and digestion power
Bhāshā Varganā	responsible for speech
Mana Varganā	responsible for mind
Shvāso-chchhvās Varganā	responsible for breathing
Kārman Varganā	makes Karmic body or Karma

Audārika and Vaikriya Varganās can have a visible state while other Varganās are not visible. When these Varganās interacts with the soul, they manifest their characteristics of touch, taste, smell, sight, and color.

Extremely minute particles constitute karma. These particles are not visible though they are considered a form of matter. The entire universe is filled with the above eight types of Varganā along with other Varganās which do not interact with soul.

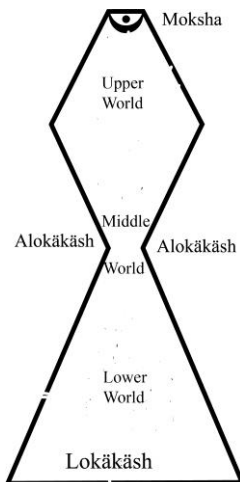
(c-d) Dharma and Adharma (Medium of Motion and Rest)

The medium of motion (Dharma) helps the soul and matter to migrate from one place to another in the universe. The medium of rest (Adharma) helps them to rest. These two substances are not the

cause for motion or rest of the soul and matter but they are the helpers in their activity of motion or rest.

(e) Ākāsha (Space)

The entire space is divided into two parts; Lokākāsh (Universe) and Alokākāsh.



The part of the space which is being occupied by the rest of the five substances is called Loka or Lokākāsh (Universe). It is finite and limited in scope. The Lokākāsh is divided into four sub-parts.

Moksha - the region where liberated beings live for ever, located at the top of Lokākāsh.

Upper world - the region where celestial beings live, but not for ever.

Middle world - the region where human beings and animals live. This is the only part of the universe from which a human being can achieve enlightenment and liberation.

Lower world - this region consists of seven hells where beings are tormented by demons and by each other. Their torment does not last for ever.

The remaining limitless space surrounding Lokākāsh is called Alokākāsh, which is infinitely larger than Lokākāsh and is empty or void.

(f) Kāl (Time)

The soul and matter continuously change their form of existence which is known as Paryāya. These changes in the soul and matter are measured as time.

Two views exist in Jainism with regards to time.

- Time is an imaginary thing; it has no real existence. They consider five instead of six fundamental substances (Dravya) that constitute the universe:
- Time has a real existence consisting of innumerable time atoms.

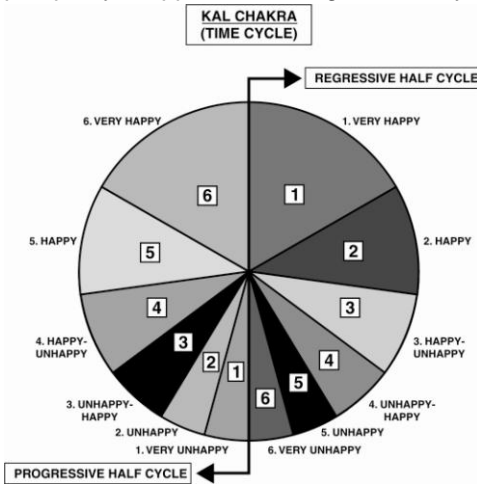
The smallest indivisible portion of time is called Samaya. Combination of Samaya are called moment, second, minute, hour, day, month, year and so on.

The smallest change in a substance which can be measured by the knowledge of Arihanta (Kevali) is called Samaya, which is the basic unit of time.

Jainism regards historical time as cyclical. The universe moves through lengthy eras of time which Jains usually describe as like the series of downward and upward movements of a point on the rim of a turning wheel. The downward movement is called Avasarpini (half cycle) and the upward movement is called Utsarpini (second half cycle). Each full turn of the wheel is called a kalpa.

In the first half circle it proceeds from the ascending stage to the descending stage - regressive half cycle – known as Avasarpini cycle where prosperity, happiness, and life span decrease. In the second half circle it revolves from the descending to the ascending stage - progressive half cycle – known as Utsarpini cycle where human prosperity, happiness, intelligence, body size, physical strength, and

life span continuously increase. The total duration of the entire time cycle is Twenty Krodä Krod Sägar unit = $20 \times 10E7 \times 10E7$ Sägar. In short it is called 20KK (20E14) Sägar time.



Each half circle is further subdivided into six-zones known as the six Äräs. The name and the order of the 6 Äräs of the regressive half cycle are defined under.

All Tirthankars are born in the 3rd and 4th Äräs in our region. At present we are in the 5th Äräs of the regressive half cycle known as Unhappy Äräs (2500 years have passed of its total duration of 21,000 years). The progressive half cycle time has the reverse order.

Six Äräs of the Regressive Half Cycle

- | | | | |
|---|------------|-----------------------------------|------------|
| 1 | Sukham | Happy Happy Time | Duration = |
| | Sukham Käl | (maximum happiness at all times). | 4KKSagar |
| 2 | Sukham Käl | Happy Time (happiness). | Duration = |
| | | | 3KKSagar |

3	Sukham Dukham Käl	Happy Unhappy Time (happiness mixed with some unhappiness).	Duration = 2KKSagar
4	Dukham Sukham Käl	Unhappy Happy Time (unhappiness mixed with some happiness).	Duration = 1KKSagar less 42,000 years
5	Dukham Käl	Unhappy Time (unhappiness).	Duration = 21,000 years
6	Dukham Dukham Käl	Unhappy Unhappy Time (unhappiness all the time).	Duration = 21,000 years

Measurement Units of Time

Innumerable Samays	One Ävali (time required to blink an eye)
16,777,216 Ävalis	One Muhurt (48 minutes)
30 Muhurts	One day
30 days	One month
12 months	One year
5 Years	One Yuga
8,400,000 x 8,400,000 years	One Purva (70,560,000,000,000 Years)
Innumerable years	One Palyopams*
10 x 10,000,000 x 10,000,000 Palyopams	One Sägaropam or Sägar
10 x 10,000,000 x 10,000,000 Sägaropams (=10KKSägar)	Avasarpini or Utsarpini (Half Cycle)
20 x 10,000,000 x 10,000,000 Sägaropams (=20KKSägar)	One Time Cycle

*One Palyopam = The time required to empty 512 cubic miles (Sixty Four cubic Gäu) deep well, completely filled with hair of a seven day old newly born baby and one hair is removed every 100 years.

13. Doctrine of Karma Philosophy

The doctrine of karma is the single most important subject of Jain philosophy. It provides a rational explanation to the apparently inexplicable phenomena of birth and death, happiness and misery, inequalities in mental and physical attainments and the existence of different species of living beings.

It explains that the principle governing the succession of life is karma. The karma that bind our soul are due not only to the actions of our body, mind, and speech but more importantly, to the intentions behind our actions. Jainism strives for the realization of the highest perfection of the soul, which in its original purity is free from all pain, suffering, desire, and bondage of the cycle of birth and death. This way it provides the basis for the path of liberation.

Karma philosophy deals with many aspects of our life such as our past karma, our current life, and our future state. These aspects are easily explained in the group of nine Tattvas or fundamentals. The proper knowledge of these Tattvas is essential for spiritual progress.

Nine Tattvas (Nine Fundamentals)

Jiva	Soul or living being (Consciousness)
Ajiva	Non-living substances which include all the remaining five substances.
Äsrava	Causes of the Bondage of karma
Bandha	Characteristics of Bondage of karma
Punya*	Merit or karma of good deeds
Päp*	Sin or Transgression or karma of bad deeds
Samvar	Stoppage of attachment of new karma
Nirjarä	Exhaustion of the accumulated karma
Moksha	State of total liberation from all karma

*Some literatures define Punya (merit) and Päp (sin) as separate Tattvas while others include them in Äsrava. In reality, Punya and Päp are the result of Äsrava. Hence, truly there are only seven Tattvas.

13a. Jiva and Ajiva (Soul and Nonliving Substances)

The first two Tattvas, Jiva and Ajiva comprise the physical reality of the universe. Jiva Tattva refers to the soul and Ajiva tattva refers to other five substances which are Matter, Dharma, Adharma, Space, and Time. However, in reference to the Theory of Karma, Ajiva Tattva refers to karma or karmic matter only. The remaining seven or five tattvas explain the relationships between the soul and karma.

13b. Āsrava (Causes of Bondage of Karma)

The primary causes of the attachment or bondage of karma to the soul (known as Āsrava) are as follows:

Mithyātva	A person's illusion, which includes wrong conviction and wrong knowledge of reality
Avirati	Lack of self-restraint or vowlessness
Pramāda	Spiritual laziness or unawareness
Kashāya	Passions like anger, ego, deceit, greed, and lust
Yoga	Activities of body, speech, and mind

These causes convert the karma particles or karma Varganā into karma attaching to the soul. Āsrava is in fact defined as any vibration in the soul caused by the activities of body, speech, and thought which attract karma particles.

The soul has had this karmic matter attached to it from eternity. This karmic matter is known as the Kārman body or causal body or karma. The soul, which is covered by karmic matter, continues to acquire new karma from the universe through the above-mentioned actions at every moment. Also the old karma after producing their result, are shred or leave the soul when it is time for them to do so.

Because of this continuous process of acquiring and exhausting karma particles, the soul passes through the cycles of birth and death and experience pleasure and pain. Therefore, under normal circumstances the soul cannot attain freedom from karma and hence liberation.

