



# JAINISM

## THE JOURNEY OF THE SOUL

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# CONTENTS

1. Jain Concept of the Universe - Cosmography
2. 6 Fundamental Substances - Cosmology
3. Cosmic Wheel of Time - Cosmology
4. 24 Tirthankaras - Jaina Omniscient Teachers
5. Ahimsa - The Eternal Law
6. Sacred Books of the Jains - Preserved Teachings
7. Siddhachakra - Sacred Prayer of Jains

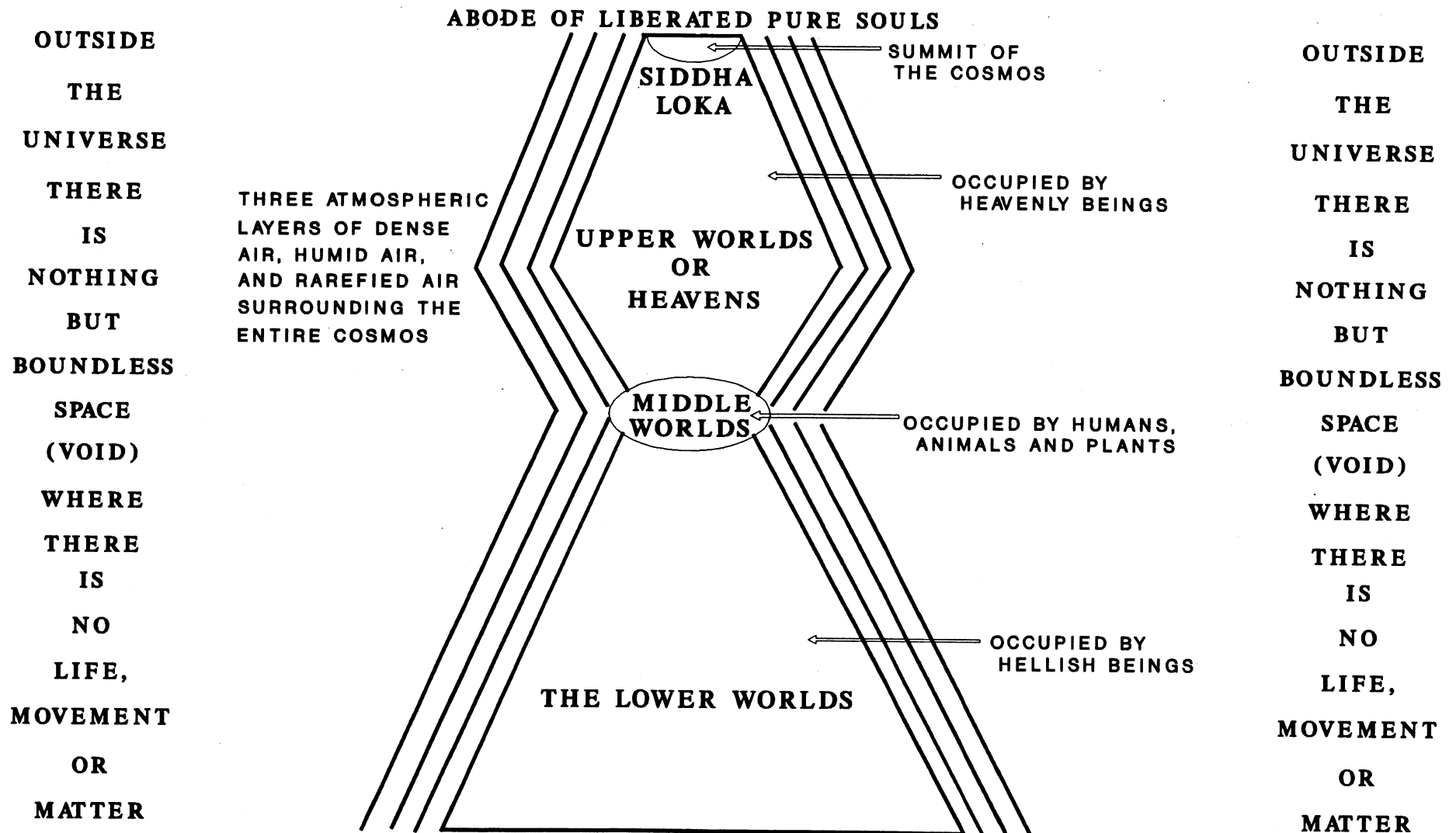
## The Journey of the Soul

8. The Total Journey
9. Classification of Souls
10. The Nine Truths
11. The Eight Major Karmas
12. The Three Jewels
13. The Five Vows
14. The 14 Stages of Development

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# The Jain Cosmography

## CONCEPTION OF THE UNIVERSE



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*)

