

## Who is Jain ?

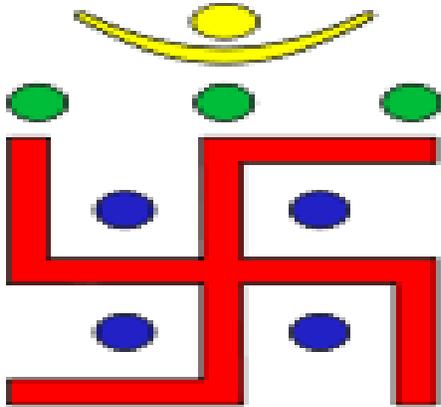
A *Jain* is a follower of *Jinas* ("conquerors"), Jains follow the teachings of 24 special Jinas who are known as *Tirthankaras*.

## Jainism Principles & beliefs :

The one and only purpose of Jainism is to attain *Moksha* (salvation , freedom from cycle of life and death or eternal happiness). Rites and rituals are small but important beginning steps towards the path of *Moksha*. The rites and rituals consist of Bhakti and Worship.

Unlike the general concept of rites and rituals, Jains do not perform rites and rituals for worldly happiness, for a certain miracle or to please some divine power. In Jainism, the purpose of rites and rituals is to pay our respect to *Tirthankars* for the salvation they have attained, for showing us the path of purification (*Moksha*), and to get the inspiration to become like them.

The aspirant (*Sādhak/Sadhika*) attains the inner peace by performing the rites and rituals, and suppresses his/her passions such as anger, ego, deceit(fraud/cheat) and greed. The Bhakti and Worship should imprint an everlasting impression of Jain principles in the minds of an aspirant (*Sādhak/sadhika*). Rites and Rituals performed with pure thoughts and true Jain principles of *Ahimsā* in mind should lead the aspirant to believe that path to Moksha.



Jainism explains this in a very simple and sound logical way based on karma theory.

Due to the karmas associated with their souls, living beings have been going through the cycle of life and death in various forms since time immemorial. Unless the soul gets rid of its karmas, it will never be free from the cycle of birth, life, and death in different forms. When a living being dies, it can be reborn into one of the four Gatis (destinies).

These four destinies are as follows:

- Manushya (Human) beings.

- Dev (Heavenly) beings.
- Tiryancha (Animal, birds, insects, Plants & vegetations) beings.
- Nāraki (Hell or Infernal or Hellish) beings.

Present science is inconclusive about life after death or rebirth or reincarnation. But Jinas who had KevalGyan (omniscience) have explained that there is life after death and it is us, and no one else, who decides what will happen to us after our death. No God or super power decides our future. Our past and current deeds accumulate karmas, which govern what we will be reborn as. Let us discuss these destinies.

### Conclusion :

Thus, it is clear that out of these four Gatis or destinies only human life is suitable for spiritual pursuit and capable of freedom from the cycle of birth and death. Let us now try to understand what leads a soul to different destinies.

# Those who engage in violence, lying, stealing, and excessive sensual pleasure or are too possessive, angry, egoistic, greedy, deceptive, or intensely attached to the worldly life are likely to be re-born as infernal beings in hell.

# Those who are selfish, deceptive, cause troubles, or wish evil for the others are likely to be re-born as the Tiryancha.

# Those who are simple and disciplined, observe vows, behave well, have a good character, and follow a good moral life are generally re-born as heavenly beings.

# Those who are simple, straightforward, observe vows and restraints, have faith in true teachers, attempt to gain true knowledge, have only a slight attachment, have a controlled level of anger, greed, or deception, and try to follow the religious teachers are generally re-born as humans.

# In conclusion, we (the souls) are the masters of our own destiny and we should not blame anyone or anything else for our destiny. Let us aspire to lead a spiritual life without delay so that we may be reborn as human beings again and continue to progress on the path of liberation.

### "Samyak darshan gyan charitrani moksha margah" is at the root of Jainism.

This prescribes a path to liberation (Moksha), which consists of the following trinity (Ratna-Traya):

- Right perception Samyag Darshan
- Right knowledge Samyag Gyan
- Right conduct Samyag Chāritra

**1>.Right Perception or Faith (Samyag Darshan)** creates an awareness of reality or truth. From a practical point of view, perception in the nature of the reality means to have a total faith in the preaching of Tirthankars and their scriptures, known as Agams.