13c. Bandha (Characteristics of Bondage of Karma)

Āsrava causes karma particles to attach to the soul. When karma attaches to the soul its quality of bondage (Bandha) to the soul is explained in the following four forms and it is determined at the time of the bondage:

Prakriti bandha	Type or category of karma bondage
Sthiti bandha	Duration of attachment of karma bondage before they separate from the soul.
Anubhāga or Rasa bandha	The intensity of the attachment of karma bondage
Pradesha bandha	Quantity of karma particles attached to the soul

(a) Prakriti Bandha (Type of Karma Bondage):

When karmic matter attaches to the soul, it obscures the soul's essential nature of infinite knowledge, infinite perception, bliss, perfect power, eternal existence, formlessness, and equanimity. The different types of karma obscure different qualities or attributes of the soul. The Jain literature has classified into eight categories according to the particular attribute of the soul that it obscures. This is known as Prakriti bandha. The eight categories of Karma is defined in detail later in this chapter.

(b) Sthiti Bandha (Duration of Attachment of Karma):

When karmic matter attaches to the soul, it remains attached for a certain duration till it produces the complete result. The duration of the attachment is determined according to the intensity or dullness of the soul's passions when the karma was originally attached to the soul. After producing the result, the karma will separate or detach from the soul.

(c) Anubhāga Bandha or Rasa Bandha (Intensity of Attachment of Karma):

When karma produce the result, the intensity of the result is determined by the severity of the Leshyās (any one of six Leshyā) along with passions of the soul when the karma were originally attached to it. This phenomenon is called Anubhāga or Rasa bandha.

(d) Pradesha Bandha (Quantity of Karma):

The quantity of karma particles that are attached to the soul by our activity of body, mind, and speech (known as Yoga) is called Pradesha Bandha.

Summary

Primarily the pattern of vibrations created in soul is classified by its various actions;

- Its passion (Kashāya) is responsible for the duration (Sthiti) and the intensity (Anubhāga or Rasa) of Karma bondage.
- Its activities of body, speech, and mind (Yoga) along with passion are responsible for the Prakriti of Karma bondage
- Its activities of body, speech, and mind (Yoga) without passion are responsible for the Pradesha of Karma bondage

Note - passion includes Mithyātva (Illusion), Avirati (Lack of self-restraint), Pramāda (Spiritual laziness), and Kashāya (passions such as anger, ego, deceit, and greed)

In summary, the soul's passions such as anger, greed, and ego are responsible for the duration and intensity of the karma and the soul's activities of body, speech, and mind are responsible for the types and the quantity of the karma.

It is due to the intensity and the duration of the karma bondage that the soul passes through many pleasure and painful situations and suffers. Hence one needs to get rid of Mithyātva, Avirati, Pramāda, and Kashāya (Collectively known as Mohaniya karma) to progress spiritually and attain liberation.

13d. Classification of Karma:

The bondage of karma is classified into eight categories according to the particular attribute of the soul that it obscures. These eight categories of karma are divided into two major groups known as Ghāti karma, which subdue the qualities of the soul, and Aghāti karma, which relate to the physical body, mind, and physical environment of the living being.

Ghāti Karma (Destructive Karma):

Mohaniya Karma (Deluding Karma)

- Darshan Mohaniya Karma (Convection or Faith Deluding Karma):
- Chāritra Mohaniya Karma (Conduct Deluding Karma):

Jñānāvaraniya Karma (Knowledge Obscuring Karma)

Darshanāvaraniya Karma (Perception Obscuring Karma)

Antarāya karma (Obstructing Karma)

Aghāti Karma (Non Destructive Karma):

Vedaniya karma (Feeling Pertaining Karma)

Nām karma (Body and Physique Determining Karma):

Gotra karma (Status Determining Karma):

Āyu karma (Life Span Determining Karma):

(i) Ghāti Karma (Destructive Karma):

The Ghāti karma subdue the qualities of the soul. Due to these Karma, the soul possesses limited knowledge, vision, happiness,

and power instead of infinite knowledge, vision, happiness and power.

Mohaniya Karma (Deluding Karma)

This karma generates delusion in the soul with regards to its own true nature. The soul identifies itself with other external substances and relationships. This entangles the soul into happy and unhappy environments. It is divided into two subcategories.

Darshan Mohaniya Karma (Convection or Faith Deluding Karma):

This karma generates delusion (known as Mithyātva) in the soul's innate nature of Right Conviction and Right Knowledge. It is the most dangerous karma. Because of this karma, a person does not have the Right Knowledge of the self (true nature of the soul) and of the Reality but he/she believes in the opposite or false knowledge of reality and of the soul (for example: the belief that the body and soul are one etc.).

The proper knowledge implies to having a proper understanding of the true nature of the soul, karma, the bondage of soul with karma, and the way to liberate the soul from karma. To have total conviction in the above knowledge is called Right Conviction or Faith. This state of spirituality is called Samyaktva or self realization (4th Gunasthānak spiritual stage). Because of Samyaktva, a person's knowledge (Jñān) and conduct (Chāritra) is called Right Knowledge and Right Conduct. A person's spiritual progress begins from the Samyaktva state.

Chāritra Mohaniya Karma (Conduct Deluding Karma):

This karma partially covers or obscures the soul's original nature of Right Conduct. Due to this karma a person possesses many weaknesses such as lack of self restraint, spiritual laziness, and various vices (known as Kashāya) such as anger, ego, deceit, and greed and hence, one experiences pleasure and pain. After the attainment of Samyaktva, a person's weaknesses gradually diminish and one moves towards spiritual progress and ultimately by removing all Chāritra Mohaniya karma he/she attains passionless or Vitarāga state also known as perfect happiness or perfect conduct (12th Gunasthānak spiritual stage).

Jñānavarāniya Karma (Knowledge Obscuring Karma)

This karma partially covers or obscures the soul's power of infinite knowledge. After the attainment of Vitarāga state a person

destroys all his Jnānāvaraniya karma within 48 minutes and attains Keval-jnān, a state of infinite knowledge.

Darshanāvaraniya Karma (Perception Obscuring Karma)

This karma partially covers or obscures the soul's power of perfect perception or vision. After the attainment of Vitarāga state a person destroys all his Darshanāvaraniya karma within 48 minutes and attains Keval-darshan, a state of infinite perception.

Antarāya karma (Obstructing Karma)

This type of Karma obstructs the soul's innate ability to acquire infinite energy. It obstructs the natural quality and energy of the soul such as charity and will-power. It also prevents a living being from doing good deeds and positive actions. A person can not enjoy is wealth and possessions.

After the attainment of Vitarāga state a person destroys all his Antarāya karma within 48 minutes and attains Anant-virya, a state of infinite power and energy.

In reality a person destroys the above three karma together within 48 minutes after the attainment of Vitarāga state. Once all four Ghāti karma are destroyed, a person is known as Kevali, Arihant, Tirthankar, or Jina (13th Gunasthānak Spiritual Stage).

(ii) Aghāti karma (Non Destructive Karma): Relates to the Physical Body and Physical Attributes

The Aghāti karma do not degrade the qualities of the soul but they relate to the physical body, mind, social standing, and physical environment of the living being. Due to these Karma, the soul possesses physical body, life span, social status, and favorable or unfavorable environment instead of eternal existence, formlessness, equanimity, and unobstructed happiness.

Vedaniya Karma (Feeling Pertaining Karma)

Vedaniya karma is responsible for the creation of favorable or unfavorable environment or situation mainly at a physical level such as sickness, terminal illness, hunger, fatigue, accident or a good sound health and positive physical (body and sensual) capability. This way it creates the environmental feeling of pain (Ashātā) or pleasure (Shātā). This feeling is channeled through the physical level only.

At this time this physical level feeling activates the Mohaniya Karma to produce happiness (Sukha) and agony (Dukha) at the mental level (Soul's Paryāya). The happiness and agony are experienced by the soul because the soul is at Mithyātva and Kashāya stage. Hence its interpretation of the situation (knowledge and experience wise) is biased and illusive. This way

the Vedaniya karma indirectly obscures the blissful nature of the soul via Mohaniya karma.

A Kevali possesses Vedaniya karma but not Mohaniya karma. He also possesses infinite knowledge (Keval-jñān). Therefore he remains a silent observer and knower of the favorable or unfavorable (Shātā or Ashātā) circumstances or experiences that exist through the channel of a physical body, but he does not interpret it as joy or sorrow, because he does not have Mohaniya Karma. He remains in a blissful state all the time under all circumstances.

In summary, Vedaniya karma being Aghāti karma can only produce favorable or unfavorable circumstances at the physical level, create environmental feelings of pain and pleasure through physical channels and indirectly make the soul feel joyous and sorrowful or in agony via Mohaniya karma. This way this karma covers the undisturbed blissful nature of the soul.

However, without the existence of Mohaniya Karma one cannot feel happiness/joy or unhappiness/sorrow. Hence, Vedaniya karma has no real impact on the soul which is at Vitarāga state (12th Gunasthānak spiritual stage).

Nām karma (Body and Physique Determining Karma):

This karma obscures the non corporeal or eternal existence of the soul, and produces the body with its limitations, qualities, and faculties. In summary Nām karma determines the quality and nature of a physical body a soul may possess such as:

Destiny (Gati) - heavenly beings, human, hellish beings and animals and vegetations

Birth species (Jāti) - Physique or characteristics of the body (Sharira)

Gotra karma (Status Determining Karma):

This Karma determines whether a living being will be born in a restrained and respected family or otherwise. It obscures the soul's characteristics of equality, and determines family, social standing, and personality.