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.

MATTER  
(*Pudgala*)

**2**

Made of atoms (*paramanus*), are endless and subject to continuous composition and decomposition. Characterized by shape, touch, taste, smell, colour, sound and heat.

**3** MOTION  
(*Dharma*)\*

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.

**4** STOP  
(*Adharma*)\*

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.

**5** SPACE  
(*Akasha*)

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

**6** TIME  
(*Kala*)

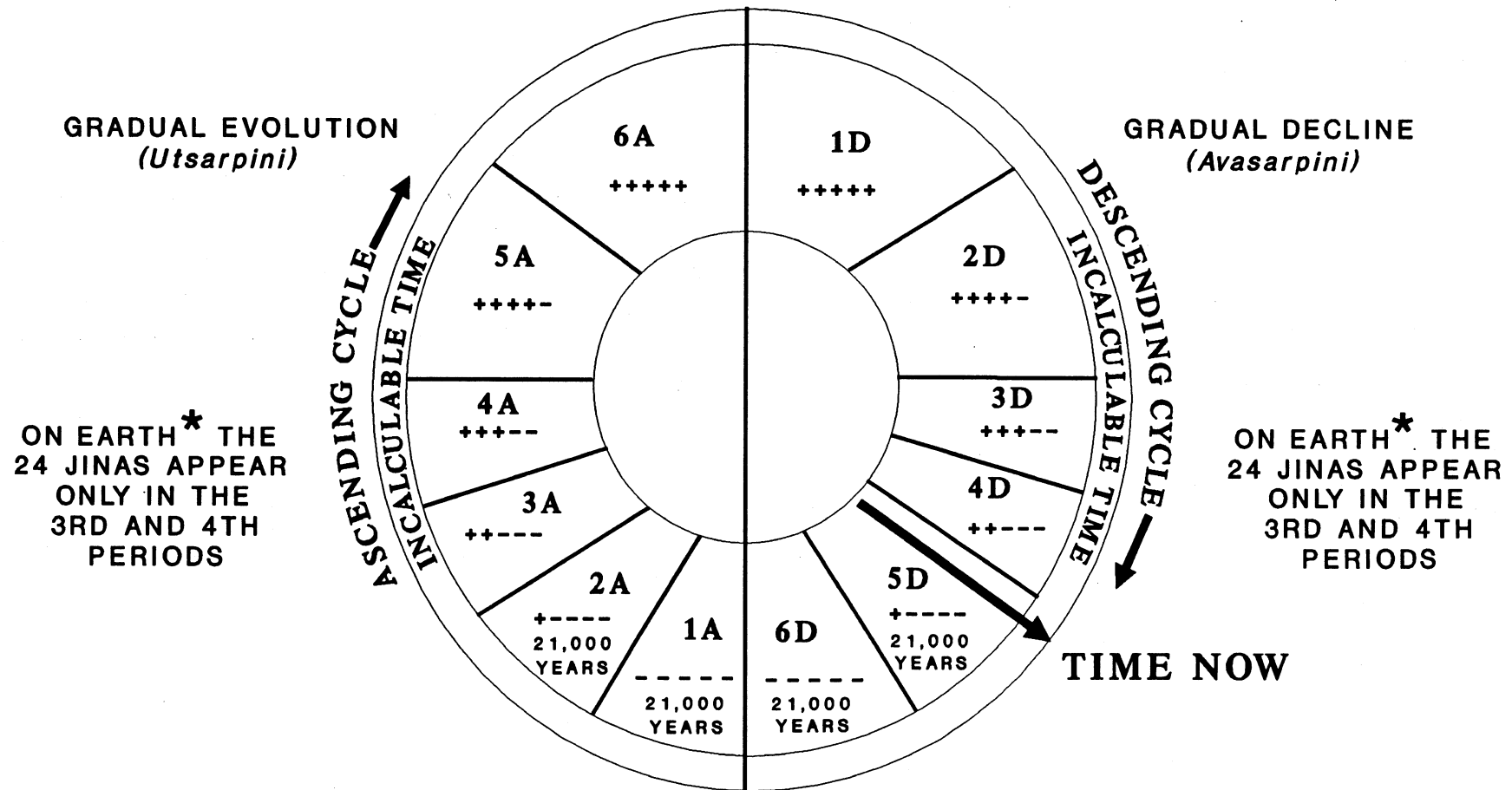
Time has an atom-like constitution. Time is connected by its eternity and singularity with the other substances, but is separated from them as it is non-spatial. It helps the other substances to undergo changes and transformations.

