

Jain Fundamentals

Jain Scriptures

Jain Rituals

Compassionate Quotes

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Table of Contents

PRAYER OF JAIN RELIGION	3
LORD MAHAVIR AND HIS TEACHINGS	4
CONCEPT OF GOD IN JAINISM	7
Arihant.....	8
Siddha.....	10
Jain Gods.....	10
JAIN REALITY OR EXISTENCE	11
Structural View of the Universe.....	11
Concept of Reality.....	11
Six Universal Substances.....	12
PHILOSOPHY OF KARMA AND JAIN TATTVAS	19
Soul (Jiva) or Living being Substance.....	19
Ajiva (Non-living) Substances.....	19
Asrava (Cause of the influx of karma).....	20
Bandha (Bondage of karma).....	20
Punya (Virtue).....	22
Pap (Sin).....	22
Samvara (Stoppage of Karma).....	23
Nirjara (Exhaustion of the attached karma).....	24
Moksha (Liberation).....	25
JAIN PATH OF LIBERATION	27
Right Perception (Samyak Darsana).....	27
Right Knowledge (Samyak Jnana).....	28
Right Conduct (Samyak Charitry).....	28
GREAT VOWS (MAHA-VRATAS) OF ASCETICS	30
Non-violence (Ahimsa).....	30
Truth (Satya).....	31
Non-stealing (Achaurya or Asteya).....	31
Celibacy / Chastity (Brahmacharya).....	31
Non-attachment / Non-possession (Aparigraha).....	32
VOWS OF HOUSEHOLDERS	32
Five Main Vows of Limited Nature (Anuvratas).....	34
Three Merit Vows (Guna-vrats).....	36
Four Disciplinary Vows (Siksha-vratas).....	36
RULES OF CONDUCTS AND PRESERVATIONS (SAMITIS AND GUPTIS)	38
Five Rules of Conduct (Samitis).....	38
Three Rules of Preservation (Guptis).....	39
REFLECTIONS OR THOUGHTS (BHAVNA OR ANUPREKSHA)	40
Twelve Reflections or Bhavna.....	40
Four Additional Bhavna or Virtues.....	42
EQUANIMITY AND MEDITATION (SAMAYIKA AND DHYANA)	44
ALL LIFE IS YOGA	47
Path of Devotion (Bhakti-yoga):.....	47
Path of Knowledge (Jnan-yoga):.....	47

Path of Action (Karma-yoga):	47
Path of Self Control and Meditation (Raja-yoga or Astang-yoga):	48
COLOR SCIENCE OF NAMOKAR MANTRA	50
MEDITATION	52
JAIN AGAM LITERATURE	53
Background:	53
Agam Literature:	54
Digambar Literature:	57
Summary:	59
Appendix - Summary of Svetambar Jain Agams:	60
JAIN PUJA	66
FOURTEEN AUSPICIOUS DREAMS OF MOTHER TRISHALA	68
JAINISM ON THE INTERNET	72
Introductory Sources	73
Intermediate & Special Interest Sites	74
Advanced	75
Creating new web content	76
COMPASSIONATE QUOTES	78
THUS SPAKE LORD MAHAVIR	80

Prayer of Jain Religion

Every day Jains bow their heads and say their universal prayer, the Navkar–mantra. All good work and events start with this prayer of salutation and worship.

Namokar Mantra or Namaskar Mantra

Namo Arihantanam: I bow to the enlightened beings

Namo Siddhanam: I bow to the liberated souls

Namo Ayariyanam: I bow to religious leaders

Namo Uvajjayanam: I bow to religious teachers

Namo Loe Savva Sahunam: I bow to all ascetics of the world

Eso Panch Namukkaro:

Savva Pava Panasano:

These five salutations are capable of destroying all the sins.

Mangalancha Savvesin:

Padhamam Havai Mangalam:

This is the first happiness among all forms of happiness.

In the above prayer, Jains salute the virtues of the five benevolent. They do not pray to a specific Tirthankara or ascetics by name. By saluting them, Jains receive the inspiration from the five benevolent for the right path of true happiness and total freedom from the misery of life.

"Be true to your inner being and all religions are fulfilled"

Lord Mahavir and His Teachings

Lord Mahavir was the twenty-fourth and last Tirthankara of the Jain religion of this era. According to Jain philosophy, all Tirthankaras were human beings but they have attained a state of perfection or enlightenment through meditation and self-realization. They are the Gods of Jains. The concept of God as a creator, protector, and destroyer of the universe does not exist in Jainism. Also the idea of God's reincarnation as a human being to destroy the demons is not accepted in Jainism.

Lord Mahavir was born on the thirteenth day of rising moon of Chaitra month, 599 B.C. in the state of Bihar, India. This day falls in the month of April as per English calendar. His birthday is celebrated as Mahavir Jayanti day.

Mahavir was a prince and was given the name Vardhaman by his parents. Being son of a king, he had many worldly pleasures, comforts, and services at his command. But at the age of thirty, he left his family and royal household, gave up his worldly possessions, and become a monk in search of a solution to eliminate pain, sorrow, and sufferings.

Mahavir spent the next twelve and half years in deep silence and meditation to conquer his desires, feelings, and attachments. He carefully avoided harming or annoying other living beings including animals, birds, and plants. He also went without food for long periods. He was calm and peaceful against all unbearable hardships that he was given the name Mahavir, meaning very brave and courageous. During this period, his spiritual powers fully developed and at the end he realized perfect perception, knowledge, power, and bliss. This realization is known as keval-jnana or the perfect enlightenment.

Mahavir spent the next thirty years travelling on bare foot around Indiapreaching to the people the eternal truth he realized. The ultimate objective of his teaching is 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 is also known as liberation, nirvana, absolute freedom, or Moksha.

Mahavir explained that from eternity, every living being (soul) due to its ignorance is in bondage of karmic atoms. Then these karmic atoms are continuously accumulated by our good or bad deeds. Under the influence of karma, the soul is habituated to seek pleasures in materialistic belongings and possessions. This is the deep-rooted cause of self-centered violent thoughts, deeds, anger, hatred, greed, and such other vices. These result in further accumulation of karmas.

Mahavir preached that right faith (samyak–darshana), right knowledge (samyak–jnana), and right conduct (samyak–charitra) together is the real path to attain the liberation from karmic matter of one's self.

At the heart of right conduct for Jains lie the five great vows:

Nonviolence (Ahimsa)

– not to cause harm to any living beings

Truthfulness (Satya)

– to speak the harmless truth only

Non–stealing (Asteya)

– not to take anything not properly given

Chastity (Brahmacharya)

– not to indulge in sensual pleasure

Non–possession/ Non–attachment (Aparigraha)

– complete detachment from people, places, and material things

Jains hold these vows at the center of their lives. These vows can not be fully implemented without the acceptance of a philosophy of non–absolutism (Anekantvad) and the theory of relativity (Syadvad). Monks and nuns follow these vows strictly and totally, while the common people follow the vows as far as their life styles will permit.

In the matters of spiritual advancement, as envisioned by Mahavir, both men and women are on an equal footing. The lure of renunciation and liberation attracted women as well. Many women followed Mahavir's path and renounced the world in search of ultimate truth and happiness.

Thus, the principles of Jainism, if properly understood in their right perspective and faithfully adhered to, will bring contentment and inner happiness and joy in the present life. This will elevate the soul in future reincarnations to a higher spiritual level, ultimately achieving Perfect Enlightenment, reaching its final destination of Eternal Bliss, ending all cycles of birth & death.

Mahavir attracted people from all walks of life, rich and poor, kings and commoners, men and women, princes and priests, touchable and untouchable. He organized his followers, into a four fold order, namely monk (Sadhu), nun (Sadhvi), layman (Shravak), and laywoman (Shravika). This order is known as Jain Sangh.

Lord Mahavir's sermons were orally compiled in Agam Sutras by his immediate disciples. These Agam Sutras were orally passed on to the future generations. In course of time many of the Agam Sutras have been lost, destroyed, and some are modified. About one thousand years later the Agam Sutras were recorded on Tadpatris (leafy paper that was used in those days to preserve records for future references). Svetambar Jains have accepted these Sutras as authentic versions of His teachings while Digambar Jains did not accepted as authentic.

At the age of 72 (527 B.C.), Lord Mahavir attained nirvan and his purified soul left his body and achieved complete liberation. He became a Siddha, a pure consciousness, a liberated soul, living forever in a state of complete bliss. On the night of his nirvan, people celebrated the Festival of Lights (Dipavali) in his honor. This is the last day of Hindu and Jain calendar year known as Dipavali Day.

Jainism existed before Mahavir, and his teachings were based on those of his predecessors. Thus, unlike Buddha, Mahavir was more of a reformer and propagator of an existing religious order than the founder of a new faith. He followed the well-established creed of his predecessor Tirthankar Parshvanath. However, Mahavir did reorganize the philosophical tenets of Jainism to correspond to his times.

A few centuries after Mahavir's nirvana, the Jain religious order (Sangha) grew more and more complex. There were schisms on some minor points, although they did not affect the original doctrines as preached by Mahavir. Later generations saw the introduction of ritualistic complexities, which almost placed Mahavir and other Tirthankars on the throne of Hindu deities.

Significant points of Teachings of Lord Mahavir:

Mahavir made religion simple and natural, free from elaborate ritual complexities. His teachings reflected the internal beauty and harmony of the soul.

Mahavir taught the idea of supremacy of human life and stressed the importance of the positive attitude of life.

Mahavir's message of nonviolence (Ahimsa), truth (Satya), non-stealing (Achaurya), celibacy (Brahma-charya), and non-possession (Aparigraha) is full of universal compassion.

Mahavir 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 perfect perception (Anant-darshana), perfect knowledge (Anant-jnana), perfect power (Anant-virya), and perfect bliss (Anant-sukha). Mahavir's message reflects freedom and spiritual joy of the living being.

Mahavir emphasized that all living beings, irrespective of their size, shape, and form how spiritually developed or undeveloped, are equal and we should love and respect them. This way he preached the gospel of universal love.

Mahavir rejected the concept of God as a creator, a protector, and a destroyer of the universe. He also denounced the worshiping of gods and goddesses as **a means** of material gains and personal benefits.

"A perfect man is like an empty boat. He lives without any purpose. He moves, but without any motive."

Concept of God in Jainism

Jainism believes that universe and all its substances or entities are eternal. It has no beginning or end with respect to time. Universe runs on its own accord by its own cosmic laws. All the substances change or modify their forms continuously. Nothing can be destroyed or created in the universe. There is no need of some one to create or manage the affairs of the universe. Hence Jainism does not believe in God as a creator, survivor, and destroyer of the universe.

However Jainism does believe in God, not as a creator, but as a perfect being. When a person destroys all his karmas, he becomes a liberated soul. He lives in a perfect blissful state forever in Moksha. The liberated soul possesses infinite knowledge, infinite vision, infinite power, and infinite bliss. This living being is considered God of Jain religion.

Every living being has a potential to become God. Hence Jains do not have one God, but Jain Gods are innumerable and their number is continuously increasing as more living beings attain liberation.

Jains believe that from eternity every living being (soul) is attached with karma. The soul suffers due to existing karma. While suffering it acquires additional karma because of its ignorance of its true nature. The main purpose of the religion is to remove the karma through knowledge of self and become liberated soul.

There are many types of karma. However they are broadly classified into the following eight categories:

Mohaniya karma

It generates delusion in the soul in regard to its own true nature, and makes it identify itself with other external substances.

Jnana–varaniya karma

It obliterates the soul's power of perfect knowledge.

Darasna–varaniya karma

It obliterates the soul's power of perfect visions.

Antaraya karma

It obstructs the natural quality or energy of the soul such as charity and will power. This prevents the soul from attaining liberation. It also prevents a living being from doing something good and enjoyable.

Vedniya karma

It obscures the blissful nature of the soul, and thereby produces pleasure and pain.

Nama karma

It obscures the non–corporeal existence of the soul, and produces the body with its limitations, qualities, faculties, etc.

Gotra karma

It obscures the soul's characteristics of equanimity, and determines the family, social standing, and personality.

Ayu karma

It determines the span of life in one birth, thus obscuring soul's nature of eternal existence.

While travelling on the path of spiritual progress, a person destroys all eight types of his karmas in the following sequence:

First it destroys Mohaniya (delusion) karma then Jnana–varaniya (knowledge), Darasna–varaniya (vision), and Antaraya (natural qualities) all three together

At this time, he attains Keval_jnan and he is known as **Arihant**, which is also known as Tirthankara, Jina, Arhat, Kevali, or Nirgantha.

Lastly the remaining four karmas namely Vedniya (pleasure and pain of the body), Nama (body), Gotra (social standing), and Ayu (life span) are destroyed.

At this time, he attains total liberation and he is known as **Siddha**.

The first four karmas are called Ghati karmas because they obscure the natural qualities of the soul. The last four karmas are known as Aghati karmas because they do not affect the qualities of the soul, but they are associated to the physical body of the soul. Once a person destroys all his Ghati karmas, he will definitely destroy all of his Aghati karmas before his death. No fall back can occur after the destruction of Ghati karmas.

Both Arihant (Living Human being) and Siddha (Free Soul) are considered Gods in Jainism.

Arihant

When a person destroys his four Ghati karmas, he attains keval–jnana. He has regained the original attributes of his soul, which are perfect knowledge, vision, power, and bliss. He is omniscient of the past, present and future forms of all entities (living and nonliving beings) of the universe. He is still a human being. He remains in the state of blissful condition for the rest of his life. Arihants are classified into two categories:

- Tirthankar
- Simple–kevalin

Tirthankar

Immediately after attaining keval-jnana, if a person establishes the four-fold religious order of monks, nuns, sravaks (male householder), and sravikas (female householder) is known as Tirthankar. He preaches the Jain philosophy, religion, ethics, conducts to his followers.

Jainism believe that Twenty-four Tirthankars are born during each descending and ascending part of the time cycle in this region (known as Bharat Kshetra) of the universe. No two Tirthankaras exist at the same time. Generally a Tirthankara is born when the religion is at its depression state. The new Tirthankar revives the same Jain philosophy. He gives a different form to the religion practice, which depends upon the time, place, and the social behavior of the human society of that time.

Example:

Lord Mahavir preached five great vows for ascetics, while Lord Parshva preached four great vows. The vow of celibacy was included in the non-possession category by Lord Parshav.

Simple_kevali

The only difference between Tirthankara and simple-kevali is that the latter does not establish the religious order. He remains in the state of perfect blissful condition for the rest of his life after attaining keval_jnan.

In the religious scriptures, the name Arihantas and Tirthankaras are interchangeably used because simple_kevalis do not play any active roles in the religious order. Tirthankar is also known as Jina, Arihant, Arhat, Arhant, or Nirgrantha.

Tirthankara:

Founder of four-fold order of monks, nuns, laymen, and laywomen.

Jina:

One who has conquered his, inner passions such as desire and hatred.

Arihant:

One who has destroyed his inner enemies such as greed, anger, desire, and hatred.

Arhat:

One to whom nothing can be secret.

Arhant:

A spiritual acquirement leading a man to the state of an Arihant.

Nirgrantha:

A religion of One who has gotten rid of all knots or attachments.

Both Tirthankars and Simple_kevalis (all Arihants) become Siddha after nirvan (death). All Siddhas are equal in qualities.

Siddha

Both the Tirthankaras and simple-kevalis (all Arihants) destroy the remaining four Aghati karmas at the end of their present life. After their nirvan (death) all of them are known as Siddhas. They are totally free and liberated. They are free from the birth and death cycle. They do not possess body. They do not feel pleasure and pain, or joy and sorrow. They live as a pure soul in an ever-lasting blissful condition at the top of the universe (Lokakas) known as Moksha.

The quality and attributes of all Siddhas are same. However, they still maintain their unique identity and form.

Example:

Lord Mahavir's soul as a siddha possesses the same qualities as of Shri Gautam Swami or Shri Bahubali's soul. However their souls remain unique individual and have different forms.

Jain Gods

Both Arihants and Siddhas are considered Gods of Jain religion. Arihats are perfect human beings and preach the Jain religion to the people after attaining keval_jnan. After death they become Siddhas. All Siddhas are perfected souls, living forever in a blissful state in Moksha.

Question

In the Namokar Mantra we pray to the Arihants (Tirthankara) first and the Siddhas second. Even though the Siddhas are perfected souls, have destroyed all (both Ghati and Aghati) Karmas, and are at the highest spiritual stage. While the Arihantas have destroyed only four Ghati Karmas and are at a lower (thirteen gunasthan) spiritual stage.