**2>.Right Knowledge (Samyag Gyan)** impels the person to proper action. From the practical point of view, right knowledge means the proper knowledge of the six universal substances and nine principles or Nine Tattvas. Which defines the relationship between Soul and Karma.

Six Universal Substances are: (is a combination of Jiv & Ajiva Tattvas)

Soul, Matter, Medium of Motion, Medium of Rest, Space, and Time.

Nine Tattvas (Nav Tattvas) are :

Jiva (soul), Ajiva (non-living matter),Punya (results of good deeds),Pap (results of bad deeds), Asrava (influx of karmas), Samvar (stoppage of karmas), Bandh (bondage of karmas), Nirjara (eradication of karmas), Moksha (liberation).

3>.Right Conduct (**Samyag Chāritra**) leads him to the attainment of total freedom. Soul's ultimate destiny is Moksha. Right conduct must ultimately lead to liberation. The main goal of a human life is to free one from attachment (Rāga) 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.

One can see that Right Faith and Right Knowledge occur simultaneously, there is yet a clear relation of cause and effect between them, just as it is between a lamp and its light. It is true that lamp and light go together; still the lamp precedes the light, and light cannot be said to precede the lamp. In the same way, there is the relation of cause and effect between Right Faith and Right Knowledge, though both are simultaneous. Right Faith precedes Right Knowledge, and from this point of view, Right Faith is said to be the cause and Right Knowledge, the effect.

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. Collectively, the three jewels produce harmony, contentment, and bliss with the progressive march of the soul to a higher plane.

Main points

- Every living being has a [soul](#).
- Every [soul](#) is potentially divine with innate infinite knowledge, infinite perception, infinite power, and infinite bliss.
- Therefore, regard every living being as yourself and harm no one.
- Every soul is born as a [celestial\(Swarg\)](#), human, sub-human or [hellish\(Narak\)](#) being according to its own karmas.
- Every soul is the architect of its own life, here or hereafter.
- When a soul is freed from [karmas](#), it becomes god-consciousness (infinite knowledge, infinite perception, infinite power, and infinite bliss) and liberated.
- Right View, Right Knowledge and Right Conduct ([triple gems of Jainism](#)) provide the way to this realisation.
- Non-violence ([Ahimsa](#)) is the basis of right View, the condition of right Knowledge and the kernel of right Conduct.
- Control your senses.

- Limit your possessions and lead a pure life that is useful to yourself and others. Owning an object by itself is not possessiveness; however attachment to it is possessiveness.
- Enjoy the company of the holy and better qualified, be merciful to those afflicted and tolerate the perversely inclined.
- Four things are difficult to attain by a soul: human birth, knowledge of the law, faith in it and the pursuit of the right path.
- It is important not to waste human life in evil ways. Instead, strive to rise on the ladder of spiritual evolution.

### **Main Prayer of Jain Religion**

Every day Jains bow their heads and say their universal prayer, the Navkarmantra.

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	(White Color)
Namo Siddhanam:	I bow to the liberated souls	(Red Color)
Namo Ayariyanam:	I bow to religious leaders	(Yellow Color)
Namo Uvajjayanam:	I bow to religious teachers	(Green Color)
Namo Loe Savva Sahunam:	I bow to all ascetics of the world	(Dark Blue Color)

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.

### **Arihantas : (White Color)**

The word Arihanta is made up of two words: 1) Ari, meaning enemies, and 2) hanta, meaning destroyer. Therefore, Arihanta means a destroyer of the enemies.

These enemies are not people like you, me, or any animal, or plant, etc. These enemies are inner desires known as passions. These includes [anger](#), [ego](#), [deception](#), and [greed](#).

When a person (soul) wins over these inner enemies he/she is called Arihanta.

When that happens, the person has destroyed the **four ghati karmas**

1>. Gyanavarniya Karma(knowledge blocking)

attains: KevalGyan, perfect knowledge due to the destruction of all Gyanavarniya Karmas.

