

Jainism and Spiritual Awakening



JAIN Education Series
901
English
E9

Ascetic Mahavir donates a piece of divine cloth to a poor person

सम्यग्दर्शन - सम्यग्ज्ञान - सम्यक्चारित्राणि मोक्षमार्गः

Enlightened Intuition . Enlightened Knowledge . Enlightened Conduct Leads to Liberation

Jainism and Spiritual Awakening



*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 and Spiritual Awakening

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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. One makes a conscious effort not to harm any animals as well as not to harm one's own body, mind & soul. As a result, one avoids the use of all animal products such as:

Food	Poultry, seafood, meat, dairy products (milk, yogurt, cheese, butter, ghee, ice-cream etc.)
Clothing	Silk, fur, and leather
Jewelry	Pearls

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 are registered as vegans.

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

Compassionate Quotes

Non-violence and kindness to living beings is kindness to oneself. For thereby one's own self is saved from various kinds of sins and resultant suffering 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

Table of Contents

Preface	9
JAINA Education Books	11
Section I Jainism General	13
Jain Prayers.....	14
Namaskār Mangal Sutra.....	14
Reflection on Universal Friendship.....	18
01 - Introduction to Jainism	20
02 - Concept of God and Tirthankara	23
03 - Founder and Lord Mahāvīr	27
Founder of Four-fold Order.....	27
Life of Lord Mahāvīr	27
Teachings of Lord Mahāvīr	29
Section II Jain Philosophy	31
04 - Fundamental Beliefs of Jainism	32
05 – Six Universal Substances.....	34
Jain Reality	34
Tripadi.....	34
Six Universal Substances.....	34
06 - Nine Tattvas and Karma Philosophy	42
Nine Tattvas (Nine Fundamentals).....	42
Jiva and Ajiva (Soul and Nonliving Substances)	43
Āsrava (Causes of Bondage of Karma).....	44
Bandha (Characteristics of Bondage of Karma).....	44
Samvar (Stoppage of New Karma)	46
Nirjarā (Removal of Old Karma)	47
Moksha (Stage of Total Liberation from Karma)	47
07 - Classification of Dravya Karma - Prakṛuti Bandh	49
Classification of Dravya Karma	49
Ghāti Karma (Destructive Karma):	50
Aghāti karma (Non-destructive Karma):.....	52
08 - Samvar –Stoppage of Karma.....	55

57 Practical Ways of Samvar	55
Five Samitis (Carefulness in our activities)	55
Three Guptis (Restraints in our activities)	56
Ten Yati Dharma (Religious Virtues)	56
Twelve Bhāvanā (Reflections or Contemplations)	57
Four Compassionate Bhāvanās or Reflection	57
Twenty-Two Parishaha-Jaya (Endurance of Suffering)	58
Five Chāritra (Conduct)	58
09 – Nirjarā – Removal of Karma	59
(a) Bāhya Tapa (External Austerities):	59
(b) Abhyantar Tapa (Internal Austerities):	60
10 - Punya and Pāp Karma	61
Introduction	61
Ghāti Karma.....	61
Aghāti Karma.....	61
Punya Karma.....	61
Pāp Karma.....	61
Relationship of Ghāti, Aghāti, Punya and Pāp Karma ..	62
Discussion	62
A Word of Caution with Regards to Punya Karma	63
Summary	63
Four-Fold Results of Punya and Pāp Karma.....	64
Summary	65
11 – Fourteen Gunasthānak	67
Overview.....	67
Gunasthānaks Brief Description	69
12 - Jain Path of Liberation.....	73
Path of Liberation - Jain Trinity.....	74
Samyag-Darshan and Samyag-Jñān	74
Qualities of Samyag Darshan	74
Samyak-Chāritra - Spiritual Stages (Gunasthānak)	75
Section III Spiritual Practices.....	78

13 – Basic Principles of Ethical Codes of Conduct	79
A. Three Cardinal Principles of Conduct	79
E. Jain Conduct and its Relevance to Modern Times ..	82
14 – Code of Conducts of Monks and Laypeople	84
A. Five Great Vows of Ascetics (Monks and Nuns)	84
B. Twelve Anuvratas (Twelve Vows of Laypeople)	85
C. Sanlekhanā (Process of Spiritual Death):	87
15 - Jain Way of Life and Ethical Living and Environment	89
A. Jain Ethics	89
B. Survival of Life vs. Ethical Living	90
C. Ethical Living and Dairy Product	92
D. Ecological Impact of Dairy Industry	95
E. Jain Way of Life and Dairy Products	97
16 – Six Daily Observances	99
A. Six Essentials of Shvetāmbar-Tradition	99
B. Six Essentials of Digambar-Tradition	100
17 - Jain Yoga.....	101
A. Meaning of Yoga in Jain Tradition	101
B. Four Primary Paths to Yoga.....	102
C. Ashtānga Yoga (Eight Steps of Yoga)	104
D. Virtuous and Non-Virtuous Meditations	106
E. Summary	107
Section IV Jain Sects and Literature.....	108
18 - Jain Temples	109
Digambar and Shvetāmbar Images.....	109
Recommendation for Offerings at the Temple	110
19 - Jain Symbols	111
20 - Religious Holidays and Greetings	114
Paryushan and Dash Lakshana Parva.....	114
Mahāvīr Janma Kalyānak (Jayanti)	114
Deepāvali (Diwāli).....	114
Jñān Panchami.....	114

Mauna Ekādasi (Agiyāras)	114
Akshaya Tṛitiya (Varsitapa Pārṇā).....	115
Jain Greetings.....	115
21 - Major Traditions.....	116
Shvetāmbar Sect	116
Digambar Sect.....	117
Differences between Digambar and Shvetāmbar.....	118
22 - Jain Scriptures and Literature	120
Āgam Sūtras	120
Shvetāmbar Literature	121
Digambar Literature	121
Tattvārtha Sūtra	122
Saman Sūttam	122
Jain Scriptures – 45 Āgams.....	123
23 - Ahimsa Quotes from Saman Sūttam	126
References	128

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 completely free of the inner vices – 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. Though some of these people living in nations outside India have a solid foundation in the religion and its philosophy, 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 Jain publications are written in South Asian languages, Jains worldwide lack easy access to Jain literature as well. It is imperative 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 the English-speaking Jain youth of North America and other countries. It briefly covers the various aspects

of Jain philosophy, ethics, conduct, scriptures, religious holidays, prayers, symbols, and the life of Lord Mahāvīr.

I am very grateful to Āchārya Shri Nandighoshisuri and Āchārya Shri Ajayasāgarsuri (Kobā-Ahmedabad) for reviewing certain chapters, providing valuable suggestions, and supporting various JAINA Education and Jain eLibrary activities of North America.

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

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

Pravin K. Shah,

Chairperson, JAINA Education Committee,
Federation of Jain Associations in North America
Director, Jain Study Center of North Carolina
January 19, 2018

JAINA Education Books

The JAINA Education Committee of North America has published a set of Pathshala books for all ages of students interested in learning Jainism in English.

The Pathashala books are grouped into four age levels. Also the committee has published some reference books which covers many aspects of Jainism in detail. The soft copy of the books (pdf file) are available from www.jainelibrary.org free of charge.

The following link provides short summary of all Pathshala books

[http://www.jainlibrary.org/elib_master/jaina_edu/jaina_edu_book/\\$JES000_Pathshala_Books_Summary_000011_data.pdf](http://www.jainlibrary.org/elib_master/jaina_edu/jaina_edu_book/$JES000_Pathshala_Books_Summary_000011_data.pdf)

The hard copies of the books can be ordered from the following link for USA and India.

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JES-202	10 to 12	Jain Story Book
JES-202G	10 to 12	Jain Story Book (in Gujarati)
JES-203	10 to 12	First Step to Jainism
JES-203Q	10 to 12	Work Book - First Step to Jainism
JES-302	13 to 15	Jain Philosophy and Practice I
JES-401	16 up	Jain Philosophy and Practice II

Pathshala Reference Books

Edu Num	Book Title
JES 901	Jainism – Religion of Compassion and Ecology
JES 902G	જૈન દર્શન અને આચારની સરળ સમજ
JES 904	Jain Academic Bowl Manual - Compendium of Jainism
JES 906	Jain Academic Bowl Past Questions and Answers – PDF file only
JES 911	Essence of World Religions
JES 921	The Book of Compassion (English)
JES 922G	The Book of Compassion (Gujarati)
JES 923H	The Book of Compassion (Hindi) – PDF file only
JES 931	English Pratikraman
JES 933	Jain Puja Book – Ashta Prakari Puja and Shanti Kalash
JES 941	Jain Sutra Book with Simple meaning in English
JES 981	Ashtapad Tirth Booklet
JES 982	Being Jain in College-An Experiential Guide

Section I

Jainism General

Jain Prayers

Namaskär Mangal Sutra

Jain Prayer to Great Souls –

Namaskär Mangal Sutra is also known as Namaskär Mantra, Navakär Mantra or Namokkär Mantra. This is the most revered text in Jainism in which homage is paid to the five worship worthy personalities:

Arihanta	Enlightened human beings
Siddha	Liberated souls
Ächärya	Head of the Jain congregation
Upädhyäy	Ascetic teachers
All Sädhus	All monks and nuns (ascetics) of the universe

The ascetics practice the five great vows of Ahimsa, Truthfulness, Non-stealing, Celibacy, and Non-possession in their conduct. They maintain the multiplicity of views in their thought process.

All these personalities are recognized and worshiped for their virtues (Gunäs) and not for their individual identities. Hence, all truly spiritually uplifted and saintly people of the world are worshiped here.

The Namaskär Mangal sutra illuminates and awakens the divine qualities of the soul, similar to how light brightens dark surroundings. 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.

The 108 qualities or attributes of these five supreme beings are as follows:

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

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

The Namaskär Mangal Sutra 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 obeisance.

नमो अरिहंताणं।	Namo Arihantānam
नमो सिद्धाणं।	Namo Siddhānam
नमो आयरियाणं।	Namo Āyariyānam
नमो उवज्झायाणं।	Namo Uvajjhāyānam
नमो लोए सव्वसाहूणं।	Namo Loe Savva Sāhunam
एसो पंच नमुक्कारो।	Eso Pancha Namukkāro
सव्वपावप्पणासणो।	Savva Pāva Panāsano
मंगलाणं च सव्वेसिं	Mangalānam cha Savvesim
पढमं हवइ मंगलं।।	Padhamam Havai Mangalam

Namo Arihantānam

I bow to all Arihantas (Tirthankaras or Jinas) who have attained enlightenment by overcoming their inner weaknesses such as anger, ego, deceit, and greed. They have achieved infinite knowledge, infinite vision, perfect conviction and conduct, and unlimited energy. This way, they have removed 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. At the end of their life, the remaining human body related karma will be removed, and they will become pure soul (soul without body) known as Siddha.

Arihantas preach the Jain philosophy, ethics and conduct. They explain the path of liberation and the qualities of the perfected Soul

(Siddha). Without the teachings of Arihantas, we would not have known Siddhas or Liberation. For this reason, we pray to Arihantas first and Siddhas second.

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 Samyag Darshan (Right Conviction), Samyag Jñān (Right Knowledge), and Samyak Chāritra (Right Conduct). They explain the importance of spiritual life over material life, and preach for 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 their proper interpretations. They 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 Sādhvis (ascetics) of the universe who strictly follow the five great vows of conduct; Ahimsa, truthfulness, non-stealing, celibacy, and non-possession and thus 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 the auspicious benedictions.

Divine Refuge Prayer

चत्तारि शरणं पवज्जामि, अरिहंते शरणं पवज्जामि,
सिद्धे शरणं पवज्जामि, साहू शरणं पवज्जामि,
केवली पण्णत्तं धम्मं शरणं 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. These are expounded by self-control, non-violence and compassion.

Divine Gratitude Prayer

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

योगशास्त्र - आचार्य आचार्य हेमचंद्रसूरि
ajñānatimirāndhānaṁ, jñānāñjana śalākayā |
netraṁ unmīlitaṁ yena, tasmai śrī gurave namaḥ ||

Yogshāstra by Hemchandrāchārya

The darkness of ignorance was blinding my vision.

A healing paste (the medicine of true Knowledge) has been applied.

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.

Universal Forgiveness Prayer

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

Khämemi Savva Jive, Savve Jivä 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 towards anyone.

Universal Peace Prayers

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः।
मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे॥
Upsargäh kshayam yānti, Chhidhyante vighna vallayah,
Manah prasanna tämeti, Pujya mähne jineshware.

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

Reflection on Universal Friendship

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

Shivmastu Sarva Jagatah,
Par hit niratä bhavantu bhutaganäha,
Doshäha Prayantu Näsham,
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.

