Fundamentals of Jainism

Pravin K. Shah
Jain Study Center of North Carolina (Raleigh)
401 Farmstead Drive, Cary NC 27511-5631
919-469-0956 and fax
E-mail: pkshah1@ibm.net
Website: www.jainism.org
Jain Beliefs

Fundamental Beliefs of Jainism

- The Soul is bounded by Karma from the Beginning of Time
- The Principles governing the successions of life cycles (Birth, Life, and Death) is Karma.
- Our intention behind our actions of body, mind, and speech bind us with Karma.
- Ultimate goal of life is eternal release from Karma.
Aim of Jainism

- To attain Freedom of Soul by Freeing it from its bondage to Karma.

Questions

- What is Soul?
- What is Karma?
- What are their Qualities?
- What is Bondage?
- What is Freedom?
- How is the Soul bounded by Karma?
- How can one obtain Freedom of the Soul?

Answer requires the proper knowledge of the Universe and its substances particularly Soul and Karma and their relationship.
Jain Religion

- The True nature of a substance is a religion
- Any activities of Body, Mind and Speech which reduces Kashay (Anger, Greed, Ego, Lust, etc.) within ourselves is a religious activity.
Morality vs. Religion

- Individual Person
  - Following Law and Order
    - Moral
      - Religious
    - Immoral
      - Non-religious
  - Not Following Law and Order
Morality vs. Religion (Continued)

- Jain Morality (Vyavahara Dharma)
  - Conduct in accordance with the rules prescribed by Arihants and accompanied always by compassion, love, sympathy etc., otherwise the practice is mere hypocrisy.

- Jain Religion (Nischaya Dharma)
  - Purity of soul which results from the above action (dirt of karma disappears)
Universe and its Substances

- Universe is made-up of six eternal and independent substances:

- Six Universal Substances (Entity/Dravya)
  - Jiva: Soul or Living being
  - Pudgal: Matter
  - Dharma: Principle of Motion
  - Adharma: Principle of Rest
  - Akasa: Space
  - Kaal: Time
Characteristics of a Substance

- Utpada: Origination
- Vyaya: Destruction
- Dhrauvya: Permanence
Universe and its Substances

■ **Paryay -**
  ➢ Every substance continuously going through Origination and Destruction which are the Transient Characteristics of a Substance known as Paryay or Modification/Forms Paryayarthik Naya

■ **Dravya -**
  ➢ While going through continuous changes, certain qualities of a substance remains unchanged which are the Permanent Characteristics of a substance known as Dravya / Dravyarthik Naya

■ **Dravya and Paryay are inseparable.**
Soul - Living Being

- Every Soul is Individual and Eternal
- Two Types
  - Free or Liberated Soul
  - Samsari or Worldly Soul
Free or Liberated Soul

- Free from all Karmas
- Known as Siddha or God
- Possesses Infinite (Perfect) Knowledge, Vision, Power, Bliss
- Has No Physical Body
- Free from Cycle of Birth and Death
- Free from Pain and Pleasure
- Infinite number
- Lives in Moksha
Worldly (Samsari) Soul

- Covered with Karma (Matter)
- Doer of all Karmas (Actions)
- Recipient of Fruits of Karmas
- Feels Pain and Pleasure
- Possesses Limited Knowledge, Vision, Power, Bliss
- Possesses Physical Body (Matter)
- Possesses one or more Sense Organs
  - Touch, Taste, Smell, Sight, Hearing
- Wonders in a Cycle of Birth and Death
- Contraction and Expansion
- Infinite Number
- Capable of becoming Free/Liberated
Worldly Souls (Continued)

- **Possesses One to Five senses**
  - Touch, Taste, Smell, Sight, Hearing
- **One Sense**
  - Earth as body - Prithvikaya
  - Water as body - Apakaya
  - Fire as body - Agnikaya
  - Air as body - Vayukaya
  - Plant as body - Vanaspatikaya
Worldly Souls (Continued)

