JAINISM

THE JOURNEY OF THE SOUL

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The Cosmos is conceived as a 3-dimensional structure, shaped like a man standing akimbo with legs spread sideways.
THE JAIN COSMOLOGY

THE SIX FUNDAMENTAL SUBSTANCES OF THE UNIVERSE
(Dravya)

UNCREATED, SELF-EXISTENT, BEGINNINGLESS, ENDLESS, ETERNAL AND INFINITE

1 SOUL (Jiva)
2 MATTER (Pudgala)

Opposite to matter. Cannot be perceived by the senses. Manifests as Consciousness (Perception and Knowledge). Infinite in number. There are Liberated (pure) and embodied souls. Embodied souls undergo continual birth and death.

3 MOTION (Dharma)*
4 STOP (Adharma)*
5 SPACE (Akasha)
6 TIME (Kala)

Dharma forms the condition of motion for soul and matter. It exists, pervading the whole Cosmos. It is formless, inactive, eternal and is the object of knowledge of only the Omniscient.

Adharma forms the condition of rest for soul and matter. It exists, pervading the whole Cosmos. It is formless, inactive, eternal and is the object of knowledge of only the Omniscient.

Space contains and accommodates all souls, matter and the other substances.

Time has an atom-like constitution. Time is connected by its eternity and singularity with the other substances, but is separated from them as it is non-spatial. It helps the other substances to undergo changes and transformations.

* The word Dharma has a two-fold meaning: in the fundamental substances above, the Jaina philosophers describe Dharma as a kind of ether which assists motion or rest. Dharma can also mean "religion", "teaching", "spiritual work" or "Universal Law".
THE COSMIC WHEEL OF TIME
(Kalpa)

ETERNALLY REVOLVING AND DIVIDING TIME INTO TWO RECURRING 1/2 CYCLES.

GRADUAL EVOLUTION
(Utsarpini)

GRADUAL DECLINE
(Avasarpini)

ON EARTH* THE 24 JINAS APPEAR ONLY IN THE 3RD AND 4TH PERIODS

ON EARTH, WHICH IS PART OF THE MIDDLE WORLDS, FINAL LIBERATION (MOKSHA) IS ONLY POSSIBLE IN THE 3RD AND 4TH PERIODS. IN OTHER PARTS OF THE MIDDLE WORLDS, THERE IS ALWAYS A JINA SOMEWHERE, WHO CAN TEACH THE PATH OF SALVATION AND MAKE LIBERATION POSSIBLE THERE.
THE 24 TIRTHANKARAS/JINAS
OF THE PRESENT CYCLE OF TIME

According to the belief of the Jains, Jaina religion is eternal and it has been revealed again and again, in every one of the endless succeeding periods of the world, by innumerable Tirthankaras - Jinas. These Omniscient teachers of the Path of Salvation (Ahimsa Dharma), are called the 'Victors', the 'Makers Of The Crossing'. The word Jaina is derived from 'Jina': 'The Conqueror'. Those who follow their teachings are called Jains.

1. RSABHA (or ADINATHA) 7. SUPARSAV
2. AJITA 8. CHANDRA-PRABHA 13. VIMALA
3. SAMBHAVA 9. SUVIDHI (or PUSPADANTA) 14. ANANTA (or ANANTAJIT)
4. ABHINANDANA 10. SITALA 15. DHARMA
5. SUMATI 11. SREVAMSA (or SREYAN) 16. SANTI
6. PADMAPRABHA 12. VASUPUJA 17. KUNTHU
18. ARA
19. MALLI
20. SUVRATA (or MUNI-SUVRATA)
21. NAMI
22. NEVI (or ARISTANEMI)
23. PARSVA (877 B.C.)
24. MAHAVIRA (599 B.C.)

24. VARDHAMANA MAHAVIRA'S LIFE (599 to 527 B.C.)

The last Jina of the Cosmic Half Cycle, Mahavira, is an historical personage born in 599 B.C. into a royal family. His parents followed the teachings of Parsva (23rd Jina). He was given the name Vardhamana. At age 30, he renounced the world and became an ascetic. He was known then as Nirgrantha. After 12 years as a possessionless mendicant, he attained Kaivalya-jnana - the supreme knowledge, complete understanding of the nature of the universe. He became the Arhat, the Jina, the Tirthankara Mahavira. For 30 years he travelled from place to place as a great teacher. He was not the founder of a new religion but reformed the prevailing creed, handed down from previous Tirthankaras of the Sramana current of religious tradition (Path) which was based on Ahimsite creed. He re-organized the 4-fold order of monks, nuns and lay followers. Mahavira taught the Sramana Dharma of Ahimsa (Non-Violence) and became the great benefactor and friend of all living beings. He attained total Liberation (Moksha) in the year 527 B.C.
THE RELIGION OF AHIMSA
(Jaina Dharma)
THE PURE, UNCHANGING, UNIVERSAL LAW
NON-VIOLENCE OR NON-INJURY TO ANY LIVING BEING

"The Arhats of the past, those of the present and the future narrate thus, discourse thus, proclaim thus, and affirm thus: 'One should not injure, subjugate, enslave, torture or kill any animal, living being, organism or sentient being. This doctrine of Non-Violence (Ahimsa Dharma) is immaculate, immutable and eternal.'"