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; 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, ajñāna e, mukhya karma-ni grantha,
thāya nivrutti jeha-thi, te ja mokshano pantha.

Attachment, Hatred, and Ignorance of Self are the three principal reasons for the bondage of karma to the soul. The path that diverts away from karma is the true path of liberation.

01 - Introduction to Jainism

The subcontinent of India, one of the cradles of civilization, is also the birthplace of the greatest ancient religious traditions of the world, which include: Hinduism (Sanātan Dharma or Vedic religion), Buddhism, Jainism, as well as the young religion of Sikhism. 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.

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 section of this book.

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 Tirthankara (599 BC to 527 BC), and Lord Pārshvanāth was his immediate predecessor (850 BC). Lord Ādināth was the first Tirthankara in what 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 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 for 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, due to its action of attachment and aversion, continues to feel happiness and unhappiness and attracts and binds new karma.

To overcome the suffering, Jainism lays out the spiritual path that consists of integrated trinity; Right Conviction or Faith (Samyag Darshan), Right Knowledge (Samyag Jñān), and Right Conduct (Samyak Chāritra). They must coexist in equilibrium 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, which is known as Samyaktva or the attainment of Right Conviction and Right Knowledge. Popularly it is known as the self-realization stage or Samyaktva.

The realization of truth leads to Right Conduct. Various spiritual stages exist in practicing the Right Conduct called Gunasthānak. 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 regards to truth, Jain philosophy firmly states that the whole truth cannot be observed from a single viewpoint by 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, realization of reality and self-effort. This is accomplished through the supreme ideals of nonviolence, 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.



02 - Concept of God and Tirthankara



Jainism is a religion of purely human origin and it is a religion of compassion to all living beings of the universe.

God and Tirthankara

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.

Hence, 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.

When a person truly expels all his vices (known as Kashāya or removal of Mohaniya Karma) like anger, ego, deceit, and greed, his spiritual state is known as a Vitarāga (beyond attachment and aversion). After this spiritual state, he can annihilate the remaining three Ghāti karma, which subdue the true nature of the soul. This way he attains:

Anant Chāritra or Perfect conduct and happiness	Removal of Mohaniya Karma
Keval-jñān or Infinite knowledge	Removal of Jñānāvaraniya Karma
Keval-darshana or Infinite perception	Removal of Darshanāvaraniya karma
Anant Virya or Unlimited power and energy	Removal of Antarāya Karma

At that time, he may be classified in one of the two categories:

- Arihanta or Tirthankara or Jina
- Sāmānya (simple or ordinary) Kevali

Arihanta or Tirthankara or Jina

A Tirthankara or Arihanta establishes a religious order.

The Arihantas or Tirthankaras are not Gods in the sense of being the creators of the universe. Rather, they have accomplished the ultimate goal of liberation from suffering and desire through personal effort. 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.



All Tirthankaras are born in the 3rd and 4th Ārās of the time cycle (See Chapter on Universe and Its Nature – Section Time) in the region known as Bharat Kshetra. At present we are in the 5th Ārā of the regressive half cycle known as Unhappy Ārā (2500 years have passed of its total duration of 21,000 years). The progressive half cycle time has the reverse order.

Sāmānya (simple or ordinary) Kevali

Sāmānya Kevali 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 Tirthankara of that time. At any given time and place only one Tirthankara can exist, while Sāmānya Kevali may exist in large numbers.

Different Names of Arihanta and Sāmānya Kevali

In ancient times, the religion was known by many names such as the religion of Nirgrantha, or the religion of Jina, or the Saman tradition. Also, its propagators are recognized by various names such as Arihanta, Arhat, Tirthankara, Jina, Nirgrantha or Kevali. All these words depict various qualities of a human form of Jain God.

Kevali	One who has attained infinite knowledge, infinite perception, perfect conduct, and unlimited energy by
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	eradicating all karma which subdued the original qualities of the soul (known as four Ghāti karma).
Nirgrantha	One who has removed all bondages of prejudices in life.
Tirthankara	One who has shown 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. Tirthankaras have revived the Jain philosophy at various times in the history of humankind.
Arihanta	One who has eliminated (destroyed) the inner enemies like anger and greed.
Arhat or Arahant	The people who are worthy of prayer and puja.
Jina	One who has conquered the inner enemies of worldly passions such as desire, hatred, anger, ego, deceit, lust, and greed by personal effort.

Siddha

Both Arihanta and Sāmānya Kevali continue to live their human life until all their other karma responsible for physical body, mind, social status, and life span (known as Aghāti karma) are exhausted, 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) are known as Gods in Jainism.

Summary:

Jain God is a pure soul of an individual and it exist in blissful state

The soul's size and shape are determined by its last human birth and is not spread across the entire universe like Brahman in Hinduism

Jain God is not a creator. He possesses the qualities of a Knower or perceiver and Observer, but he is not a doer of any action.

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

To become a pure soul (Jain God) is the ultimate goal of all worldly beings.

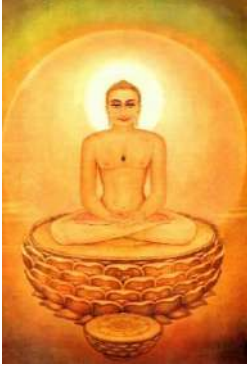


A person who avoids all speech that is likely to hurt others and speaks only what is good to others observes the virtue of truthfulness.

03 - Founder and Lord Mahävîr

Founder of Four-fold Order

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



Approximately 2500 years ago, Tirthankara Mahävîr or Vardhamän (599 BC to 527 BC), the twenty-fourth and the last Tirthankara of this era, established a religious order based on the Jain philosophy, which had been preached by his predecessor Tirthankara Pärshvanäth (950 BC to 850 BC) and all previous Tirthankaras. 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

Mahävîr's teachings.

Life of Lord Mahävîr

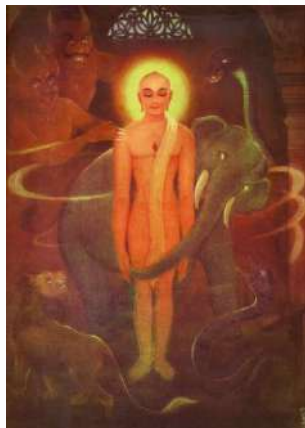
Lord Mahävîr was a prince whose given birth name was Vardhamän. As the son of king Siddhärtha, he had many worldly pleasures, comforts, and services at his command. However, at the age of thirty, he left his family and the royal household, gave up his worldly possessions, and became a self-initiated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



During the first year, Bhagawän Mahävîr was carrying a piece of cloth. A poor

person came to him asking for donation, and Bhagawān Mahāvīr gave him half the piece of cloth that he had. Later on, the other half of the cloth got stuck in a tree and Bhagawān Mahāvīr never picked it up.

As a monk, he continuously traveled on bare feet for the next twelve and one-half years 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 time, he remained in deep silence and meditation to conquer his desires, feelings, and attachments.



Eventually 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-Jñān.

Lord Mahāvīr spent the next thirty years traveling 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 Tirthankara Pārshvanāth (950 BC to 850 BC) and all previous Tirthankaras. However, Lord Mahāvīr expanded the code of conduct by emphasizing celibacy as a separate vow, not as a part of the non-possession vow. He also introduced Sāmāyika and Pratikraman like daily observances for his followers. He felt that such changes were essential for proper spiritual advancement at that time. Thus, Mahāvīr, even though he established a new religious order, was more of a reformer of the old religious order of Lord Pārshva than the founder of a completely new faith.

The ultimate objectives of his teachings were how one can 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 in 527 BC, Lord Mahävîr attained Nirvana (the final death) at Pävâpuri and his purified soul left his body and achieved complete liberation. 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 Deepävâli. This is the last day of the present Jain calendar year.



**Bhagawân Mahävîr's
last sermon**

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 keep consumption levels 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 Jnân), infinite energy and power (Anant Virya), and total bliss (Anant

Sukha).” Mahāvīr’s message reflects the freedom and spiritual joy of the living being.

Lord Mahāvīr 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 that human life is supreme because only in this life one can attain liberation. He stressed the importance of a positive attitude, self-effort, Ahimsa, compassion towards all living beings, and meditation to attain liberation.

He indicated that the religion should be practiced without greed and fear within. Worshiping heavenly gods and goddesses as a means of material gain and personal benefits is contrary to the path of true spiritual practice.

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.



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

Mahāvīra (Āchārāṅg Sutra, Ch. 4)

Section II

Jain Philosophy

04 - Fundamental Beliefs of Jainism

The following list summarizes the major beliefs of Jainism:

1. 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.
2. Six fundamental substances or entities known as Dravya constitute the universe. They are Soul (Jiva), Matter (Pudgal), Principle of Motion (Dharma), Principle of Rest (Adharma), Space (Äkäsha), and Time (Käl).
3. 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.
4. 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 individuals. The remaining 5 substances are non-living beings (Ajiva).
5. From eternity, every soul is ignorant and in delusion of its true nature and is also bound by karma.
6. 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, passing through many pleasure and painful situations that causes it to suffer.
7. A soul in its pure form has no Kashäya such as; anger, ego, deceit, and greed. Thus, it has no karma attached to it and possesses infinite knowledge, infinite perception, infinite energy and power, unobstructed bliss, and no physical body.
8. A soul in its impure form (a soul having Kashäya and hence karma particles are attached to it), possesses limited knowledge, limited perception, limited energy, a physical body and its limitations, and experiences pleasure and pain.

9. The ultimate goal for the soul is to achieve liberation from suffering through understanding and realization of its pure nature.
10. Jainism believes that the proper Knowledge of reality, when combined with total Conviction of the Knowledge of Reality and proper Conduct, leads the worldly soul to break the continual binding process of karma to the soul and attain liberation from karma.
11. 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.
12. Complete true 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).
13. Jains do not believe that there is a supernatural power that does favors for us if we please it, or creates hurdles for us if it is displeased.



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

05 – Six Universal Substances

Jain Reality

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 the fundamental properties or qualities of the base substance remain unchanged, which are known as Gunās (qualities).

Tripadi

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 (Dhrauavya or Dhuvei vā). In other words, every substance of the universe continuously changes (Utpad and Vyaya) and in that process certain basic qualities of the substance are not changed (Dhrauavya).

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. The remaining five substances are non-living substances and they are collectively known as Ajiva.

Jiva (Soul)

The soul is the only living substance which is conscious and possesses knowledge. Like energy, the soul is invisible. An infinite number of souls exist in the universe. In its pure form, each soul, without attached karma particles, possesses infinite knowledge, infinite perception, infinite energy and power, and unobstructed bliss. In its impure form, each soul, with attached karma particles, possesses limited knowledge, limited perception, limited energy, a physical body and its limitations which experience pleasure and pain. In other words, a pure soul is expressed by infinite qualities and an impure soul is expressed by finite qualities.

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 non-matter substances - soul, medium of motion and rest, space, and time are not visible at all.

Many types of matter exist in the universe. Everything we see, touch, and feel is also matter 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. The entire universe is filled with these eight types of Varganā, along with other matter which does not interact with the soul.

A soul interacts with these Varganā as follows:

Name of Varganā	Function
Audārika Varganā	makes a physical body
Vaikriya Varganā	makes a special body to heavenly and infernal beings
Āhāraka Varganā	makes a special separate body (created by spiritually advanced monks), which can be sent a long distance

Tejas Varganā	responsible for digestion and generating body heat
Bhāshā Varganā	responsible for speech
Mana Varganā	responsible for physical mind
Shvāso-chchhvas 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 interact with the soul, they manifest their characteristics of touch, taste, smell, sight, and color.

Extremely minute particles (smallest size of all 8 Varganās) constitute karma. These particles are not visible, though they are considered a form of matter.

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 be stationary. 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.

Ākāsha (Space)

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

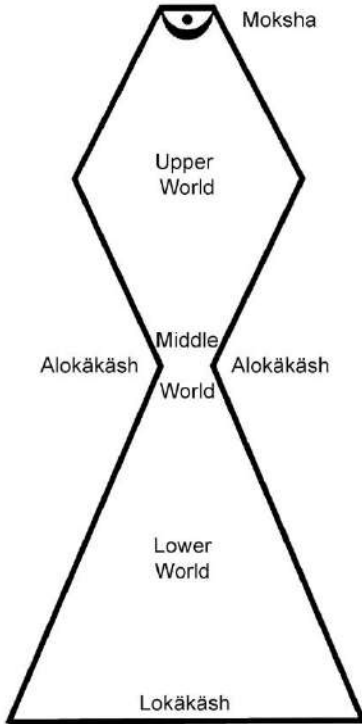
Lokākāsh

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 located at the top of Lokākāsh is the permanent abode for liberated beings.