- Two senses - Beindriya
  - worms, leeches
- Three senses - Treindriya
  - ants, lice
- Four senses - Chauindriya
  - flies, bees
- Five senses - Panchandriya
  - animals, birds, human, heavenly, hellish etc.
Jain Gods

- Liberated Human being becomes God

- Jain God
  - Liberated Soul

  - Siddha
    - Liberated Soul
    - Pure Consciousness (No Physical Body)

  - Arihant
    - Realized Soul (Keval_Jnan)
    - Living Human Being
      - Tirthankar
        - Establishes Religion
      - Simple Kevalin
        - Remains in Meditative State
Jain Gods (Continued)

- Human being after attaining Keval_jnan known as Arihant

- Arihant
  - Perfect Human Being
  - Perfect Knowledge, Faith, Conduct

- If Arihant establishes religion is known as Tirthankara
  - Tirthankara:
    - Founder of Fourfold order of religion
      - Monks, Nuns, Laymen, Laywomen
Jain Gods (Continued)

- Various names of Arihants:
  - Arhat, Jina, Nirgrantha, Tirthankara

- Arihant:
  - One who has destroyed his inner enemies such as Greed, Anger, Desire, and Hatred

- Arhat:
  - One who is worthy of worship by Indra (god)

- Jina:
  - One who has conquered his, inner passions such as Desire and Hatred

- Nirgrantha:
  - A religion of One who has gotten rid of all Knots of relationships and possessions
Jain Gods (Continued)

- All Arihantas after death become Siddhas
- Siddha
  - Liberated Souls
  - Pure Consciousness
  - Soul without Karma or body
  - Blissful State
  - Perfect Knowledge, Vision, Power
  - Knower and Observer
  - Lives at the Top of Lokakas
Matter (Pudgal)

- Non-living Substance
- No Consciousness, No Knowledge
- Infinite Number
- Possesses Body
- Possesses Senses
  - Touch, Taste, Smell, Sight, and Hearing
- Color
- Occupies Space
- Skandha, Skandha-desa, Skandha-pradesa, Paramanu (Atom)
Eight Varganas (Matters)

- Audaric Vargana: Physical body
- Tejas Vargana: Tejas body - heat, digestion
- Aharak Vargana: Aharak body - small in size
- Vaikriya Vargana: Vaikriya body - small or large
- Karman Vargana: Karmic or Causal body
- Breathing Vargana: Provides breathing
- Mind Vargana: Provides mind for thinking
- Speech Vargana: Provides speech
Five Bodies

- Audaric body
- Tejas body
- Aaharac body
- Vaikriya body
- Casual or Karmic body
Karma

- Karma is a matter (Pudgal)
- Very fine particles
- Can not be seen/feel/verified
- Entire Universe is filled with Karma Particles
Principle of Motion (Dharma)

- Non-living Substance
- No Consciousness
- One and Whole
- Helps - Motion of Soul/Matter
- No Senses, Color, and Body.
- Exist in Lokakas.
Principle of Rest (Adharma)

- Non-living Substance
- No Consciousness
- One and Whole
- Helps - to Rest Soul and Matter
- Has no Senses, Color, and Body
- Exist in Lokakas
Space (Akasa)

- Space (Akasa)
- Non-living Substance
- No Consciousness
- Everywhere (infinite)
- One and Whole
- Self Supported
- Provides space to All Entities
  - Soul, Matter, Dharma, Adharma, and Time
- No Form, Color, Touch, Taste, Smell, Sight, Hear
- Lokakas - Dharma /Adharma Exist
- Alokakas - Infinite Empty Space
Time (Kaal)

- One View -
  - Imaginary thing
  - No real existence

- Another view -
  - Real existence
  - Innumerable time atoms

- Measures changes of Soul and Matter

- Not a cause of changes
Time (Samaya)
Smallest indivisible portion of Time is called one Samaya

- Innumerable Samayas = One Avali
- 256 Avali = One Kshullak_bhav
- Approximately
  - 17.5 Kshulak_bhav = One Breath (inhale + exhale)
- 3773 Breaths = One Muhurat (48 minutes)
- 16,777,216 Avalis = One Muhurat
- 2 Ghadi = One Muhurat
- One Muhurat = 48 minutes
- 30 Muhurats = One Day
- 15 Days = One Fortnight
- 2 Fortnights = One Month
Time (Samaya) Continued..