2>. Darshanavarniya Karma(perception blocking)

attains: Kevaldarshan, perfect perception due to the destruction of all Darshanavarniya karmas

3>. Mohniya Karma (passion causing)

attains: becomes passionless due to the destruction of all Mohniya Karmas

4>. Antaraya Karma (obstacle causing).

attains: gains infinite power due to the destruction of all Antaraya Karmas.

These karmas are called ghati karmas because they directly affect the true nature of the soul.

Complete knowledge and perception means they know and see everything everywhere that is happening now, that has happened in the past, and that will happen in the future.

A Tirthankar is also called a Jina. Jina means conqueror of passions. At the time of nirvana (liberated from the worldly existence). Arihants are classified into two categories: Tirthankar & Simple-kevalin.

**Tirthankar** : Immediately after attaining kevalGyan, 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\_Gyan. 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). Arihanta sheds off the remaining **four aghati karmas**.

1>. Nam Karma (physical structure forming) -

These karmas determine the type of body occupied by the soul.

2>. Gotra Karma (status forming) -

The fruition of these karmas gives one high status or low status in society.

3>. Vedniya Karma (pain and pleasure causing) -

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

4>. Ayushya Karma (life span determining) -

These karmas determine the subsequent states of existence and lifespan therein after death. The soul gets locked either into subhuman (Tiryanch), infernal (Naraki), human (Manushya), or celestial (Dev) bodies for its next birth.

These four karmas do not affect the true nature of the soul; therefore, they are called Aghati karmas.

After attaining salvation these karmas Arihants are called Siddhas.

Siddhas (Red Color)

Siddhas are the liberated souls. They are no longer among us because they have completely ended the cycle of birth and death. They have reached the ultimate highest state, salvation. They do not have any karmas, and they do not collect any new karmas. This state of true freedom is called Moksha. Siddhas are experiencing unobstructed bliss (eternal happiness). They have complete knowledge and perception and infinite power. They are formless and have no passions and therefore are free from all temptations.

Siddhas have eight specific characteristics or qualities (8 guṇas) :

- 1 Ananta Gyan - infinite knowledge (KevalGayn/ AnantGyan)
- 2 Ananta darshana - infinite vision (KevalDarshan/ AnantDarshan)
- 3 Ananta labdhi - infinite discipline ( omniscience)
- 4 Ananta sukha - infinite power ( omniperception )
- 5 Akshaya sthiti - freeing themselves forever from the cycle of birth and death
- 6 Being vitaraga - impartial
- 7 Being arupa - having no form.
- 8 Aguruladhutaa - having no name or they all are equal.

It is very interesting to note that in Namokar Mantra Jains pray to the *Arihants* first and then to the *Siddhas*, even though the Siddhas are perfected souls who have destroyed all (both Ghati and Aghati) Karmas, and at a higher spiritual stage than Arihants.

# Since Siddhas have attained ultimate liberation, we do not have access to them. On the other hand, Arihants are still human beings and offer us spiritual guidance during their lifetime.

# In order to show our special reverence for their teachings, Jains salute in their prayer **Arihants** first and then **Siddhas**.

### Acharya : (Yellow Color)

The teachings of Lord Mahāvīr, the last Tirthankar, is carried on by the Āchāryas. They are our spiritual leaders. The responsibility of spiritual (not social or economical) welfare of the entire Jain community rests on the shoulders of the Āchāryas. Before reaching this state, one has to do an in depth study and achieve mastery of the Jain scriptures (Āgams). In addition to acquiring a high level of spiritual excellence, they have the ability to lead the congregation of monks, nuns and laypeople. Generally, they have the knowledge of various languages and other philosophies and religions of the world. Āchārya is the head of the Jain congregation. They possess the following 36 qualities:

### Thirty six Attributes of Acharyas :

#### Elimination of Eighteen Impurities

(1)Control over the enjoyments of the 5 senses Touch, Taste, Smell, Sight, and Sound	05
(2)To follow 9 restrictions for observance of celibacy (i)Not to live where householders live (ii)Not to sit alone with a person of the opposite sex (iii)Not to talk alone with a person of the opposite sex (iv)Not to observe the body of the opposite sex (v)To eat bland food (vi)To avoid food, which produces impurity of mind (vii)Not to decorate the body (viii)Not to remember past sensual pleasures (ix)Not to listen to the private conversations of others	09
(3)To avoid the 4 types of passions Anger, Ego, Deceit and Greed	04