Upper world - the region where Vaimanik devas (celestial beings) live. They have limited life and are later born as humans or other living beings.

Middle world - the region where Jyotishka devas, human beings, animals, and Vyantar devas live. This is the only part of the universe from which a soul, in the form of a human being, can achieve enlightenment and liberation.



Lower world - the region where Bhavanpati devas and infernal beings live. This region consists of seven hells where infernal beings are tormented by Bhavanpati devas in first three hells, by each other, and by extreme heat and cold in all hells. After their death, they are born as animals or humans.

Alokākāsh

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

Kāl (Time)

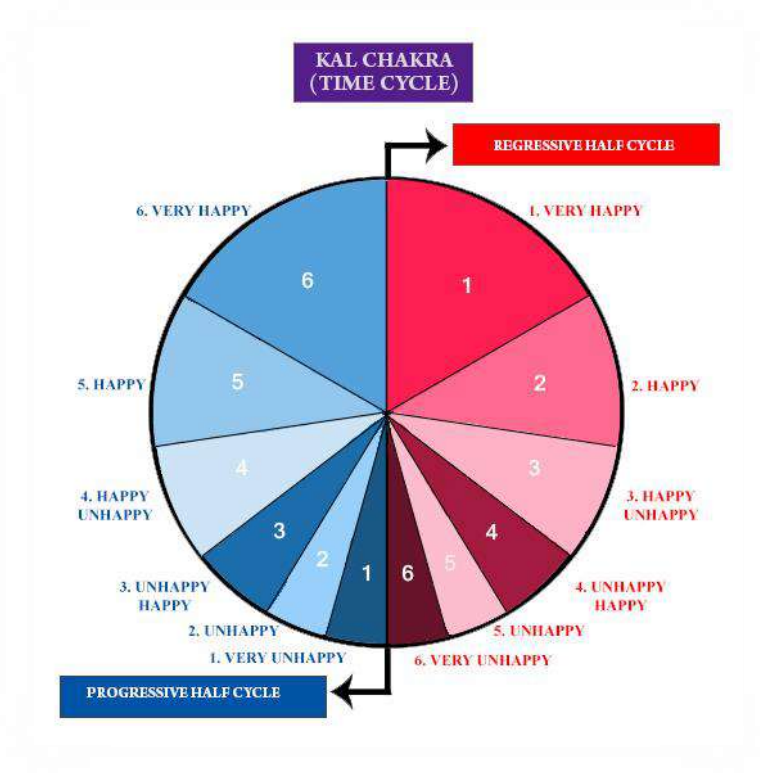
Both soul and matter continuously change their forms of existence, which is known as Paryāya. These changes in the soul and matter are measured as time.

Two views exist in Jainism with regards to time.

Some consider that Time is an imaginary thing; it has no real existence. Therefore, they consider the universe to consist of five instead of six fundamental substances (Dravya).

Others believe that Time has a real existence consisting of innumerable time atoms.

The smallest indivisible portion of time is called Samaya. The 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. Usually, this is described by Jains as the series of downward and upward movements of a point on the rim of a turning wheel. The downward movement is called Avasarpini (right half cycle) and the upward movement is called

Utsarpini (left half cycle). Each full turn of the wheel is called a Kalpa.

The first half circle proceeds from the ascending stage to the descending stage - regressive half cycle – known as Avasarpini cycle, where human prosperity, happiness, and life span decrease. The second half circle 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 Krodā Krodā 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 unequal zones known as the six Äräs. The name and the order of the 6 Äräs of the regressive half cycle are defined below.

All Tirthankaras 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 Sukham Käl	Happy Happy Time (maximum happiness at all times).	Duration = 4KKSägar
2	Sukham Käl	Happy Time (happiness).	Duration = 3KKSägar
3	Sukham Dukham Käl	Happy Unhappy Time (happiness mixed with some unhappiness).	Duration = 2KKSägar
4	Dukham Sukham Käl	Unhappy Happy Time (unhappiness mixed with some happiness).	Duration = 1KKSägar 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
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Six Äräś of the Progressive Half Cycle

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

Measurement Units of Time

Innumerable Samayas	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 a well that has a volume of 512 cubic miles (Sixty-Four cubic Gäu), and completely filled with hair of a seven-day old newly born baby, with one hair being removed every 100 years.



“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

06 - Nine Tattvas and 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 cycles of birth and death, happiness and misery, inequalities in mental and physical attainments and the existence of different species of living beings.

Jainism believes that from eternity, every soul is ignorant and delusional of its true nature, but nonetheless is bound 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.

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.

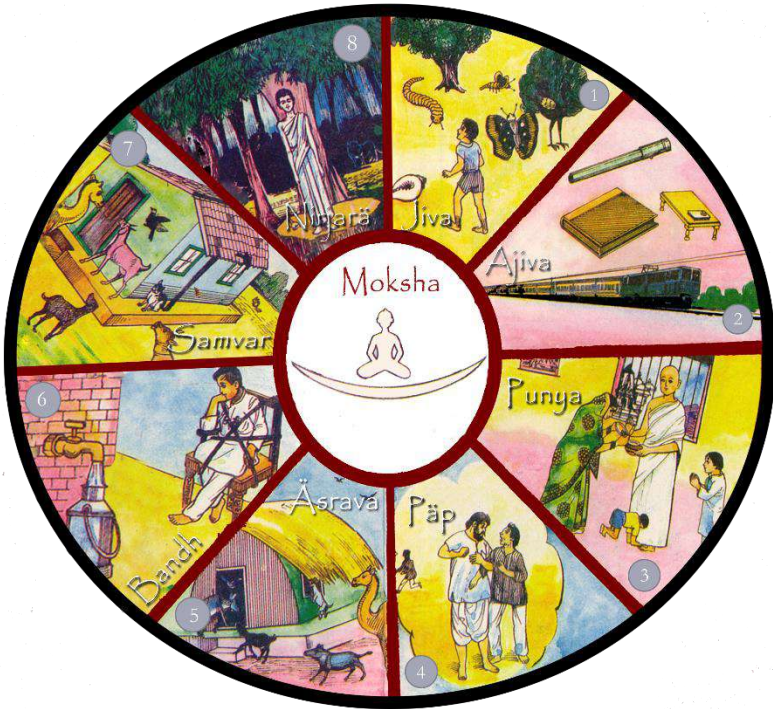
Karma philosophy deals with many aspects of our life, such as our past karma, our current life, and our future state. These aspects are easily explained in the group of nine Tattvas or fundamentals. The proper knowledge of these Tattvas is essential for spiritual progress and ultimate liberation.

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

Nirjarā	Exhaustion of the accumulated karma
Moksha	State of total liberation from all karma

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



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 the 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.

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 bind karma particles to the soul.

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

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

Bandha (Characteristics of Bondage of Karma)

Āsrava causes karma particles to attach to the soul. When karma particles attach to the soul, caused by Āsrava, its quality of bondage (Bandha) to the soul is explained in the following four forms. These forms are 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 produce the result and then 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 it 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 are 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 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 was 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;

Soul's illusion (Mithyātva) and passions (Kashāya) are responsible for the duration (Sthiti) and the intensity (Anubhāga or Rasa) of Karma bondage.

Soul's activities of body, speech, and mind (Yoga) without passion are responsible for the Prakriti and Pradesh of Karma bondage

Note - Here it is considered that passion includes Mithyātva (Illusion), Avirati (Lack of self-restraint), Pramāda (Spiritual laziness), and Kashāya (passions - anger, ego, deceit, and greed)

In summary, the soul's passions 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.

Samvar (Stoppage of New Karma)

Methods of Samvar

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:

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

57 Practical Ways of Samvar

Jain literature defines 57 practical ways, by which one can stop the attachment of karma. These ways are described mainly for monks and nuns, but it is strongly recommended to be practiced by Shrāvaks and Shrāvikās as much as possible. We have described these 57 ways of Samvar in a separate chapter.

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. This is known as Akām Nirjarā. However, at that time, a person reacts to the situation that was created by karma and hence, he acquires new karma. So, 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 type of Nirjarā is called Sakām Nirjarā. 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 help to discipline the human body and mind to control and minimize passions and desires.

Internal austerities help to purify the soul.

The external austerities are essential to help prepare the human body and mind. Additionally, the internal austerities will raise the person's spirituality and remove the past karma before they mature. 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.

Moksha (Stage of Total Liberation from Karma)

A person who has destroyed all the four Ghāti karmas by doing meditation and Kāyotsarga is known as an omniscient or Kevali.

However, at the time of his/her death, one destroys the remaining four Aghāti karmas, and achieves Nirvana, Liberation, or Moksha.

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 forever. Now, the soul exists in a state of pure consciousness. It reaches the top of Lokākāsh 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.”



“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.”

Mahāvira (Bhagavati Arāadhanā, 797)

07 - Classification of Dravya Karma - Prakruti Bandh

Classification of Dravya 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.

Jain literature classifies Dravya Karma in two different ways:

- Punya and Pāp Karma (explained in a separate chapter)
- Ghāti Karma (Destructive to soul's virtue) and Aghāti Karma (Non-destructive to Soul's virtue)

Punya and Pāp Karma

Activities such as compassion, Jivādāya, charity, offering food, water, shelter, protection of environment, honesty, purifying thoughts, physical and mental state of true happiness, result in producing Punya or meritorious karma.

Activities such as violence, dishonesty, stealing, unchastity, attachment to worldly objects, anger, conceit, deceit, lust, and impure thoughts result in producing Pāp of non-virtuous Karma.

Ghāti Karma and Aghāti Karma

Ghāti karma subdue the quality of soul, namely; infinite knowledge, infinite perception or vision, infinite happiness, and infinite power or energy.

Aghāti karma are non-destructive to the qualities of the soul but are responsible for the creation of physical body, life span, physical mind, and social environment.

Ghāti Karma (Destructive Karma):

Destructive to Soul's Virtues or Qualities:

- Mohaniya Karma (Deluding Karma)
- Jnānāvaraniya Karma (Knowledge Obscuring Karma)
- Darshanāvaraniya Karma (Perception Obscuring Karma)
- Antarāya karma (Obstructing 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 (Faith Deluding Karma)
- Chāritra Mohaniya Karma (Conduct Deluding Karma)

Darshan Mohaniya Karma (Faith Deluding Karma):

This karma generates delusion (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. The person believes in the opposite or false knowledge of reality and of the soul, for example: the belief that the body and soul are one.

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, also known as the 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. Hence, one experiences pleasure and pain. After the attainment of Samyaktva, a person puts forth an effort to gradually diminish his weaknesses and moves towards spiritual progress and ultimately, by removing all Chāritra Mohaniya karma, he/she attains a passionless or Vitarāga state, also known as perfect happiness or perfect conduct (12th Gunasthānak Spiritual Stage).

Jñānāvaraniya 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 Jñānāvaraniya karma within 48 minutes and attains Keval-jñān, 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 cannot enjoy his 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 karmas together within 48 minutes after the attainment of Vitarāga state. Once all four Ghāti karma are destroyed, a person is known as Kevali, Arihanta, Tirthankara, or Jina (13th Gunasthānak Spiritual Stage).

Aghāti karma (Non-destructive Karma):

(Non-destructive to Soul's Virtues or Qualities):

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 a favorable or unfavorable environment instead of eternal existence, formlessness, equanimity, and unobstructed happiness.

- Vedaniya karma (Feeling Pertaining Karma)
- Nām karma (Body and Physique Determining Karma):
- Gotra karma (Status Determining Karma):
- Āyu karma (Life Span Determining Karma):

Vedaniya Karma (Creates Favorable and Unfavorable Physical Environments)

Vedaniya karma is responsible for the creation of a favorable or unfavorable environment or situation mainly at a physical level such as sickness, terminal illness, hunger, fatigue, accident or good health and positive physical (body and sensual) capability. This

way, it creates the environmental feeling of pleasure (Shātā) or pain (Ashātā). This feeling is channeled through the physical level only.

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 (Nimitta) obscure 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 aware 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. There are many sub-categories existing in Nām karma. 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 vegetation

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.

Äyu 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.

Spiritual Progress and Karma

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 Anant Sukh (infinite happiness). This stage is called Vitarāga (12th stage of Gunasthānak).
- Then he destroys Jnānāvaraniya, Darshanāvaraniya, and Antarāya karma and attains Keval-jnān (infinite knowledge), Keval-darshana (infinite perception), and Anant-Virya (infinite power and energy). This stage is called Kevali or Arihanta (13th stage of Gunasthānak).

A Kevali attains liberation only after all Aghāti karmas are destroyed which occurs at the time of death (14th stage).

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.

08 - Samvar - Stoppage of 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:

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

57 Practical Ways of Samvar

Jain literature defines 57 practical ways, by which one can stop the attachment of karma. These ways are described mainly for monks and nuns, but it is strongly recommended to be practiced by Shrāvaks and Shrāvikās as far as possible.