This karma is not simply with mundane aspects of birth environment, but rather with whether that environment is more or less conducive to the pursuit of the spiritual life.

Āyu karma (Life Span Determining Karma):

This karma determines the span of life in one birth or one life cycle, thus obscuring the soul's nature of eternal existence.

On the path of a spiritual progress, a person first destroys Darshan Mohaniya karma and attains Samyaktva (4th stage of Gunasthānak. Then he destroys Chāritra Mohaniya Karma and attains the stage of Vitarāga (12th stage). Then he destroys Jñānavarāniya, Darshanāvarāniya, and Antarāya karma and attains Keval-jñān (infinite knowledge), Keval-darshana (infinite perception), and Anant-vīrya (infinite power and energy). This stage is called Kevali or Arihant (13th stage).

A Kevali attains liberation only after all Aghāti karmas are destroyed which occurs at the time of death. After nirvana, all Kevali souls are known as Siddhas. The Siddha state is a state of pure consciousness. It does not possess a physical body. The soul remains in this total blissful state forever.

13e. Samvar (Stoppage of New Karma)

The process that stops new karma from attaching to the soul is called Samvar. This process is the opposite of Āsrava. It can be accomplished by the constant practice of:

- Right conviction and Right Knowledge of Reality (Samyaktva)
- Observance of Vows (Vratas)
- Awareness or Spiritual-alertness (Apramāda)
- Being Passionless (Akashāya)
- Peacefulness of Mental, Verbal and Physical activities (Ayoga)

57 Practical Ways of Samvar

Jain literature defines 57 practical ways, by which one can stop the influx of karma. These ways are described mainly for monks and nuns but they can be practiced by Shrāvakas and Shrāvikās as far as possible.

- 5 types of Samitis (Carefulness in our activities)
- 3 types of Guptis (Restraints in our activities)
- 10 types of Yati Dharma (Religious Virtues)
- 12 types of Bhāvanā (Reflections or Contemplations)
- 22 types of Parishaha-Jaya (Tolerance or Endurance of Suffering with equanimity)
- 5 types of Chāritra (Conduct)

Five Samitis (Carefulness in our activities)

Samiti means carefulness or continuous awareness of all our activities with special attention towards nonviolence.

Iryā Samiti	Proper care in walking
Bhāshā Samiti	Proper care in speaking
Eshanā Samiti	Proper care in taking Gochari (receiving food)
Ādāna Nikshepa Samiti	Proper care in taking and keeping any items
Utsarga or Pārishthā_pānikā Samiti	Proper care in disposing waste

Three Guptis (Restraints in our activities)

Restriction of non-virtuous activities of mind, speech and body is called Gupti, which is an important aspect of Samvar.

Mano Gupti	Proper control over Mind
Vachan Gupti	Proper control over Speech
Kāya Gupti	Proper control over Body

Ten Yati Dharma (Religious Virtues)

These ten virtues are pure passionless modes of the conduct.

Kshamā	Forbearance, Forgiveness
Mārdava	Modesty, Humility
Ārjava	Straightforwardness, Candor
Shaucha	Contentment
Satya	Truthfulness
Samyam	Self-restraint, Control of Senses
Tapa	Austerity, Penance
Tyāg	Renunciation
Ākinchanya	Non-attachment
Brahmacharya	Celibacy, Chastity

Twelve Bhāvanā (Reflections or Contemplations)

To make room for pure thoughts and to drive out the evil ones, Jainism recommends reflecting on the twelve thoughts known as the

Twelve Bhāvanā (Anuprekshā) or Reflections with deep concern and feelings. These twelve Bhāvanās cover a wide field of Jainism.

Anitya Bhāvanā	Impermanence of every thing in the world
Asharan Bhāvanā	No one provides real protection
Samsār Bhāvanā	There is no permanent relationship in universe
Ekatva Bhāvanā	Solitude of the soul
Anyatva Bhāvanā	Separateness of soul
Ashuchi Bhāvanā	Impureness of the body
Āsrava Bhāvanā	Influx of karma
Samvara Bhāvanā	Stoppage of influx of karma
Nirjarā Bhāvanā	Shedding of karma
Loka Bhāvanā	Transitory of universe
Bodhidurlabh Bhāvanā	Unattainability of right faith, knowledge, and conduct
Dharma Bhāvanā	Unattainability of true preceptor, scriptures, and religion

Four Compassionate Bhāvanās (Compassionate Reflection)

There are four compassionate Bhāvanās some times known as auxiliary Bhāvanās. They help one to develop purity of thought and sincerity in the practice of religion. Adopting these Bhāvanās in one's daily life can make a person very virtuous.

Maitri	Amity or Friendship
Pramod	Appreciation of virtues
Karunā	Compassion and helping others wherever possible
Mādhyastha	Equanimity in various circumstances

Twenty Two Parishaha-Jaya (Endurance of Suffering)

One should remain in a state of equanimity when hardships occur. There are 22 types of hardships defined in the scriptures such as Hunger, Thirst, Cold, Heat, Insect bites, Hearing of evil words, and Diseases etc.

Five Chāritra (Conduct)

The endeavor to remain steady in a state of spiritual purity is called conduct. There are five categories of conduct defined in Jain scriptures based on the level of spirituality of an individual

Sāmāyika Chāritra	To remain in equanimity for a certain duration (minimum of 48 minutes)
Chhedo-pasthāpana Chāritra	To live the life of an ascetic. This is the level where most ascetics practice.
Parihāra-vishuddhi Chāritra	To follow special types of penance as an ascetic
Sukshma-Samparāya Chāritra	To live a life without any Kashāya (anger, greed, ego, deceit) as an ascetic except with very little desire (a form of greed) for Moksha or other similar reflection at micro level
Yathākhyāta or Vitarāga Chāritra	Living the life of a Kevali i.e. natural living or living without passions.

13f. Nirjarā (Removal of Old Karma)

The process which removes the previously accumulated karma is called Nirjarā. This happens naturally when karma produce their result at the time of their maturity. However at that time a person reacts to the situation that was created by karma and acquires new karma. Hence under normal circumstances a person will not be able to get rid of his/her karma because at every moment he/she removes some old karma and acquires some new karma.

Jainism explains that on a path of spiritual progress a person should remove the previously acquired karma before their maturity. This is achieved by the observance of rigorous penance and austerities known as Tapa. There are twelve types of Tapas defined in the Jain literature. They are divided into two groups; External Austerities (Bāhya Tapa) and Internal Austerities (Abhyantar Tapa).

External austerities discipline the human body to minimize passions and desires. Internal austerities purify the soul. The external austerities are essential to help prepare the human body and mind suitable for the internal austerities. The internal austerities are true austerities because they exhaust the attached karma before they produce the resultant effects of good or bad and thus purify the soul.

(a) External Austerities (Bāhya Tapa):

Anashan

Complete abstinence from eating any food and/or drinking liquid (some times drinking only water) for a predetermined period of time, such as for a day or more. This is known as Upavās.

Alpāhāra or Unodari

Eating at least 10% less than one's appetite at a given time.

Ichhānirodha or Vritti-sankshepa

Limiting the number of food items while eating and limiting the possession of material things.

Rasatyāg

Complete or partial abstinence from eating or drinking juicy and tasty foods such as butter, milk, tea, sweets, fried food, snacks, spicy food, juices. Also one should eliminate junk food which has little or no nutrition value. In other words, there is no attachment to the taste of the food

Kāya-klesha

Willful endurance of body sufferings even when one does not have to and remaining undisturbed while experiencing sufferings. This is the general term for all types of penances (Tapa). Activities include traveling bare foot in severe heat or cold weather and removal of hair by hand (for example - Jain monks and nuns).

Sanlinatā

Sitting in a lonely place in various postures, with all the senses and mind withdrawn inwardly and giving up the pleasures of the five senses and the mind.

(b) Internal Austerities (Abhyantar Tapa):

Prāyashchitta

Repentance for bad deeds and the breach of vows for spiritual purification.

Vinay

Humility and proper behavior towards Sādhus, Sādhvis, teachers, and elders.

Vaiyāvṛuttya

Rendering selfless service to Sādhus and Sādhvis, elderly, needy, and to those who are suffering.

Swādhyäy

Study of one's own self by studying and listening to religious discourses and scriptures.

Dhyäna

Religious meditation and contemplation.

Käyotsarga or Vyutsarga

Käyotsarga is the ultimate internal austerity, where the activities of the body, speech, and mind are withdrawn. This process involves making the body and mind as steady as possible to contemplate on the feeling that our soul is separate from our body. This austerity in its highest state destroys Ghāti Karma.

13g. Moksha (Stage of Total Liberation from Karma)

A person who has destroyed all the four Ghāti karmas is known as an omniscient or Kevali. Upon destroying the remaining four Aghāti karmas, a Kevali achieves nirvana, liberation, or Moksha. This occurs at the time of death.

A liberated soul totally realizes its true attributes of infinite knowledge, infinite perception, infinite power or unlimited energy, and total bliss. The soul does not possess any physical body and is untouched by all kinds of miseries of the world for ever. Now the soul exists in a state of pure consciousness. It reaches the top of Lokäkāsh and remains there forever in its blissful existence. It never returns to the cycles of birth, life, miseries, and death. This state of the soul is the liberated or perfect state, and is called "Nirvana".

Reflection on True Teacher - (Sadguru)

देह छातां जेनी दशा, वर्ते देहातीत;
ते ज्ञानीना चरणमां, हो वंदन अगणित.

deh chhatā jeni dashā, varte dehātī;
te gnānīnā charanmā, ho vandan aganīt.