- 12 Months = One Year
- 5 Years = One Yuga
- 8,400,000 x 8,400,000 years = One Purva (70,560,000,000,000 Years)
- Innumerable Years = One Palyopama*
- 10 x 10,000,000 x 10,000,000 Palyopamas = One Sagaropama
- 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 Cycle

Time Cycle
Kal Chakra
20 x 10,000,000 x 10,000,000 Sagaropams

Avasarpini (Declining Era)
10 x 10,000,000 x 10,000,000 Sagaropams
from Happiness to Miserable

Utasarpini (Rising Era)
10 x 10,000,000 x 10,000,000 Sagaropams
from Miserable to Happiness

Time is a continuous Cycle of Decline and Rise Era

Declining Era (Avasarpini) Time Cycle
Human virtues, Natural conditions decline over time

Rising Era (Utsarpini) Time Cycle
Human virtues, Natural conditions improve over time
Time Cycle (continued)

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 time 2500 years)
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
Nine Tattvas (Principles)

The Relationship between Soul and Karmas are defined in Nine Principles known as Nine Tattvas

- Jiva  Soul (Consciousness)
- Ajiva  Non-living substances
- Asrava  Influx of Karma
- Bandh  Bondage of Karma
- Punya  Virtue
- Papa  Sin
- Samvara  Stoppage of Karma
- Nirjara  Exhaustion of Karma
- Moksha  Liberation
Asrava - Influx of Karma

- **Mithyatva**
  - Wrong belief, Ignorance

- **Avirati**
  - Vowlessness, Lack of self restraint

- **Pramad**
  - Carelessness, Unawareness or Unmindfulness

- **Kashay**
  - Passions (anger, ego, deceit, and greed)

- **Yoga**
  - Activities of mind, speech, and body
Bandh - Bondage of Karma

- Prakriti Bandh
  - Types of Karma (Eight Categories)
- Sthiti Bandh
  - Duration of Karma
- Anubhava Bandh or Rasa Bandh
  - Intensity of Karma
- Pradesa Bandh
  - Quantity of Karma
Prakriti Bandh (Types of Karma)

- **Ghati Karma (Four)**
  - Obscures soul's natural quality

- **Aghati Karma (Four)**
  - Obscures soul's non-physical quality
Ghati Karma

- Jnanavaraniya
  - Obscures soul's faculty of knowledge
- Darsanavaraniya
  - Obscures soul's faculty of intuitive vision
- Mohniya
  - Obscures soul's natural state of non-attachment
- Antaraya
  - Obscures soul's infinite power
Aghati Karma

- **Vedniya**
  - Obscures soul's infinite spiritual happiness not dependent on body, senses, and other external objects

- **Nama**
  - Obscures soul's nonphysical nature

- **Gotra**
  - Obscures soul's equanimity quality

- **Aayu**
  - Obscures soul's immortality
Samvara - Stoppage of Karma

- Right belief
- Observance of vows
- Awareness
- Passionlessness
- Peacefulness of vibrating activities
57 Ways to Stop the Influx of Karma

- 5 Samiti Carefulness
- 3 Gupti Preservation
- 10 Yati Dharma Observances
- 12 Bhavna Reflections
- 22 Parishaha Subduing of Sufferings
- 5 Charitra Conducts
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
- Adana Nikshepa Samiti
  - Proper care in taking and keeping
- Utsarga Samiti
  - Proper care in 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 Virtues of Religion

- **Kshama**
  - Forbearance, Forgiveness
- **Mardava**
  - Modesty, Humility
- **Aarjava**
  - Straightforwardness, Candor
- **Saucha**
  - Contentment
- **Satya**
  - Truthfulness
Ten Virtues of Religion (Continued)