5 Samitis	Carefulness in our activities
3 Guptis	Restraints in our activities
10 Yati Dharma	Religious Virtues
12 Bhāvanā	Reflections or Contemplations. Some literature adds 4 compassionate Bhavana.
22 Parishaha-Jaya	Tolerance or Endurance of Suffering with equanimity
5 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)

Control or stillness towards 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
Sanyam	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 everything 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
Samvar 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 or Reflection

Along with the above 12 Bhāvanās, some literature recommends practicing four positive compassionate Bhāvanās, 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 to all living beings
Pramod	Appreciation of virtues of other human beings
Karunā	Compassion and helping other living beings

	wherever possible
Mādhyastha	Maintaining the state of equanimity under all 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, Diseases and so on.

Five Chāritra (Conduct)

The endeavor to remain equanimous 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. The first Sāmāyika Chāritra is for lay people and the remaining four conducts are meant for monks and nuns.

Sāmāyik 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 all monks and nuns practice.
Parihāra-vishuddhi Chāritra	To follow special types of penance as an ascetic. This conduct can be practiced in a lonely place away from the Jain community.
Sukshma-Samparāya Chāritra	To live a life without any Kashāya (anger, greed, ego, deceit) as an ascetic except with some (very little) desire to attain Moksha. Jainism considers any desire, a form of greed.
Yathākhyāta or Vitarāga Chāritra	Living the life of a Kevali (i.e. natural living or living without any passions). This is the natural living of all Keval-jnāni monks and nuns.

09 - Nirjarä - Removal of Karma

(a) Bähya Tapa (External Austerities):

Anshan (Fasting)

Complete abstinence from eating any food and/or drinking liquid. Sometimes one can drink only achit (previously boiled) water for a predetermined period of time, such as for a day or more. This spares our digestive energy to focus on spiritual uplift. This is known as Upaväs.

Alpähära or Unodari (Eat less than Hunger)

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

Ichhänirodha or Vritti-sankshepa (Limit on Foods and Possessions)

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

Rasatyäg (Elimination of Tasty Food)

Complete abstinence from eating or drinking juicy and tasty foods such as butter, milk, tea, sweets, fried food, snacks, spicy food, and juices. Also, one should eliminate junk food, which has little to no nutrition value. In other words, there is no attachment to the taste of the food. We need to eat a minimum quantity of food to live a healthy life, but we do not need to eat food for taste and enjoyment.

Käya-klesha (Voluntarily enduring sufferings)

One willfully subjects oneself to the sufferings of the body, even when one does not have to, and remaining undisturbed while experiencing such 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 as practiced by Jain monks and nuns.

Sanlinatä (Giving up Pleasures of Five Senses)

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

(b) Abhyantar Tapa (Internal Austerities):

Präyashchitta (Repentance for Bad Deeds)

For spiritual purification, one truly repents for one's bad deeds and the breach of vows that occurred in the past, and truly commits to not repeat them in the future.

Vinay

Humility and proper behavior towards all living beings such as Sādhus, Sādhvis, teachers, elders, co-workers, and the poor.

Vaiyāvṛtṭya

One renders selfless service to Sādhus and Sādhvis, elderly, needy people, and to those who are suffering.

Swādhyāy

One studies the religious literature and listens to religious discourses and scriptures on the nature and quality of soul, karma, their relationship, and other elements of the universe.

Dhyāna

After acquiring the above four virtues, one contemplates and meditates on the nature of the soul.

Kāyotsarga or Vyutsarga

Kāyotsarga 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 or still as possible to contemplate that the soul is separate from our human body. This austerity in its highest state, destroys all four Ghāti Karma.



10 - Punya and Päp Karma

Introduction

In general, we acquire the bondage of karma due to illusion or ignorance (Mithyätva), Kashäya (anger, ego, deceit, greed etc.) and activities of the mind, body, and speech (Yoga).

These Karma are classified in many ways as follows:

Ghāti or Aghāti karma depending upon whether they subdue the qualities of the soul, or create the physical environment of a living being.

Punya and Päp karma categories depend upon our virtuous or non-virtuous action.

Ghāti Karma

Ghāti karma subdue the quality of soul, namely; infinite knowledge, infinite perception or vision, infinite happiness, and infinite power or energy

Aghāti Karma

Aghāti karma are non-destructive to the qualities of the soul but are responsible for the creation of physical body, life span, physical mind, and social environment.

Punya Karma

Activities such as compassion, Jivadaya, charity, offering food, water, shelter, protection of environment, honesty, purifying thoughts, physical and mental state of true happiness result in producing Punya or meritorious karma.

Päp Karma

Activities such as violence, dishonesty, stealing, unchastity, attachment to worldly objects, anger, conceit, deceit, lust, and impure thoughts result in producing Päp or non-virtuous Karma.

Relationship of Ghāti, Aghāti, Punya and Pāp Karma

All Ghāti karma subdue the qualities of the soul and hence, all four Ghāti karma are classified as Pāp or sinful karma.

Only Aghāti karma, which are responsible for the physical environment of a living being, are classified as either the result of Punya karma or Pāp karma.

Aghāti karma which produce an unhealthy body, a shorter life span, low social status, poverty, birth in hell, animal, or similar categories are considered the result of Pāp or sinful karma.

Aghāti karma which produce a human birth, healthy body, high social status, and a longer life span are considered the result of Punya or virtuous karma.

Discussion

Under normal circumstances, the environment created by Pāp or sinful karma is not conducive, and sometimes counter-productive, to the spiritual progress of a soul, because the person has an unhealthy body, a shorter life span, low social status, in poverty, and so on.

The environment created by Punya karma is conducive to attaining a higher spiritual state because it produces human birth, healthy body, good education, a longer life span and so on.

Also, without human life and a healthy and strong body, one cannot attain Vitarāga state (a spiritual state beyond attachment and aversion) and hence, Keval jñān (infinite knowledge) and Liberation.

So, under normal circumstances, Punya karma is very essential in the attainment of liberation.

Jain philosophy states that at every moment, a person acquires all seven types of karma (except Life span karma) and once in a life, he acquires all 8 types of karma. In other words, at every moment a person acquires both Punya and Pāp karma.

Hence, at every moment, we should be very alert and try our best to acquire maximum Punya karma and minimum Pāp karma. This can be accomplished by continuously reflecting and doing virtuous activities.

A Word of Caution with Regards to Punya Karma

While doing virtuous activities, many times, due to ignorance of reality (Mithyātva) and ego (Kashāya), a person reflects that because of his good effort or action, many people are being helped. For example, being a big donor to build a temple or hospital. He receives a high social status and he takes great pride in this status.

Such a person acquires some Punya or virtuous karma because of his intention of good deeds, but at the same time he acquires maximum Pāp karma because he has done the good work under the influence of Mohaniya karma, meaning, for ego, power and fame.

Hence Jainism warns that any virtuous activities done under the Mithyātva and Kashāya state ultimately result in a sinful activity to that person even though other people, animals, and the environment are being helped.

Mohaniya karma is the single most dangerous karma, because only due to this karma can one not attain Vitarāga (Keval-jñān and liberation) state.

Therefore, one needs to do good work without any expectation of fame or social status.

Summary

In conclusion, in order to attain liberation, Jain philosophy teaches us that we continuously need to do virtuous activities like helping others, be compassionate to all beings, and protect 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 achieving the result.

It is incorrect to interpret that Jainism teaches Punya is a karma, and all karma hinder the soul to attain liberation. Only Ghāti karma, and in particular Mohaniya karma, hinders the soul to acquire Vitarāga state. Once one attains a state of Vitarāga, the other three Ghāti karma are automatically nullified within 48 minutes, and a person attains Keval-jñān, which is then followed by liberation at the end of the life.

From an individual spirituality point of view, if one truly removes Mithyātva and Kashāya (collectively known as Mohaniya karma),

one attains liberation. This can easily be achieved with the help of Punya karma.

Practically, Jain philosophy clearly states that to attain liberation one should continuously do virtuous activities without any expectation of the fruits of his work. Only Mohaniya karma hinders a person to attain liberation.

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/reward and pain/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-Anubandh). If our tendency is towards the worldly pleasures and non-virtues, then it generates sinful reflection (Pāp-Anubandh).

1. Punyānubandhi Punya

It means, 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 without acquiring Mohaniya karma. Thus, a person's spirituality is enhanced and ultimately such person attains liberation. Very few people endeavor to earn Punya karma when they are infatuated by happiness and comforts.

2. Pāpānubandhi Punya

It means, while enjoying the fruits of past Punya karma, one uses wealth, health and power for one's own enjoyment, and indulges in non-virtuous activities. Sometimes, to acquire fame, social status, and power, a person may involve in virtuous activities. However, all such actions acquire Pāp karma (Mohaniya karma). Most people, when infatuated by happiness and comforts, indulge in such activities and thus, in the end, misery is destined for them.

3. Punyānubandhi Pāp

It means, while suffering the consequences of past Pāp or non-virtuous Karma, a person reflects that his miseries are the consequence of his past bad deeds or actions, to which he bears the miseries calmly and with a sense of detachment and objectivity.

He does not blame others for his miseries. This attitude earns him new Punya karma, without acquiring any new Mohaniya karma. Under this condition, his spiritual progress occurs at a very fast rate and he attains liberation more quickly than any other person. Rarely one endeavors such attitude while suffering.

4. Pāpānubandhi Pāp

While suffering the consequences of previous Pāp Karma, one blames someone 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 infatuated in misery indulge in anger, jealousy, and animosity. Thus, misery is destined for them in the end.

Jainism states that in a happy situation, we do good deeds utilizing our resources, and in a miserable situation, reflect that our misery is due to our past deeds and no one is responsible of our misery.

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, one gets involved in the social and spiritual uplifting of society and self. The Punya karma acquired by these virtuous activities will provide positive or favorable circumstances such as a healthy human life, good social status, long life, and spiritual teachers to further enhance spiritual growth.

Using a favorable environment, one should continue to do virtuous activities without any expectation of reward, power, and fame. This awareness will reduce or eliminate ego (Kartā Bhāv) and other vices like attachments and aversions. Once all vices are eliminated, a person does not acquire any new karma but eliminates old karma through Nirjarā and ultimately attains Keval-jñān and hence, liberation.

Since virtuous activities acquire Punya karma, and if we believe that all karma provide hindrance to attain liberation, then one can easily conclude that Jainism negates virtuous activities.

It seems to me that this belief and associated logic, are not the

correct interpretation of Jain Karma philosophy.

The proper way to interpret Karma philosophy is as follows:

Jain philosophy states that:

- Only Mohaniya karma is responsible for acquiring new Karma.
- Also in our spiritual progress, only Mohaniya karma is completely removed first before any other karma is completely removed.
- Once Mohaniya karma is removed, all other remaining karmas become powerless and they cannot stop a person from attaining liberation.

To destroy Mohaniya karma, one needs human life, a healthy body, a compassionate nature, and spiritual surroundings. Only virtuous Karma can provide such an environment to the individual.

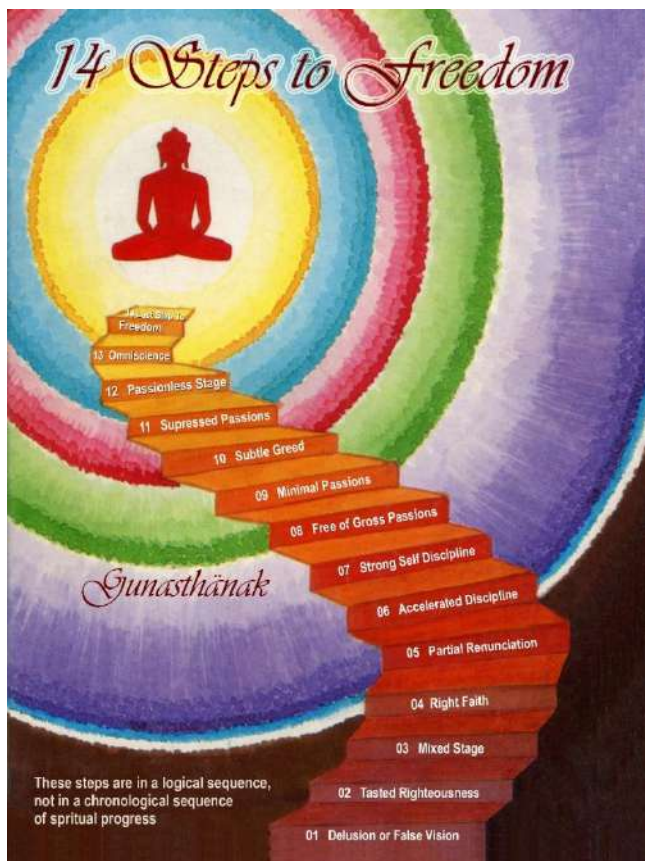
Hence, one should conclude that Jainism encourages everyone throughout their life to continue to do virtuous activities without any ego and expectation of reward or fame.