I often bow to the feet of the holy teacher who lives in the human body but his actions are beyond all attachments to the body and other worldly relations and objects.

14. Punya (Meritorious) and Pāp (Sinful) Karma

In Jain philosophy karma are classified in many different ways. They are classified as Ghāti or Aghāti karma depending upon whether they subdue the qualities of the soul or create physical environment of a living being. The same karma are also classified in a different way into Punya and Pāp categories.

Ghāti karma subdue the quality of soul namely; infinite knowledge, infinite perception or vision, infinite happiness, and infinite power or energy are considered Pāp or sinful. Aghāti karma are responsible for physical body, life span, mind, and social environment are classified as either Punya (Meritorious) or Pāp (Sinful) Karma.

Pāp Karma

The bondage of karma due to sinful or evil activities of the mind, body, and speech with the potential of producing unpleasant sensations is called Pāp or sin. Activities such as violence, dishonesty, stealing, and unchastity, attachment to worldly objects, anger, conceit, deceit, and lust result in producing Pāp karma.

Since Ghāti karma subdue the qualities of the soul, all four Ghāti karma namely; Mohaniya karma, Jnānāvaraniya karma, Darshanāvaraniya karma, and Antarāya karma are classified as Pāp karma. No Ghāti karma are classified as Punya karma.

Only Aghāti karma which creates physical environment of a living being are classified between Punya (Meritorious) and Pāp (Sinful) Karma. The Aghāti karma which produce an unhealthy body, a shorter life span, low social status, poverty, birth in hell, animal, insect, vegetative or similar categories are considered Pāp or sinful.

Hence under normal circumstances, the Pāp or sinful karma are not conducive to spiritual progress and hence liberation.

Punya Karma

The bondage of karma due to good activities of the mind, body, and speech with the potential of producing pleasant sensations is called Punya or merit. Activities, such as offering food, water, shelter, protection of environment, charity, purifying thoughts, physical and mental state of true happiness, result in Punya karma.

No Ghāti karma are classified as Punya karma. The Punya or meritorious Aghāti karma produce a healthy body, high social status, human birth, and a longer life span. These circumstances if used properly are very conducive to our spiritual progress.

Hence under normal circumstances, Punya karma is essential in attainment of Keval-jnān because it provides the proper environment

such as human life and healthy body to enhance our spiritual progress.

A Word of Caution with Regards to Punya Karma

While doing virtuous activities, many a times due to ignorance, a person feels that because of his effort and action many people are being helped or he is a big donor to build a temple. He receives a high social status and he takes a great pride of this status.

This type of reflection occurs because of our ego (Kartābhāv). Due to this type of reflection one also acquires Pāp karma namely Mohaniya karma in addition to acquiring Punya karma. The Mohaniya karma is the single most dangerous karma because only due to this karma one cannot attain Vitarāga state and hence Keval-jñān and liberation.

In summary, Punya karma alone provides proper circumstances (human life, healthy body and so on) to attain Keval-jñān and hence liberation but we also acquire (some times unconsciously) Mohaniya karma along with Punya karma that hinders our spiritual progress.

Hence one can conclude that in order to attain liberation, Jain philosophy only teaches us that we continuously need to do virtuous activities like helping others, compassionate to all beings, and protecting our environment. However while doing virtuous activities, one should remain very alert and should not get trapped by fame, power, high social status or frustration of not accomplishing the result. This will avoid Mohaniya karma while acquiring Punya karma which will provide a proper environment such as human life and healthy body to attain Keval-jñān.

Never think that Jainism teaches that Punya is a karma that hinders the soul to attain liberation. Only Ghāti karma and in particular Mohaniya karma hinders the soul to acquire Keval-jñān. Once Keval-jñān is attained all other karma become powerless and a person attains liberation.

From individual spirituality point of view, if one truly removes Mithyātva and Kashāya (which is Mohaniya Karma) one attains liberation. This can easily be achieved with the help of Punya karma.

Four Fold Results of Punya and Pāp Karma

Both Punya and Pāp karma are manifested in the future in ways that the soul perceives as pleasure or reward and pain or punishment respectively. Jain literature defines the four fold combination of our reflection or tendency known as Anubandh while we go through the fruits of Punya and Pāp. If our tendency is towards liberation and virtues, then it creates pious reflection (Punya-anubandhas). If our

tendency is towards the worldly pleasures and non-virtuous then it generates sinful reflection (Pāpa-anubandhas).

1. Punyānubandhi Punya

While enjoying the fruits of the past virtuous or Punya Karma, one uses one's wealth, health, and power to help other living beings without any expectation of fame and power. This acquires further virtuous Karma. Very few people endeavor to earn Punya karma when they are infatuated by happiness and comforts.

2. Pāpānubandhi Punya

While enjoying the fruits of Punya Karma, one uses wealth, health, and power for one's own enjoyment and indulges in non-virtuous activities. This action acquires Pāp Karma. Most people when infatuated by happiness and comforts indulge in their own enjoyment. Thus in the end misery is destined for them.

3. Punyānubandhi Pāp

While suffering the consequences of Pāp or non-virtuous Karma, a person reflects that his miseries are the consequence of his past actions and he bears the miseries calmly and with a sense of detachment and objectivity. This attitude earns him new Punya karma and involves oneself virtuous activities. Rarely one endeavors to earn Punya karma while suffering.

4. Pāpānubandhi Pāp

While suffering the consequences of previous Pāp Karma, one blames some one else for causing his miseries. This way one indulges in anger, jealousy, and animosity. Thus, one acquires new non-virtuous Karma or Pāp Karma. Most of the people if they are infatuated in misery indulge in anger, jealousy, and animosity. Thus misery is destined for them in the end.

Jainism states that in happy or miserable situation our attitude should be such that we acquire Punya karma as explained in items 1 and 3.

Summary

In the initial stage of spiritual progress, one should eliminate sinful activities as much as possible and put maximum effort in virtuous activities such as charity, helping others, improving the environment, and one's own spirituality. In general get involved in the social and spiritual upliftment of the society and self. The Punya karma acquired by these virtuous activities will provide positive or favorable circumstances such as human life, healthy body, good social status, long life, environment, and spiritual teachers to enhance the spiritual growth further.

Using favorable environment one should continue to do virtuous activities with full awareness of one's true nature of the soul. This awareness will reduce or eliminate ego (Kartā Bhāva) and other vices like attachments and aversions. Once the ego is eliminated, a person does not acquire any new karma but eliminates old karma through Nirjarā and ultimately attains Keval-jñān and hence liberation.

Hence, one can conclude that Jainism does not negate virtuous activities because it acquires karma but encourages one to continue to do virtuous activities all our life with caution against acting with ego and for personal gain of power and social status.

With the elimination of ego, one does not have any desire for the result of his virtuous activities nonetheless accepts the outcome as it is. This is a true nature of a spiritually advanced person.

In summary, on the path of a spiritual progress, one eliminates sinful activities and adopts virtuous activities in the initial stage. Later one continues doing virtuous activities but eliminates ego and expectations. Without the presence of ego or desire a person can not acquire new Mohaniya karma but continues to eliminate old karma and ultimately attains the liberation.

"One should not injure, subjugate, enslave, torture or kill any living beings including animals, living organism, and sentient beings. This doctrine of Non-Violence (Ahimsa Dharma) is immaculate, immutable and eternal."

Mahāvira (Achāranga Sutra, Ch. 4)

Reflection on True Teacher - Sadguru

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत;
समजाव्युं ते पद नमुं, श्री सदुरु भगवंत.

je svaroop samajyā vinā pāmyo dukha anant;
samajāvyu te pad namu, shri sadguru bhagavant.

I bow to the feet of the Holy Teacher, who explained the real nature of the Soul without understanding which, I suffered infinite misery.

15. Jain Path of Liberation

In essence, Jainism addresses the true nature of soul and the reality. Lord Mahāvīr explained that all souls are equal in their potential for infinite knowledge, infinite perception, infinite energy or power, and unobstructed bliss.

However, Jainism states that from eternity the soul is in bondage of Karmic particles of matter and is ignorant of its true nature. It is due to karma that the soul migrates from one life cycle to another, faces various circumstances of happiness and unhappiness, and accumulates material belongings during life. It is due to the ignorance of its true nature that the soul seeks pleasure in materialistic belongings and possessions and suffers. This action continuously accumulates new karma as it feeds passions such as anger, ego, deceit, greed, lust, hatred, and self-centered violent thoughts.

Path of Liberation - Jain Trinity

One can detach from one's karma and attain liberation by understanding the true nature of the soul and other reality and having a total conviction in this knowledge. This way he removes ignorance about his own nature. This can be achieved by following the path of Right Conviction or Faith (Samyak-Darshan), Right Knowledge (Samyak-Jñān), and Right Conduct (Samyak-Chāritra). This integrated trinity determines the spiritual path.

Samyak-Darshan and Samyak-Jñān

Jainism states that the proper knowledge of reality includes the six universal substances, the nine tattvas which covers the doctrine of Soul and Karma, and the nature of soul and karma. This Knowledge provides the proper understanding of the nature of all substances in the universe as they are. The rationale and total conviction in this knowledge is called Right Faith. When faith is based on knowledge from experience, it becomes unshakable. Once a person has the Right Conviction then all his rational knowledge is considered Right Knowledge.