Answer

Arihants (Tirthnkaras) after attaining keval-jnana (after destroying four ghati-karmas), establish the four fold order of Jain religion. They preach the Jain philosophy, ethics and conduct. They explain the path of liberation and the qualities of the perfected soul or Siddhas. Without the teachings of Arihantas we would not have known Siddhas or liberation. For this reason we pray Arihantas first and Siddhas second.

The Four-Fold order

Monks and Nuns (ascetics):

They practice self-control and have given up all desires and earthly possessions become the spiritual practitioner and teachers. They follow strictly five great vows (maha-vrats).

Sravaks and Sravikas (lay followers):

They are not required to renounce the world, but are expected to discharge household duties by honest means and live a progressive pure life. They follow the twelve vows of lay people.

"Meditation is neither a journey in space nor a journey in time but an instantaneous awakening"

Jain Reality or Existence

Structural View of the Universe

Jain Philosophy does not give credence to the theory that the God is a creator, survivor, or destroyer of the universe. On the contrary, it asserts that the universe has always existed and will always exist in exact adherence to the laws of the cosmos. There is nothing but infinity both in the past and in the future.

The world of reality or universe consists of two classes of objects:

Living being	Conscious, Soul, Chetan, or Jiva
Non-living objects	Unconscious, Achetan, or Ajiva

Non-living objects are further classified into five categories;

Matter	Pudgal
Space	Akas
Medium of motion	Dharmastikay
Medium of rest	Adharmastikay
Time	Kal or Samay

The five non-living entities together with the living being, totaling six are aspects of reality in Jainism. They are known as six universal entities, or substances or realities.

These six entities of the universe are eternal but continuously undergo countless changes. During the changes nothing is lost or destroyed. Everything is recycled into another form.

Concept of Reality

A reality or an entity is defined to have an existence, which is known as Sat or truth.

Each entity continuously undergoes countless changes. During this process the old form (size, shape etc.) of an entity is destroyed, the new form is originated. The form of a substance is called Paryaya.

In the midst of modification of a substance, its certain qualities remain unchanged (permanence). The unchanged qualities of a substance are collectively known as Dravya.

Hence, each entity (substance) in the universe has three aspects:

- Origination - Utpada
- Destruction - Vyaya
- Permanence - Dhruvya

Both Dravya (substance) and Paryaya (mode or form) are inseparable from an entity.

The same principle can be explained differently as follows:

An entity is permanent (nitya) from the standpoint of its attributes or qualities (Dravya). This is known as Dravyarthik–naya.

An entity is transient (anitya) from the standpoint of its form or modification (Paryaya). This is known as Paryayarthik–naya. The modification that an entity undergoes either naturally or artificially is nothing but the transformation of its various shapes, sizes, and forms.

A natural description of reality takes into consideration these three aspects:

- Permanence in the midst of change
- Identity in the midst of diversity
- Unity in the midst of multiplicity

Examples:

A human being through the process of growth undergoes various changes, such as childhood, youth, and old age. These changes are the natural modifications.

- Childhood, youth, and old age are transient forms known as Paryaya or mode
- Soul of a living being is permanent and known as Dravya

Clay is molded by a potter into a pot. Gold is crafted by a goldsmith into various ornaments. These changes are artificial modifications of the nonliving substances.

- Ornaments and pot are transient forms known as paryaya
- Gold and clay are permanent and known as dravya

While undergoing various modifications, either natural or artificial, the basic dravya of a substance remains unchanged and is permanent.

Six Universal Substances

As explained above Jainism believes that the universe is made from the combination of the six universal substances. All of the six substances are indestructible, imperishable, immortal, eternal and continuously go through countless changes.

Soul or Consciousness	Jiva	Living being
Matter	Pudgala	Nonliving being
Medium of motion	Dharma	Nonliving being
Medium of rest	Adharma	Nonliving being
Space	Akasa	Nonliving being
Time	Kal or Samay	Nonliving being

Soul (Jiva) or Living being

Soul's essential characteristic is consciousness. This is the only knowing substance. It possesses knowledge, vision, power, and bliss. It also possesses the property of contraction and expansion like that of light. They are of innumerable numbers. Living being can not be created or can not be destroyed. The total number of living beings remains same in the entire universe at all the time. All living beings are classified into two major categories.

Liberated or Free (Mukta) Soul

Liberated or Free soul is defined as a pure consciousness, a soul that has completely exhausted all of its karma. It is also known as Siddha. All Siddhas are defined as Gods in Jainism. All Tirthankaras and other Arihants become Siddhas at the end of their human life (death).

Liberated soul has the following qualities:

- Infinite or perfect Knowledge
- Infinite or perfect Vision
- Infinite or perfect Power
- Infinite or perfect Bliss
- Does not possess a body
- Lives in Moksha, which is located on the top of Lokakas.
- Never returns again into the cycle of birth, life, and death
- Innumerable in numbers

Worldly (Samsari) Soul

Worldly soul is defined as a soul that is covered by the karma particles. Hence its qualities are changed from the liberated soul as follows:

- Limited Knowledge
- Limited Vision
- Limited Power
- Limited Bliss
- Possesses a body (plants, hellish, animal, human, or angel)
- Wanders into the cycle of life and death
- Suffers from birth, death, pain, and pleasure
- Doer of all kinds of karmas (actions)
- Enjoyer of the fruits of the karmas
- Innumerable number of worldly souls
- Capable of becoming free from worldly life

Worldly souls are divided according to the number of senses they possess. There are total five senses; touch, taste, smell, sight, and hearing a living being may possess.

One sense (Ekendria) living being:

Possesses one sense only – touch
 It cannot move on its own accord
 They are subdivided into five categories

Soul possesses Earth as its body	– Prithvikaya
Soul possesses Water as its body	– Apakaya
Soul possesses Fire as its body	– Agnikaya
Soul possesses Air as its body	– Vayukaya
Soul possesses Vegetable as its body – Vanaspatikaya	

The living beings of vegetables are further classified into two groups:
 Pratyek Vanaspatikaya-- Individual soul has its own body of vegetable e.g. Cabbage, Okra, Banana, Tomato

Sadharan Vanaspatikaya - Many souls share one body of vegetable e.g. Potato, Onion (root vegetables)

Two sense (Be-indriya) living being:

Possesses two senses –touch and taste; e.g. worms, leeches.

Three sense (Tre-indriya) living being:

Possesses three senses –touch, taste, and smell; e.g. ants, lice.

Four sense (Chau-indriya) living being:

Possesses four senses –touch, taste, smell, and sight; e.g. flies, bees.

Five sense (Panch-indriya) living being:

Possesses five senses – touch, taste, smell, sight, and hearing
 e.g. animals, birds, human, heavenly, and hellish beings, etc.

A soul with one to four senses does not possess mind. A soul with five senses may or may not possess a mind.

Matter (Pudgala)

Matter is a nonliving substance. It is the only substance, which possesses physical body consisting of mass and volume. Its qualities are as follows:

- Possesses physical body
- Have senses (touch, taste, smell, sight, and hearing)
- Possesses color
- Does not have consciousness
- Does not have any knowledge
- Are of infinite number

The smallest particle of matter is known Parmanu (atom). It occupies only one unit of space called Pradesa.

There are four divisions of matter:

Skandha (whole-matter):

Any object, which has a mass of matter, is called skandha.
e.g. stick, stone, knife, a particle of sand

Skandha-desa (portion of matter):

Desa means a part, portion, or division. An undetached portion of skandha is called skandha-desa. When a part of the skandha (skandha-desa) is separated from the whole, it also becomes another skandha.

e.g. A hand of a statue is known as a skandha-desa but when separated from the statue is known as Skandha.

Skandha-pradesa (smallest particle of matter):

The smallest undetached portion of skandha, which cannot be further divided, is called skandha-pradesa.

Paramanu or Anu (atom):

When the smallest portion of the matter is separated from its skandha, it is called paramanu or anu. Paramanu matter can not be further sub-divided, cut, or pierced.

Karma or Karmic Matter (Karma Pudgala):

Karma is one of the categories of matter. It is known as karmic matter (karma pudgala). Karma particles are of very fine matter not perceptible to the senses. The entire universe is filled with such karmic matter.

Every living being is covered by karmic matter from the beginning of time. It is **the karmic matter that keeps the soul away from realization of its true nature**. It is due to karma one feels pleasure and pain, reincarnates in the different form of life, acquires certain types of physical body, and the duration of life.

Medium of Motion (Dharma)

Jainism considers the Medium of Motion, a nonliving substance. Its primary function is to help in the movement of soul and matter. It possesses the following qualities:

- Helps in the movement of soul and matter
- Does not possess senses, color, or body
- Does not have a consciousness or knowledge
- Exists in the entire universe (Lokakas)
e.g. – water provides medium for fish to move

Medium of Rest (Adharma)

Jainism considers the Medium of Rest, a nonliving substance. Its primary function is to help to rest the movement of soul and matter. It possesses the following qualities:

- Helps to rest soul and matter
- Does not possess senses, color, or body
- Does not have consciousness or knowledge
- Exists in the entire universe (Lokakas)
e.g. - People rest in the shade of a tree

Space (Akasa)

Space provides room to all other substances of the universe. Its qualities are as follows:

- Provides room to soul, matter, medium of motion, and medium of rest
- Pervades everywhere (infinite)
- Supports everything and thus it is self supported
- Have no form, color, taste, smell, and touch
- Does not perform any active action (inactive)
- Provides accommodation to soul and matter of their actions
- Is one and whole

Space is divided into two parts:

- **Lokakas** - Where medium of motion and rest substances exist
- **Alokakas** - The remaining space, which is empty and void

Height of Lokakas = 14 rajlok or rajju

The volume of Lokakas = 343 cubic rajlok or rajju (Digambar)

The volume of Lokakas = 239 cubic rajlok or rajju (Swetambar)

The Alokakas is infinite.

Units of Measurements

1 Danda or Bow	= 6 feet
2000 Danda or Bow	= 1 Kosha
4 Kosha	= 1 Yojan (@ 9.0 miles)
1000 Yojans	= 1 Mahayojan
1 Rajju or Rajlok	= @1.15 x 10E21 miles

One Rajju or Rajlok is defined as

A deva flies in six months at a rate of 2,057,152 Yojan in one samay (where samay is a unit of time = @1/4 second). or

The distance traveled in six months by a ball of iron weighing 1,000 bhar or tolas (@ 25 lbs) let fall freely from Indralok (heaven).

Time (Kal or Samaya)

The changes in living being and non-living substances (from one paryay to another paryay of a substance) are measured in the units of time. However time is not the cause of such changes.

There are two views exist in Jainism with regards to time.

1. Time is an imaginary thing; it has no real existence.
2. Time has a real existence consisting of innumerable time atoms.

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

Innumerable samayas	= One avali (time required to blink a eye)
16,777,216 avalis	= One muhurt (48 minutes)
30 muhurts	= One day
15 days	= One fortnight
2 fortnights	= One month
12 months	= One year
5 Years	= One Yuga
8,400,000 x 8,400,000 years	= One Purva (70,560,000,000 Years)
Innumerable years	= One palyopama*
10 x 10,000,000 x 10,000,000 Palyopamas	= One Sagaropama
10 x 10,000,000 x 10,000,000 Sagaropams	= Avasarpini or Utsarpini (Half Cycle)
20 x 10,000,000 x 10,000,000 Sagaropams	= One Time Cycle

*One Palyopama =

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

Time is a continuous Cycle of Decline Era (Avasarpini kal) and Rise Era (Utsarpini kal). During declining era, human virtues, natural conditions decline over the time, while during rising era, improve over the time.

Each era is divided into six parts. The duration and the name of its part is defined as follows:

Six parts of Declining Era (Avasarpini) Time Cycle

1. Happy_happy 4 x 10E14 Sagaropams
2. Happy 3 x 10E14 Sagaropams
3. Happy_unhappy 2 x 10E14 Sagaropams
4. Unhappy_happy 1 x 10E14 Sagaropams - 42000 years
5. Unhappy 21000 years (present Era passed @2500years)
6. Unhappy_unhappy 21000 years

Six parts of Rising Era (Utsarpini) Time Cycle

1. Unhappy_unhappy 21000 years
2. Unhappy 21000 years
3. Unhappy_happy 1 x 10E14 Sagaropams - 42000 years
4. Happy_unhappy 2 x 10E14 Sagaropams
5. Happy 3 x 10E14 Sagaropams
6. Happy_happy 4 x 10E14 Sagaropams

"Love is the secret key: It opens the door of the divine"

Philosophy of Karma and Jain Tattvas

The Jain **tattvas, or principles**, are the single most important subject of Jain philosophy. It deals with the theory of karma, which provides the basis for the path of liberation. Jain literature explains nine fundamental tattvas. Without the proper knowledge of these tattvas, a person can not progress spiritually. The proper understanding of this subject brings about right faith (samyak–darshana), right knowledge (samyak–jnana), and right conduct to an individual.

Nine Tattvas (Principles)

1. Jiva – Soul or living being (Consciousness)
2. Ajiva – Non–living substances
3. Asrava – Cause of the influx of karma
4. Bandha – Bondage of karma
5. Punya* – Virtue
6. Papa* – Sin
7. Samvara – Stoppage or arrest of the influx of karma
8. Nirjara – Exhaustion of the accumulated karma
9. Moksha – Total liberation from karma

* Punya and Papa are the diverse results of Asrava and Bandh. Some exponents of Jains do not treat them as separate tattvas. According to them, there are only seven principles instead of nine.

Soul (Jiva) or Living being Substance

Jiva or Soul is the only substance, which in pure state possesses infinite knowledge, vision, power, and bliss. The pure soul is a liberated soul. **The worldly soul is covered by karma particles.** **The karma subdues the natural qualities of the soul.** The qualities of the impure soul are as follows:

- Limited Knowledge, Vision, Power, and Bliss
- Possesses a body (plants, hellish, animal, human, or angel)
- Wanders into the cycle of life and death
- Suffers from birth, death, pain, and pleasure

The ultimate goal of human life is to remove all karma particles, which are attached to the soul. Then the soul will become pure and liberated.

Ajiva (Non–living) Substances

Except soul, everything else in the entire universe is non-living substance. The non-living substances are classified into five categories.

Matter	- Pudgal
Space	- Aakas
Medium of motion	- Dharmastikay
Medium of rest	- Adharmastikay
Time	- Kaal or Samay

Out of five categories, only matter substance possesses body, color, and senses. Karma is one of the categories of matter. It is known as karmic matter (karma pudgala). Karma particles are of very fine matter not perceptible to the senses. The entire universe is filled with such karmic matter.

Every living being is covered by karmic matter from the beginning of time or from their eternal existence. It is the karmic matter that keeps the soul away from realization of its true nature. It is due to karma one feels pleasure and pain, reincarnates in the different form of life, acquires certain types of physical body, and the duration of life.

Asrava (Cause of the influx of karma)

Asrava is the cause, which leads to the influx of good and evil karma which lead to the bondage of the soul.

Asrava may be described as attraction in the soul toward sense objects. The following are causes of Asrava or influx of good and evil karma:

- Mithyatva – Ignorance
- Avirati – Lack of self restraint
- Pramada* – Unawareness or unmindfulness
- Kasaya – Passions like anger, conceit, deceit, and lust
- Yoga – Activities of mind, speech, and body

* Some Jain literatures mention only four causes of Asrava. They include Pramada in the category of Kasaya.

Bandha (Bondage of karma)

Bandha is the attachment of karmic matter (karma pudgala) to the soul. The soul has had this karmic matter bondage from eternity because of its own ignorance. This karmic body is known as the karmana body or causal body or karma.

Karmic matter is a particular type of matter which is attracted to the soul because of soul's ignorance, lack of self restraint, passions, unmindfulness, activities of body, mind, and speech.

The soul, which is covered by karmic matter, continues acquiring new karma from the universe and exhausting old karma into the universe through the above mentioned actions at every moment.

Because of this continual process of acquiring and exhausting karma particles, the soul has to pass through the cycles of births and deaths, and experiencing pleasure and pain. So under normal circumstances the soul can not attain freedom from karma, and hence liberation.

When karma attaches to the soul, its bondage to the soul is explained in the following four forms:

Prakriti bandha	– Type of karma
Sthiti bandha	– Duration of attachment of karma
Anubhava bandha	– Intensity of attachment of karma
Pradesa bandha	– Quantity of karma

Prakriti Bandha (Type of karma):

When karmic matter attaches to the soul, it will obscure soul's essential nature of; perfect knowledge, perfect vision, bliss, perfect power, eternal existence, non–corporeal, and equanimity. **The different types of karma obscures different quality or attributes of soul.** This is known as Prakriti bandha.