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

In summary, on the path of spiritual progress, one eliminates sinful activities and adopts virtuous activities in the initial stage. Later, one continues doing virtuous activities but eliminates ego (Kartā Bhāv), expectations, and other vices. In the absence of ego or desire, a person does not acquire new Mohaniya karma, and continues to eliminate old karma to ultimately attain liberation.

11 – Fourteen Gunasthānak

The Fourteen Stages of Spiritual Development



Overview

The fourteen Gunasthānas represent the soul's gradual manifestation of the innate qualities of knowledge, belief and conduct in a more and more perfect form. This way Soul travels from complete ignorance or illusionary (Mithyātva) state to the complete blissful and liberated state

The order of Gunasthānas is logical and not chronological. They are arranged according to the principle of decreasing sinfulness and the increasing purity of the soul.

Gunasthānas denote purely spiritual exercise - the fourteen levels relate to the soul it embodies. The progression or regression is of the soul and is on a spiritual scale and according to spiritual yardsticks. It cannot be seen, observed or measured in the physical world.

Though the stages of spiritual development are of the soul, they directly result from karma (matter) contaminating the soul. The worse and more intense association of Karma with the soul, the lower the stage of spiritual development of the soul. Conversely the lesser and lighter the Karma load is on the soul, the higher and better stage it can attain.

The Gunasthāna of a soul may vary from moment to moment depending on its Karma Uday (operation of karma), or Kshayopasham (destruction and suppression of karma), Rāga and Dvesha (attachment and aversion), or Kashāya and Yoga (passion and activity).

The Gunasthāna is a purely spiritual barometer of an individual. It is not possible for other beings to assess one's spiritual stage.

During the spiritual development stage, Soul removes it's

- Ignorance (Mithyātva) by eliminating or suppressing Darshan Mohaniya (Faith Deluding) karma and attains 4th stage known as Samyaktva or Avirata samyagdrashti.
- Vowlessness (Avirati) by renouncing the property, wealth, and the relationship with friends and families and attains 6th stage Pramatta-samyata.
- Passions (Kashāya) by eliminating Chāritra Mohaniya karma and acquiring Vitarāga state or perfect conduct on 12th stage known as Kshina-Moha
- Remaining three Ghāti karma and attains Keval-jñān on 13th stage.
- Yoga (activities of body, mind and speech) on 14th stage and at the end it attains liberation.

Gunasthānaks Brief Description

Num	Gunasthānak	Meaning
1	Mithyātva	The stage of wrong believer (Gross ignorance)
2	Sasādana	Vanishing Faith, i.e., the condition of the mind while falling down from the fourth to the first stage.
3	Misradraṣṭi	Mixed right and wrong belief
4	Avirata samyagdrashti	Right Faith, but not implemented Right Conduct
5	Desavirata	The stage of partial self-control or right conduct. Highest spiritual stage of house holder
6	Pramatta- samyata	Full Renunciation with some lack of Awareness. Monks initial stage.
7	Apramatta- samyata	Perfect observance of vows
8	Apūrvakaraṇa	Higher thought-activity but the passions are still occurring in a gross form
9	Anivāṭtibādara- sāmparāya	Advanced thought-activity in whom however some passions are still occurring.
10	Sukshma- sāmparaya	The stage of one in whom the passions occur in a subtle form.
11	Upasānta- Moha	one who has suppressed every passion but still does not possess omniscience
12	Kshina-Moha	One who has annihilated every passion but does not yet possess omniscience

13	Sayoga Kevali	the omniscient beings with activities of Body, Speech, and Mind
14	Ayoga Kevali	The stage of omniscience without any activities of body, speech, and mind

1. Mithyātva (False conviction or faith)

Mithyātva is the lowest or first stage wherein the soul, due to manifestation of Mohaniya (Deluding) Karma, does not believe in the Right Path to liberation. This state is possessed by all souls from the beginning of time.

The characteristic mark of this Gunasthāna is perversity of attitude towards truth; or unbelief in the truth

Three progressive stages Mithyātva or Mithyātva Mohaniya stage

- Mithyātva Mohaniya (Wrong belief)
- Mishra Mohaniya (Right/wrong belief)
- Samyaktva Mohaniya (Clouded right belief)

Soul directly migrates to 4th stage after acquiring right conviction of its proper or right knowledge

2. Sasādana (Stage of having tasted true belief)

The soul exists in this state only when it actually falls down from the fourth to the first stage. The soul has a taste of true belief. The maximum time the soul remains in this state is less than 48 minutes.

3. Mishra (Mixed Stage)

It is a mixed or partially rational belief state. This state explains the condition of mind while actually falling down from the fourth to the first stage.

Also, after the first fall, it is the condition of mind going up from first to third and then to the fourth stage. Its duration less than 48 minutes.

4. Samyag-drashti or Samyaktva (Right Faith or Conviction)

For the first time, the Soul migrates directly to 4th stage from the 1st stage. The Soul possesses Right Faith and Right Knowledge (called Samyaktva) but lack of self-control or conduct and hence it

is known as Avirata-Samyag-drashti (Vowless Right Faith). This state is a gateway to liberation.

One can achieve the Samyaktva state three different ways

- Upasham – by suppressing Mithyātva Mohaniya karma
- Kshāyik – by eradicating Mithyātva Mohaniya karma
- Kshayopasham – by partial suppression and partial eradication of Mithyātva Mohaniya karma.

Three types of Faith Deluding (Darshan Mohaniya) Karma and four Anantānu-bandhi Kashāya (very intense passions) has been suppressed or eradicated. These seven Karma are called Darshan-saptak.

The downfall of soul occurs if it has acquired this state by suppressing Mithyātva.

5. Desavirata-samyagadristi (Partial Renunciation)

In this state, the soul practices the partial vows of Right Conduct. The soul has conquered over Apratyakhan-kashay (intense passions). This is a highest spiritual stage for laypeople.

6. Pramatta-virata (Full Renunciation with lack of Awareness)

In this state the soul has renounced all its Material belongings and social life. It follows an ascetic life. It observes five great vows of Ahimsa, Truthfulness, Non-stealing, celibacy, and Non-possession. However, its mind remains in Pramāda (Non-awareness of its true nature). In this state, it has conquered over Pratyākhyāna Kashāya (high passions)

7. Apramatta-virata (Renunciation with awareness)

In this state the soul observes vows at every moment without negligence (pramada). Its passions are reduced to minimum in intensity (Sanjvalan). In this state the soul partially realizes natural joy or bliss (svabhavik-ananda)

8. Apurva-Karana or Nivratti-badara-samparaya (Meditative state)

In this state, the pureness of soul increases. It remains in meditative state. Some traces of Passions are still present.

9. Anivritti-karanaor or Anivratti-badara-samparaya (Advance meditative state)

In this state, the soul is engaged in more advanced spiritual thought-activity or meditation.

10. Sukshma-samparaya (Almost passionless state)

In this state, only very slight pious greed left to be controlled by the soul.

11. Upasanta-moha (Quiescence passionless state)

In this state of quietness (Quiescence), there exist some traces of pious greed. However, this state of quietness is achieved by suppression. Hence fallback occurs. The soul falls from this state to 4th stage or even to the 1st stage.

12. Kshina-Moha (Complete passionless state)

The soul achieves this state directly from 10th Gunsthanak by eradicating the pious greed. This is a complete Desirelessness state also known as Vitarag state. In this state the soul has eradicated Mohniya karma. No fallback can occur from this state because all passions are eradicated. Its duration is less than 48 min.

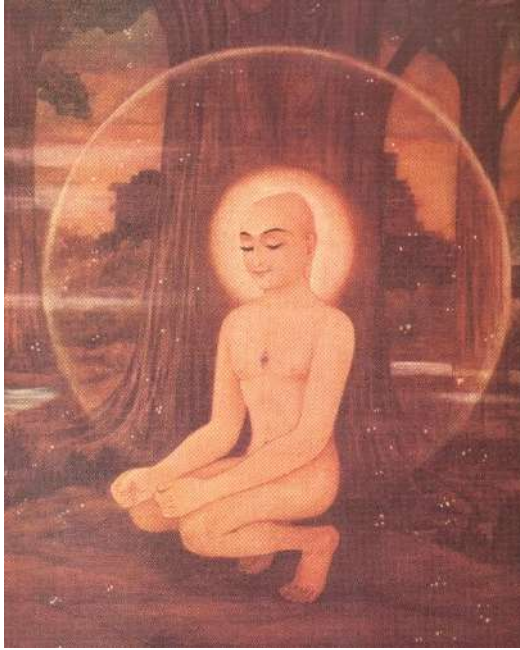
13. Sayogy-kevalin (Active Omniscience State)

The soul acquires this state after the elimination of remaining three Ghātikarma from 12th stage. In this state the soul reveals its original true nature which is Perfect Vision (Anant Darshan), Perfect Knowledge (Anant Jñān), Perfect Conduct (Anant Chāritra), and Infinite Power or Energy (Anant Virya). It is known as Liberation of soul in the human body (embodied state). In this state the activities of Body, Mind and Speech (Yoga) exist. The soul of a Tirthankara establishes religious order.

14. Ayogy-kevalin (Passive Omniscience State)

This is a last spiritual state of human life. In this state, the cessation of all activities of body, speech and mind (three yogas) occurs. The duration of this state is very short (few seconds). At the end of this state the soul attains Liberation or Nirvana.

12 - 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 ignorant of its true nature (in Mithyātva) and is in bondage with karma (Karmic particles of matter). It is due to karma that the soul migrates from one life cycle to another and faces various circumstances of happiness and unhappiness. It is due to the ignorance of its true nature that the soul seeks pleasure in materialistic belongings and possessions, and continues to feed its passions such as anger, ego, deceit, greed, lust, hatred, and self-centered violent thoughts. This action continuously accumulates new karma and suffering.

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. By acquiring such knowledge, he removes ignorance about his own nature. He realizes that he is not a physical body, but he is a pure soul. Pure soul does not have anger, ego, deceit, or greed. These are the impurities he has acquired because of his actions (past karma). He needs to remove these impurities through understanding and awareness.

This can be achieved by following the path of Right Conviction or Faith (Samyag-Darshan), Right Knowledge (Samyag-Jnän), and Right Conduct (Samyak-Chäritra). This integrated trinity determines the spiritual path.

Samyag-Darshan and Samyag-Jnän

Jainism states that the proper knowledge of reality includes the six universal substances and the nine tattvas which covers the doctrine 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 knowledge is considered Right or rational Knowledge.

Qualities of Samyag Darshan

There are five internal qualities or "Lakshana" of Samyag Darshan, which we can introspect and see whether these qualities are present in ourselves.

- | | | |
|---|----------|--|
| 1 | Ästikya | True Faith in Religion |
| 2 | Anukampä | Empathy towards all living beings |
| 3 | Nirveda | Realize that World is full of sorrow |
| 4 | Samvega | Only remaining Kashäya called desire is left to eliminate for Liberation |
| 5 | Upasham | Feeling of detachment towards worldly objects and relationships |

It is important to note that these qualities are internal. The person himself can introspect and know whether these are present or not. Others will not be able to decide.

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 Jnän. This stage of spirituality is called realization of truth or self-realization known as Samyaktva (4th spiritual stage Gunasthänak).

Samyak-Chäritra - Spiritual Stages (Gunasthänak)

The realization of truth or Samyaktva leads a person to practice Right Conduct. Right conduct places a great emphasis on non-violence (Ahimsa), compassion, truthfulness, non-stealing, pluralism of views (Anekäntaväda or Syädväda), 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 spiritual 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 Mithyätva (1st stage of Gunasthänak). On the path of spiritual progress, a person after acquiring proper knowledge of soul, matter and karma, destroys Faith Deluding (Darshan Mohaniya) karma first and attains Right Conviction or Faith. At that moment, his acquired knowledge is known as Right Knowledge because he has developed the unshakeable 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 Gunasthänak).

The person then gradually destroys Conduct Deluding karma (Chäritra 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 of Gunasthänak) and then gradually progresses towards the renunciation of worldly life and becomes an ascetic (6th and 7th stage). As an ascetic, one follows the five great vows 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: Jñānāvaraniya Karma, Darshanāvaraniya Karma, and Antarāya Karma are destroyed naturally and automatically within 48 minutes and without any further effort. This is known as attainment of a Keval-jnān state (13th stage of Gunasthānak known as Sayogi-kevali).