\* 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.



\* 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. SUPARSHA                | 13. VIMALA                | 19. MALLI                     |
| 2. AJITA                | 8. CHANDRA-PRABHA          | 14. ANANTA (or ANANTAJIT) | 20. SUVRATA (or MUNI-SUVRATA) |
| 3. SAMBHAVA             | 9. SUVIDHI (or PUSPADANTA) | 15. DHARMA                | 21. NAMI                      |
| 4. ABHINANDANA          | 10. SITALA                 | 16. SANTI                 | 22. NEMI (or ARISTANEMI)      |
| 5. SUMATI               | 11. SREYAMSA (or SREYAN)   | 17. KUNTHU                | 23. PARSHA (877 B.C.)         |
| 6. PADMAPRABHA          | 12. VASUPUJYA              | 18. ARA                   | 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 Ahimsa 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

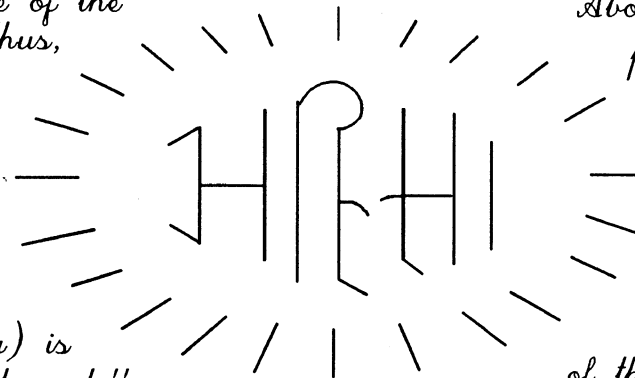
(Jaina Dharma)

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



THE ANCIENT SYMBOL OF  
JAIN NON-VIOLENCE: AHIMSA

"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.

# THE SACRED BOOKS OF THE JAINS

## PASSING ON THE AGELESS AHIMSA DHARMA

### AGAMAS - SACRED TEXTS

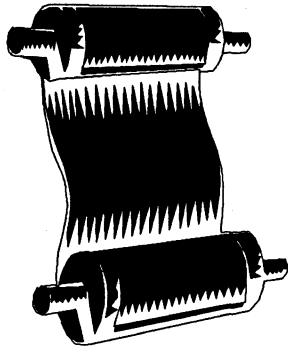
CANONICAL LITERATURE - ORIGINALLY 60 TEXTS