Prakriti bandha is classified into eight categories, according to the particular attribute of the soul that it obscures.

Jnana–varaniya karma

It covers the soul's power of perfect knowledge.

Darasna–varaniya karma

It covers the soul's power of perfect visions.

Mohniya karma

It generates delusion in the soul in regard to its own true nature. The soul identifies itself with other external substances and relationships.

Antaraya karma

It obstructs the natural quality or energy of the soul such as charity and will power. This prevents the soul from attaining liberation. It also prevents a living being from doing something good and enjoyable.

Vedniya karma

It obscures the blissful nature of the soul, and thereby produces pleasure and pain.

Nama karma

It obscures the non–corporeal existence of the soul, and produces the body with its limitations, qualities, faculties, etc.

Gotra karma

It obscures the soul's characteristics of equanimity, and determines the caste, family, social standing, and personality.

Ayu karma

It determines the span of life in one birth, thus obscuring soul's nature of eternal existence.

Ghati karma and Aghati karma:

The above eight karmas are also categorized into two groups, known as ghati karma which subdues the qualities of the soul, and aghati karma which relates to physical body of the living beings.

Ghati Karma (Dangerous karma)

Jnana–varaniya, Darasna–varaniya, Mohaniya, and Antaraya karmas are called

ghati karmas (dangerous karmas) because they obscure the true nature of the soul, which is, perfect knowledge, power, vision and bliss.

Aghati Karma (Nondangerous karma)

Ayu, Nama, Gotra, and Vedniya karmas are called aghati karmas. They do not obscure the original nature of the soul. However, they associate with the physical body of the soul.

When a person destroys all of his ghati karmas, he attains keval-jnana (absolute knowledge). At that time he is known as Arihant. However, he continues to live his human life until all his aghati karmas are destroyed. He attains liberation only after his death.

Some Arihants establish the religious order of Monks, Nuns, Sravaka, (male layperson), and Sravika (female layperson). These Arihants are called Tirthankaras and the religious order is known as four fold Jain order. Other Arihantas who do not establish religious order but remain as a part of the existing order are known as simple Kevali. After nirvana (death) both Tirthankaras and simple Kevali (all Arihantas) become Siddhas.

All Siddhas are unique individuals, they all possess perfect knowledge, vision, power, and bliss, and no physical body. Hence from the qualities and attributes point of view all Siddhas are same.

Sthiti Bandha (Duration of attachment):

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

Anubhava Bandha or Rasa Bandha (Intensity of attachment):

What fruits the karmic matter will produce are determined at the time of attachment by varying degrees of soul's passions.

Pradesa Bandha (Quantity of karma)

The intensity or dullness of the soul's action determines the quantum of karmic matter that is drawn towards the soul for attachment.

Punya (Virtue)

The influx of karmic matter due to good activities of the mind, body, and speech with the potential of producing pleasant sensations is called punya or virtue. Activities such as offering food, drink, shelter, purifying thought, physical and mental happiness result in producing punya karma.

PAP (Sin)

The influx of karmic matter due to evil activities of the mind, body, and speech with the potential of producing unpleasant sensations is called pap or sin. Activities such as violence,

untruth, theft, unchastity, attachment to objects, anger, conceit, deceit, and lust result in producing papa karma.

Samvara (Stoppage of Karma)

The method that stops fresh karma from attaching into the soul is called samvara. This process is a reverse process of asrava. It can be accomplished by constant practice of:

Right belief
Observance of vows
Awareness
Passionlessness
Peacefulness of vibratory activities

Jain literature explains 57 practical ways, a person can stop the influx of karma.

5	Samitis	Carefulness	3	Guptis	Preservation	10
	Yati Dharma	Religious Virtues	12	Bhavna	Reflections or	
	Thoughts	22	Parishaha	Subduing of Suffering		
5	Charitra	Conduct				

57

Five Samitis (Carefulness): Samitis purify the actions

Irya Samiti	Proper care in	
walking	Bhasha Samiti	Proper care in
	speaking	Eshna Samiti
	Proper care in	begging
taking	Adana Nikshepa Samiti	Proper care in
Utsarga Samiti	Proper care in	and keeping
disposing waste		

Three Guptis (Preservations): Guptis prohibits sinful activities

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

Ten Yati Dharma (Religious Virtues):

Kshama	Forbearance,	
Forgiveness		
Mardava	Modesty, Humility	
Aarjava	Straightforwardness,	Candor
Saucha	Contentment	
Satya	Truthfulness	
Samyam	Self-restraint,	
Control of Senses		
Tapa	Austerity, Penance	
Tyaga	Renunciation	
Akinchanya	Non-attachment	
Brahmacharya	Celibacy, Chastity	

Twelve Reflections (Thoughts, Bhavna, or Anupreksa):

Anitya Bhavna	Impermanence of the	world
Asarana Bhavna	No one provides	
protection		
Samsara Bhavna	No permanent	relationships
in the	universe	
Ekatva Bhavna	Solitude of the soul	
Anyatva Bhavna	Separateness	
Asuci Bhavna	Impurity of the body	
Asrava Bhavna	Influx of karma	
Samvara Bhavna	Stoppage of influx	of
karma		
Nirjara Bhavna	Shedding of karma	
Loka Bhavna	Transitoriness of the	
universe		
Bodhi-durlabha Bhavna	Unattainability of the right faith, knowledge, and	
	conduct	
Dharma Bhavna	Unattainability of true preceptor, scriptures, and	
	religion	
Reflections on Universal Friendship (additional reflections):		
Maitri	Amity	
Pramoda	Appreciation	
Karuna	Compassion	
Madhyastha	Equanimity	

Nirjara (Exhaustion of the attached karma)

The attached karma exhaust themselves by producing their results when it is time for them to do so. At that time new karma attach to the soul.

Unless the attached karma are exhausted before they start producing the results, it becomes difficult for the soul to be free.

Therefore, it is necessary to exhaust all karmas before their maturity. This is done by rigorous austerities and penance. This process is called nirjara.

There are twelve types of nirjara defined in the Jain scriptures. They are divided into two groups; external nirjara which disciplines the human body against passions and desires and internal nirjara which purifies the soul. The **internal nirjara is the true austerities** because it exhausts the attached karma before their maturity from the soul.

External Nirjara:

Anasan

Complete abstinence of eating any food and drinking liquid for certain time

Alpahara or Unodary

Reduction in the quantity of food one normally eats

Ichhanirodha or Vritti_sankshep

Limiting the number of food items to eat and material things for use

Rasatyaga

Complete abstinence of eating or drinking juicy and tasty foods such as honey, alcohol, butter, milk, tea, sweets, juice etc. (no attachments to the taste of the foods)

Kayaklesa

Live and travel on a bare foot in a severe heat and cold whether condition.
Remove hair with the hand.

Samlinata

Sitting in a lonely place in due postures with senses and mind withdrawn inwardly.

Internal Nirjara:

Prayaschita

Repentance for the breach of vows for spiritual purification

Vinaya

Politeness (appropriate behavior) towards teachers and elders

Vaiyavrata

Rendering selfless service to the suffering and deserving

Svadyaya

Studying and listening of religious scriptures

Dhyana

Religious meditation

Kayotsarg or Bhutsarga

The ultimate internal austerity, where the activities of body, speech and mind are withdrawn. The body is fixed without movement, the speech is fixed by means of silence, and the mind is fixed by means of sublime meditation. This nirjara destroys all karmas.

External Nirjara is expression of Internal Nirjara being observed. If one follows Ext. Nir. only without actually following IN ones, this will be like treating fever with crocin without giving relevant antibiotics to a patient of typhoid. EN will come naturally to a person who is following IN. Following *only* EN will qualify to be called 'dumbh' i.e. false show off. *Just like* you do not become sadhu simply by wearing saffron clothes. (Thoughts of SC)

Moksha (Liberation)

Moksha is the liberation of the soul after complete exhaustion or elimination of all karmas.

A liberated soul regains totally its original attributes of perfect knowledge, vision, power, and bliss. It climbs to the top of Lokakas and remains there forever in its blissful and unconditional existence.

It never returns again into the cycles of birth, life, and death.

This state of the soul is the liberated or perfect state, and this is called "Nirvana."

"When your consciousness becomes a still mirror, a still lake, a silent reservoir of energy, God is reflected in it"

Jain Path of Liberation

The ultimate purpose of all life and activity in Jainism is to realize the free and blissful state of our true being. True philosophy should result in removing all bondages (karmas) in the process of purifying the soul.

The central theme of Jainism considers religion as a science of ethical practice. The conduct of the present life should be aimed to attain total freedom from which there is no return to the birth and death cycle. Every soul can attain liberation and supreme spiritual state by realizing its intrinsic purity and perfection.

Jainism lays down a definitive course of practical moral discipline, contemplation of the highest truth, and reorientation of life in light of these for attaining ultimate reality or truth.

The principle features of Jainism are:

- Religious tolerance
- Ethical purity
- Harmony between self and one's environment
- Spiritual contentment

Jainism prescribes a path to liberation (Moksha), consists of the following trinity (ratna–traya):

- Right perception – Samyak darsana
- Right knowledge – Samyak jnana
- Right conduct – Samyak charitrya

Right perception creates an awareness of reality or truth, right knowledge impels the person to proper action, and proper conduct leads him to the attainment of the total freedom. They must coexist in a person if one is to make any progress on the path of liberation.

Right Perception (Samyak Darsana)

The first step in the process of self–realization is to discard superstitious beliefs and to adopt a rational attitude in life.

Right perception consists in seeing the true nature of every substances of the universe. Jainism advocates that one should first try to know, comprehend, and understand the nature of reality, one's own self, religious goal, and the path. One should analyze it, examine it, test it, verify it, and then, if satisfied, be convinced of its truth and efficacy.

From the practical point of view, perception in the nature of the reality means to have a total faith in the preachings of Tirthankars (Arihantas or Jain Gods), and their scriptures known as agams.

Right Knowledge (Samyak Jnana)

Right perception or faith makes us realize the reality of life, and the seriousness of our purpose in life.

Right knowledge is the true, correct, proper, and relevant knowledge of the reality. To understand reality, one should know the constituent elements of universe and their relationship.

From the practical point of view, right knowledge means the proper knowledge of the six universal substances and nine principles or tattvas.

Six Universal Substances are:

Soul, matter, motion, rest, space, and time

Nine Tattvas are:

soul, matter, asrava, bandh, punya, papa, samvara, nirjara, and moksha

Philosophically, the knowledge of reality is known as the theory of non-absolutism (Anekantvada) and calls for an attitude of openness. Our limitations of knowledge dictate a style of relativity. The style of Syadvada allows no room for assertions. This Jain theory of knowledge, incorporating the two principles of non-absolutism and relativity, has made an esteemed contribution toward liberalizing the mind of human being.

Right knowledge makes us examine in detail the matter brought into the mind by right perception or conviction. Both are mental processes.

Right knowledge must be free from three main defects: doubt, delusion, and indefiniteness.

Right Conduct (Samyak Charitry)

Proper, correct, appropriate, and truly natural conduct of the living being (soul) is known as right conduct.

The main purpose of a human life is to free him from attachment (raga) and aversion (dvesha). That is to be free from all impure activities of thought, word, and deed. This will attain the state of perfect equanimity.

For practical purposes, right conduct comprises ethical codes, rules, and disciplines, which a human being is required to pursue for the ultimate freedom.

This resolves into taking the five great vows of an ascetic or twelve limited vows of householder.

Non-violence	– Ahimsa
Truth	– Satya
Non-stealing	– Achaurya
Chastity	– Brahmacharya
Non-possession/Non-attachment	– Aparigraha

Right faith and right knowledge are required for right conduct, and all are interdependent.

Jains dedicate themselves to proper conduct through vows and subvows. Vows are at the heart of Jain morality and are undertaken with a full knowledge of their nature and a determination to carry them through.

The trinity is necessary for a successful life. This threefold discipline helps us realize our own intrinsic purity. The trinity must be cultivated collectively to ensure liberation. Individually, they are incomplete and insufficient because they are mutually dependent. In isolation, perception, knowledge or conduct causes conflicts or tensions and vitiates the environment. Collectively, the three jewels produce harmony, contentment, and blissfulness with the progressive march of the soul to higher planes.

An individual, in his conduct can be guided by the examples of five benevolent personalities (panch parameshthi). They are:

Supreme human beings	– Arihants
Pure or perfect souls	– Siddhas
Master teachers	– Acharyas
Scholarly monks	– Upadhyayas
Ascetics (monks)	– Sadhus

Arihantas are human beings who have realized perfect vision, knowledge, power, and bliss. They have preached the religion principles, philosophy of life, and the path of liberation. At the end of their human life they will be totally liberated and will become siddhas.

Siddhas are souls that are completely free from karmic bondage and have attained liberation. They are bodyless and live in Moksha at the top of the universe (lokakash).

Both arihantas and siddhas are the Gods of Jain religions. At present in the absence of arihantas, ascetics (acharyas, upadhyayas, and sadhus) provide the spiritual guidance.

"A white cloud really has no way of its own. It drifts. It has nowhere to reach, no destination, no destiny to be fulfilled, no end. You cannot frustrate a white cloud because wherever it reaches is the goal"

Great Vows (Maha-vratas) of Ascetics

Five Great Vows

Right knowledge, right faith, and right conduct are the three most essentials for attaining liberation in Jainism. In order to acquire these, one must observe the five great vows:

1. Non-violence – Ahimsa
2. Truth – Satya
3. Non-stealing – Achaurya or Asteya
4. Celibacy/Chastity – Brahmacharya
5. Non-attachment/Non-possession – Aparigraha

Non-violence (Ahimsa)

Among these five vows, non-violence (Ahimsa) is the cardinal principle of Jainism and hence it is known as the cornerstone of Jainism. Non-violence is the supreme religion (Ahimsa parmo dharma). It is repeatedly said in Jain literature; "Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being."

According to Jainism all living beings, irrespective of their size, shape, or different spiritual developments are equal. No living being has a right to harm, injure, or kill any other living being, including animals, insects, and plants. Every living being has a right to exist and it is necessary to live with every other living being in perfect harmony and peace.

Nonviolence in Jainism is not a negative virtue. It is based upon the positive quality of universal love and compassion. One who is actuated by this ideal cannot be indifferent to the suffering of others.

Violence of every type should be completely forbidden. Mental tortures by way of harsh words, actions, and any type of bodily injuries should also be avoided. Even thinking evil of some one is considered violence in Jainism.

Practically, it is impossible to survive without killing or injuring some of the smallest living beings. Some lives are killed even when we breathe, drink water, or eat food. Therefore, Jainism says that **minimum killing of the lowest form of life should be our ideal for survival.**

In the universe, there are different forms of life, such as, human beings, animals, insects, plants, bacteria, and even smaller lives, which cannot be seen even through the most powerful microscopes. Jainism has classified all the living beings according to their senses.

The five senses are touch, taste, smell, sight, and hearing.

One sense	Touch	plants, water, air, earth, fire etc.
Two senses	Touch, taste	worms, leaches, etc.
Three senses	Touch, taste, smell	ants, lice, etc.
Four senses	Touch, taste, smell, sight	flies, bees, etc.
Five senses	Touch, taste, smell, sight, hearing	humans, animals, birds, heavenly and hellish beings

It is more painful if a life of the higher forms (more than one sense) is killed. Hence Jainism allows lay people to use only vegetables as a food for survival. All non-vegetarian food is made by killing living beings with two or more senses. Therefore, Jainism preaches strict vegetarianism, and prohibits non-vegetarian foods.

Jainism explains that violence is not defined by actual harm, for this may be unintentional. It is the intention to harm, the absence of compassion, unawareness, and the ignorance that makes an action violent. Without violent thought there can be no violent actions. Non-violence is to be observed in action, speech, and thought. One should not be violent, ask others to do so, or approve of such an activity.

Truth (Satya)

Anger, greed, fear, and jokes are the breeding grounds of untruth. To speak the truth requires moral courage. Only those who have conquered greed, fear, anger, jealousy, ego, and frivolity can speak the truth.

Jainism insists that one should not only refrain from falsehood, but should always speak the truth, which should be wholesome and pleasant. One should remain silent if the truth causes pain, hurt, anger, or death of any living being.

Truth is to be observed in speech, mind, and deed. One should not utter an untruth, ask others to do so, or approve of such activities.

Non-stealing (Achaurya or Asteya)

Stealing consists of taking another's property without his consent, or by unjust or immoral methods. Further, one should not take anything which does not belong to him. It does not entitle one to take away a thing, which may be lying, unattended or unclaimed. One should observe this vow very strictly, and should not touch even a worthless thing, which does not belong to him. When accepting alms, help, or aid one should not take more than what is minimum needed. To take more than one's need is also considered theft in Jainism.