— Mahavira
ACARANGA SUTRA, CHAPTER 4

"Above, below and in front, people indulge in violent activities against living beings individually and collectively in many ways; discerning this, a wise man neither himself inflicts violence on these bodies, nor induces others to do so, nor approves of their doing so."

— Mahavira
ACARANGA SUTRA, CHAPTER 1

"The Arhats have propounded the doctrine of Non-Violence, one and all, equally for those who are desirous to practice it and those who are not, those who have abandoned violence and those who have not, those who are deeply engrossed in worldly ties and those who are not. This doctrine of Ahimsa is Truth. It is rightly enunciated here in the teachings of the Arhats. Comprehending the true spirit of the doctrine, one should practice it till one's last breath."

— Mahavira
ACARANGA SUTRA, CHAPTER 4

Jain Dharma, which is identical to Ahimsa Dharma, has no beginning. It has been revealed and revived by many Tirthankaras. In the on-going cycles of time, there is a succession of development and decay, growth and degeneration. This is also reflected in the Dharma of non-violence. Though subject to periods of decadence, the Ahimsa Dharma is ageless and eternal.
Preserved Teaching Of The Jinas

THE SACRED BOOKS OF THE JAINS
PASSING ON THE AGELESS AHIMSA DHARMA

AGAMAS - SACRED TEXTS
CANONICAL LITERATURE - ORIGINALLY 60 TEXTS

14 PURVAS
(Original Canon - Taught by Successive Tirthankaras)
Taught by Mahavira. Believed to go back to Parsva (23rd Jina), were lost and no longer in existence.

12 ANGAS
(Limbs - Part of a Canon)
Only 11 remain. The 12th Anga, which was pre-Mahavira, is lost. These Angas were passed on by Indrabhuti Gautama, a disciple of Mahavira.

34 ANGABAYA
(Remaining Texts of the Canon)
Divided into the following:
12 Upangas 4 Mulasutras 6 Chedasutras
2 Chalikasutras 10 Payannas

SIDDHANTA - THE DOCTRINE
Philosophical and Religious System

METAPHYSICS
ONTOLOGY

THEOLOGY
MYTHOLOGY

COSMOLOGY
COSMOGRAPHY

EPISTEMOLOGY
PSYCHOLOGY

LOGIC
DIALECTICS

ETHICS
RITUAL
**The Sacred Prayer Of Jains**

# Siddhachakra

**Symbolic Representation of the Five Praiseworthy Beings**

**Siddha**
Liberated, pure, perfect souls abiding in the Siddha Loka.

**Arhat**
Omniscient Teacher, showing the path to liberation and revealing the Ahimsa Dharma.

**Upadyaya**
Sages, ascetics who, being possessed by the 3 jewels, are teaching and explaining to others the sacred scriptures - the tenets of Jainism.

**Acharya**
Ascetics, who head and govern a particular group of monks, nuns and devotees and, by their own example, guide the members to practice rules of conduct, austerities, self-discipline and non-violence.

**Sadhus**
Sages, renunciates who practice austerities, self-discipline and vigilance, and follow the teachings of Ahimsa.

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**Panca-Namascara Mantra**

**Jain Universal Prayer**

Namo Arahantananam
Namo Siddhanam
Namo Airiyanam
Namo Urajhayananam
Namo Loe Savva-Sahunam

Homage to the Perfect Souls
Homage to the Liberated Souls
Homage to the religious leaders
Homage to the ascetic teachers
Homage to all the sages in the world

Eso panca namokkarao, savva pavappanasano, mangalanam ca savvesim, padhama havai mangalam.
This Five-fold Obeissence Mantra destroys all demerit, and is the first and foremost of all auspicious recitations.
THE TOTAL JOURNEY
REINCARNATION OF SOULS IN THE UNIVERSE

ABODE OF THE LIBERATED SOULS
(Siddha-Loka)

THE FOUR REALMS OF EXISTENCE
(Samsara)

HUMAN BEINGS
(Manusya)

HEAVENLY BEINGS
(Devas)

ANIMAL AND PLANT BEINGS
(Tiryanga, Vanaspati)

HELLISH BEINGS
(Naraki)
# The Classification of Souls (Jivas)