- **Saiyam**
  - Self-restraint, Control of Senses
- **Tapa**
  - Austerity, Penance
- **Tyaga**
  - Renunciation
- **Akinchanya**
  - Non-attachment
- **Brahmacharya**
  - Celibacy, Chastity
12 Bhavna (Anupreksa) Reflections or Thoughts

- **Anitya Bhavna**
  - Impermanence of the world
- **Asarana Bhavna**
  - No one provides protection
- **Samsara Bhavna**
  - No permanent relationship in universe
- **Ekatva Bhavna**
  - Solitude of the soul
- **Anyatva Bhavna**
  - Separateness
- **Asuchi Bhavna**
  - Impureness of the body
12 Bhavna (Continued)

Reflections or Thoughts

- Asrava Bhavna
  - Influx of karma
- Samvara Bhavna
  - Stoppage of influx of karma
- Nirjara Bhavna
  - Shedding of karma
- Loka Bhavna
  - Transitory of universe
- Bodhi-durlabha Bhavna
  - Unattainability of right faith, knowledge, and conduct
- Dharma Bhavna
  - Unattainability of true preceptor, scriptures, and religion
Universal Friendship Bhavna

- Maitri       Amity
- Pramoda      Appreciation
- Karuna       Compassion
- Madhyastha   Equanimity
Exhaustion of karma already acquired

- The karma exhaust themselves by producing their results when it is time for them to do so.
- However at that time, new karma begin to pour in.
- Hence it becomes difficult to be free of Karma.

Therefore, one should destroy the Karma before they produce the result. This is called Nirjara.

Nirjara is done by rigorous penance.
Two types of Nirjara or Penance

- **External Penance:**
  - Relates to Physical Body

- **Internal Penance:**
  - Relates to Thought Process
External Penance (Nirjara)

- **Anasan**
  - Complete abstinence of eating and drinking

- **Alpahara or Unodari**
  - Reduced quantity of food one normally eats

- **Ichhanirodha or Vrttisamksepa**
  - Control of desire for food and material things

- **Rasatyaga**
  - Give up stimulating or tasty food
    - honey, alcohol, butter, milk, tea, sweets, juice etc.

- **Samlinata**
  - Stay in lonely places free from all disturbances

- **Kayaklesa**
  - Place one's body under stress through cold and heat
Internal Penance (Nirjara)

- **Prayaschita**
  - Repent and atone for the sinful acts

- **Vinaya**
  - Respect and Honor teachers, elders

- **Vaiyavrata**
  - Selfless service towards teachers, elders, sick people

- **Svadhyaya**
  - Study of Religion for Spiritual development

- **Kayotsarga**
  - Non-attachment to the body
  - Give up all egoistic thoughts

- **Dhyana**
  - Religious meditation
Moksha - Liberation

- Ultimate and Only goal of human life
- What is Liberation?
  - Manifestation of Soul's Pure Nature
    - Perfect Knowledge, Vision, Power, Energy
  - Freedom from karma
  - Freedom from birth, old age, death, diseases
  - Freedom from body, breathing, and mind
  - Live in eternal bliss
Process of Bondage

- Bondage of Karma to Soul
  - The Process
  - The Relationship
  - Cause and and Effect
Terminology to Understand

- Free Karma Particles
- Bonded Karma Particles (Karma)
- Dravya and Paryay
- Nimitta and Upadan
Terminology to Understand (Continued)

- **Karma**
  - When the free Karma particles binds to a Soul is known as bonded Karma or Karma

- **Dravya and Paryay** -
  - Each substance continuously modifies its form (Paryay), while its certain qualities remains unchanged (Dravya).
  - Dravya and Paryay are inseparable.
  - e.g. Bengal is a Paryay, Gold is a Dravya
Terminology to Understand (Continued)

- **Upadan** -
  - A real cause of a Result
  - Upadan is One and Only One in any given process, result, or activity

- **Nimitta** -
  - An apparent cause of a Result or A catalytic agent (helper) of a Result
  - One or More Nimitta in any given process