Right Conviction and Right Knowledge together provide a proper understanding towards valid discrimination between what is worthy of rejection and what is worthy of acceptance, which is called Vivek or Bhed Jñān. This stage of spirituality is called realization of truth or self realization known as Samyaktva (4th spiritual stage Gunasthānak).

Samyak-Chāritra and Spiritual Stages (Gunasthānak)

The realization of truth or Samyaktva leads to Right Conduct. Right Conduct places a great emphasis on non-violence (Ahimsa), compassion, pluralism of views (Anekāntavāda or Syādvāda), non-

possession (Aparigraha) or limitation of possessions and non-possessiveness, self-purification, self-control, austerity, asceticism, penance, yoga and meditation, as the means of attaining liberation. Various stages exist in practicing the Right Conduct. Householders follow initial stages and ascetics follow advanced stages and ultimately attain liberation.

In the beginning, every living being is at the spiritual stage known as Mithyātva (1st stage of Gunasthānak). On the path of spiritual progress a person after acquiring proper knowledge of soul, matter and karma, destroys Faith Deluding (Darshan Mohaniya) karma and attains Right Conviction or Faith. At that moment his acquired knowledge is known as Right Knowledge because he has developed the trust in his knowledge. This does not mean that he acquires all knowledge. This stage is known as the attainment of Samyaktva (4th stage of Gunasthānak).

The person then gradually destroys Conduct Deluding karma (Chāritra Mohaniya karma) through the progressive manifestations of the soul's innate faculties of Right Conduct.

First, one adopts the twelve vows of conduct of laypeople for self control (5th stage) and then gradually progresses towards the renunciation of worldly life and becomes an ascetic (6th and 7th stage). One follows the five great vows of an ascetic and is slowly able to remove passions such as anger, ego, deceit, and greed from his nature.

At the perfection of Right Conduct he destroys all Conduct Deluding karma (Chāritra Mohaniya karma) and becomes totally free from passions. This is known as an attainment of Vitarāga state or state of no passions (12th stage of Gunasthānak).

Once all Mohaniya karma (faith and conduct deluding karma) are exhausted, the remaining three Ghāti karma; Jnānāvaraniya Karma, Darshanāvaraniya Karma, and Antarāya Karma are destroyed naturally and automatically within 48 minutes and without any further effort. This is known as an attainment of a Kevali or Keval-jnān state (13th stage of Gunasthānak known as Sayogi-kevali).

This is how a person destroys all four Ghāti karma and attains

- Anant-sukha or infinite happiness/joy by destroying all Mohaniya-karma. At this stage a person has total and rational knowledge and faith in true reality and living a life as per the true nature of the soul which does not have any vices such as anger, ego, deceit, greed and desire. Jainism states that a person without any vices is the happiest person.

- Keval-jnän (Omniscience) or infinite knowledge by destroying all Jnänävaraniya-karma
- Keval-darshan (Omni perception) or infinite perception by destroying all Darshanävaraniya-karma
- Anant-virya or infinite power and energy by destroying all Antaräya-karma.

After the destruction of all Ghäti Karma, a Kevali or Arihant continues to live a human life as an ascetic and delivers sermons at various places. This way his activities of body, speech, and mind are used to spread the message of non-violence, compassion, non-possessiveness, and pluralism view.

At the end when he realizes that his life's span is near the end, he freezes his activities of body, speech, and mind. This is the 14th and last stage of Gunasthänak known as Ayogi-kevali. He lives at this stage for few seconds. Shortly after that a person destroys all his four Aghäti Karma which happens at the time of death or nirvana and attains total liberation.

Karma Destroyed	Quality Revealed	Quality Revealed
Vedaniya karma	Avyäbädha-sukha	Infinite, uninterrupted bliss
Gotra karma	Aguru-Laghutva	Equalness among all Siddhas
Nam karma	Arupitva	Formlessness
Äyu karma	Akshaya-Sthiti	Immortality

His purified soul travels to the top of Lokäkash and remains in a permanent blissful state for ever.

“To kill or hurt any living being amounts to killing or hurting one self. Compassion to others is compassion to one's own self. Therefore one should avoid violence that cause pains to any living beings.”

Mahävira (Bhagavati Arädhanä, 797)

Section III

Spiritual Practices

16. Ethical Codes of Conduct

16a. Three Cardinal Principles of Conduct

Ahimsa (non-violence), Anekāntavāda (multiplicity of views) and Aparigraha (non-possessiveness) are three cardinal principles of conduct of Jainism.

Ahimsa (Compassion / Non-violence)

In a positive sense, Ahimsa means caring for and sharing with all living beings as well as tending to, protecting and serving them. It entails universal friendliness (Maitri), universal forgiveness (Kshamā), and universal fearlessness (Abhay).

The basic tenet of Jainism is “Ahimsa Parmo Dharmah”. From an ethical point of view, Dharma means duty. Hence, the tenet means - Compassion is the supreme duty of an individual. From a religious philosophical point of view, Dharma means the true nature of a substance. Hence, the compassion is the true nature of a human being. In addition, the Jain dictum “Parasparopagraho Jivānām” means, “Living beings (Souls) render service to one another” (Live and help others to live is called Compassionate Living).

Ahimsa is the principle that Jains teach and strive to practice not only towards human beings, but also towards all other living beings including environment. The scriptures tell us: “Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any living being including plants, vegetables, water, air, and earth” The teaching of Ahimsa refers not only to the avoidance of physical acts of violence but also to the avoidance of violence in the hearts and minds of human beings. Ahimsa also refers to an active concern and compassion for fellow humans and other living beings. Ancient Jain texts explain that the intention to harm and the absence of compassion is what makes actions violent.

Ahimsa also has a deeper meaning in the context of one’s spiritual advancement. Violence imposed upon others in any form by our body, mind, or speech leads to the bondage of new bad karma, which hinder the soul’s spiritual progress. In other words, violence towards others is violence towards one’s own soul because one acquires bad karma which impedes one’s spiritual progress.

Anekāntavāda (Doctrine of Multiplicity of Viewpoints)

The concept of universal interdependence underpins the Jain theory of knowledge, known as Anekāntavāda. In this ever-changing universe, an infinite number of viewpoints exist for any situation. These viewpoints depend on the time, place, circumstances, and nature of individuals. Anekāntavāda means acceptance of all

viewpoints; which are in accordance with reality, positive in nature, and does not deny any genuine viewpoints. This is also known as non-absolutism.

This leads to the doctrine of Syādvāda or relativity, which states that the expression of truth is relative to different viewpoints (known as Nayas). What is true from one point of view is open to question from another viewpoint. Absolute truth cannot be grasped from any particular viewpoint. Absolute truth is the total sum of individual (partial) truths from many different viewpoints, even if they seem to contradict each other.

Because it is rooted in the doctrines of Anekāntavāda and Syādvāda, Jainism does not look upon the universe from an anthropocentric, ethnocentric or egocentric viewpoint. It takes into account the positive viewpoints of other human beings, other communities, and other nations where it comes to interdependent coexistence.

Characteristics of Anekāntavāda:

- Develop a strong urge to seek the whole truth
- Believe in many possibilities and accept that the truth can consist of seemingly opposing views
- Accept partial truth as expressed by you and others and accept the truth even if it is expressed by adversaries
- Equanimity towards all

A deeper understanding of Anekāntavāda and Syādvāda provides great insight into the problems of human interactions that cause conflict, grief, envy, and hatred. Similarly, it is highly applicable in understanding social problems and national strife. More importantly, these doctrines also provide ways of resolving global differences and conflicts.

Aparigraha (Non-possession)

Jain ascetics have no possessions. Similarly, Jainism advocates that lay followers should minimize their desire for accumulation of possessions and enjoyment for personal ends. This will help one's spiritual progress and acquire peace within.

Giving charitable donations generously and one's own time for social and religious projects is a part of a Jain householder's obligations. This sense of social obligation cultivated from religious teachings has led Jains to establish and maintain innumerable schools, colleges, hospitals, clinics, orphanages, relief and rehabilitation camps for the handicapped, old, sick and the disadvantaged as well as hospitals for ailing birds and animals.

Wants should be reduced, desires should be curtailed and consumption levels should be kept within reasonable limits. Using any resource beyond one's needs and misuse of any part of nature is considered a form of theft. The Jain faith goes one radical step further and declares unequivocally that waste and creating pollution are acts of violence.

Summary

- Ahimsa supersedes all concepts, ideologies, rules, customs and practices, traditional or modern, eastern or western, political or economical, self-centered or social. Non-violence in the center is guarded by truthfulness, non-stealing, chastity and non-possessiveness.
- Anekāntavāda stops the violence of thought and speech. Anekāntavāda is also called the intelligent expression of Ahimsa.
- Aparigraha (non-possession) stems from respect for other lives and the environment

16b. Five Great Vows of Ascetics (Monks and Nuns)

The supreme ideals of the Jain religion are nonviolence (Ahimsa), compassion towards all living beings, reverence for all forms of life, non-possession and non-possessiveness (non-attachment), and pluralism or non-absolutism view-points (Anekāntavāda). These ideals are to be followed in thought, speech, and action. Above all, it is a religion of love and compassion towards all living beings. For Jains, at the heart of Right Conduct are the following five great vows:

Ahimsa (Nonviolence / Compassion)

Not to cause harm to any living beings

Satya (Truthfulness)

To speak harmless truth only otherwise keep silence

Asteya (Non-stealing)

Not to take anything that is not given properly

Brahmacharya (Chastity)

Not to indulge in sensual pleasures

Aparigraha (Non-possession / Non-attachment)

Complete detachment from people, places, and material things

Jainism teaches one to follow these vows through thought, speech and action and further explains that one should not indulge in these activities nor should one encourage anyone to indulge in them and should not praise anyone who indulges in them. Monks and nuns

practice these five vows fully with utmost dedication and hence they are called Mahāvratas or great vows.