#### Eighteen Qualities to Acquire

<u>Follow The Five Great vows</u> Nonviolence Truthfulness Non-stealing Celibacy Non-possessiveness / Non-possession	05
<u>Observe The Five Codes of conduct</u> Knowledge Faith Conduct	05

Penance	
Vigor	
<u>Observe Five Regulations</u>	05
While walking, talking, getting alms, putting clothes &and other things and disposing bodily waste	
<u>Restraint Three Activities</u>	03
Regarding activities of mind, speech and body	
	-----
	36
	-----

### **Digambar Tradition**

Digambar list of thirty-six attributes of Ächäryas as follows :

#### **Six External austerities** 06

- 01 Anashan (Not eating for a set period of time)
- 02 Unodari (Eating less than needed)
- 03 Vrutti-sankshep (Eating within the limits of predetermined restrictions)
  - a) Material- Eat only a certain number of items
  - b) Area- Eat only within limits of a certain area
  - c) Time- Eat only at certain time
  - d) Mode- Eat food obtained or made only by certain means
- 04 Ras-tyäg (Eating non-tasty food - example. Äyambil Tap)
- 05 Käyä-klesha (Penance, tolerating physical pain voluntarily)
- 06 Sanlinatä (Staying in a forlorn place and occupying minimum space)

#### **Six Internal austerities** 06

- 01 Präyashchitta (Repentance or remorse)
- 02 Vinay (Humility, Respect for others)
- 03 Veyävachcham (Selfless service to monks, nuns and needy)
- 04 Swädhyäy (Study of religious scriptures)
- 05 Dhyäna (Meditation)
- 06 Käyotsarga (Giving up physical activities and staying absorbed in the soul)

#### **Ten Virtues** 10

- 01 Kshamä (forgiveness)
- 02 Märdava (Humility)
- 03 Ärjava (straightforwardness)
- 04 Shaucha (content - absence of greed)
- 05 Satya (truth)
- 06 Sanyam (restraint of all senses)
- 07 Tapa (austerities)
- 08 Tyäg (charity)
- 09 Äkinchan (non-possessiveness)
- 10 Brahmacharya (celibacy)

#### **Five Ächär (codes of conduct)** 05

- 01) Darshanächär (codes of faith)
- 02) Gyanachär (codes of knowledge)

- 3) Chāritrāchār (codes of conduct)
- 4) Tapāchār (codes of austerities)
- 5) Viryāchār (codes of energy or vigor)

**Six Āvashyakas (essential duties)**

06

- 1) Devapuja Prayer to Tirthankars
- 2) Gurupasti Devotion and service to ascetics
- 3) Swadhyay Studying of Scriptures
- 4) Samyam Self restraint
- 5) Tap Penance
- 6) Dana Charity

**Three Guptis (control)**

03

1. Mano Gupti (control over mind)
2. Vachan-Gupti (control over speech)
3. Käya Gupti (control over body)

-----  
36  
-----

**UPADHYAYAS : (Green Color)**

This title is given to those Sādhus who have acquired complete knowledge of the Jain scriptures (Āgams) and philosophical systems. They teach Jain scriptures to other ascetics and laypeople. Upādhyāys possess 25 attributes. These 25 attributes are the symbolic representation of the 25 Jain scriptures they study. These scriptures are as follows:

**Twenty Five Attributes of Upādhyāys**

- 11 canonical texts (Angas) compiled by Ganadhar, who were the immediate disciples of Tirthankar
- 12 canonical texts (Upāngas) compiled by Shruta Kevalis
- 1 scripture of proper conduct
- 1 scripture of proper practice

According to Digambar Tradition Upādhyāy has Knowledge of 11 Anga Agams and 14 Digambar Anga Bāhya Agams.