Removal of four Ghāti karma and Soul attains:

- | | |
|---|--|
| 1. Anant-sukha or infinite happiness/joy on 12 th stage | by removing all Mohaniya-karma. |
| 2. Keval-jnān (Omniscience) or infinite knowledge on 13 th stage | by removing all Jñānāvaraniya-karma |
| 3. Keval-darshan (Omni perception) or infinite perception on 13 th stage | by removing all Darshanāvaraniya-karma |
| 4. Anant-virya or infinite power and energy on 13 th stage | by removing all Antarāya-karma. |

After the destruction of all Ghāti Karma, a Kevali or Arihanta 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.

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 Gunasthānak known as Ayogi-kevali. He lives at this stage for few seconds. Shortly after that, the person (Soul) completes all his four Aghāti Karma which happens at the time of death or nirvana, and attains total liberation.

After the completion of Four Aghati Karma, the Soul reveals the following qualities.

	Karma eliminated	Quality Revealed
5.	Vedaniya karma	Avyābādha-sukha, meaning infinite and uninterrupted bliss
6.	Gotra karma	Aguru-Laghutva, meaning all Siddhas or liberated souls are equal
7.	Nam karma	Arupitva, meaning formlessness or no physical body
8.	Äyu karma	Akshaya-Sthiti, meaning immortality or liberated soul will not return to birth, life, and death cycle

After the elimination of all Ghati karma and completion of all Aghati karma the becomes pure. The purified soul travels to the top of Lokākāsh and remains in a permanent blissful state forever.



One puts an end to anger through calmness, pride by modesty, deceit by straight-forwardness and greed by contentment.

Section III

Spiritual Practices

13 – Basic Principles of Ethical Codes of Conduct

A. Three Cardinal Principles of Conduct

Ahimsa (non-violence), Anekāntavāda (multiplicity of views) and Aparigraha (non-possession and 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 indicates - Compassion is the supreme duty of an individual.

From a religious philosophical point of view, Dharma means the true nature of a substance. Hence, compassion is the true nature of a human soul.

In addition, the Jain dictum “Parasparopagraho Jivānām” indicates, “Living beings (Souls) render service to one another.” Hence the Jain motto should be “Live and Help Others to Live.” This 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 the environment. The scriptures tell us: “Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any living being including plants and vegetables, or pollute 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.

Jain Ahimsa is not due to weakness (Kayartā) or escapism. Many laypeople have fought for the protection of people and their kingdoms.

Ancient Jain texts explain that the intention to harm or 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 hinders 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 and journey towards liberation.

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 one particular viewpoint. Absolute truth is the totality of individual (partial) truths from many different viewpoints, even if they seem to contradict each other. However, it takes into account the positive viewpoints of other human beings, other communities, and other nations when it comes to interdependent coexistence.

Characteristics of Anekāntavāda:

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

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 economic, 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.

E. 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 exist.

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 a pure Vegetarian / Vegan lifestyle by avoiding all animal based foods and products. This includes all dairy products such as milk, cheese, butter, Ghee, and ice-cream, animal products such as meat, fish, eggs, honey, leather items and other products, such as fur, silk, and pearls

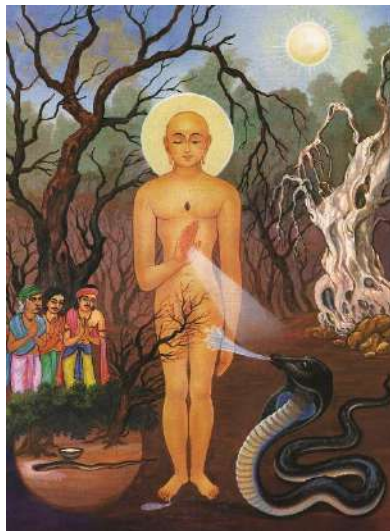
- Reduce needs and wants as best as possible and minimize consumption
- Do not waste the gifts of nature. Reuse and recycle all the products and share the resources
- Provide service to lift someone who is down-trodden

“Nature provides enough for our NEED and 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.



14 – Code of Conducts of Monks and Laypeople



A. Five Great Vows of Ascetics (Monks and Nuns)

The supreme ideals of the Jain religion are non-violence (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 only harmless truth, and otherwise keep silent

Acharya or Asteya (Non-stealing)

Not to take anything that is not given willingly

Brahmacharya (Chastity)

Not to indulge in sensual pleasures

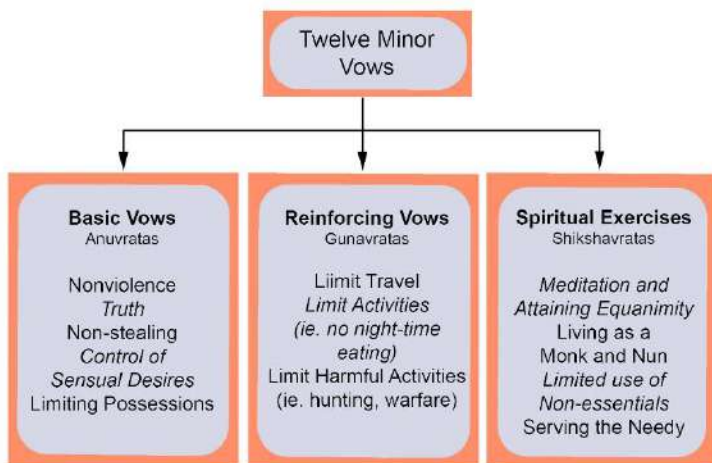
Aparigraha (Non-possession / Non-attachment)

Complete detachment from people, places, and material things

Jainism teaches one to follow these vows through thought, speech and action. It 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. These are called Mahāvratas or great vows because monks and nuns practice these five vows fully with utmost dedication.

B. Twelve Anuvratas (Twelve Vows of Laypeople)

Lay people follow the five vows to a limited extent and it is called Anuvrata. Lay people follow an additional seven vows to support the five Anuvratas. Three of these are Merit Vows and four are Disciplinary Vows.



Five Main Anuvratas

Ahimsa (Nonviolence / Compassion)

One should not cause harm to any mobile living beings (two- to five-sensed beings) intentionally and for our existence.

Moreover, one should inflict minimum harm to one-sensed 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 only harmless truth and otherwise keep silent.

Achaurya or Asteya (Non-stealing)

One should not take anything that is not given willingly.

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 everyday usage of a number of food items, or articles and their quantity.

Guna-Vratas (Three Merit Vows):

Dik Vrata or Dig Vrata

This vow limits one's worldly activities to 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 commitment 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 by unnecessarily walking on grass.

Shikshā-vratas (Four Disciplinary Vows):

Sāmāyika Vrata

This vow consists of sitting down in one place for at least 48 minutes and by concentrating one's mind on religious activities like reading religious books, praying, or meditating. Also, one should detach from all sinful activities of body, speech, and mind.

Desāvākāsika Vrata

This vow sets a 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, shelter, 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.

C. Sanlekhanā (Process of Spiritual Death):

Jainism allows a highly 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.

Sanlekhanā gradually allows the highly 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.



A person who takes this vow (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 in equanimous state.

Sanlekhanā 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 Sanlekhanā. Suicide is the result of the outburst of passion whereas Sanlekhanā 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 Kashāya such as anger or depression.

15 - Jain Way of Life and Ethical Living and Environment

A. 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, humans possess the following advantages, disadvantages, and responsibilities

- Humans possess free will, they are capable of doing meditation, and to witness their own thoughts and actions (knower and observer) and hence, they can remove the Karma before their maturity (Sakām Nirjarā) and can attain liberation.
- If Humans use their free-will and power in the destruction of others, they can suffer in hell and go back into lowest form of life which is known as Nigod and may suffer there indefinitely.
- Humans have the responsibility to achieve oneness and harmony amongst 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.

Main Theme of Lord Mahāvīr’s Preaching:

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

B. 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 that:

A living being may possess one to five senses, which are Touch, Taste, Smell, Sight, and Hearing. Also, a living being with all five senses such as humans, animals, and birds also possess mind.

The human mind is more significantly developed than other five sensed animals, and thus, only human beings have the capacity to do meditation, and ultimately attain liberation.

Also, a living being with five senses and mind feels maximum pain and hence, for our survival, their destruction involves greater violence.

Therefore, from the practical point of view, for human survival, if we hurt, exploit, or kill other human beings, it is considered the highest violence. The next order of violence is five-sensed animals, then four sensed animals, and so on.

Human life can survive by consuming or using one sense living beings (plants, water, air, fire, and earth); which is also considered living a life with minimum violence. Hence, according to Jainism, we should not use or consume any product that involves hurting or destroying five sense beings, four sense beings, three sense beings and two sense beings.

Moreover, killing many-sensed beings has a greater negative impact on the environment.

In summary, a living being with one sense (plants, vegetables, water, air, earth etc.) feels minimum pain and its destruction involves minimum violence and it produces a minimum negative impact to the environment.

Jainism advocates vegetarianism and is against raising animals for food, 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 for the following reasons:

In olden times, raising a cow was essential for human survival because a bull was used in farming and transportation, and the cow's dung was used for fertilizer and fire for cooking. The cow's urine was used for Ayurvedic medicine.

The cow's milk was used as a substitute food since the crop production in India was not enough to feed the growth of human

population. Even 60 years ago, India was heavily dependent on America for grains under the PL480 program.

Therefore, humans have taken care of cows as they would their family members, and only consumed small amounts of their milk after they had fed their calves first. In the past, milk was not sold at all in an open market.



Today, 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 industry has 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.

C. Ethical Living and Dairy Product

Laws of Mother Nature

- Every mother produces milk after she has delivered a baby. This is true for human mothers as well as for animal mothers.

- Every mother produces just enough milk for her baby and she does not produce any excess milk for anyone else to consume.
- So, any milk we use is stolen from mother cows, which was meant for her calves.

The following list summarizes some of the violence (Himsā) inflicted on animals used in the production of dairy products. These problems exist in the large factory farms of the U.S. and Europe, as well as in the small dairy farms 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 producing cows are kept pregnant all the time. They may be 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 between the ages of six months to three years in the west. Sometimes, farmers let the male calf die of hunger as practiced in several villages in India (I have observed this practice in our holy city of Palitānā).

Milk cows are sold to slaughterhouses at 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.



Since the cows are kept continually pregnant and also fed or injected daily with hormones and antibiotics, they produce about three times more milk than what they would produce normally and naturally (about 80 years ago). In other words, the cow's body has to work 3 times as hard to produce such a large quantity of milk.

In this way, farmers try to meet the growing demand for dairy products without increasing the number of cows.

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 legally to a slaughterhouse in the western world and in most cases, illegally in India.

Many illegal slaughterhouses exist in India. I have visited a few of them in Ahmedabad and other places. Less than 1.0% cows end-up in the cow shelter place in India called "Panjarapol."

Organic Dairy Farm:

The Organic dairy farm is generally smaller than the huge factory-style farm. It does not use antibiotics, pesticides, or hormones on the cows. There are no additives added into the milk. However, these farms also practice the following:

- Keeping the cows continually pregnant

- Selling approximately 80% of calves to the veal or beef industry

- Selling cows to slaughter houses after five or six years

Therefore, organic milk is almost as cruel as regular milk.



D. Ecological Impact of 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

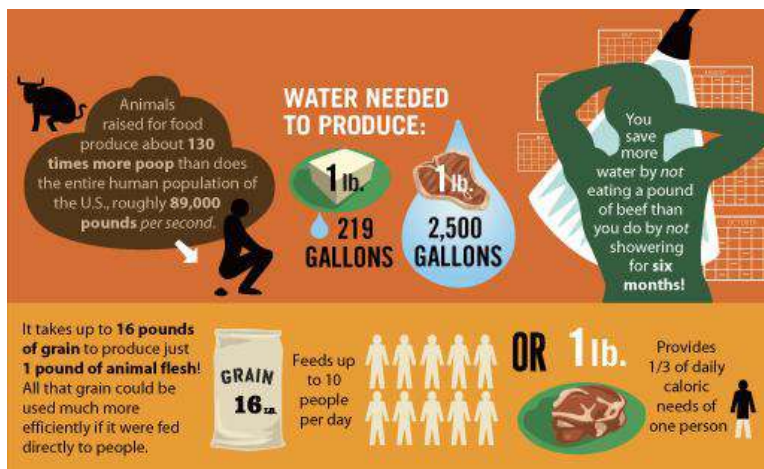
The world's 1.3 billion cows annually produce 100 million tons of methane, which is a powerful greenhouse gas and traps 25 times as much solar heat as carbon dioxide.



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

pound of meat, on average of 2,500 gallons of water is used, while one pound of potatoes, 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

More than 25 to 50 years of medical study have 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 shown 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 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.”