The vow of non-stealing insists that one should be totally honest in action, thought, and speech. One should not steal, ask others to do so, or approve of such activities.

Celibacy / Chastity (Brahmacharya)

Total abstinence from sensual pleasure and the pleasure of all five senses are called celibacy. Sensual pleasure is an infatuating force, which sets aside all virtues and reason at the time of indulgence. This vow of controlling sensuality is very difficult to observe in its subtle form.

One may refrain from physical indulgence but may still think of the pleasures of sensualism, which is prohibited in Jainism.

Monks are required to observe this vow strictly and completely. They should not enjoy sensual pleasures and pleasure of all five senses, ask others to do the same, nor approve of it. There are several rules laid down for observing this vow for householders. They should not have any physical relationship other than own spouse. The relationship with your own spouse should be of limited nature.

Non-attachment / Non-possession (Aparigraha)

Jainism believes that the more worldly wealth a person possesses, the more he is likely to commit sin to acquire and maintain the possession, and in a long run he may be unhappy. The worldly wealth creates attachments, which will continuously result in greed, jealousy, selfishness, ego, hatred, violence, etc. Lord Mahavir has said that wants and desires have no end, and only the sky is the limit for them.

An attachment to worldly objects results in the bondage to the cycle of birth and death. Therefore, one who desires of spiritual liberation should withdraw from all attachments to pleasing objects of all the five senses.

Monks observe this vow by giving up attachments to all things such as:

Material things:

- Wealth, property, grains, house, books, clothes, etc.

Relationships:

- Father, mother, spouse, children, friends, enemies, other monks, disciples, etc.

Pleasure of Five Senses:

- The five senses are touch, taste, smell, sight, and hearing.

Feelings:

- Pleasure and painful feelings towards any objects.

They have the equanimity towards music and noise, good and bad smells, soft and hard touch, beautiful and dirty sights, etc. They do not eat food for taste but for survival with the intention to continue to progress spiritually and ultimately to attain liberation. Non-possession and non-attachment are to be observed in speech, mind, and deed. One should not possess, ask others to do so, or approve of such activities.

Jainism has laid down and described in much detail these five great vows for the path of liberation. These are to be observed strictly and entirely by the monks and nuns. Partial observance is laid down for the householders with additional seven vows.

Vows of Householders

Twelve Limited Vows of Householders

Monks are very keen about the uplift of their souls and hence they sacrifice all worldly enjoyments, family relationships, and adopt the five great vows (Maha-vratas).

For those who want to remain in family life and for whom complete avoidance of five principle sins are difficult, Jain ethics specifies the following twelve vows to be carried out by the householder.

Of this twelve vows, the first five are main vows of limited nature (Anuvratas). They are somewhat easier in comparison with great vows (Maha-vratas). The great vows are for the ascetics.

The next three vows are known as merit vows (Guna-vratas), so called because they enhance and purify the effect of the five main vows and raise their value manifold. It also governs the external conduct of an individual.

The last four are called disciplinary vows (Shikhsa-vratas). They are intended to encourage the person in the performance of their religious duties. They reflect the purity of one's heart. They govern one's internal life and are expressed in a life that is marked by charity. They are preparatory to the discipline of an ascetic's life.

Three merit vows (Gunavrats) and four disciplinary vows (Shikhsa-vratas) together are known as Seven vows of virtuous conduct (Shilas).

A person may adopt these vows, according to his individual capacity and circumstances with the intent to adopt ultimately as full or great vows.

The layperson should be very careful while observing and following these limited vows. This vows being limited or restricted vows may still leave great scope for the commitment of sins and possession of property. The twelve vows are described as follows:

Five Main Vows of Limited Nature (Anuvratas):

1. Ahimsa Anuvrat - Non-violence Limited Vow
2. Satya Anuvrat - Truthfulness Limited Vow
3. Achaurya Anuvrat - Non-stealing Limited Vow
4. Bhramacharya Anuvrat - Chastity Limited Vow
5. Aparigraha Anuvrat - Non-attachment Limited Vow

Three Merit Vows (Guna–vrats):

- 6. Dik Vrata – Limited area of activity vow
- 7. Bhoga–Upbhoga Vrata – Limited use of consumable and non–consumable items
- 8. Anartha–danda Vrata – Avoidance of purposeless sins vow

Four Disciplinary Vows (Siksha–vratas):

- 9. Samayik Vrata – Meditation vow of limited duration
- 10. Desavakasika Vrata – Activity vow of limiting space
- 11. Pausadha Vrata – Ascetic's life Vow of limited duration
- 12. Atithi Samvibhaga Vrata – Limited charity vow

Five Main Vows of Limited Nature (Anuvratas)

1. Non–violence Limited Vow (Ahimsa Anuvrat)

In this vow, a person must not intentionally hurt any living being (plants, animals, human etc.) or their feeling either by thought, word or deed, himself, or through others, or by approving such an act committed by somebody else. Intention in this case applies selfish motive, sheer pleasure and even avoidable negligence.

He may use force, if necessary, in the defense of his country, society, family, life, property, religious institute. His agricultural, industrial, occupational living activities do also involve injury to life, but it should be as minimum as possible, through carefulness and due precaution.

In Jain scripture the nature of violence is classified in four categories:

Premeditated Violence:

To attack someone knowingly

Defensive Violence:

To commit intentional violence in defense of one's own life

Vocational Violence:

To incur violence in the execution of one's means of livelihood

Common Violence:

To commit violence in the performance of daily activities

Premeditated violence is prohibited for all. A householder is permitted to incur violence defensively and vocationally provided he maintains complete detachment. Common violence is accepted for survival, but even here, one should be careful in preparing food, cleaning house, etc. This explains the Jain's practices of filtering drinking water, vegetarianism, not eating meals at night, and abstinence from alcohol. Nonviolence is the foundation of Jain ethics.

Lord Mahavir says:

'One should not injure, subjugate, enslave, torture or kill any living being including animals, insects, plants, and vegetables.'

This is the essence of religion. It embraces the welfare of all animals. It is the basis of all stages of knowledge and the source of all rules of conduct.

2. Truthfulness Limited Vow (Satya Anuvrat)

The second of the five limited vows is Truth. It is more than abstaining from falsehood. It is seeing the world in its real form and adapting to that reality. The vow of truth puts a person in touch with his inner strength and inner capacities.

In this vow, a person avoids lies, such as giving false evidence, denying the property of others entrusted to him, avoid cheating others etc. The vow is to be followed in thought, action, and speech, and by doing it himself or by getting it done through others.

He should not speak the truth, if it harms others or hurts their feelings. He should, under these circumstances, keep silence.

3. Non-stealing (Achaurya / Asteya) Limited Vow

In this vow, a person must not steal, rob, or misappropriate others goods and property. He also must not cheat and use illegal means in acquiring worldly things, nor through others or by approving such an act committed by others.

4. Chastity (Bhramacharya) Limited Vow

The basic intent of this vow is to conquer passion and to prevent the waste of energy. Positively stated, the vow is meant to impart the sense of serenity to the soul.

In this vow, the householder must 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 need be avoided.

5. Non-possession / Non-attachment (Aparigraha) Limited Vow

Non-possession is the fifth limited vow. As long as a person does not know the richness of joy and peace that comes from within, he tries to fill his empty and insecure existence with the clutter of material acquisitions.

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

This Jain principle of limited possession for householders helps in equitable distribution of wealth, comforts, etc., in the society. Thus Jainism helps in establishing socialism, economic stability, and welfare in the world.

Non-possession, like non-violence, affirms the oneness of all life and is beneficial to an individual in his spiritual growth and to the society for the redistribution of wealth.

Three Merit Vows (Guna-vrats)

6. Limited Area of Activity Vow (Dik Vrata)

This vow limits one's worldly activities to certain area in all the ten directions; north, south, east, west, north–east, north–west, south–east, south–west, above and below. A person gives up committing sins in any place outside the limited areas of his worldly activity. This vow provides a space limit to the commitments of sins not restricted by the limited vows of non–violence. Thus outside the limited area, the limited vows assumes the status of full vow (Maha–vratas).

7. Limited use of Consumable / Non–consumable items vow (Bhoga–Upbhoga Vrata)

Generally one commits the sin by one's use or enjoyment of consumable (Bhoga) and non–consumable (Upbhoga) objects.

Consumable (Bhoga) means enjoyment of an object, which can only be used once, such as food and drink. Non–consumable (Upbhoga) means enjoyment of an object, which can be used several times, such as furniture, cloths, ornaments, buildings.

One should, therefore, limit the use of these two items in accordance with one's need and capacity by taking these vows. This vow limits the quantity of items to the commitments of sins not restricted by Aparigraha Anuvrata.

8. Avoidance of Purposeless Sins Vow (Anartha–danda Vrata)

One must not commit unnecessary or purposeless sin or moral offense as defined below.

- Thinking, talking, or preaching evil or ill of others
- Doing inconsiderate or useless acts such as walking on the grass unnecessarily
- Manufacturing or supplying arms for attack
- Reading or listening, immoral literature, or carelessness in ordinary behavior

Four Disciplinary Vows (Siksha–vratas)

9. Meditation Vow of Limited Duration (Samayik Vrata)

This vow consists in sitting down at one place for at least 48 minutes concentrating one's mind on religious activities like reading religious books, praying, or meditating. This vow may be repeated many times in a day. It is to be observed by mind, body, and speech.

The meditation of 48 minutes makes a person realize the importance of a life long vow to avoid all sinful activities and is a stepping stone to a life of full renunciation. During Samayik time, one meditates on soul and its relationship with karma.

By giving up affection and aversion (Rag and Dvesha), observing equanimity in all objects, thinking evil of no one, and being at peace with the world, one should practice this vow of meditation (Samayik).

10. Limited Duration of Activity Vow (Desavakasika Vrata)

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

This means that one shall not, during a certain period of time, do any activity, business, or travel beyond a certain city, street, house.

11. Limited Ascetic's Life Vow (Pausadha Vrata)

This vow requires a person, living a life of a monk for a day. During this time one should retire to a secluded place, renounce all sinful activities, abstain in seeking pleasure from all objects of the senses, observe due restraint of body, speech and mind. A person follows five great vows (Maha–vratas) completely during this time. He passes his time in spiritual contemplation, perform meditation (Samayik), engage in self-study, read scriptures, and worship Gods (Arihants and Siddhas). This vow promotes and nourishes one's religious life and provides training for ascetic life.

12. Limited Charity Vow (Atithi Samvibhaga Vrata)

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

One should not prepare any foods especially for monks or nuns because they are not allowed to have such foods. Donating of one's own food and articles to monks and others, provides an inner satisfaction and raises one's consciousness to higher level. It also saves him from acquiring of more sins if he would have used the same for his nourishment, comfort and pleasure.

Peaceful Death (Sallekhana):

In the final days of life, a householder can attain a peaceful death if he truly follows the above twelve vows. The peaceful death is characterized by non–attachment to the worldly objects and by a suppression of the passions at the time of death. The last thought should be of a calm renunciation of the body, and this thought should ever be present long before death supervenes.

Conclusion:

By performing these twelve vows, a lay follower may live a righteous life and advance towards a fuller and more perfect life, and conquer desire. While earning wealth, supporting family, and taking up arms to protect himself, his family, his country, against intruder, he is taught self-restraint, love and enmity. On one hand, he is debarred from doing any harm to himself, to his family, to his country, or to humanity by his reckless conduct. On the other hand, by giving up attachments he gradually prepares himself for the life of ascetics.

If one goes deeper into the rules laid down, he will find that practice of limiting the number of things to be kept or enjoyed by himself eliminates the danger of concentration of wealth at one point, which will help to minimize poverty and crime in the society. Thus limiting the desires of individuals results in an ideal society.

Gautam the Buddha discovered his own path -- the path of effortless awareness -- and became enlightened.

Rules of Conducts and Preservations (Samitis and Guptis)

Besides the five great vows for ascetics and twelve vows for laypeople, Jainism lays great emphasis on observance of five rules of conducts (Samitis) and three rules of avoidance of misconduct (Guptis).

A person must be careful in walking, sitting, standing, and lying down. He must speak only gentle, sweet, and righteous speech. He must be careful in placing and removing articles of his use. He must keep every thing clean and should not make himself instrumental in the growth or death of germs and insects.

Five Rules of Conduct (Samitis):

- | | |
|----------------------------|-----------------------------------|
| 1. Iriya Samiti | – Regulation of walking |
| 2. Bhasa Samiti | – Regulation of speaking |
| 3. Esnna Samiti | – Regulation of begging |
| 4. Adana Nikshepana Samiti | – Regulation of taking or keeping |
| 5. Utsarga Samiti | – Regulation of disposal |

Three Rules of Avoidance of Misconduct (Guptis):

- | | |
|------------------|---------------------------------|
| 1. Mana Gupti | – Regulation of mind |
| 2. Vachana Gupti | – Regulation of speech |
| 3. Kaya Gupti | – Regulation of bodily activity |

Five Rules of Conduct (Samitis)

Iriya Samiti – regulation of walking

One should walk carefully looking forward about six feet distance so as not to cause the pain or death of any living being.

Bhasa Samiti – regulation of speaking

One should avoid the eight faults of speech during conversation. The eight faults are anger, pride, deceit, greed, laughter, fear, gossip, and slander. Always use sinless and concise speech.

Esnna Samiti – regulation of begging

Monks should search and obtain pure foods and other articles necessary for use, and to use the same in a faultless manner.

Adana Nikshepana Samiti – regulation of taking or keeping.

One should lay down or take up an article of use very carefully so as not to endanger the life of small creatures and insects.

Utsarga Samiti – regulation of disposal

One should dispose of waste things, such as mucus, urine, stools and other items in a solitary and out of the way place in a proper manner so as not to cause any inconvenience to anybody by becoming a source of nuisance, unsanitation, or contamination. This waste helps the growth of germs, and is also the indirect cause of their death.

Three Rules of Preservation (Guptis)

Mana Gupti – regulation of mind

One should guard one's mind from impure thoughts such as anger, hate, curse, greed, jealous, ego, etc. Always be forgiving and devote the mind to pious meditation.

Vachana Gupti – regulation of speech

One should guard his speech so that it might not utter harmful, harsh, careless, foul, senseless, embarrassing, or bad language.

Kaya Gupti – regulation of bodily activity

One should guard movement of his body, so as not to hurt others, walking with an eye on the path so as not to harm, or kill an innocent life such as ants, bugs, etc. One should not daydream while doing any activity. Develop decent behavior and manners.

Thus Samitis purify the actions and make them faultless, while Guptis are prohibitions against sinful activities of mind, speech, and body. Both are equally necessary for the spiritual uplift of soul. Collectively all eight virtues are known as Ashta Pravachan Mata.

"You can be a Taoist if you simply live your life authentically, spontaneously; if you have the courage to go into the unknown on your own."

Reflections or Thoughts (Bhavna or Anupreksha)

Jain religion puts a significant emphasis on the thought process of a human being. A person's behavior and his actions are the reflection of his internal thoughts. It is not the action but intention behind the action results in the accumulation of Karma. Hence, one should be very careful about his thoughts, how he thinks, and the subject matter of his thought.

To make room for pure thoughts, and to drive out the evil ones, Jainism recommends reflecting or meditating the following twelve-thought known as twelve Bhavna or Anupreksha.

The twelve Bhavna described here are the subject matters of one's meditation, and how to occupy one's mind with useful, religious, beneficial, peaceful, harmless, spiritually advancing, karma preventing thoughts. They cover a wide field of teachings of Jainism. They are designed to serve as aids to spiritual progress, produce detachment, and lead the aspirants from the realm of desire to the path of renunciation. They are reflections upon the fundamental facts of life, intended to develop purity of thought and sincerity in the practice of religion.

Twelve Reflections or Bhavna

The reflections are also called Anuprekshas, longings, thoughts, aspirations, or Bhavnas.

1. Anitya Bhavna	Impermanence of the world
2. Asarana Bhavna	No one provides protection
3. Samsara Bhavna	No permanent relationship in universe
4. Ekatva Bhavna	Solitude of the soul
5. Anyatva Bhavna	Separateness
6. Asuci Bhavna	Impureness of the body
7. Asrava Bhavna	Influx of karma
8. Samvara Bhavna	Stoppage of influx of karma
9. Nirjara Bhavna	Shedding of karma
10. Loka Bhavna	Transitory of universe
11. Bodhi Durlabh Bhavna	Unattainability of right faith knowledge and conduct
12. Dharma Bhavna	Unattainability of true preceptor, scriptures, and religion

Anitya Bhavna – Impermanence of the world

Under this reflection, one thinks that in this world every thing such as life, youth, wealth, and property are transient or subject to alteration. Nothing in the universe is permanent, even though the whole universe is permanent or constant. Spiritual values are therefore worth striving for as soul's ultimate freedom and stability. This will help to break all worldly attachments.