16c. Twelve Vows of Laypeople (Twelve Anuvratas)

The lay people follow the five vows to a limited extent and it is called Anuvrata. Also to support the five Anuvratas, the lay people follow additional seven vows, of which three of them are Merit Vows and four are Disciplinary Vows.

Five Main Anuvratas

Ahimsa (Nonviolence / Compassion)

One should not cause harm to any movable living beings (two to five sense beings) intentionally and for our existence one should inflict minimum harm to one sense living beings such as plants, water, fire, earth, and air.

One may use minimum force, if necessary, in the defense of their country, society, family, life, property, and religious institution.

Satya (Truthfulness)

One should speak harmless truth only otherwise keep silence

Asteya (Non-stealing)

One should not take anything that is not given properly

Brahmacharya (Chastity)

One should not have a sensual relationship with anybody but one's own lawfully wedded spouse. Even with one's own spouse, excessive indulgence of all kinds of sensual pleasure should be avoided.

Aparigraha (Non-possession / Non-attachment)

One must impose a limit on one's needs, acquisitions, and possessions such as land, real estate, goods, other valuables, animals, money, etc. The surplus should be used for the common good. One must also limit the every day usage of a number of food items, or articles and their quantity.

Three Merit Vows (Guna-Vratas):

Dik Vrata

This vow limits one's worldly activities to a certain areas. A person gives up committing sins in any place outside the limited areas of his worldly activity. This vow provides a space limit to the commitments of sins not restricted by the limited vows of non violence.

Bhoga Upbhoga Vrata

Generally, one commits sin by one's use or enjoyment of consumable (Bhoga) and non consumable (Upbhoga) objects. One should limit the use of these two types of items in accordance with one's need and capacity by taking these vows.

Anartha-danda Vrata

One must not commit unnecessary or purposeless sin or moral offense such as; thinking, talking, or preaching evil or ill of others; manufacturing or supplying arms for attack; reading or listening to immoral literature, being inconsiderate walking on grass unnecessarily.

Four Disciplinary Vows (Shikshā-vratas):

Sāmāyika Vrata

This vow consists in sitting down at one place for at least 48 minutes and by concentrating one's mind on religious activities like reading religious books, praying, or meditating.

Desāvākāsika Vrata

This vow sets the new limit within the limitations already set by Dik Vrata and Bhoga Upbhoga Vrata. The general life-long limitation of doing business in certain areas and the use of articles are further restricted for particular days and times of the week.

Paushadha Vrata

This vow requires a person, to live the life of an ascetic for a day or longer. During this time one should renounce all sinful activities, abstain from seeking pleasure from all objects of the senses, and observe due restraint of body, speech and mind. A person follows the five great vows (Mahā vratas) completely during this time.

Atithi Samvibhāg Vrata (Charity vow)

One should give food, clothes, medicine, and other articles of one's own possession to monks, nuns, and pious and needy people. The food should be offered with reverence and be pure.

16d. Process of Spiritual Death (Sanlekhanā)

Jainism allows a very spiritually advanced person to die voluntarily following the proper process of Sanlekhanā. It is a voluntarily chosen method of death while in ultra-pure meditation and in a state of complete awareness. It is not inspired by any passion such as impulse of depression or extreme anger. It is the result of

conscientious gradual withdrawal from taking food in such a manner as would never disrupt one's inner peace, state of complete equanimity, and dispassionate mindfulness or awareness.

Sanlektanā gradually allows the very spiritually advanced person to terminate his or her life by certain practices, principally by fasting, under specified circumstances and under the strict supervision of an ascetic. This is sanctioned only when a person strongly feels that he cannot progress any further spiritually due to terminal illness, poor health or extreme old age, and is a burden to the society. It generally takes 30 to 120 days to die after taking this vow.

The aspirant has no dissatisfaction, no sorrow, no fear, no dejection, no sinfulness; the mind is cool, calm and composed; the heart is filled with the feeling of universal love and compassion. It is also called death with equanimity.

Sanlektanā is thus a spiritual process which involves giving up relationships, enmity, and attachment to possessions of worldly objects with a pure mind, forgiving others and asking for forgiveness. One's passions are almost eliminated by internal and external austerities.

Therefore, there is a fundamental difference between suicide and Sanlektanā. Suicide is the result of the outburst of passions whereas Sanlektanā is the result of dispassionateness or passionless state. Jainism does not support instantaneous termination of one's own life. It is considered suicide and it happens in the highest state of anger or depression

16e. Jain Conduct and its Relevance to Modern Times

The principles of Jainism if properly understood in their right perspective and faithfully adhered to, have great relevance for modern times.

It also advocates a path of minimum violence, minimum accumulation of possessions while remaining non-attached to these possessions, and the practice of self-restraint. These principles can bring contentment, inner happiness and joy in the present life through spiritual development based on freedom from passions and kindness towards all beings.

Non-violence (Ahimsa) which strengthens the autonomy of life everywhere, non-absolutism (Anekāntavāda) which strengthens autonomy of thoughts & speech, and non-possessiveness (Aparigraha) which strengthens autonomy of interdependence are the three realistic principles, which strengthen our belief that every living being has a right to existence.

These principles translate into three practices:

- One should not kill
- One should not trample others' thoughts
- One should not trample nature

If we truly adopt these three ideas then there will be:

- No acts of war
- No economic exploitation
- No environmental and ecological destruction

In summary to live a proper ethical life and to protect the environment we should:

- Establish universal friendship and peace through non-violence
- Practice compassionate living by respecting the lives of other beings and the environment we live in
- Establish true social equality based on non-acquisitiveness and non-possession
- Reconcile differences between diverse religious faiths, political parties, and communal and racial factions through the philosophies of pluralism or non-absolutism
- Promote ecological conservation through the values of an austere life-style, non-possessiveness, and self-restraint
- Practice Vegetarian / Vegan lifestyle by avoiding all animal base foods and products. This includes all dairy products such as milk, cheese, butter, Ghee, and ice-cream, and meat, fish, eggs, honey, leather shoes and other items, fur, silk, and pearls
- Reduce the needs and wants as far as possible and minimize consumption
- Do not waste the gifts of nature. Reuse and recycle all the products and share the resources
- Provide service to lift someone who is down-trodden

“Nature provides enough for our NEED not enough for our GREED”. Let us pledge to live a compassionate, ethical and disciplined life, to minimize the negative impact on our life, on the life of others, and on the environment.

17. Jain Way of Life and Ethical Living and Environment

17a. Jain Ethics

Jainism states that; Earth, Water, Fire, Air, and Vegetation which constitute the five basic elements of our environment, possess life. They possess one sense which is the sense of touch. Animals and human beings possess all five senses and a mind. The five senses are: touch, taste, smell, sight, and hearing.

Human beings are also blessed with advanced developed thinking as compared to animals. Therefore, humanity is responsible for achieving oneness and harmony among all living beings including the environment, through compassionate living, and disciplined behavior.

Lord Mahāvīr's entire life was full of compassion and was an example of how to live in perfect harmony with nature and provide utmost respect for the environment.

Lord Mahāvīr made the following profound statements of all times:

- “All life is bound together by mutual support and interdependence”. This is an ancient Jain scriptural aphorism of Tattvārtha sutra.
- “One who neglects or disregards the existence of earth, air, fire, water and vegetation, disregards his own existence”.
- “We harm and kill other lives because of our greed and possessiveness”.

Since all lives are interconnected, one should realize that, “if we harm ONE we harm ALL living beings” and “Greed, Possession and possessiveness are the primary causes of all violence as well as imbalance in the environment”.

These ancient statements form the basis of the modern science of ecology and are refreshingly contemporary in their premise promise.

The main theme of Lord Mahāvīr's teaching:

- Ahimsa (Non-violence) is respect for the life of all living beings.
- Aparigraha (Non-possession / Non-possessiveness) stems from respect for the other lives as well as the environment.
- Anekāntavāda (Non-one-sidedness/ Open Mindedness) is respect for the views of the other because Truth has many sides.

17b. Survival of Life vs. Ethical Living

It is not possible to sustain human life with absolute non-violence and absolute non-possession. To live a life one needs to eat organic food which is a life by itself. Also one needs minimal clothes and shelter. Hence the destruction of one or the other form of life and limited possession are essential for human survival. The goal of Jainism is to minimize the negative impact of our existence to other living beings and environment.

Jainism states:

- A living being with five senses (animals, birds, and fish etc.) feels maximum pain and their destruction involves greater violence. At the same time, killing many-sensed beings has greater negative impact on the environment.
- A living being with one sense (plants and vegetables) feels minimum pain and its destruction involves minimum violence and it produces a minimum negative impact to the environment.

Hence, Jainism advocates vegetarianism and is against raising animals for food for ethical, spiritual, as well as environmental reasons.

All Jains believe in vegetarianism and most Jains are vegetarians. Hence it is of no value to the Jain community at large to discuss the cruelty to animals and death inflicted by the meat industry.

However a majority of Jains consume dairy products and because animals are not directly killed during the milking operation, these Jains justify that their consumption of dairy products is not in violation of the fundamental principle of Ahimsa.

This may be true in olden times because at that time the cows were treated as a part of the family and only excess milk was consumed by the people after feeding their calves. Also the crop production was not enough to feed the entire population. But even this practice may raise a moral issue because all animal use involves treating animals as our property, our slaves.