- **Pot making process**
  - Upadan - Clay
  - Nimitta - Potmaker, Fire, Water, Machine
Bondage and Removal Process

- **Case I**
  - Person A says bad word to person B
  - Person B gets Angry

- **Case II**
  - Person A says bad word to person B in the morning
  - Person B does not get Angry
  - Person A says bad word to person B in the evening
  - Person B gets Angry
Bondage and Removal Process (Continued)

- **Case III**
  - Person A says bad word to person B alone
  - Person B does not get Angry
  - Person A says bad word to person B in presence of C
  - Person B gets Angry

- **Case IV**
  - Person A says bad word to person B
  - Person B does not get Angry
  - Person C says same bad word to person B
  - Person B gets Angry
Process of Separation and Bondage

► When B's past Karma (anger) is ready to produce the result, B looks for the reason and finds A saying bad word.

► At that time Old Karma separates from the Soul and B gets Angry. New Karma bind to B's Soul

Process

► For B's Anger

- External Nimitta - Bad word of A
- Internal Nimitta - Maturity of old Karma of B
- Upadan - Person B (Soul)
Process of Separation and Bondage (Continued)

- For the separation of Old Karma from B's Soul
  - Nimitta - Time (Maturity of Old Karma), A saying bad word
  - Upadan - Karma

- For the Bondage of New Karma to B's Soul
  - Nimitta - Person B's Anger
  - Upadan - Free Karma particle
Process of Seperation and Bondage (Continued)

Summary

- Old Karma is Nimitta for B's anger
- Real cause (Upadan) of B's anger is B's Soul (himself)
- If B remains quiet or undisturbed, no free Karma particle will convert into bonded Karma.
- B's own effort (understanding) can only minimize or eliminate his anger
Application of Karma Philosophy in Our Daily Life

Example

- Persons X and Y are involved in a car accident
- Person X was at fault
- Person Y got hurt
- Person Z witnessed the accident

Reflection of Person X

1. It was Y's bad karma that he got hurt. I was just the Nimitta. or
2. I was not driving carefully. Because of my negligence Y got hurt.
Application of Karma Philosophy in Our Daily Life (Continued)

- Reflection of Person Y
  1. It was the fault of X. If he would have been careful I would not get hurt. or
  2. It was my bad karma that I got hurt. Person X was just Nimitta.

- Reflection of Person Z
  1. Y got hurt because of his bad karma. Let him complete the suffering so that his karma get exhausted. or
  2. Y is hurt and I should try my best to help him immediately.

- Proper reflection for X, Y, and Z is 2.
Summary

- During Ignorance state a person is controlled by Nimitta.
  - Hence Person should be surrounded by proper environment (Religious study, Svadhyaya, Temple going, Good friends, Scholar visitation etc..)

- As Spiritual progress occurs the effect of Nimitta reduces, and power of Upadan increases
For totally realized person (Kevali) Nimitta has no effect. He is a Liberated person.

Our intention behind our actions of body, mind, and speech bind us with Karma.

Karma philosophy applies to ourselves, Compassion applies to others
Jain Religion Features

- God is not a Creator, Preserver or Destroyer of the Universe (not a dynamic God).
- God is all Knower and Observer (Static God)
- Every living being has a potential to become God
- Path of liberation is to follow right perception, right knowledge, and right conduct.
- Proper knowledge of the six substances and seven/nine fundamental truths (Tattvas), are essential for right perception, knowledge and conduct.
- Self purification, penance, austerity, and meditation are essential for right conduct.
Jain Religion Features (continued)

- Conquer your desire by your own effort to attain liberation.
- Nonviolence is the highest religion to be followed in action, thought, and speech.
- One must cease injuring sentient creatures, large and small.
- Our intention behind our actions of body, mind, and speech bind us with Karma.
- Karma philosophy applies to ourselves, Compassion applies to others.
- Sacred scriptures guide moral and spiritual life to ultimately attain liberation.
- Spiritual lineage of the twenty four Tirthankaras.