Asarana Bhavna – No one provides protection

Under this reflection, one thinks that he is helpless against death, old age, and disease. The only way he can conquer death and disease is by destroying all his karma. The soul (person) is his own savior, and to achieve the total freedom and enlightenment, one takes refuge to the true path of the religion and to the five benevolent personalities. They are Arihanta, Siddha, Acharya, Upadhyay and Sadhus or monks. The refuge to others is due to delusion, and must be avoided.

Samsara Bhavna – No permanent relationship in universe

Under this reflection, one thinks that the soul transmigrates from one life to the other and takes a birth in a human, animal, hellish, or heavenly body. The continual cycle of birth, life, and death is full of pain and miseries. He has not yet ended this cycle. There are no permanent worldly relations like father, mother, friend, and foe. It is we who establish these relations and live accordingly.

This kind of thought will help minimize or stop any attachments to other living beings, or objects. The soul must achieve ultimate freedom from it, which is liberation or Moksha.

Ekatva Bhavna – Solitude of the soul

Under this reflection, one thinks that the soul is solitaire, and lonely in existence. The soul assumes birth alone, and departs alone from this world. The soul is responsible for its own actions and karmas. The soul will enjoy the fruits, and suffer the bad consequences of its own action alone. Such thoughts will stimulate his efforts to get rid of karmas by his own initiative and will lead religious life.

Anyatva Bhavna – Separateness

Under this reflection, one thinks that one's own soul is separate from any other objects or living beings of the world. Even his physical body is also not his. At the time of death, soul leaves the body behind. The body is matter, while the soul is all consciousness.

The soul therefore should not develop attachment for worldly objects, other living beings, or to his physical body. He should not allow himself to be controlled by desires, greed, and urges of his own physical body.

Asuci Bhavna – Impureness of the body

Under this reflection, one thinks about the constituent element of one's body. It is made of impure things like blood, bones, flesh, etc. It also generates impure things like perspiration, urine, and stool.

The soul, which resides within the body, remains unattached to the body. The soul is alone, pure, and liberated. The body ultimately becomes nonexistent, but the soul is eternal. Therefore emotional attachments to the body is useless.

Asrava Bhavna – Influx of karma

Under this reflection, one thinks about karma streaming into the soul. Every time he enjoys or suffers through his five senses (touch, taste, smell, sight, and hearing), he accumulates more karma. This thought will make him more careful, and will try to stop the influx of karmas.

Samvara Bhavna – Stoppage of influx of karma

Under this reflection, one thinks about stopping evil thoughts, and becomes absorbed in achieving spiritual knowledge and meditation. This prevents the influx of karma.

Nirjara Bhavna – Shedding of karma

Under this reflection, one thinks about the evil consequences of karma, and striving to destroy the previously acquired karma by austerity and meditation.

Loka Bhavna – Transitory of universe

Under this reflection, one thinks about the real nature of this universe. Judging from the standpoint of substance, it is eternal but from the standpoint of modification it is transitory. Thus all objects of the world come into existence and perish. This thought makes him understand the true nature of reality, which is necessary for right knowledge and faith.

Bodhi–durlabha Bhavna – Unattainability of right faith knowledge and conduct

Under this reflection, one thinks that it is very difficult for the transmigrating soul to acquire right faith, right knowledge, and right conduct in this world. Therefore, when one has the opportunity to be a religious person, take the advantage of it to develop right religious talent. This thought will strengthen one's effort to attain right faith and knowledge, and live accordingly.

Dharma Bhavna– Unattainability of true preceptor, scriptures, and religion

Under this reflection, one thinks that the true preceptor (teacher), religious scriptures, and religion are excellent shelters in this world full of agony. All other things lead to misery and suffering.

Four Additional Bhavna or Virtues

Besides the twelve Bhavna described above Jainism has laid great importance on the following four Bhavna or virtues.

- Amity, love, and friendship – Maitri
- Appreciation, respect and joy – Pramoda
- Compassion – Karuna
- Equanimity and tolerance – Madhyastha

"Religion is feminine. One has to become receptive rather than aggressive.

Truth is not going to be a conquest, it is going to be a total surrender."

– Prof. Sagarmal Jain
P. V. Research Institute
Banaras, India

Equanimity and Meditation (Samayika and Dhyana)

Samayika is the principal concept of Jainism. It is the first and foremost duty among six essential duties of a monk as well as of a householder. Prakrta term Samaiya is translated into English in various ways such as observance of equanimity, viewing all the living beings as one's own self, conception of equality, harmonious state of one's behavior, integration of personality as well as righteousness of the activities of mind, body and speech.

Acarya Kunda kunda also used the term samahi. It is a Prakrta word, its Sanskrita word is samadhi, in the sense of samayika, where it means a tensionless state of consciousness or a state of self-absorption¹.

In its general sense the word samayika means a particular religious practice through which one can attain equanimity of mind. It is end as well as means in itself. As a means it is a practice for attaining equanimity while as an end it is the state in which self is completely free from the flickering of alternative desires and wishes as well as excitements and emotional disorders. It is the state of self-absorption or resting in one's own self. In Avasyaka-niryuti it is mentioned that the samayika is nothing but one's own self in its pure form².

Thus from transcendental point of view Samayika means realization of our own self in its real nature. It is the state in which one is completely free from attachment and aversion. In the same work Arya Bhadra also mentions various synonyms of samayika. According to him equanimity, equality, righteousness, state of self-absorption, purity, peace, welfare, happiness are the different names of samayika³.

In Anuyogadvara-sutra⁴, Avasyaka-niryukti⁵, and Kundakunda's Niyamasara⁶, Samayika is explained in various ways. It is said that one who by giving up the movement of uttering words, realizes himself with non-attachment is said to have supreme equanimity⁷. He, who detached

¹1. Amgasuttani-I, Jaina Visva Bharati, Ladanun, ed. Ist 1974.

²2. Acaranga Curni, Jinadasa Gani, R.K.S.S. Ratlam (M.P.), ed. Ist, 1941.

³3. Acaranga Tika (Ist Srutaskandha), Siddhacakra Sahitya Pracaraka Samiti Surat, ed. Ist, 1934.

⁴4. Ayaro-Comment., Ed. & trans.by Yuvacarya Mahaprajna, Jaina Canonical Text Series, Jaina Visva Bharati Ladanun ed. Ist 1981.

⁵5. Bhagavatisutra Tika, Agamodaya Samiti, Bombay, ed. Ist 1918.

⁶6. Jaina Sutras Jacobi Hermann, (S.B.E.S. Vol. XXII, pt.I), M.L.B.D., Delhi, Rep. ed. 1964.

⁷7. Mahavira Carita Mimansa (Guj.) pt.1, Pt. D. D. Malavania, Ramesh Malavania, 8, Opera Society, Ahmedabad, 7, ed. 1st, 1992.

from all injurious, observes threefold control of body, mind and speech and restrains his senses, is said to have attained equanimity⁸. One, who behaves equally as one's own self towards all living beings mobile and immobile, is said to have equanimity⁹. Further, it is said that one who observes self-control, vows and austerities, one in whom attachment and aversion do not cause any disturbance or tension and one who always refrains indulgence, sorrow and ennuï, is said to have attained equanimity or Samayika¹⁰.

This practice of equanimity is equated with religion it self. In Acaranga Sutra, it is said that all the worthy people preach religion as equanimity¹¹. Thus, for Jainas, the observance of religious life, is nothing, but the practice for the attainment of equanimity. According to them, it is the essence of all types of religious activities and they all, are prescribed only to attain it. Not only in Jainism but in Hinduism also, we find various references in support of equanimity. Gita defines yoga as equanimity. Similarly in Bhagvat it is said that the observance of equanimity is the worship of Lord.

The whole frame-work of Jain religious practise (sadhana) has been built on the foundation of samayika i.e. the practice for equanimity. All the religious tenets are made for it. Acarya Haribhadra maintains that one who observes the equanimity (samabhava) will surely attain the emancipation, whether he belongs to Swetambara sect or Digambara sect, whether he is Bauddha or the follower of any other religion. It is said in Jaina religious texts that one who observes hard penance and austerities such as eating once in a month or two as well as one who make the donations of millions of golden coins every day, can not attain emancipation unless he attains equanimity. It is only through the attainment of equanimity of mind that one can get emancipation or liberation. Acarya Kunda-Kund says what is the use of residing in forest, mortification of body, observance of various fasts, study of scriptures and keeping silence etc. to a saint, who is devoid of equanimity¹². Now we come to the next question that how one can attain this equanimity of mind. Mere verbal saying that I shall observe the equanimity of mind and refrain from all types of injurious activities does not have any meaning unless we seriously practices it in our own life.

For this, first of all one should know that what are the causes which disturb our equanimity of mind and then one should try to eradicate them.

Though it is very easy to say that one should observe the equanimity of mind, but in practice it is very difficult to attain it. For our mental faculty is always in grip of attachment and aversion.

⁸8. Niryukti-Samgraha- ed. Vijayanemisuri, Harsa Puspamrta Jaina Granthamala (189), Lakhabaval, Santipuri, Maharashtra, ed. 1st, 1989.

⁹9. Sutrakrtanga-Tika pt.1, Agamodaya Samiti, Bombay, 1919.

¹⁰10. Sthananga-Tika- Seth Maneklal Cunni lal, Ahamadabad, ed. 1st, 1937.

¹¹11. Vyavahara Bhasya Tika, Vakil Kesavalal Premchand, Ahmedabad, ed. Ist.1926.

¹²12. Niyamasara - Stanza 124.

What so ever we think or do, are always motivated by either attachment or aversion. The vectors of attachment and aversion are solely responsible for the disturbance of mental equanimity and so the practice to attain equanimity depends on the eradication of attachment and aversion. So long as we do not eradicate the attachment and aversion, we are unable to attain equanimity.

Now our attention turns to the eradication of attachment and aversion. How we can get rid of these two enemies of equanimity. Attachment is an another name of mineness and this mineness can only be vanished through the contemplation of *ektva bhavana* and *Anyatva bhavana* i.e. nothing is mine except my own self.

In *Aurapaccakhana* it is clearly mentioned that, if we want to conquer the mineness we must have to contemplate on the transitory nature of worldly things as well as of our own body. One, who perceives that one's death is closer and closer every moment, only one can see the things in their right perspective. *Samyak-darsana* is nothing but to have a proper understanding of the worldly thing. One who perceives one's own death and transitory nature of things can never be attached to them. When mineness disappears, otherness also disappears. For these two are the relative terms and without one other also loses its meaning and when the idea of mineness as well as otherness dissolves attachment and aversion disappears and equanimity dawns.

There is only one way to attain the equanimity of mind. It is through the contemplation of real nature of one's own self as well as of worldly things, one can eradicate the vectors of attachment and aversion and thus attain equanimity. Also it is through self-awareness that one can be steady and firm in the state of equanimity or self-absorption. Equanimity needs proper understanding of real nature of one's own self as well as of others.

In *Niyamasara*, it is said that one who meditates in one's own real nature with non-attached thought, activity and realizes his self through righteous and pure concentration can attain the supreme equanimity. One, who always practices the *dharma dhyana* (righteous meditation) and *Sukla dhyana* (meditation of Pure-form or real nature) can attain the equanimity. Thus, *samayika* is closely related to meditation, without meditation and self-awareness no one can attain the equanimity of mind. *Kund kunda* further maintains that one who is absorbed in righteous and pure meditation is the *Antaratma* or *sadhaka* and one who is devoid of such contemplation or meditation is called *Bahiratma*. The realization of self is only possible through equanimity and equanimity is only possible through the meditation of one's own real nature¹³.

At last I would like to conclude my paper by quoting a beautiful verse of religious tolerance of *Acarya Amitagati* –
Sattvesu maitrim gunisa pramodam klistesu Jivesa Krapapartvam Madhyasthyabhavam Viparita Vratana Sada mamatma Vidhadhatudeva.

"Oh Lord. I should be friendly to all the creatures of world and feel delight in meeting the virtuous people. I should always be helpful to those who are in miserable conditions and tolerant to my opponents."

¹³13. *Niyamasara* - Stanza 15, 147.

ALL LIFE IS YOGA

All life either consciously or subconsciously is Yoga, meaning attempting to realize its perfection. In itself yoga has very little to do with a particular religion, but it has a great deal to do with individual spirituality and its perfection.

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

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

Path of Devotion (Bhakti-yoga):

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

Path of Knowledge (Jnan-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 (Maya) 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 Jnana-yoga.

Path of Action (Karma-yoga):

The path of action aims at the dedication of every human activity to the supreme Will. It is the yoga of action and selfless service for the benefit of humanity at large. This includes social work, ecology, environmental protection, education, animal protection and the like. It can be practiced anywhere at any time. Ultimately the person dedicates all Works and Services as an offering to God, without any expectation of results or personal gain. 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 (Raja-yoga or Astang-yoga):

Raja-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, pioneered it. It is also known as Astanga 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.

Eight steps of Raja-yoga

1) Yama – restraints

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

2) Niyama – observances

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

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 (1 hour).

4) Pranayama – 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) Pratyahara – 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) Dhyana – meditation

The thought removal process (Dharana) leads naturally to meditation (Dhyana) in the

seventh stage. Meditation is an unbroken flow of thought towards an external object or an internal idea.

8) Samadhi – super conscious state

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

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

The first five steps of the Raja-yoga are only for preparations of the mind for yoga, which is concentration. The last three steps constitute the application of concentration, which is known as Samyama.

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

The path of knowledge (Jnana-yoga) is the primary path of liberation for Jainism and Buddhism. However, many components of Raja-yoga such as Yama and Niyama are accepted in this path during the earlier stage of the spiritual progress. Different sects of Hinduism cover all different paths of yoga and their combinations. Christianity, Islam, Judaism, and Sikhism follow the path of surrender or devotion (Bhakti-yoga).

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 within. A person can attain the total freedom or realize God within using any of the four paths. However at the final liberating state, all paths merge, meaning the ultimate spiritual quality and characteristics of all liberated persons (souls) are same.

In this technological age of economic and scientific achievements, it is quite remarkable to see that these yoga practices, which are thousands of years old, are still the proper and effective paths to the realization of the ultimate reality.

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Color Science of Namokar Mantra

Namo Arihantanam – White Color:

Arihant is a perfect human being. White color represents Arihant. The white color is the mother of all colors; it is a blending of all colors. It represents pure knowledge. White color shows purity, selflessness, and cosmic consciousness. White has protective power against psychic attack. This power should not be used for personal gain. White light removes the diseases from body, mind, and soul. White blood cells protect the body from disease. It controls the energy center at the top of the head (Sahasr Chakra).

Namo Siddhanam – Red Color:

Siddha is a pure consciousness or a soul without any Karma attached to it. Both Arihant and Siddha are known as Gods in Jainism. Red color represents Siddha. The red color is the great energizer. Red controls the energy center of command (Ajna Chakra or third eye center located at center of the forehead), which when awakened, will directly affect the sensual energy center (Muladhara Chakra). This center governs the vitality of the physical body, particularly the creative, procreative, and restorative process. Red light causes red blood cells to multiply and invigorate of circulation.

Namo Airiyanam – Yellow and Orange Color:

Acharya is a head of the Jain congregation. It symbolizes the organizational power, self-control, and discipline. Yellow or orange color represents Acharya. Both Yellow and Orange show wisdom, power to accomplish the goal, and discipline or strong will power in the life.

Yellow stimulates the Solar Plexus and controls the digestive processes in the stomach. It strengthens the nervous system and awakens reasoning facilities. It controls eliminative action on the intestines and liver.

Orange assists in assimilation, distribution, and circulation of body functions. It acts mentally on assimilation of new ideas, relieves repression, and combines physical energy and wisdom. It controls the Manipura Chakra.

Namo Uvajjhayanam – Green and Blue Color:

Upadhyay is a teacher, which shows how to awaken powers and maintain balance of body, mind, and soul. Green or Blue color represents Upadhyay.

Green is the color of balanced strength and of progress in the mind and body. It controls the energy center of heart (Heart Chakra). It has a soothing influence on the nervous system. It is tonic for the body, mind, and soul.