E. Jain Way of Life and Dairy Products

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 their milk production cycle. Additionally, almost all dairy cows are slaughtered after five or six years of their lives, even though their life expectancy is 15 to 20 years. It seems that the cruelty that exists in milk production is as bad as that of meat production.

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

Both the Shvetāmbar and Digambar sects use milk and milk products in temple rituals. This is an ancient tradition. In the past all domestic animals were treated compassionately without interference in their life cycle.

We should reevaluate the usage of dairy products (ghee for Ārati, milk and sweets for puja 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 from 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 such violence, cannot help us to grow spiritually.

In our rituals, we should substitute 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 (strict vegetarian) meals during any religious function.

Please remember that if we consume dairy products for our personal use, then 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 exists 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 reasons, more than six million Americans are vegan.



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.

16 – Six Daily Observances

Jainism is a very practical religion, which helps us in every day affairs of life. Jainism must be practiced and lived. Jain ethics is meant for all men and women in every walk of life. Contemplation of the soul is the main part of Jainism. Contemplation of the soul includes thinking, analyzing, and meditating as a part of the right conduct.

The rituals are interwoven in the daily life of a pious Jain. Going to the temple, listening to the Guru, practicing vows, giving alms to monks and needy, performing Sāmāyik for equanimity, performing Pratikraman for introspection, practicing nonviolence, carrying out charitable acts, living an honest life and many similar acts constitute the daily rituals of a Jain.

The soul, in its pure form, has infinite perception, infinite knowledge, infinite vigor, and infinite bliss. These attributes are not realized by a worldly soul because it is smeared with karmas. The karmas are mainly due to four passions (Kashāya); anger, ego, deceit and greed. Tirthankars have expounded on many ways to free us from these four Kashāya to attain liberation. One of the ways is a daily practice of six Āvashyaka (essentials). Practicing six essential rites with true faith helps us progress spiritually. These six essential rites are to be practiced daily. There are some differences that exist between Shvetāmbar and Digambar traditions.

A. Six Essentials of Shvetāmbar-Tradition

Sāmāyik	To remain calm and undisturbed in the state of equanimity and with the oath of non-violence and any other oaths for 48 minutes
Chauvisattho	To pray and appreciate the virtues of the twenty-four Tirthankaras
Vandanā	Devotion and service to ascetics
Pratikraman	To repent, reproach, and reflect upon past wrong thoughts, words, and deeds

Käyotsarga	Non-attachments to the body by standing or sitting motionless for a varying length of time (Meditation)
Pratyäkhyäna	Taking vows of renouncing certain activities and certain types of food for some time to discipline oneself

B. Six Essentials of Digambar-Tradition

Devapujä	Paying respect and appreciating the virtues of the Tirthankaras
Gurupästi	Devotion and service to ascetics
Swädhyäy	Studying of Scriptures
Sanyam	Self-restraint
Tapa	Penance
Däna	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.



17 - Jain Yoga

Yoga is defined as a systematic methodized effort to balance and direct 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 communicate 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 regarding 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.

A. Meaning of Yoga in Jain Tradition

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

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 is 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 Vinshikā and Āchārya Amitagati in Yogasāra-Prabrata.

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

Yoga is that which unites. While dealing with the topic of the influx of Karma, Āchārya Umāsvāmi has said that the activity of the body, speech, and mind which creates 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 intention, it becomes the cause of demerit or Pāp. 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.

B. Four Primary Paths to Yoga

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

Path of Devotion (Bhakti-yoga):

The path of devotion aims at the enjoyment of 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 (Jñān-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 Jñan yoga.

Both Jainism and Buddhism primarily use this path.

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 the 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-Vinshikā in Prākṛit (2) Yoga-Shatak in Prākṛit (3) Yoga-Bindu in Sanskrit and (4) Yogadrashti Samuchchaya in Sanskrit. Both Shri Patanjali and Shri

Haribhadra-suri propounded Ashtāṅga yoga as a path to attain liberation.



C. Ashtāṅga Yoga (Eight Steps of Yoga)

1) Yama - Restraints

In the initial stage, a person should restrain 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) Prāṇāyama - 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 and sensory experiences, which are beyond the mind's ability to comprehend.

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

D. 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, and therefore, 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 trans migratory 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.

E. 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; Bhakti-yoga, Jñān-yoga, and Karma yoga, 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 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 the same.



A person who becomes absorbed in meditation renounces all faults. Hence meditation alone is real repentance for all transgressions.

Section IV

Jain Sects and Literature

18 - 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 worshiping

Tirthankara images in temples. Primarily two types of Tirthankara images exist in Jain temples. The images with semi-closed eyes are adopted by the Digambar tradition whereas the images with open eyes are adopted by the Shvetāmbar tradition.

Digambar and Shvetāmbar Images

Digambars keep the images in their natural undecorated form. Shvetāmbars decorate the Tirthankara's images luxuriously. This symbolizes that Tirthankaras were kings, had much 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 image (murti) of a Tirthankara, either sitting in Padmāsana posture or standing straight, illustrates the form of deepest meditation. The face and eyes shower the devotee with compassion and inspire calmness within. The image represents the qualities of a Tirthankara but not the physical body. Hence, the images of all

Tirthankaras are similar. Usually, an image 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 Tirthankara has a unique emblem or symbol (Lānchhan) that distinguishes the specific Tirthankara image from the images of other Tirthankaras. This symbol is found on the base of each image.

Before entering the temple, one must remove their shoes. One should not eat, drink or chew anything while in the temple, nor should one run-around, shout, talk to others, or socialize in the temple.

When one enters the temple, they should say ‘Nissihi’, 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 implies leaving our vices (Kashāyas), which include anger, ego, deceit and greed.

A donation box in a temple promotes anonymous giving.

Recommendation for Offerings at the Temple

The principle of non-violence, and in particular non-violence to five sensed animals, should not be compromised during the offerings of the religious rituals. We need to practice the religion based on Time, Place, and Circumstances in which we are surrounded.

One should not use milk and sweets for puja and Ghee for divo or lamp, as almost all modern dairy products are obtained by torturing and exploiting cows and other animals.

The milk producing 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.

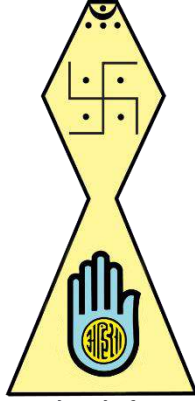
In puja, one should use pure water instead of water mixed with milk, use dry fruits instead of sweets, and use Castor oil instead of Ghee. About 100 years ago, all Jain temples used castor oil for divo.

Also, one should not use silver foil (Varakh) for decoration of images since 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 other animals.

19 - Jain Symbols

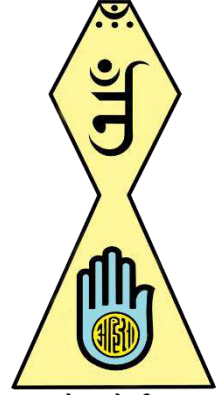


Fig 1



परस्पररोपग्रहो जीवानम्
Compassionate Living

Fig 2



परस्पररोपग्रहो जीवानम्
Compassionate Living

Fig 3

A. Palm of a Hand (Fig 1)

The palm of a hand with the Chakra (wheel) inset (fig 1) is a symbol used by interfaith organizations to depict non-violence and 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 Tirthankaras, consisting of non-violence (Ahimsa), compassion, Anekāntavāda, Aparigraha, and equality of all the souls.

B. Comprehensive Jain Symbol (Fig 2 or 3)

The comprehensive Jain symbol consists of a crescent of the moon, three dots, the Swastika (Fig 2) or Om (Fig 3), 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 or Conviction (Samyag Darshan), Right Knowledge

(Samyag Jnän), and Right Conduct (Samyak Chäritra), which together lead to liberation.

The crescent of the moon represents the region known as Moksha. This region is at the top of Lokäkäsh 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 possessing 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 the superimposed sound of five 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 Ghäti karma and have established the religious order.

The second letter “a” represents Ashariri. Ashariri means a soul without physical body, a liberated soul or Siddha or a perfected being.

The third letter “ä” represents Ächärya. Ächäryas are ascetics who are the head of a congregation.

The fourth letter “u” represents Upädhyäy. Upädhyäys are ascetic teachers.

The fifth letter “m” represents Muni. Munis include all ascetics (Sädhu/Sädhvi or monks/nuns) who have been initiated (who have taken Dikshä) by taking five Mahävratas 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 Namaskär Mangal, 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 trans-migratory existence. They can follow the path of true religion, which is Right Faith, Right Knowledge, and Right Conduct as expounded by the Tirthankaras. This will bring auspiciousness to them, minimize suffering, and help them to obtain perfection, after which they live in a blissful state forever.

Jain communities at large 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.



He who feels all beings to be like himself and who has stopped all the doors of the Karmic influx, such a self-restrained person does not suffer the bondage of sinful deeds.

20 - Religious Holidays and Greetings

Religious holidays are observed by celebrating the significant events in the lives of Tirthankaras. Jains celebrate by 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. The festival falls around 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 Janma Kalyānak (Jayanti)

It marks the birthday celebration of Lord Mahāvīr, which occurs somewhere around 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.

Jñān Panchami

This day is marked as the Day of Knowledge (Jñān). Jain scriptures are displayed in various religious places. People visit such places 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 Tirthankaras. It is a day of silence and many people live the life of an ascetic by staying at Upāshray (temporary residence of ascetics) on that day.

Akshaya Tritiya (Varsitapa Pärnä)

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

Jain Greetings

Jai Jinendra

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

Michchhāmi Dukkadam

Michchhāmi Dukkadam is another greeting which requests forgiveness and is 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.



He who feels all beings to be like himself and who has stopped all the doors of the Karmic influx, such a self-restrained person does not suffer the bondage of sinful deeds

21 - Major Traditions

Lord Mahāvīr attracted people from all walks of life: rich and poor, kings and commoners, men and women, princes and priests, touchables and untouchables. Lord Mahāvīr proclaimed that both men and women are equal as far as spiritual advancement is concerned. 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 is the establishment of social equality among the four classes that exist in the society: Brāhman, Kshatriya, Vaishya, and Shudra, including untouchables prevalent in the society.

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



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

Shvetāmbar Sect

Monks and Nuns wear white cloths. During lunch and dinner time, they visit several houses, receive a little quantity of food from these houses, and take it to their temporary place of residence to eat. They are also divided into three major sub-sects.

Shvetāmbar – Murtipujak (Image Worshiper)

They believe in worshiping Tirthankara images in the temple. They are also known as Mandir-Margi.

Sthānakvāsi - Non-Murtipujak (Non-image Worshiper)

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

Terāpanthi - Non-Murtipujak (Non-image Worshiper)

This is a non-image worshiper sect, separated from the Sthānakvāsi sect, who follow a different interpretation of Compassion and Penance. This sect was pioneered by Āchārya Bhikshu around 1600 AD.

Digambar Sect

Digambar Monks wear no cloths at all. They eat one meal a day at the householder's residence. They receive the food in their hands and eat in a standing position. The Digambar nuns wear appropriate cloths. The Digambar sect is also divided into three major sub-sects.

Bisa Panth: Image Worshiper Sect

They believe in worshipping Tirthankara images in the temple. Their temple is owned and managed by Bhattārak, who perform various temple rituals. Bhattāraks are not true Digambar monks. They wear red cloths, live at the temple and use transportation. They are celibate and eat one meal a day.



Terāh Panth – Image Worshiper Sect

They also believe in worshipping Tirthankara images in the temple but do not accept Bhattārak's authority. The sect is pioneered by Banārasi Dās. They do not use flowers or fruits in their image worship.

Tārana Panth - Non-image worshiper

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

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

Differences between Digambar and Shvetāmbar

Digambars believe that the Āgam sutras (Jain scriptures), that were recorded for the first time 1000 years (around 500 AD) after Tirthankara Mahāvīr, are not authentic while Shvetāmbars consider them authentic scriptures.

Digambars practice the Jain religion based on the ancient literature compiled by great Āchāryas from 100 to 1000 AD, while Shvetāmbars continue to practice as per the Āgam sutras.