**Sādhus and Sādhvis : (Dark Blue Color)**

When householders desire to detach from the worldly aspects of life and gain a desire for spiritual uplift, they renounce worldly lives and become Sādhus (monk) or Sādhvis (nun). A male person is called Sādhu, and a female person is called Sādhvi. Before becoming Sādhu or Sādhvi, a lay person must stay with Sādhus or Sādhvis to understand their life style and do religious studies for several months. When they feel confident that they will be able to live the life of a monk or a nun, they inform the Āchārya that they are ready for initiation. If the Āchārya is convinced that they are ready and are capable of following the vows of Sādhu or Sādhvi, he prepares them for Dikshā. Dikshā is an initiation ceremony, following which a householder becomes a monk or a nun. At the time of Dikshā, the Sādhu or Sādhvi take five major vows for the rest of his/her life.

## 5 Great Vows

Commitment of Ahimsä Non-violence Not to commit any type of violence.

Commitment of Satya Truth Not to indulge in any type of lie or falsehood.

Commitment of Asteya Non-stealing Not to take anything not given properly.

Commitment of Brahmacharya Celibacy Not to indulge in any sensual pleasures

Commitment of Aparigraha Non-possessive Not to acquire more than what is ness needed to maintain day-to-day life.

The great vows of monks and nuns imply not doing, not asking someone to do, nor appreciating someone's act of breaching of these vows by mind, body or speech. Sādhus and Sādhis have 27 attributes as follows.

## 27 Attributes of Ascetics (Monks and Nuns)

• Five great vows as above	5
• Protection of Five one-sensed lives (water, fire, earth, air and plant known as Sthävar souls) and One group of moving living beings (two- sensed to five- sensed living beings) known as Tras souls	6
• To control pleasures of five senses (Touch, Taste, Smell, Sight, Hearing)	5
• To observe restraints	1
• To control mind, speech, and body	3
• Not to eat before sunrise and after sunset	1
• Forgiveness	1
• Avoidance of greed	1
1	
• Endure hardship	1
• Endure suffering	1
• Introspection	1
• Keep heart pure	1
	<hr/>
	27

## Some scriptures mention following 27 attributes of Ascetics

• Five Great Vows (Mahāvratā)	5
• Control of 5 senses	5
• Devoid of Kashāya - Four Passions: Anger, Ego, Deceit, Greed	4
• Guptis - Control of mind, speech and body	3
• Bhāv (Dharma and Shukla Dhyāna), Karan (following prescribed activities and regulations) and Yoga	3
• Darshan, Gyān, and Chāritra	3
• Forgiveness	1
• Samvega - Disinterested in worldly affairs and interested in liberation	1
• Conquering of Parishaha - Enduring hardships and suffering with equanimity	1
• Sanllekhanā - Endurance and fearlessness towards death and associated pains & Also accepts voluntary death	1
	<hr/>

-----

### Digambar Tradition - Attributes of Monks

Digambar account of attributes for their Monks (Sādhus) varies somewhat with one significant requirement that **male monks are sky-clad or do not wear any clothes.**

5 Great Vows Mahāvratā (the same five great vows as described above)

#### 5 Samiti

- Iryā Samiti (carefulness while walking)
- Bhāshā Samiti (carefulness in talking)
- Eshanā Samiti (carefulness while getting alms)
- Ādāna- Nikshepanā Samiti (carefulness while putting clothes and any objects)
- Parishthā Pān Samiti (carefulness while disposing excreta)

5 Control of five senses

6 Āvashyaka (six essentials - same as in Digambar Āchāryas)

#### 6 other attributes

- Kesha Loch (Plucking of your own hair)
- Asnāna (No bathing)
- Bhumi shayana (Sleeping on the floor)
- Adantadhovan (No brushing of teeth)
- Uttisthan Āhār Sevan (Eating food in standing posture only)
- Eka Bhukti (Eating once a day only)

Some books include monks do not wear any clothes as an attribute in this section. According to them Monks have 28 attributes instead of twenty-seven. The Jain ascetics follow the above attributes. Their activities are directed towards the uplift of their souls to the state of liberation hence they are very unique.

### Total Attributes of Pancha Paramesthi

No. of Attributes	
Arihanta	12
Siddha	08
Āchārya	36
Upādhyāy	25
Sādhu/Sādhvis (Monks/Nuns)	27
	-----
Total	108
	-----

108 beads of Mālā (Navakārvāli) symbolically represent these 108 attributes of Pancha Paramesthi.