Blue is the color of truth. It controls the energy center of throat (Throat Chakra), the greatest creative center in the body. It gives power of speech. It is relaxing, soothing, and healing. Blue rays bring calmness and peace to the mind. It is the color of religious aspiration and devotion. Blue rays can transmit thought energy. Blue effects the development of spiritual and psychic powers. Both blue and green are also the colors of vital energy (prana).

While yellow is the color of wisdom (mind), and blue is the color of truth (soul), green is the combination of the two, offering a balance between the two.

Namo Loe Savva Sahunam – Black Color:

Sadhu (monk) is a spiritual practitioner. The practitioner must be protected from worldly attachments and must destroy negativity. Black color represents monk. Black is the absence of all color. It is receptive, consumes negativity, and gives the strength to fight negativity. It controls the sensual energy center (Muladhar Chakra) of the body.

"There is no method, no meditation for Chuang Tzuhe achieved simply by understanding."

MEDITATION

The end result of meditation is total awareness –Samadhi. It is the awakening of knowledge and perception, which are qualities of the Atma (soul). What we call meditation practice is generally a combination of concentration and meditation (dhyana). First we utilize the power of concentration to go inward and then the result is meditation – one-pointedness.

There are various meditation techniques incorporating:

- Watching the breath
- Observing the energy flow
- Concentrating on a particular Chakra
- Visualizing a Mantra with its corresponding color

In some practices two or three may be combined, depending upon the experience of the practitioner. For example, directing the breath to a particular Chakra, concentrating there, and visualizing a mantra and color there. The advanced yogi can go at will at any time and any place into deep meditation and samadhi.

In the Arhum Yoga system the main meditation technique is SO–HUM practice. The ancient rishis found SO–HUM practice to be a complete practice utilizing Mantra, sound, color, concentration of the mind, Chakra visualization and the flow of energy, ultimately leading to the awakening of the Kundalini, realization of past lives, knowledge of inner anatomy and samadhi. Various Mantras may be used in combination with the breath to travel inward, but SO–HUM is easily used since it is the actual sound of the breath: 'SO' for inhalation and 'HUM' for exhalation.

For any meditation technique, it is necessary to sit with the back erect (or lie down in the corpse pose if you have a back problem). You should preferably face north or east and prepare your body and mind with some deep breathing and relaxation from one part of the body to another.

The qualities of a meditator:

- Feels oneness with all living beings
- Is always living in love, peace, and harmony
- Is merciful
- Thinks of the welfare of others
- Remains in a balanced state even if someone threatens his life
- Has no attachments, no hates, no desires
- Does not think of the results of his work
- Cannot feel insulted
- Does not feel discomfort in cold, heat, storms, birth, or death
- Is steady like the mountains (Himalayas)
- Is deep like the ocean, non–attached like air, gives happiness like the moon
- Has pure and complete knowledge

Jain Agam Literature

Background:

Lord Mahavir's preaching was orally compiled into many texts (Sutras) by his disciples. Collectively these texts are called Jain canonical or Agam literature.

The Agam Sutras show great reverence for all forms of life and strict codes of vegetarianism, asceticism, nonviolence, and opposition to war.

Traditionally these sutras were orally passed on from teachers (acharyas or gurus) to the disciples for several centuries. Also, during the course of time many learned acharyas (elder monks) compiled commentaries on the various subjects of the Agam literature. In olden times, the books were hand-written and rare. Also the religious books and scriptures were considered possessions and attachments for ascetics. Therefore Agam sutras were rarely documented and not widely distributed for or by ascetics.

During the course of time, it became extremely difficult to keep memorizing the entire Jain literature (Agam sutras and Commentary literature) compiled by the many scholars. Also there occurred a twelve years of famine around 350 BC. It was extremely difficult for the Jain ascetics to survive during this time. Under such circumstances they could not preserve the entire canonical literature. In fact, a significant number of Agam sutras were already forgotten and lost after the famine.

Later, when the Jain congregation relaxed the vow of non-possession with regards to religious scriptures for ascetics, they had already forgotten much of the oldest canonical literature such as twelfth Ang-agam known as Drastiwad, which included fourteen Purvas. The rest of agams were polluted with some modifications and errors.

The Digambar Jain sect maintained that after the famine, the entire Jain canonical literature (Agam Sutras) became extinct. However the Svetambar sect believed that only fourteen Purvas were forgotten but the significant portion of the remaining Agam Sutras were remembered by their ascetics and hence they documented the Agam Sutras (canonical literature) as remembered by them at various time.

Jain history indicates that during the course of time, Svetambar ascetics held three conferences for the preservation of the Jain canonical, commentaries on canonical, and noncanonical literature. The documentation occurred during second and third conferences.

	Name of City	Time
1.	Patli-putra	@320 B.C.
2.	Mathura and Valabhi	@380 A.D.
3.	Valabhi	@520 A.D.

Around 1400 to 1600 AD, the Svetambar sect also divided into three subsects known as

Swetambar Murtipujak, Sthanakvasi, and Terapanthi. Differences also exist among all three Swetambar Jain sects in their acceptance of the validity and interpretations of the documented Jain scriptures (Agam Sutras) and other literature.

Jain Literature

Jain literature is classified into two major categories:

Agam or Canonical Literature (Agam Sutras)

Agam literature consists of many texts, which are the sacred books of the Jain religion. They are written in the Ardha-magadhi Prakrit language.

Non-agam Literature

Non-agam literature consists of commentary and explanation of Agam literature, and independent works, compiled by ascetics and scholars. They are written in many languages such as Prakrit, Sanskrit, Apabhramsa, Old Marathi, Rajasthani, Gujarati, Hindi, Kannad, Tamil, German, and English.

Agam Literature:

Lord Mahavir's preaching was methodically compiled by his immediate disciples known as Gandharas, and elder monks known as Srut-kevalis into many texts known as Sutras. These Sutras are collectively known as Agams or Agam Sutras, the sacred books of the Jain religion. Hence, the Jain religion does not have one sacred book like the Bible or Koran, but it has many books compiled by several Gandharas and Srut-kevalis during 150 years after Lord Mahavir's nirvan (death).

Agam literature is also divided into two groups:

- Ang-agams or Ang-pravista-agams
- Ang-bahya-agams (outside of Ang-agams)

Ang-agams or Ang-pravista-agams:

Lord Mahavir's immediate disciples were known as Ganadharas. All Ganadharas possessed perfect knowledge (keval-jnan) and attained liberation at the end of their human life. They orally compiled the direct preaching of Lord Mahavir into twelve main texts (sutras). These texts are known as Ang-agams. Hence the Ang-agams are the oldest religious scriptures and the backbone of Jain literature.

Present Status of Ang-agams:

Jain Sects	Total Ang-agams Recognized	Number of Ang-agams Lost	Number of Ang-agams Survived
Digambar	12	12	0
Swetambar Murtipujak	12	1	11
Swetambar Sthanakvasi	12	1	11
Swetambar Terapanthi	12	1	11

The twelfth Ang-agam is called Drastivad. The Drastivad consists of fourteen Purva texts, also known as Purvas or Purva-agams. Among Ang-agams, Purvas were the oldest sacred texts. All Jain sects believe that knowledge of the Purvas (Drastivad) was gradually lost starting about one hundred fifty years after Lord Mahavir's nirvan (death). However, other Jain scriptures and literature reference the subject matter of the Purvas.

The Digambar Jain sect also believes that the other remaining eleven Ang-agams were gradually lost. All Swetambar Jains believe that the eleven Ang-agams were remembered by their ascetics and were properly documented by them during the last two conferences that were held in Mathura and Valabhi around one thousand years after Lord Mahavir's nirvan.

Ang-bahya-agams (outside of Ang-agams)

Monks who had knowledge of a minimum of ten Purvas were known as **Srut-kevlis**. They possessed the total knowledge of reality (soul, matter, their relationship etc.) **through scriptures**. The Srut-kevlis wrote many texts (sutras) expanding the subject matter of the Ang-agams. Collectively these texts are called Ang-bahya-agams meaning outside of Ang-agams. The different Jain sects accept different numbers of Ang-bahya texts.

Present Status of Ang-bahya-agams;

	Number of Ang-bhya-agams Recognized	Number of Ang-bhya-agams Lost	Number of Ang-bhya agams Survived
Digambar	14	14	0
Swetambar Murtipujak	34	0	34
Swetambar Sthanakvasi	21	0	21
Swetambar Terapanthi	21	0	21

The Digambar sect believes that all Ang-bahya-agams were also gradually lost starting about two hundred years after Lord Mahavir's Nirvan. Hence in its opinion, the complete Jain agam literature is lost within few hundred years after Lord Mahavir's nirvan.

Classification of Ang–bahya–agams:

The Svetambar sect has divided Ang–bahya–agams into the following categories:

Upang–sutrās or Upang–agams:

The scriptures, which provide further explanation of Ang–agams, are called Upang–agams.

Chhed–sutrās or Chhed–agams:

The subject matters described in Chhed–sutrās are only for ascetics not for lay people. They relate to the conduct and behavior of monks and nuns. They also explain how they can repent for their sins and mistakes.

Mool–sutrās:

The scriptures, which are essential for ascetics to study in the earlier stages of their monkhood, are called Mool–sutrās.

Chulika–sutrās:

The scriptures, which further enhance or decorate the meaning of Ang–agams are known as Chulika–sutrās.

Prakirna–sutrās:

The scriptures, which describe independent or miscellaneous subjects of the Jain religion, are known as Prakirna–sutrās.

Following is the list of number of Ang–bahya–agams recognized as authentic scriptures by different Jain Svetambar Sects:

Category of Ang–bahya–agams	Svetambar Murtipujak	Sthanakvasi and Terapanthi
Upang–agams	12	12
Chhed–sutra–agams	6	4
Mool–sutra–agams	4	3
Chulika–sutra–agams	2	2
Prakirna–sutra–agams	10	none
Total Ang–bahya–agams	34	21

Digambar Literature:

The Digambar sect believes that there were 26 Agam–sūtras (12 Ang–agams + 14 Ang–bahya–agams). However, they were gradually lost starting from one hundred fifty years after Lord Mahavir's nirvana. Hence, they do not recognize the existing Agam-sūtras (which are recognized by the Svetambar sects) as their authentic scriptures.

In the absence of authentic scriptures, Digambers use two main texts, three commentaries on main texts, and four Anuyogs consisting of more than 20 texts as the basis for their religious philosophy and practices. These scriptures were written by great Acharyas (scholars) from 100 to 1000 AD. They have used the original Agam Sūtras as the basis for their work.

Digambar Main Texts:

Shatkhand–agam or Maha–kammāpayadi–pahuda or Maha–karma–prabhṛt
By Acharya Pushpadant and Bhutabali 160 AD
Kashay–pahud or Kashay Prabhṛt
By Acharya Gunadhara

Commentary Texts:

Dhaval-tika:
Commentary on Shatkhand-agam Vol 1 to 5 Virsen
Maha-dhaval-tika:
Commentary on Shatkhand-agam Vol 6 Virsen
Jaya-dhaval-tika:
Commentary on Kashay-pahud Virsen and Jinsen

Four Anuyogas:

Pratham–anuyoga or Dharma–kath–anuyoga - Religious Stories
Charn–anuyoga - Conduct
Karan–anuyoga or Ganit–anuyoga - Mathematics
Dravy–anuyoga - Philosophy

Shatkhand–agam:

The Shatkhand–agam is also known as Maha–kammāpayadi–pahuda or Maha–karma–prabhṛt. Two Acharyas; Pushpadant and Bhutabali around 160 AD wrote it. The second Purva–agam named Agraya–niya was used as the basis for this text. The text contains six volumes. Acharya Virsen wrote two commentary texts, known as Dhaval–tika on the first five volumes and Maha–dhaval–tika on the sixth volume of this scripture, around 780 AD.

Kashay–pahud or Kashay-prabhṛt:

Acharya Gunadhara wrote the Kashay-pahud. The fifth Purva–agam named Jnan–pravād was used as a basis for this scripture. Acharya Virsen and his disciple, Jinsen, wrote a commentary text known as Jaya–dhaval–tika around 780 AD.

Four Anuyogas:

1. Pratham-anuyoga (Dharma-kath-anuyoga) - Religious Stories

This anuyoga consists of the following texts, which contain religious stories, art, literature, history, poetry, and like literature.

Name	Author	Time
Padma-puran	Ravisen	650 AD
Harivamsa-puran	Jinsen II	783 AD
Adi-puran	Jinsen II	783 AD
Uttar-puran	Gunabhadra	879 AD

2. Charn-anuyoga - Conduct

This anuyoga consists of the following texts, which contain principles of observances, conduct, behavior, and like literature.

Mulachar	Vattaura	600 A.D.
Trivarnachar	Vattaura	600 A.D.
Ratna-karanda-shravak-achar	Samantabhadra	600 A.D.

3. Karan-anuyoga (Ganit-anuyog) - Mathematics

This anuyoga expounded the texts, which had mathematical viewpoints. It consists of the following texts, which contain geography, mathematics, astronomy, astrology, and like literature.

Surya-prajnapati	Unknown	
Chandra-prajnapati	Unknown	
Jaya-dhaval-tika	Virsen/Jinsen	780 A.D.
Gommat-sar	Nemichandra Siddhant	1000 A.D.

4. Dravy-anuyog - Philosophy

This anuyoga consists of the following texts, which contain philosophical doctrine, theories, metaphysics, Tattvajnan, and like literature.

Niyamasar	Kunda-kunda	100 A.D.
Panchastikaya	Kunda-kunda	100 A.D.
Pravachanasar	Kunda-kunda	100 A.D.
Samaya-sara	Kunda-kunda	100 A.D.
Tattvartha-sutra	Umaswami	200 A.D.
Commentary on Tattvartha-sutra	Samantabhadra	600 A.D.
Commentary on Tattvartha-sutra	Pujyapad	700 A.D.
Commentary on Tattvartha-sutra	Akalank	750 A.D.
Commentary on Tattvartha-sutra	Vidyanand	800 A.D.
Aptamimamsa	Samantabhadra	600 A.D.
Commentary on Aptmimamsa	Akalank	750 A.D.
Commentary on Aptmimamsa	Vidyanand	800 A.D.

Summary:

The Jain literature, which was compiled by Ganadharas and Srut-kevlis, is known as Agam literature. These texts are the Holy Scriptures of the Jain religion.

The Agam Sutras show great reverence for all forms of life and strict codes of vegetarianism, asceticism, nonviolence, and opposition to war.

The existing Agam Sutras are accepted as the authentic preaching of Lord Mahavir by the Svetambar sects, but the Digambar sect does not accept them as authentic.

Digambaras follow two main text and four Anuyogs written by great Acharyas (scholars) from 100 to 1000 AD as the basis for their religious philosophy and practices

The Jain literature, which is not classified as Agam Sutras, is known as non-agam literature.

Appendix - Summary of Svetambar Jain Agams:

Ang-agams:

Ang-agams are the oldest religious scriptures and the backbone of Jain literature.

1. Acharang Sutra (Aayarang):
This agam describes the conduct and behavior of ascetic life. It also describes the penance of Lord Mahavir. This is the oldest agam from a linguistic point of view.
2. Sutratrang Sutra (Suyagdang):
This agam describes nonviolence, Jain metaphysics, and the refutation of other religious theories such as Kriyavada, Akriyavada, Ajnanavada, and Vinayavada.
3. Sthananga Sutra (Thanang):
This agam defines and catalogues the main substances of the Jain metaphysics.
4. Samavayanga Sutra:
This agam defines and catalogues the main substances of the Jain religion from a different perspective than the Sthananga Sutra.
5. Vhakhya Prajnapti or Bhagavati Sutra (Viyah Pannati):
This agam explains the subtle knowledge of soul, matter, and other related subjects. Thirty-six thousands (36000) questions and answers are presented in discussion form. It is the largest of the eleven Ang-agams.
6. Jnata Dharma Kathanga Sutra (Nayadhammakahao):
This agam explains Jain principles through examples and stories. This text is very useful in understanding the mode of Lord Mahavir's religious preaching.
7. Upasaka Dashanga Sutra (Uvasagdasao):
This agam explains the code of conduct of the ten lay followers (Shravaks) of Lord Mahavir. This agam is very useful for understanding the code and conduct of ordinary people (Shravaka Dharma) in the Jain religion.
8. Antah Kradashanga Sutra (Anatagaddasao):
This agam tells the stories of ten sacred monks attaining liberation (Moksha) by destroying their karmas.
9. Anuttaroupa Patika Dashanga Sutra (Anuttarov Vaiya Dasao):
This agam contains the stories of additional ten sacred monks who attained the top-most heaven, known as Anuttara heaven.
10. Prashna Vyakrana Sutra (Panha Vagarnai):
This agam describes the five great vows (mahavratas) and the five worst sins defined in the Jain religion.
11. Vipaka Sutra (Vivagsuyam):

This agam explains the results of good and bad karmas through several stories.