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

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

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

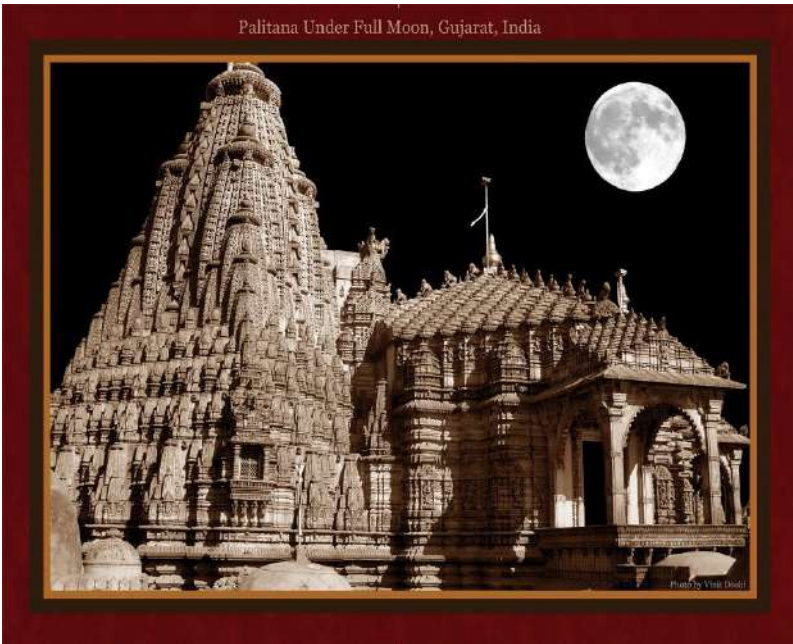
Temples of the Shvetāmbar sect have the images adorned in a very elegant manner. The eyes vividly communicate peace and loving compassion. Positive vibrations emanate from the adorned energy centers. It represents the Tirthankara as a spiritual king and sovereign victor of all the inner enemies and five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

Digambars believe that all 24 Tirthankaras were male while Shvetāmbars believe that the 19th Tirthankara Mallināth was female and the remaining 23 Tirthankaras were male.

Digambars believe that the 24th Tirthankara, 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.

In spite of the outward differences, the fundamental views on ethics and philosophy are identical in all Jain traditions. Both sects believe in 24 Tirthankaras, the same philosophy of karma, and the path of liberation. Namaskār Mangal Sutra, the most celebrated book, Tattvārtha Sutra, Bhaktāmar Stotra, and many more, are common to both traditions.



22 - Jain Scriptures and Literature

Lord Mahāvīr's preaching was memorized and orally compiled into many Sutras (collection of small sentences) by his disciples. These Sutras are known as Jain Āgams or Āgam Sutras (known as 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 (Tādpātris). By that time Drashtivād, the twelfth Anga Āgam text, was lost as no monk could remember any sutras of this Āgam.

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 compiled them after Lord Mahāvīr's first sermon. They consist of 12 textbooks. The twelfth text known as Drashtivād, which includes 14 Purvas, is extinct. Hence, in reality, there are only 11 Anga Āgams. The names and contents of the Anga Āgam Sutras remain undisputed among the various Jain traditions.

The major Anga Āgam Sutras are Āchārāṅg, Sutrakṛitāṅg, 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 to further explain Anga Āgam Sutras. They were compiled orally less than 160 years after Lord Mahāvīr's Nirvana. They provide a 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 Sthānakvāsī and Terāpanthi traditions
- 14 texts according to the Digambar tradition

The major Angabāhya Āgam Sutras are Desāvākāsika, Āvashyaka, Kalpa Sutra, and Uttarādhyayan Sutra.

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 Granth.

Digambar Literature

Digambar Jains believe that there were 12 Anga Āgams and 14 Angabāhya Āgams memorized by monks in ancient times. However, they became extinct after a certain time as no one remembered them in their true original form. Hence, they have not accepted the recorded Āgam Sutras (11 Anga Āgams and any of Angabāhya Sutras). These Āgams were recorded by Shvetāmbar 1000 years after Mahāvīr's Nirvana as an authentic version of Lord Mahāvīr's teachings.

In the absence of authentic Āgam Sutras, Digambara practice the Jain religion by following the literature written by the great Āchāryas from 100 to 1000 AD. It includes:

- Shatakhand-āgam Āgam (First Main text)
- Kashāya Pāhuda (Second Main text)
- Four Anuyogas (Prathmanuyoga, Charananuyoga, Ganitanuyoga or Karananuyoga, and Dravyanuyoga)

Four Anuyogas consisting of more than 20 texts; such as Samayasār, Panchāstikāya, and Pravachanasār of Āchārya Kunda-

Kunda, Tattvārtha Sutra of Umāsvāmi, Padma-Purān, Ādi-Purān, Mūlāchār, and Gommatśār.

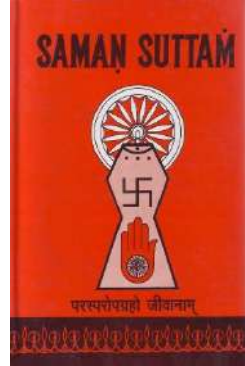
Tattvārtha Sutra

Āchārya Shri Umāsvāmi's or Umāsvāmi'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 Ardha-Māgadhī Prakrit language. However, the Tattvārtha Sutra is the first Jain text written in terse aphoristic form in the Sanskrit language. The book has 10 chapters and it contains 344 or 357 aphorisms. They are related to all the major theoretical and practical aspects of the Jain system.

Saman Suttam

The book "Saman Suttam" is a brief compilation of the essential principles of the Jain religion and philosophy. The compilation was done in 1974 during the 2500th Nirvana anniversary of Lord Mahavir. The compilation is based on various Shvetāmbar Jain Āgams, Digambar literature (Shāstras), and some ancient texts.

It contains 756 Sutras or verses. There are 4 main parts and 44 sub-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. Hence, the book is itself as valid as the scriptures.



Jain Scriptures – 45 Agams

Sr	Agam Name	Agam Name	Sub-Class	
1	आचारांग	Acharang	Ang	1
2	सूत्रकृतांग	Sutra-kratang	Ang	2
3	स्थानांग	Sthanang	Ang	3
4	समवायांग	Samavay-ang	Ang	4
5	भगवती - विवाहपन्नति	Bhagavati or Vhakhya- prajnapti	Ang	5
6	ज्ञाताधर्मकथांग	Jnata-dharma- kathang	Ang	6
7	उपासकदशांग	Upasaka- dashang	Ang	7
8	अन्तकृद्दशांग	Antahkra- dashang	Ang	8
9	अनुत्तरोपपातिकदशांग	Anuttaroupa- patika-dashang	Ang	9
10	प्रश्नव्याकरण	Prashna- vyakran	Ang	10
11	विपाकश्रुत	Vipaka-sutra	Ang	11
12	औपपातिक	Aupa-patika	Upang	1
13	राजप्रश्निय	Raj-prasniya	Upang	2
14	जीवाजीवाभिगम	Jivajivabhigam	Upang	3
15	प्रज्ञापना	Prajnapana	Upang	4

16	सूर्यप्रज्ञप्ति	Surya-prajnapti	Upang	6
17	चन्द्रप्रज्ञप्ति	Chandra-prajnapti	Upang	7
18	जम्बूद्वीपप्रज्ञप्ति	Jambu-dvipa-prajnapti	Upang	5
19	निरयावलिका	Nirayavali or Kalpika	Upang	8
20	कल्पवतंसिका	Kalpa-vatansika	Upang	9
21	पुष्पिका	Pushpika	Upang	10
22	पुष्पचूलिका	Pushpa-chulika	Upang	11
23	वृष्णिदशा	Vrashni-dasha	Upang	12
24	*चतुशरण	Chatuh-sarana	Prakirna	1
25	*आतुरप्रत्याख्यान	Atura-pratya-khyana	Prakirna	2
26	*महाप्रत्याख्यान	Maha-pratya-khyana	Prakirna	3
27	*भक्तपरिज्ञा	Bhakta-parijna	Prakirna	4
28	*तंदुलवैचारिक	Tandul-vaicharik	Prakirna	5
29	*संस्तारक	Samstarak	Prakirna	6
30A	*गच्छाचार	Gacchachara	Prakirna	7A
30B	*चंदावेज्झयम्	Chandra-vedhyaka	Prakirna	7B
31	*गणिविद्या	Ganit-vidya	Prakirna	8

32	*देवेन्द्रस्तव	Devendra-stav	Prakirna	9
33A	*मरणसमाधि	Maran Samadhi	Prakirna	10A
33B	*वीरत्थव	Vir-stava	Prakirna	10B
34	निशीथ	Nishitha	Chhed	1
35	बृहतकल्प	Brahat-kalpa	Chhed	2
36	व्यवहार	Vyavahara	Chhed	3
37	दशाश्रुतस्कन्ध	Das-sruta-skandha	Chhed	4
38A	*जितकल्प	Jit-kalpa	Chhed	5A
38B	*पंचकल्प	Panch-kalpa	Chhed	5B
39	*महानिशीथ	Maha-nishitha	Chhed	6
40	आवश्यक	Avasyaka	Mool	1
41A	*ओघनिर्युक्ति	Ogha-niryukti	Mool	2A
41B	*पिण्डनिर्युक्ति	Pinda-niryukti	Mool	2B
42	दशवैकालिक	Dasha-vaikalika	Mool	3
43	उत्तराध्ययन	Uttara-dhyan	Mool	4
44	नन्दि	Nandi-sutra	Chulika	1
45	अनुयोगद्वार	Anuyoga-dvara	Chulika	2

Note - * Not recognized by Sthanak vasi / Terapanthi sects

23 - Ahimsa Quotes from Saman Suttam

अत्ता चेव अहिंसा, अत्ता हिंसति णिच्छओ समए।

जो होदि अप्पमत्तो, अहिंसगो हिंसगो इदरो।।११।।

- भगवती-आराधना 803

आत्मा ही अहिंसा है और आत्मा ही हिंसा है -- यह सिद्धान्त का निश्चय है। जो अप्रमत्त है वह अहिंसक है और जो प्रमत्त है वह हिंसक है।

As per the scriptures the self is both violent and non-violent. He who is very aware of his thoughts and action is non-violent and he who is careless is violent.

जं जं समयं जीवो आविसइ जेण जेण भावेण।

सो तंमि तंमि समए, सुहासुहं बंधए कम्मं।।२।।

- उपदेशमाला 24

जिस समय जीव जैसे भाव करता है, वह उस समय वैसे ही शुभ-अशुभ कर्मों का बन्ध करता है।

Whenever a soul reflects on pious and non-pious thoughts at that very time it gets bound by corresponding good or evil karmas.

अज्झवसिएण बंधो, सत्ते मारेज्ज मा थ मारेज्ज।

एसो बंधसमासो, जीवाणं णिच्छयणयस्स।।८।।

- जयधवला 1/4/94

हिंसा करने के अध्यवसाय से ही कर्म का बंध होता है, फिर कोई जीव मरे या न मरे। निश्चयनय के अनुसार संक्षेप में जीवों के कर्म-बंध का यही स्वरूप है।

The intention of killing is the cause of the bondage of Karma, whether you actually kill or not. In a true sense, this is the nature of the bondage of Karma.

रागादीणमणुप्पाओ, अहिंसकत्तं ति देसियं समए।
तेसिं चे उप्पत्ती, हिंसेत्ति जिणेहि णिद्धिट्ठा॥७॥

- जयधवला 1/42.94

जिनेश्वर देव ने कहा है -- राग आदि की अनुत्पत्ति अहिंसा है और उनकी उत्पत्ति हिंसा है।

It is said by Tirthankar that absence of attachment and aversion is non-violence. While its presence is violence.

जीववहो अप्पवहो, जीवदया अप्पणो दया होइ।
ता सव्वजीवहिंसा, परिचत्ता अत्तकामेहिं॥५॥

- भक्तपरिण्णा 93

जीव का वध अपना ही वध है। जीव की दया अपनी ही दया है।
अतः आत्महितैषी) आत्मकाम (पुरुषों ने सभी तरह की जीव-हिंसा का परित्याग किया है।

Killing or hurting a living being is killing or hurting one's own self. Showing compassion to a living being is showing compassion to oneself. He who desires his own good, should avoid causing any harm to a living being.

सव्वे जीवा वि इच्छंति, जीविउं न मरिज्जिउं।
तम्हा पाणवहं घोरं, निग्गंथा वज्जयंति णं॥२॥

- दशवैकालिक 6/10

सभी जीव जीना चाहते हैं, मरना नहीं। इसलिए प्राणवध को भयानक जानकर निर्ग्रन्थ उसका वर्जन करते हैं।

All living beings wish to live and not to die; that is why nirgranthas (monks and nuns) prohibit the killing or hurting of any living beings.

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One puts an end to anger through calmness, pride by modesty, deceit by straight-forwardness and greed by contentment.

Saman Suttam, 136

A person who avoids all speech that is likely to hurt others and speaks only what is good to others observes the virtue of truthfulness.

Saman Suttam, 92

A person who becomes absorbed in meditation renounces all faults. Hence meditation alone is real repentance for all transgressions.

Saman Suttam, 433

He who feels all beings to be like himself and who has stopped all the doors of the Karmic influx, such a self-restrained person does not suffer the bondage of sinful deeds.

Saman Suttam, 607