2 Categories: Liberated (Mukta) and Embodied (Samsari)

<table>
<thead>
<tr>
<th>Immobile Beings (Sthavara)</th>
<th>Mobile Beings (Trasa)</th>
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<tbody>
<tr>
<td><strong>One-Sense</strong> (Ekendriya)</td>
<td><strong>Two-Sense</strong> (Dwindriya)</td>
</tr>
<tr>
<td>Touch Only</td>
<td>Touch and Taste</td>
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<tr>
<td><strong>Nigodas</strong></td>
<td>Oysters</td>
</tr>
<tr>
<td><strong>Fire Bodies</strong></td>
<td>Earthworms</td>
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<tr>
<td><strong>Water Bodies</strong></td>
<td>Conch</td>
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<tr>
<td><strong>Air Bodies</strong></td>
<td>Leaf Worms</td>
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<tr>
<td><strong>Earth Bodies</strong></td>
<td>Leeches</td>
</tr>
<tr>
<td><strong>Plants</strong></td>
<td>And Others</td>
</tr>
</tbody>
</table>

| **Three-Sense** (Trindriya) | **Four-Sense** (Chaturindriya) |
| Touch, Taste and Smell     | Touch, Taste, Smell and Sight |
| **Termites**               | **Mosquito**            |
| **CentipedeS**             | **Bee**                 |
|                            | **Fly**                 |
|                            | **Scorpion**            |
|                            | **Hellish Beings**      |

Even the minutest life form has perception, knowledge, energy and bliss.

*This chart illustrates embodied (Samsari) souls only.*
THE NINE TRUTHS
(Nav-Tattvas)

1. NON-LIVING SUBSTANCES (Ajiva)
   - Life
   - Consciousness

2. KARMIC MERIT (Punya)
   - Accumulated good actions which help the impure soul in the enjoyment of rewards and pleasures.

3. KARMIC DEMERIT (Papa)
   - Accumulated bad actions which cause the pain and suffering of the impure soul

4. INFLOW OF KARMA (Asrava)
   - Caused by good and bad activities of mind, speech and body.

5. BONDAGE OF KARMA (Bandha)
   - Karmic matter fused with soul, manifests a false identity of Self.

6. STOPPAGE OF KARMA (Samvara)
   - Recognition of the false Self. Control of the 5 senses and mind. Strenuous effort to stop new influx of Karmic matter. Developing attentiveness.

7. SHEDDING OF KARMA (Nirjara)
   - Purification process involving right knowledge, vows, austerities, renunciation and becoming conscious of one's own thoughts, words and actions.

8. SOUL (Jiva)

9. LIBERATION (Moksha)
   - Emancipated, pure soul freed from the eternal cycle of birth and death.

Jainism defines Karma as matter in subtle form - energy. Sub-atomic particles, which can manifest Karma, fill the universe. The soul's contact with the physical world through mind, speech and body, causes the constant inflow of these particles and covers the soul.
THE PATH OF THE THREE JEWELS
(Ratnajyotisamayah)

RIGHT FAITH
(Samyag-Darsana)

RIGHT KNOWLEDGE
(Samyag-Jnana)

RIGHT ACTION
(Samyag-Caritra)

"There's no knowledge without right faith,
No conduct is possible without knowledge,
Without conduct, there's no liberation,
And without liberation, no deliverance."
— Mahavira

- UTTARADHYAYANA SUTRA, CHAPTER 27, VERSE 30
THE FIVE VOWS OF MONKS, NUNS AND LAY FOLLOWERS
(Jaina Vratas)

NON-VIOLENCE
(Ahimsa)

SPEAK THE TRUTH
(Satya)

NOT TO STEAL
(Asteya)

CELIBACY
(Brahmacharya)
(Strict adherence for Monks and Nuns - sexual restraint for lay followers)

NON-POSSESSION
(Aparigraha)
(Strict adherence for Monks and Nuns - limiting one's attachments and acquisitions for lay followers)

"Endowed with conduct and discipline,
Who practises control of self,
Who throws out all his bondage,
He attains the eternal place."

— Mahavira

— Uttaradhyayana Sutra, Chapter 20, Verse 52
14 STAGES OF SPIRITUAL DEVELOPMENT

The process of separating the soul from the energies of matter, beginning with the minutest, invisible living being (Nigoda), to the Omniscient Arhat-kevalin, Jina.

1. Ignorance and delusion. When delusion is suppressed, the soul will rise to the fourth stage.
2. Few moments duration. Transition stage on the way down from a higher to the first.
3. Mixed true and false beliefs. A brief transition to either first or fourth stage.
5. Partial vow stage. There is more self-control than in the fourth stage.
6. Ascetic full vow stage. Renunciation. Some negligence in discipline.
8. Higher state of pure meditation achieved. Passions may arise.
9. Intense spiritual work with emotions and desires.
10. Subtle greed is either suppressed or removed.
11. Some deluding Karmas still persist.
12. Deluding Karmas destroyed completely.
13. ARHAT, A JINA
14. LIBERATED SOUL SIDDHA