12. Drastivada Sutra:

The twelfth Ang-agam Drastivad is considered lost by all Jain Sects. The description, which is found in the other Jain Sutras relating to Drashtivada, indicates that this Ang-agam was the largest of all Agam Sutras. It was classified in five parts;

(1) Parikarma (2) Sutra (3) Purvagata (4) Pratham-anuyoga and (5) Chulika.

The third part, Purvagata contained 14 purvas. They contain the Jain religion's endless treasure of knowledge on every subject. Some scholars believe that it was so named, the knowledge, which existed before Lord Mahavira was called 'Purva'.

Upang-agams:

The scriptures, which were created in relation to Ang-agams, are called Upang-agams. They provide further explanation of Ang-agams.

1. Aupa Patika Sutra (Ovavaiya):

This agam describes the splendid procession (view) of King Konika when he visited Lord Mahavir. It also explains how a person can attain heaven in the next life.

2. Raja Prashniya Sutra (Raya Pasen Ijja):

This agam describes the story of Monk Keshi. Monk Keshi was the Ganadhara of Lord Parshvanath. He removed the doubts of King Pradeshi regarding the existence and attributes of the soul. Monk Keshi made the king a follower of the Jain religion. After his death, the king was born in heaven as a deva. He appeared from heaven to shower Lord Mahavir with unprecedented pomp and splendor. The thirty-two dramas (plays) described in this agam throw light upon the ancient dramatic art of India.

3. Jivabhogama Sutra:

This agam describes the universe and the subtle description of all living beings (souls) of the universe. It gives very important information to the scholars of biology and botany.

4. Prajnapana Sutra (Pannavana):

This agam describes the form and attributes of souls from a different perspective.

5. Surya Prajnapti Sutra (Surya Pannti):

This agam describes the Sun, the planets and the associated mathematics regarding their motion.

6. Chandra Prajnapti Sutra:

This agam describes the Moon, the planets and the associated, mathematics regarding their motion. Both of these upangas, the Chandra Prajnapti and Surya Prajnapati, are very important in understanding the astrology of olden times.

7. Jambudveepa Prajnapti Sutra:

This agam provides a description of Jambudveepa. Jambudeepa is a big island located in the center of the middle world as explained in the Jain geography. It also provides information on ancient kings.

8. Nirayarvali Sutra:

This agam describes the story of ten bother princes. All ten princes fought with King Chetaka of Vaishali in cooperation with king Konika. King Chetaka was the half brother of the ten princes. In the end all ten princes went to hell after dying in war.

9. Kalpa Vatansika Sutra (Kappavadamsiao):

This agam describes the story of King Konika's children. They did not fight with King Chetaka in the war. They renounced the world and became monks. After their death, they went to heaven.

10. Pushpika Sutra (Puspiao):

This agam describes the previous lives of certain devas (angels) who worshiped Lord Mahavir.

11. Pushpa Chulika Sutra:

This agam describes stories similar to those in the Pushpika.

12. Vrashnidasha Sutra (Vanhidasao):

This agam explains how Lord Neminath convinced ten kings in the Vrashni region to follow the Jain religion.

Chhed Sutra Aagams:

The subject matter described in the Chhed–sūtras is for ascetics and not for lay people. It provides the rule of conduct, punishment, and repentance for ascetics. It also explains how they can repent for their sins and mistakes.

1. Nisheetha Sutra (Nisiha):

This agam explains the procedure of repentance (Prayashchitta) in the form of punishment for the monks and nuns who have violated the rules of ascetics.

2. Vrahat Kalpa Sutra

This agam explains which of the ten kinds of repentance (Prayashchittas) is appropriate for a particular wrongdoing done by monks and nuns. It also defines the acceptable conduct of monks and nuns.

3. Vyavahara Sutra: *

This agam describes the system of confession for monks and nuns who fall from proper conduct. It explains the qualifications of the listening monk or nun and with what sort of feeling the confession should be made. It also explains what sort of repentance (Prayashchitta) the monk should perform. There are several other indications of the limits of ascetic life.

4. Dasha Shruta Skandha Sutra (Acharadasha):

There are ten chapters in this Sutra. It contains the following information:

Chapter	Subject
1	20 places of Asamadhi
2	21 major faults bringing weakness in conduct
3	33 Ashatanas of Guru
4	8 Sampadas of Acharyas and their kinds
5	10 places of Chitta Samadhi
6	11 Pratimas of layperson
7	Pratimas of ascetics (monks and nuns)
8	KALPASUTRA – (recited during the Paryushanas)
9	30 places of bondage of Mohniya karma
10	9 Nida nas (Niyane)

5. Panch Kalpa Sutra: *

This sutra explains the daily rituals the monks and nuns have to perform. Only scattered chapters of this agam are now available. However, the commentaries (Bhashya and Churni) written about this agam by some elder monks are available.

6. Mahanisheetha Sutra:

This agam explains the process of confession and repentance (Prayashchitta) for monks and nuns. It explains the magnitude of pain one has to suffer if he or she breaks the fourth vow (chastity). It also describes and explains the conduct of good and bad monks.

Mool-sutras:

The scriptures, which are essential for monks and nuns to study in the early stages of their ascetic life, are called Mool–sutras.

1. Avashyaka Sutra:

The daily rituals or routines, which it is necessary to perform during the day and night for the purification of soul, are called Avashyaka. A description of the six routines (Avashyakas) is explained in this agam. The six routines are; Samayika, Chaturvinshatistava, Vandanaka, Pratikramana, Kayotsarga, and Pratyakhyana.

2. Dasha Vaikalika Sutra

This agam briefly describes and explains the conduct of ascetic life.

3. Uttaradhyayana Sutra

This agam has the same place in Jain literature as the Dhammapada in Buddhism and the Geeta in the Hindu religion. It contains preaching regarding religious principles and practices, and many stories, dialogues, and examples based on such principles and practices.

4. Ogha Niriyukti or Pinda Niriyukti Sutra: *

This agam explains certain rules and procedures for monks with respect to travelling, staying, and accepting food and other necessities from lay people.

Chulika–sutas:

The scriptures, which enhance or decorate the meaning of Ang–agams are known as Chulika–sutas or some times known as Sutas.

1. Nandi Suta:

This agam contains an elaborate description of Tirthankaras, Ganadharas, and five types of Knowledge (Jnan); Mati, Shrut, Avadhi, Manaparyay, and Keval-Jnan.

2. Anuyogadvara Suta:

This agam provides the description of many rights regarding the mode of preaching.

Prakirna–agams:

The scriptures, which describe independent or miscellaneous subjects of the Jain religion, are known as Prakirna–suta.

1. Chatuh Sharana: *

This agam contains prayers to the four benevolent beings:

Arihant	– God in the form of perfect human being
Siddha	– God in the form of pure consciousness
Sadhu	- Ascetics
Dharma	– Religion

2. Aatur Pratyakhyana (Aayur–Pachakhana): *

This agam explains differences in the death of children, youths, adults, and old people. It also describes the types of vows a wise person should take during various states of illness and how he should beg the pardon of all living beings in the universe.

3. Bhakti Parijna (Bhatta–parinna): *

This agam describes the process of fasting and how one should reflect at the time of death.

4. Sanstaraka (Santhara): *

This agam describes the process of dying by one's own desire and its glory.

5. Tandulavaitalika: *

This agam describes the state of pregnancy and provides knowledge about the human body.

6. Chandra–Vedhyaka: *

This agam describes the method of concentrated meditation (Dhyana) that one should observe through the description of Radhavedha.

7. Devendra–Stava: *

This agam describes the names, positions, and residences of Devas (angels) that live in heaven. It also provides a description of the moon, sun, planets, and stars.

8. Ganita Vidya: *

This agam describes palmistry and how it is used to predict the future (Nimitta).

9. Mahapratyakhyana: *

This agam explains how to completely give up the worst sins and how to repent these sins.

10. Veerastava: *

This agam is considered lost. However, it appears from literature referencing this agam that it contained prayers of Lord Mahavir.

Note: * These 13 Agams are not recognized by the Sthanakvasi and Terapanthi Jain sects.

Jain Puja

Jain Puja symbolizes various aspects of our religion. One should reflect on such aspect while performing the puja rituals. There are different types of puja being performed for various religious and social ceremonies. The following eight types of materials is generally used for pujas.

1. Jala Puja: (Water)

Water symbolizes the ocean. Every living being continuously travels through Life Ocean of birth, life, death, and misery. This puja reminds that one should live the life with honesty, truthfulness, love and compassion towards all living beings. This way one will be able to cross the Life Ocean and attain Moksha or liberation. The path of liberation is Samyak Darshan, Samyak Jnan and Samyak Charitra in Jain religion.

2. Chandan Puja: (Sandal-wood)

Chandan symbolizes Knowledge (Jnan). During this puja one should reflect on Right Knowledge. Right knowledge means proper understanding of reality which includes Soul, Karma, and their relationship. Jainism believes that the Path of Knowledge is the main path to attain liberation. Bhakti or Devotion helps in the early stages of one's effort for liberation.

3. Pushpa Puja: (Flower)

Flower symbolizes conduct. Our conduct should be like a flower, which provides fragrance and beauty to all living beings without discrimination. We should live our life like flowers with full of love and compassion towards all living beings.

4. Dhup Puja: (Incense)

Dhup symbolizes ascetic life. While burning itself, Dhup provides fragrance to others. Similarly true monks and nuns spend their entire life selflessly for the benefit of all living beings. This puja reminds that one should thrive for a ascetic life which ultimately leads to liberation.

5. Deepak Puja: (Candle)

The flame of Deepak represents a Pure Consciousness or a Soul without any bondage or a Liberated Soul. In Jainism such a Soul is called Siddha or God. The ultimate goal of every living being is to become liberated from karma. By doing this puja one should thrive to follow Five great Vows: Non-violence, Truthfulness, Non-stealing, Chastity and Non-possession. Ultimately these proper conducts coupled with right faith and knowledge will lead to liberation.

6. Akshat Puja: (Rice)

The household rice is the kind of grain seeds, which are non-fertile. One cannot grow rice plants by seeding the household rice. Symbolically it means that rice is the last birth. By doing this puja one should thrive to put all the efforts in the life in such a way that this life becomes one's last life and after the end of this life one will be liberated and will not be reborn again.

7. Naivedya Puja: (Sweet)

Naivedya symbolizes a tasty food. By doing this puja, one should thrive to reduce or eliminate the attachment to tasty food. Healthy food is essential for survival, however one should not live for to eat a tasty food. Ultimate aim in one's life is to attain a life where no food is essential for our existence and that is the life of a liberated Soul, who lives in Moksha forever in ultimate bliss.

8. Fal Puja: (Fruit)

Fruit symbolizes Moksha or Liberation. If we live our life without any attachment to worldly affair, continue to perform our duty without any expectation and reward, be witnessed to all the incidents that occurred surrounding to and within us, truly follow ascetic life, and have a love and compassion to all living beings, we will attain the fruit of Moksha or liberation. This is the last Puja symbolizing the ultimate achievement of our life.

**"Being in the world but remaining untouched is a meditation.
When meditation happens, love comes as a by product"**

Fourteen Auspicious Dreams of Mother Trishala

Queen Trishala, mother of Lord Mahavir saw at mid night fourteen beautiful and auspicious dreams after conception. They were:

1. Elephant
2. Bull
3. Lion
4. Goddess Laxmi
5. Garland of Flowers
6. Full Moon
7. Sun
8. Large Flag
9. Silver Urn
10. Lotus–Lake
11. Milky–Sea
12. Celestial Air–plane
13. Heap of Gems
14. Smokeless Fire

- The first dream queen Trishala saw was an ELEPHANT. She saw a big, tall and impetuous elephant. It had two pairs of tusks. The color of the elephant was white and its whiteness was superior to the color of marble. It was an auspicious elephant and was endowed with all the desirable marks of excellence.

This dream indicates that her son will guide the spiritual chariot and save human beings from misery, greed and attraction of life.

- The second dream queen Trishala saw was a BULL. The color of the bull was also white, but it was brighter than white lotus. It glowed with beauty and radiated a light all around. It had noble, grand and majestic hump. It had fine, bright, and soft hair on his body. Its horns were superb, and sharply pointed.

This dream indicates that her son will become a spiritual teacher of great sages, kings and other great personalities.

- The third dream queen Trishala saw was a magnificent LION. Its claws were beautiful and well poised. The lion had a large well–rounded head and extremely sharp–edged teeth. Its lips were perfect, its color was red, and its eyes were sharp and glowing. Its tail was impressively long and well shaped. Queen Trishala saw this lion descending towards her and entering her mouth.

This dream indicates that her son will be as powerful and strong as lion. He will be fearless, almighty, and capable of ruling the entire world.

- The fourth dream queen Trishala saw was a GODDESS LAXMI, the Goddess of wealth, prosperity and power. She was seated at top of mountain Himalaya. Her feet had sheen of golden turtle. She had delicate and soft fingers. Her black hairs were tiny, soft and delicate. She wore rows of pearls interlaced with emerald and a garland of gold. A pair of earring hung over her shoulders with dazzling beauty. She held a pair of bright lotuses.

This dream indicates that her son will attain the great wealth, power and prosperity of this world.

- The fifth dream queen Trishala saw a celestial GARLAND OF FLOWERS descending from the sky. It smelled mixed fragrance of different flowers. The whole universe was filled with fragrance. The flowers were white and woven into the garland. They bloom during all different seasons. Swarms of bumblebees flocked to it and they made humming sound around the region.

This dream indicates that the fragrance of her son's teaching will spread over the entire universe.

- The sixth dream queen Trishala saw a FULL MOON. It presented an auspicious sight. The moon was at its full glory. It awoke the lilies to bloom fully. It was bright like a well-polished mirror. The moon radiated whiteness like a swan. It inspired the oceans to surge skyward. The beautiful moon look like a radiant beauty mark in the sky.

This dream indicates that her son will have a great physical structure and be pleasing to all living beings of the universe.

- The seventh dream queen Trishala saw a HUGE DISC OF SUN. The Sun was shining and destroying darkness. It was red like the flame of the forest. Lotuses bloomed at its touch. The Sun is the lamp of the sky and the lord of planets. The sun rose and put to end the evil activities of the creatures that thrive at night.

This dream indicates that teaching of her son will to destroy anger, greed, ego, lust, and pride from the life of the people.

- The eighth dream queen Trishala saw a very LARGE FLAG flying on a golden stick. The flag fluttered softly and auspiciously in the gentle breeze. It was attracting the eyes of all. Peacock feathers decorated its crown. A radiant shining–white lion was on it.

This dream indicates that her son will be great, noble and well respected leader of the family.

The ninth dream queen Trishala saw a SILVER URN (Kalash) with full of crystal-clear water. It was a magnificent, beautiful and bright pot. It shone like gold and was a joy to behold. It was garlanded with strings of lotuses and other flowers. The pot was holy and untouched by anything sinful.

This dream indicates that her son will be perfect with all virtues.

- The tenth dream queen Trishala saw a LOTUS-LAKE (Padma-Sagar). The thousands of lotuses were floating on the lake, which opened at the touch of the Sun's rays. The lotuses imparted a sweet fragrance. There were swarms of fishes in the lake. Its water glowed like flame. The lily-leaves were floating on the water

This dream indicates that her son will help to liberate the human beings that are tangled in the cycle of birth, death and misery.

- The eleventh dream queen Trishala saw a MILKY-SEA. Its water swell out in all directions, rising to great heights with turbulent motion. Winds blew and created waves. A great commotion was created in the sea by huge sea animals. Great rivers fell into the sea, producing huge whirlpools.

This dream indicates that her son will navigate through Life Ocean of birth, death and misery leading to Moksha or Liberation.

- In her twelfth dream, queen Trishala saw a CELESTIAL AIRPLANE. The airplane had eight thousands magnificent gold pillars studded with gems. The plane was framed with sheets of gold and garlands of pearls. It was decorated with rows of murals depicting bulls, horses, men, crocodiles, birds, children, deer, elephants, wild animals and lotus flowers. The plane resounded with celestial music. It was saturated with intoxicating aroma of incense fumes. It was illuminated with bright silvery light.

This dream indicates that all gods and goddesses in heaven will respect and salute to his spiritual teaching and will obey him.