However, the output of modern agricultural production is such that it can feed the entire world several times over. Also the dairy industry is commercialized. Dairy cows are treated as milk producing machines. The dairy industry wants the maximum output of milk with minimum expense. It inflicts terrible cruelty on cows.

As there is a huge demand for dairy products, the modern dairy industries have to raise animals on a mass scale. Raising large numbers of animals for food creates a significant ethical problem and environmental imbalance because it involves a significantly greater

use of natural resources than for the equivalent amount of plant food. The cruelty to animals and the impact on the environment by this industry is unimaginable.

17c. Ethical Living and Dairy Product

The following list summarizes some of the Himsa inflicted on animals used in the production of dairy products. These problems exist in the large factory farm in the U.S. or Europe as well as in the small dairy farm in India (or anywhere else in the world). I speak from experience; I have visited several large dairy farms in USA and many small dairy farms in India and observed these practices.

- Milk cows are kept pregnant all the time. They are subject to artificial insemination and other practices that ensure the maximum production of milk.
- Approximately 80% of baby calves are sold to the veal or beef industry, where they are slaughtered in six months to three years in the west. Sometimes, farmers let the male calf die of hunger as practiced in several villages of India (I have observed this practice in our holy city of Palitana).
- Milk cows are sold to slaughterhouses after five to six years of age when their milk production yield drops more than 30% (this is true in India more than 95% of the time). The life expectancy of a dairy cow is 15 to 20 years.
- Hormones and antibiotics are fed or injected daily to increase the milk yield (except – organic dairy farms). Almost all small dairies in India also use hormones and antibiotics.

Because the cows are kept continually pregnant and are fed or injected daily with hormones and antibiotics, they produce about six to seven times more milk than what they would produce normally and naturally (about 80 years ago). In this way, farmers try to meet the growing demand of dairy products without increasing the number of cows.

To produce very large quantity of milk in a day, the cow's body needs to work very hard. After about five years of this intense stress, the cow's body breaks down and her milk production yield drops significantly. At this time she is sent to a slaughterhouse legally in western world and in most cases illegally in India. There exist many illegal slaughterhouses in India. I have visited few of them in Ahmedabad and other places. Less than 1.0% cows end-up in the cow shelter place called "Panjarapol" in India.

Organic Dairy Farm:

The Organic dairy farm is generally smaller than the huge factory-style farm. It does not use antibiotics, pesticides, and hormones on the cows. There are no milk additives added into the milk. However, these farms also keep the cows continually pregnant, sell approximately 80% of calves to the veal industry, and cows are sold to slaughterhouse after five or six years. Therefore, organic milk is almost as cruel as regular milk.

17d. Ethical and Ecological Impact by Dairy Industry

The following data summarizes the magnitude of cruelty and the impact on the environment. These data are taken either from USDA or other similar sources.

1. Waste Released in Environment

In the USA alone, more than 500,000 cows and hogs and 24 million chickens are killed every day. Waste released into the environment by the US meat and dairy industry is 230,000 pounds per second, polluting our land, air and water systems.

2. Greenhouse effect

The world's 1.3 billion cows annually produce 100 million tons of methane, which is a powerful greenhouse gas and traps 25 times as much solar heat as carbon dioxide.

3. Water Consumption

Livestock (cattle, calves, hogs or pigs) production accounts for more than half of all the water consumed in the USA. To produce one lb of meat, an average of 2,500 gallons of water is used, while one lb of potato, wheat or rice requires an average of 50 to 250 gallons of water.

4. Land Usage

A third of the surface of North America is devoted to grazing. Half of American croplands grow livestock feed for the dairy and meat industries. In the USA, this represents 220 million acres of land, in Brazil 25 million acres, and half of the forests in Central America have been deforested for livestock production.

5. Impact on Health

Over the past more than 25 to 50 years of medical study indicated that consumption of meat and dairy products is associated with the major causes of disease and death among middle and upper class people around the world: heart disease, diabetes, colon cancer, prostate cancer, and even fractures. Some studies have show that as milk consumption increases, fractures actually increase, which shows,

contrary to advertising, that consuming calcium in milk does not protect people.

“Not only meats, but also dairy foods, contribute to the high fat and cholesterol diets which are major causes for heart disease and type 2 diabetes”. “Dairy foods are linked to prostate cancer and the development of type 1 diabetes”.

17e. Jain Way of Life

The Jain Way of Life is very ethical and it also respects and honors the Earth and the Environment. Our scriptures indicate that we need to practice our religion based on time, place and the environment that we live in.

A cow is slaughtered immediately in meat production, while the cow is tortured (kept pregnant, fed or injected with hormones and antibiotics) during milk production cycle and almost all dairy cows are slaughtered after five or six years of their life even though their life expectancy is 15 to 20 years. It seems that the cruelty that exist in milk production is as bad as of meat production.

From the point of view of an environmental degradation, all animal based products milk, leather, silk, and wool cause significant harm to the environment relative to the plant base products.

Both Shvetāmbar and Digambar sects use milk and milk products in temple rituals. This is an ancient tradition. We should reevaluate the usage of dairy products (ghee for ārati, milk and sweets for puṣā etc.) in the temple rituals under the new technological environment. Our scriptures indicate that no tradition is to be followed blindly. The highest Jain principle of non-violence (hurting or killing of five sensed animals) should not be compromised under any circumstances.

Milk and other products represent certain religious symbols in Jain rituals. However, the product we use in the rituals must be of a non-violent source. The intention of our rituals is to inspire us to grow spiritually. The net outcome of the rituals should result in the reduction of our ego, greed, anger, lust, and attachments. Milk and other dairy products, which involve violence, can not help us to grow spiritually.

In our rituals, we should substitute the regular milk with simple water or soya bean or almond milk, vegetable oil for ghee which is used in Deevo, dry nuts for various types of sweets, and we should serve only vegan meals during any religious function.

Please remember that if we consume dairy products for our personal use we are responsible individually for our actions and the resulting karma or sins. However if we use the dairy products in the temples

and religious functions, it is considered that the entire community commits the sin. For this reason we do not use root vegetables in religious programs even though more than 95% of Jains of North America consume root vegetables at home.

Almost all Jain youth (YJA and YJP youth) of North America accept the fact that extreme cruelty to cows exist in the dairy industry and that the usage of dairy products in religious functions grossly violates our basic principles of Ahimsa. About 15% of Jain youth are vegan. Our youth will appreciate such changes in our rituals. The New York Times reports that - mostly for ethical reason, more than six million Americans are vegan.



“One should not injure, subjugate, enslave, torture or kill any living beings including animals, living organism, and sentient beings. This doctrine of Non-Violence (Ahimsa Dharma) is immaculate, immutable and eternal.”

Mahāvira (Achāranga Sutra, Ch. 4)

“Just as you do not like misery, in the same way others also do not like it. Knowing this, you should do unto them what you want them to do unto you.”

Mahāvira (Bhagavati Arādhanā, 780)

The Guru’s Cat

Each time the guru set for worship with his students the Āshram cat come in to distract them, so he ordered them to tie it when the Āshram was at prayer.

After guru died the cat continued to be tied at the worship time. And when the cat died, another cat was brought into the Āshram to make sure that guru’s order was faithfully observed at worship time.

Centuries passed and learned treatises were written by the guru’s scholarly disciples on the liturgical significance of tying up a cat while worship is performed.



18. Daily Observances

Jainism advocates the performance of six essential daily observances by its followers. There exist some differences between Shvetāmbar and Digambar traditions.

18a. Six essential Observances of Shvetāmbar-Tradition

- Sāmāyika - To remain calm and undisturbed in the state of equanimity and with oath of nonviolence for 48 minutes
- Chauvisattho - To pray and appreciate the virtues of the twenty four Tirthankars
- Vandanā - Devotion and service to ascetics
- Pratikraman - To repent, reproach, and reflect upon past wrong thoughts, words, and deeds.
- Kāyotsarga - Non-attachments to the body by standing or sitting motionless for a varying length of time (Meditation).
- Pratyākhyāna - Taking vows of renouncing certain activities and certain types of food for some time to discipline oneself

18b. Six essential Observances of Digambar-Tradition

- Devapujā - Paying respect and appreciating the virtues of the Tirthankars
- Gurupāsti - Devotion and service to ascetics
- Swādhyāy - Studying of Scriptures
- Samyam - Self restraint
- Tapa - Penance
- Dāna - Charity

The six essentials of Digambar traditions are also adopted by Shvetāmbar tradition as daily activities for laymen and laywomen.

Furthermore, some Jains observe certain practices that involve special rituals, dietary restrictions, and fasting to develop self-control and detachment from worldly matters.

19. Jain Yoga and Meditation

Yoga is defined as a systematic methodized effort to balance and directs various levels of one's own energy, for self-perfection or for a union of the human individual with the universal transcendent Existence. This does not refer only to the physical body, but the entire being, including the intellectual and emotional processes.

Yoga is a science that helps man communicates with his body, mind, and soul. Yoga is based on physical, mental, intellectual, moral, and spiritual disciplines. When man has complete control over his physical, mental, and intellectual energies, he can lead a positive life. By practicing yoga regularly, man attains mastery over himself. Yoga lays the foundation for purity in actions, emotions, and intellect.

However, many misconceptions exist with regard to the purpose and meaning of yoga among Jain communities, such as; yoga is a part of the Hindu religion; yoga means sitting in exasperating postures for hours at a time; yoga only brings peace and happiness.