#### 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.

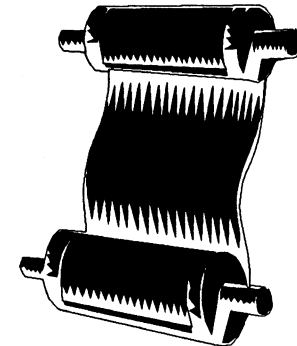


#### 34 ANGABAYA

(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

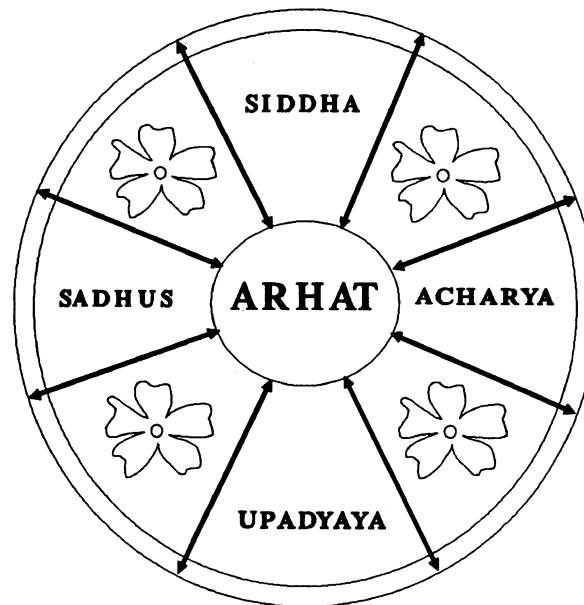
Liberated, pure, perfect souls  
abiding in the Siddha Loka.

#### 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.

### PANCA-NAMASCARA MANTRA JAIN UNIVERSAL PRAYER

Namo Arahantanam  
Namo Siddhanam  
Namo Airiyanam  
Namo Uvajjhayanam  
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 namokkaro, savva pavappanasano, mangalanam ca savvesim, padhaman havai mangalam.  
This Five-fold Obeisance 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

(Tiryanka, Vanaspati)


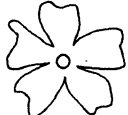




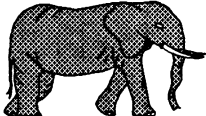
HELLISH  
BEINGS

(Naraki)

# The Journey Of The Soul

## THE CLASSIFICATION OF SOULS (Jivas)

2 CATEGORIES: LIBERATED (MUKTA) AND EMBODIED (SAMSARI) \*

IMMOBILE BEINGS (Sthavara)	MOBILE BEINGS (Trasa)			
<b>ONE-SENSE</b> (Ekendriya)  <b>TOUCH ONLY</b>  NIGODAS  FIRE BODIES  WATER BODIES    AIR BODIES  EARTH BODIES    PLANTS	<b>TWO-SENSE</b> (Dwindriya)  <b>TOUCH AND TASTE</b>  OYSTERS  EARTHWORMS    CONCH  LEECHES  And Others	<b>THREE-SENSE</b> (Trindriya)  <b>TOUCH, TASTE AND SMELL</b>  TERMITES  CENTIPEDES    LEAF WORMS  And Others	<b>FOUR-SENSE</b> (Chaturindriya)  <b>TOUCH, TASTE, SMELL AND SIGHT</b>  MOSQUITO  BEE    FLY  SCORPION  And Others	<b>FIVE-SENSE</b> (Panchendriya)  <b>TOUCH, TASTE, SMELL, SIGHT AND HEARING</b>  HEAVENLY BEINGS  HUMANS    ANIMALS    HELLISH BEINGS