- In her thirteenth dream queen Trishala saw a great heap of GEMS, as high as Mount MERU. There were gems and precious stones of all types and kinds. These gems were heaped over the earth and they illuminated the entire sky.

This dream indicates that her son will have infinite virtues and wisdom.

- In her fourteenth dream queen Trishala saw a SMOKE LESS FIRE. The fire burned with great intensity and emitted a radiant glow. Great quantities of pure Ghee and honey were being poured on the fire. It burned with numerous flames.

This dream indicates that the wisdom of her son will excel the wisdom of all other great people.

After having such fourteen wonderful dreams, queen Trishala woke up. Her dreams filled her with wonder. She never had such dreams before. She narrated her dreams to king Siddharth.

The king called the soothsayers for the interpretation of dreams and they unanimously said, "Sir, Her Highness will be blessed with a noble son. The dream augurs the vast spiritual realm, the child shall command. Her Highness will become the Universal Mother."

After nine months and fourteen days, Queen Trishala delivered a baby boy. The boy was named Vardhaman meaning ever increasing.

Immediately after the birth of prince Vardhaman, Indra, the King of heaven, arrived with other gods and goddesses. He hypnotized the whole city including mother Trishala and King Siddharth. He took the baby Vardhaman to mount Meru and bathed him. He proclaimed peace and harmony by reciting BRUHAT SHANTI during the first bathing ceremony of newborn Tirthankara.

After renunciation and realization of Absolute Self-Knowledge, Prince Vardhaman became Lord Mahavir, the twenty fourth and the last Tirthankara of Jain religion.

"Sitting silently, doing nothing, spring comes and the grass grows by itself."

Jainism on the Internet

While the number of people in the world who formally consider themselves Jain is very small (about 5 million), it is a very special religion. The Internet offers us a channel, which can potentially allow the message of Jainism to reach as many people as material from faiths with 100 times more adherents (Hindus: 1 billion, Christian: 2 billion).

This brief article mentions about some of the Jain resources that are available on the net, that have been selected as samples. It also presents some strategies to use for placing information on the web. Jainism made its appearance on the web around the end of 1994. In 1995 I started making a personal list of Jainism related links, which I placed on the web as an indexed link. This collection of links has now grown to be very large. A few years ago I has compiled a note about type of Jain resources available on the web following a suggestion by Pravin Shah. At the JAINA Convention in Chicago, 2001, I had the opportunity to give a presentation “Jainism in the Internet Age”. This note draws from these materials. .

While there are many excellent sites available on Jainism that should not dissuade anyone from creating his or her own web sites. I must say that simple and personal web sites on Jainism can serve as a powerful testimony. One should go ahead and build your own unique web site without worrying about possible overlap, although unique material will make a site more interesting. The way search engines work, the WWW is a great equalizer, and a small site can have a good chance of being found and visited.

There is no substitute for personal interaction. However written words and illustrations are a good way of learning quietly with ones own pace. That is why we need books.

All the fundamental Jain principles have their origin in the texts compiled incorporating the teachings of Lord Mahavira and the kevalis of his sangha. They were transmitted orally through the shruta-kevalis and the acharyas. When writing became common, they were gradually written down. Jains had written books about 2,000 years ago. You can see monks carved under the Jina idols holding books, these idols found in Mathura bear inscriptions from Shaka and Kushan period. By 10th century, all the shruta (oral tradition) had been written down. The next transition in technology came with printing which made Jains books widely available in early 20th century. Internet arrived at the end of the 20th century (about 1995), which is the next major transition. It is especially good for Jains who are a very small minority in the world. Overseas Jains have no Jain neighborhoods to support them; the Internet forms a new form of neighborhood. Only a few years ago Jainism was a mystery to most people in the world (indeed even in India), but today, anyone, in any part of the world, can access a sizable collection of articles, texts, pictures, even music related to Jainism. Just as Jains had embraced the technology of writing very early 2000 years ago, they have enthusiastically welcomed the Internet.

Internet had a wide impact on how we live and work. It is used for information, commerce and entertainment. It has also emerged as a major source of spiritual information and inspiration. Barna Research Group (1998) reports that 12% of the adults use Internet for spirituality. Even more significantly, 16% of the teens expected that in 5 years, they would use the Internet as a substitute for formal place of worship.

The teens have emerged as a major user of the Internet. About 34% of them use the Internet to make new friends and 28% use it to communicate with existing friends. 56% of them use Internet for finding music and 7% use it to buy things. The web developers need to arrange things so that their spiritual content is encountered during other activities.

Below I give some samples of the Jainism related resources available on the web. It is intended to be only a small representative list. There can never be a complete list of resources because Internet is so dynamic.

Introductory Sources

General Directories: You can search the Internet using one of several search engines like Google, AltaVista or Yahoo. The newsgroups can be searched using <http://groups.google.com/>. A large collection of Jainism related links can be found at: <http://www.cs.colostate.edu/~malaiya/jainhlinks.html> and <http://www.jainsamaj.org/>.

Basic principles: of Jainism can be found in sites like <http://www.angelfire.com/co/jainism/>
<http://www.jcnc.org/jainism/reference.asp>
<http://www.intranet.csupomona.edu/~plin/ews430/jain1.html>
<http://www.jainworld.com/education.htm>

Super sites: These are sites with a large number of articles and books compiled using extensive effort. They include <http://www.jainworld.com/>
<http://www.atmadharma.com/>
<http://www.terapanth.com/>

Personal web sites: These sites reflect the views and tastes of Individuals. They could be nicely done or can be simple, but they are always interesting. You will find several of them if you will use a search engine and search for Jainism. An example is <http://personal.vsnl.com/booby/>

For children: There are several excellent resources like <http://www.jainworld.com/literature/dictionary/alphaframe.htm>
<http://www.ibiblio.org/jainism/database/JAINEDU/jainedu.html>
<http://www.jainstudy.org/MoralSt-WhyReligion-1.01.htm>
<http://www.atmadharma.com/balpothi/gujarati/index.html>

Intermediate & Special Interest Sites

Jain Centers & organizations: Many of them in North America and some in other countries also now have a web site. Some examples are:

<http://www.jaina.org/>

<http://www.yja.org/>

<http://www.youngjains.org.uk/>

<http://www.jcgb.org/>

<http://www.jcnc.org/>

<http://jains.australians.com/>

<http://kutchi.com/>

Books: You can search university libraries, web based booksellers and some lists:

<http://catalog.loc.gov/>

<http://www.jaindharam.org/List of Printed Jain Books in English.htm>

<http://www.hindibooks.8m.com/>

<http://www.mlbd.com/>

<http://members.tripod.com/malaiya/shravak.html> (amazon.com)

Magazines: Some Jain magazines have an on-line presence.

<http://www.jainstudy.org/>

<http://www.jainspirit.org/>

<http://www.jainworld.com/literature/periodicals/lofjainmag.htm>

Mantras & Prayers: You can now find some popular mantras on the web now. Audio and video recordings have also started to become available.

http://www.terapanth.com/popular_mantra.htm

http://groups.yahoo.com/group/Jain_Pictures/

<http://www.cs.colostate.edu/~malaiya/j/divo.html>

Rituals & Symbols: They are very popular, although frequently criticized. Their description and significance can be found at

<http://www.ibiblio.org/jainism/database/RITUAL/ritual.html>

<http://www.cs.colostate.edu/~malaiya/om.html>

Tirthas: Its is certainly no substitute for real pilgrimage, but one can feel inspired by visiting sites like these. There are several supersites and several sites on individual tirthas.

http://www.asahi-net.or.jp/~wu3t-kmy/jaina/7_pilgrim/pilgrim1.htm (Japanese)

<http://www.jainpilgrimages.com/>

<http://www.jaintirthdarshan.com/> (Hindi)

<http://www.rajtourism.com/html/cities/ranakpur/ranakpur.htm>

<http://www.jaintirth.org/>

Calendar: Some Jain calendars are on the net:

<http://www.cs.colostate.edu/~malaiya/calendar.html>
<http://www.jainism.free-online.co.uk/jaincal.html>

Discussion groups: A lot of lively discussion takes place at several of the Yahoo lists. Some popular ones are

<http://groups.yahoo.com/group/jainlist/>
<http://groups.yahoo.com/group/jain-friends/>
<http://groups.yahoo.com/group/jainsingles>

There is also a newsgroup: alt.religion.jain, which is archived at <http://groups.google.com/>.

Images: You can find free some clip-art at <http://www.cs.colostate.edu/~malaiya/jainclip.html>

Many beautiful images can be seen at <http://www.jainworld.com/pictures/jpcindex.htm>
http://groups.yahoo.com/group/Jain_Pictures/

News: Besides the Yahoo groups mentioned above, you can find some news at <http://www.jainworld.com/society/jainevents/jainevents.htm>
http://www.jainsamaj.org/magazines/newspage_1.htm

Vegetarianism & Ahimsa: There are many excellent sites like <http://www.ivu.org/>

<http://www.bawarchi.com/cookbook/jain.html>
http://www.veggiefiles.com/dir/not_alone/meatheads/24.php
<http://www.wizard.net/~ethan/ahimsa.htm>

Note that not all vegetarian recipes are suitable for Jains who have taken higher vratas.

Glossaries: See for example <http://www.cs.colostate.edu/~malaiya/jaingloss.htm>

Jain Names: There is even a list of Jain baby names: <http://jainfriends.faithweb.com/>

Biographies: There are a few biographies available.
<http://www.freeindia.org/biographies/kharavela/>
<http://members.xoom.com/rajchandra/home.htm>

Advanced

Texts: It may be quite surprising that several scholarly books and articles are now available on the web. Some excellent sources are

<http://www.terapanth.com/impressions/index.htm>
<http://www.sendai-ct.ac.jp/~ousaka/1109F/Win95down.html/> (original texts)
<http://www.jainworld.com/jainbooks/bookslist.htm>

<http://www.jinvani.com/>
<http://www.angelfire.com/co/atmajyoti/>
<http://jainfriends.faithweb.com/>

Creating new web content

It takes strategic planning to reach the target audience and make an impact. Placing a highly respected book on the web will be in vain if intended readers do not come across it, or if they find it too hard to digest.

A developer must keep the target audience in mind. I suggest that they consider these four

1. Devout Jains
2. Jains who are not especially devout. They are probably the majority of the Jains.
3. Friends of Jains (and Jainism), who know a little bit about Jainism, and want to know more.
4. Non-Jains, who have not encountered Jainism yet.

We need a variety of materials, not just scholarly. Some of the material should be relatively easy to understand and appreciate. "Jainism for Dummies"? Yes, often things that are plain and easy are absorbed best. The medium should be not just text but should include images, sound perhaps even animation. Simply placing material on the web will make it static. It should be updated time to time so that visitors keep coming back. Techniques for making some of the contents interactive or dynamic should be contemplated.

When a web site is created, often it reflects the interests of the builder. Some attempt should be made to take into account the interests of potential visitors. While large sites can need to be hosted on commercial servers, simpler sites can be hosted on free or low-cost servers.

Here is some advice from

http://www.onmission.com/webzine/may_jun01/net_generation.htm:

1. Be interactive, not passive. People who have grown up with cyberspace have little experience with passive media. Don't expect straight text or to hold anyone's attention in the online world.
2. Be networked, not hierarchical. Internet is most decentralized, antihierarchical medium ever devised. The online world will favor spiritual teachings that lack a complex hierarchy.
3. Think postmodern, not modern. Days of organized religion's privileged standing have passed; church must present its truths to people more accepting of a variety of religious perspectives.
4. Don't expect passive acceptance. In keeping with the postmodernism, people will be more likely to question authority. This questioning will empower more believers to take an active role in the spiritual community.

5. Be collaborative, not isolationist. Denominational distinctions have become blurred.
6. Be asynchronous, not time-bound. Online environment is unfettered by time or space. At any time and across time zones, two or more spiritual persons can gather in a chat room and “have church.”

Jain Centers or Temples should all have a web site. Such a web site extends the reach of beyond the confines of the temple. All such sites should have some interactive components. They must be backed by volunteers who will answer questions, encourage people to visit or conduct guided tours if needed.

Publicizing the URL of the web site is very important. I suggest all of the following.

1. General Search engines: optimize site for submission and submit
 - Use submission sites like: www.search.com/guides/submit/
 - Check Meta tags, contents, response time (image size, server performance)
 - Check *position* of your site (watson.addy.com) time to time.
1. Submit to specialized search engines/indexes:
 - Submit to indexes devoted to Jainism, religion or India
2. Get links at related sites: send a compelling request
3. Do direct publicity on newsgroups, Yahoo groups and selected email addresses. Use very infrequently, otherwise it will be regarded as spam.
4. Monitor visitation by using a counter or a free counting service.

For example, here is the top 4 URLs listed by Google (which is the most popular general search engine, with about 32% of the share). These can serve as examples.

As a guide, one can search using search engines using suitable keywords like “Jainism” or “Buddhism” and see what sites come up at the top of the list. These sites should be used for inspiration, they must be doing something right. For example here are the top 5 sites found by Google for the key word “Jainism”:

1. <http://www.cs.colostate.edu/~malaiya/jainhlinks.html>
2. <http://www.jainism.free-online.co.uk/>
3. <http://www.umich.edu/~umjains/jainismsimplified/jainsimp.html>
4. <http://www.religioustolerance.org/jainism.htm>
5. <http://www.jainworld.com/>

A very interesting article “J@inism: A Guide for Net Surfers” can be found in the Souvenir Volume of the 4th YJA Convention, that gives an annotated list of over 300 sites.

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Compassionate Quotes

Animals cannot speak, but can you and I not speak for them and represent them? Let us all feel their silent cry of agony and let us all help that cry to be heard in the world.

—Rukmini Devi Arundale

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 sufferings and is able to secure his own welfare.

—Mahavira

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

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 brother hood; 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.

—Chitrabhanuji

Animals are our younger brothers and sisters, also on the ladder of evolution but a few rungs lower. It is an important part of our responsibilities to help them in their ascent, and not to retard their development by cruel exploitation of their helplessness.

—Lord Dowding

The misery we inflict on sentient beings slackens our human evolution.

—Dr. Annie Besant

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

—Charles Robert Darwin

Blessed are the merciful for they shall obtain mercy.

—Jesus Christ

Cruelty is the obvious cancer of modern civilization.

—Rev. A. D. Beldon

I think that sacrifices of animals in the name of religion are barbarous and they degrade the name of religion.

—Jawaharlal Nehru

Kindness multiplies fast and brings tremendous dividends.

—Hope Sawyer Buyukmihei

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

—R. M. Dolgin

No nation is truly free until the animal, man's younger brother is free and happy.

—T. L. Vaswani

If we wish for mercy ourselves, we must show mercy to all dumb animals.

—Joyce Lambert

Our enlightened posterity will look back upon us who eat oxen and sheep, just as we look upon cannibals.

—Winwood Reade

Which religion gives the greatest joy to God? That which inspires human beings to practice Ahimsa and compassion to all creatures.

—Vallabha Acharya

Your feasts and your ceremonials, which are marked by animal sacrifices, are gateways to direct hell.

—Bankey Behari

When a man wants to murder a tiger, he calls it sport; when the tiger wants to murder him, he calls it ferocity.

—George Bernard Shaw

Thus Spoke Lord Mahavir

Excerpt from the sacred books of Jainism

- **All Souls are alike and potentially divine. None is Superior or Inferior.**
- **Every soul is in itself absolutely omniscient and blissful. The bliss does not come from outside.**
- **Every soul is independent. None depends on another.**
- **God is neither the creator nor the destroyer of the universe. He is merely a silent observer and omniscient.**
- **There is no separate existence of God. Everybody can attain God-hood by making supreme efforts in the right direction.**
- **Live and let live. Love all – Serve all.**
- **Where there is Love there is Life. Violence is Suicide.**
- **Non-violence is the highest religion.**
- **All living beings long to live. No one wants to die.**
- **Have compassion towards all living beings. Hatred leads destruction.**
- **Silence and Self-control is non-violence.**
- **Just I dislike pain, so all other beings dislike pain.**
- **A wise person does not kill, nor cause others to kill, nor consent to the killings by others.**
- **Respect for all living beings is non-violence.**
- **All human beings are miserable because of their own ignorance, and they themselves can be happy by acquiring proper knowledge.**
- **The greatest mistake of a soul is non-recognition of its real self and can only be corrected by recognizing itself.**
- **Know thyself, recognize thyself, be immersed by thyself – you will attain God-hood.**
- **One who, even after knowing the whole universe, can remain unaffected and unattached is God.**
- **Fight with yourself, why fight with external foes? He, who conquers himself through himself, will obtain happiness.**

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