19a. Meaning of Yoga in Jain Tradition

The word yoga has been used in Jaina philosophy in several different ways.

The word yoga also means any activity or intension which attaches soul to the liberation is called yoga. In other words any activity which purifies the mind by freeing it from attachment and aversion in called yoga. Purification of the mind creates an awareness of the qualities of the soul and assists it in the destruction of the Karmas. It consists of practicing the three jewels of Right Conviction, Right Knowledge and Right Conduct leading to liberation. This view is propounded by Āchārya Haribhadra-suri in Yoga Vimshikā and Āchārya Amitagati in Yogasāra-Prabtra.

In Jain Āgam literature, it is said that liberation can be attained by innumerable types of Yogas. Even the walking, staying, eating and earning become yoga if it is done with full awareness of self and according to guidance shown by Jinas.

Yoga is that which unites. While dealing with the topic of the influx of Karma, Āchārya Umāsvāmi has said that the activities of the body, speech, and mind which creates the vibration in the soul is called yoga.

The karmic matter flows into the soul through the channel or medium of activity. If such activity is accompanied by auspicious intention, it becomes the cause of merit or punya; if it is accompanied by inauspicious intension, it becomes the cause of demerit of pāpa. If

the activity is pure, then there is no vibration in the soul and hence no bondage.

The word Yoga is used for Dhyāna or Meditation in Jainism.

19b. Four Primary Paths to Yoga

Indian traditions define that there are four primary paths to yoga which attached soul to liberation. They are:

Path of Devotion (Bhakti-yoga):

The path of devotion aims at the enjoyment of the supreme Love and Bliss. It focuses on realization of Truth (true reality, true potential) through means of devotion and surrender. Prayers, rituals, and ceremonial processes are its basic approach. Chanting, singing, and repeating God's name are also important practices. In the initial stage of spiritual progress, a temple or similar place is needed to practice Bhakti yoga. Ultimately, Bhakti yoga develops humility within and dissolves ego or I ness. This is an excellent form of yoga for emotionally oriented people.

Path of Knowledge (Jnān-yoga):

The path of knowledge aims at the realization of the unique and supreme SELF. Intellectually oriented people prefer this path because it uses study, thinking, direct inquiry, and contemplation as its practices. This path is typified by spiritual discrimination between what is real (true reality) and what is unreal or illusion (Mithyātva or Māyā) in the universe.

The path uses the intellect as a means to negate bondage to the material world through inquiry and analysis. The mind itself is used to examine its own nature. This is typified by inquiring of oneself through meditation "Why am I here?" "What is real and unreal?" and the biggest question of all "Who am I?" This leads to the ultimate realization of truth. In the initial stage, one requires the guidance of a true teacher or scriptures to practice Jnāna yoga.

Path of Action (Karma yoga):

The path of action aims at the dedication of every human activity to the supreme Will. It is the yoga of action and selfless service for the benefit of humanity and all living beings at large. This includes social work, ecology, environmental protection, education, animal protection and the like. It can be practiced anywhere at any time. Ultimately the person dedicates all Works and Services as an offering to God, without any expectation of any type of results. This dissolves one's ego or I ness. This is an excellent form of yoga for action oriented people.

Path of Self Control and Meditation (Ashtānga-yoga):

Ashtānga yoga aims at the liberation and perfection not only of the body, but also of the mental being, the control of the emotional and sensational life, the mastery of the whole apparatus of thought and consciousness.

It is the science of physical and mental control. A great sage, Shri Patanjali (3rd or 4th BC), pioneered it. It is also known as Ashtānga yoga, or the yoga of eight steps. All eight steps are important and are to be followed sequentially, leading to the ultimate realization of Truth or God.

Sage Patanjali in his immortal treatise, the Yoga Sutra, has defined that the aim of yoga is to control the thought processes (Chitta Vritti) to attain the highest union or yoga.

Even though sage Patanjali may not belong to Jain tradition, Jain Āchārya Shri Haribhadra Suri (7th AD) have sanctioned his Ashtānga Yoga as a spiritual practice which leads to the path of liberation. The eight-fold stages of Yoga and meditation of Shri Haribhadra-Suri respectfully acknowledges the great sage Patanjali and his 'The Yoga Sutra'. He wrote four works on yoga (1) Yoga-Vimshikā in Prākṛit (2) Yoga-Shataka in Prākṛit (3) Yoga-Bindu in Sanskrit and (4) Yogadrashti Samuchchaya in Sanskrit. Both Shri Patanjali and Shri Haribhadra-suri propounded Ashtānga yoga as a path to attain liberation.

19c. Ashtānga Yoga (Eight Steps of Yoga)

1) Yama - Restraints

In the initial stage, a person should restraint from violence, untruthfulness, non chastity, stealing, and material possessions.

2) Niyama - Observances

In the second stage, a person should develop virtues like cleanliness (external and internal), contentment, austerity, religious study, and self surrender to God/Self.

The first two stages are meant for moral purification, without these no spiritual progress is possible.

3) Asana - Physical Exercise

In the third stage, a person should do physical exercise (Hatha yoga) to keep the body healthy and the spinal cord straight in preparation for long periods of meditation (example -1 hour).

4) Prānāyama - Rhythmic Breathing

In the fourth stage, a person should practice regularly the control of vital energy through certain breathing techniques. Rhythmic breathing helps concentration of the mind.

Sitting still (step 3) and rhythmic breathing (step 4) makes the mind fit for looking inward.

5) Pratihārya - Detachment of Mind

In the fifth stage, a person should practice detachment or divorcing of mind from the five senses; touch, taste, smell, sight, and sound which provide pleasant or unpleasant feelings. This mental exercise gradually slows the rush of thoughts from within to the surface of the mind. Now the mind has become ready for concentration on one object or on one idea.

6) Dharana - Removal of Thoughts

In the sixth stage, a person should concentrate the mind either on one external object or one internal idea upon which to meditate. One finds that, in spite of the best of efforts, the mind does not remain glued to the chosen object. The object appears too hazy and there are breaks in concentration. One has to make repeated attempts during Dharana which ultimately lead to emptying all other thoughts.

7) Dhyāna - Meditation

The thought removal process (Dharana) leads naturally to meditation (Dhyāna) in the seventh stage. Meditation is an unbroken flow of thought towards an external object or an internal idea.

8) Samadhi - Super Conscious State

Through intense practice, meditation turns into Samadhi. In Samadhi a person is unconscious of everything about oneself. Even the object of meditation melts away but the vision of the object occupies the entire mind. The knowledge of the object becomes complete.

This represents the goal of existence and what all-living beings are moving towards. It transcends time, space, and causation; the three elements present during ordinary, sensory experience and are, therefore, beyond the mind's ability to comprehend.

The first five steps of the Ashtānga Yoga are only for preparations of the mind for yoga, which is concentration. The last three steps constitute the application of concentration.

19d. Virtuous and Non-virtuous Meditations

Meditation (Dhyāna) is the process of concentration of the mind on a single topic preventing it from wandering. If this concentration arises

from intense passions like attachment, aversion, hatred, and animosity then this is not virtuous meditation and it is worthy of rejection. On the other hand, if it arises from the search for the truth and from absolute detachment towards worldly affairs, it is virtuous meditation. It is the cause of spiritual good and liberation, so worthy of acceptance.

Āchārya Umāsvāti has given a psychologically scientific classification of the four kinds of meditation.

Non-virtuous Meditation

- Painful or Sorrowful (Ārta Dhyāna) meditation
- Wrathful or enraged (Raudra Dhyāna) meditation

Virtuous Meditation

- Righteous or Auspicious (Dharma Dhyāna) meditation
- Spiritual or Pure (Shukla Dhyāna) meditation

Sorrowful and enraged meditations are inauspicious and make the soul wander in the transmigratory state with resultant suffering of innumerable births and deaths. Righteous meditation is of an auspicious type. Spiritual meditation occurs at a very high level of spiritual growth of the soul and it ultimately ends in salvation - nirvana of the soul.

19e. Summary

All four types of Yogas cover the entire spectrum of human personalities. Ashtānga Yoga concentrates on the subtle body, while the other three Yogas use some part of the mental being, will power, heart or intellect, as a starting point. The goal is to arrive at the liberating Truth, Beatitude and Infinity, which is the nature of the spiritual life. Love, Knowledge, and Action are the three divine powers in human nature.

A person does not need to be searching for God to practice yoga. One only needs to have a desire to free oneself from the bonds that restrict oneself from being truly free. Once these bonds are broken, one realizes the true human potential, the true reality, and the God/Self within. A person can attain the total freedom or realize God within using any of the four paths. However at the final liberating state, all paths merge, meaning the ultimate spiritual quality and characteristics of all liberated persons (souls) are same.

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Believe In Yourself

Believing in yourself
standing for what you believe in
regardless of the odds against you
and the pressure that tears at your resistance
means courage

Keeping a smile on your face
when inside you feel like dying
for the sake of supporting others
means strength

Stopping at nothing
and doing what in your heart
you know is right
means determination

Doing more than is expected
to make another's life a little more bearable
without uttering a single complaint
means compassion

Helping a friend in need
no matter the time or effort
to the best of your ability
means loyalty

Giving more than you have
and expecting nothing
but gratitude in return
means selflessness

Holding your head high
and being the best you know you can be
when life seems to fall apart at your feet
and facing each difficulty with
the confidence that time will bring
you better tomorrows and never giving up
means believing in yourself.

-Poem by Mary Ellen Joseph