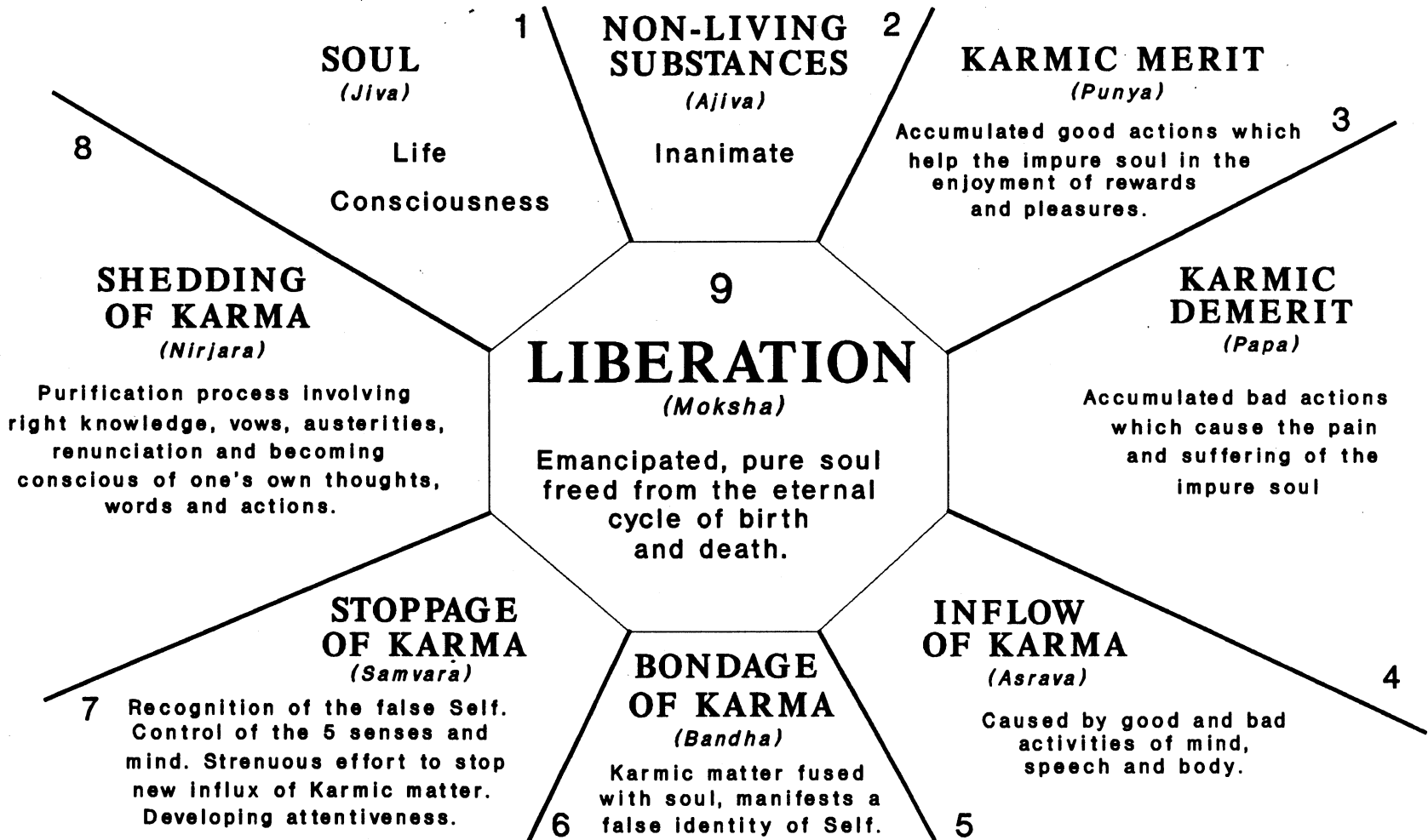
**EVEN THE MINUTEST LIFE FORM HAS PERCEPTION, KNOWLEDGE, ENERGY AND BLISS.**

**\* THIS CHART ILLUSTRATES EMBODIED (SAMSARI) SOULS ONLY.**

# The Journey Of The Soul

## THE NINE TRUTHS

(Nav-Tattvas)

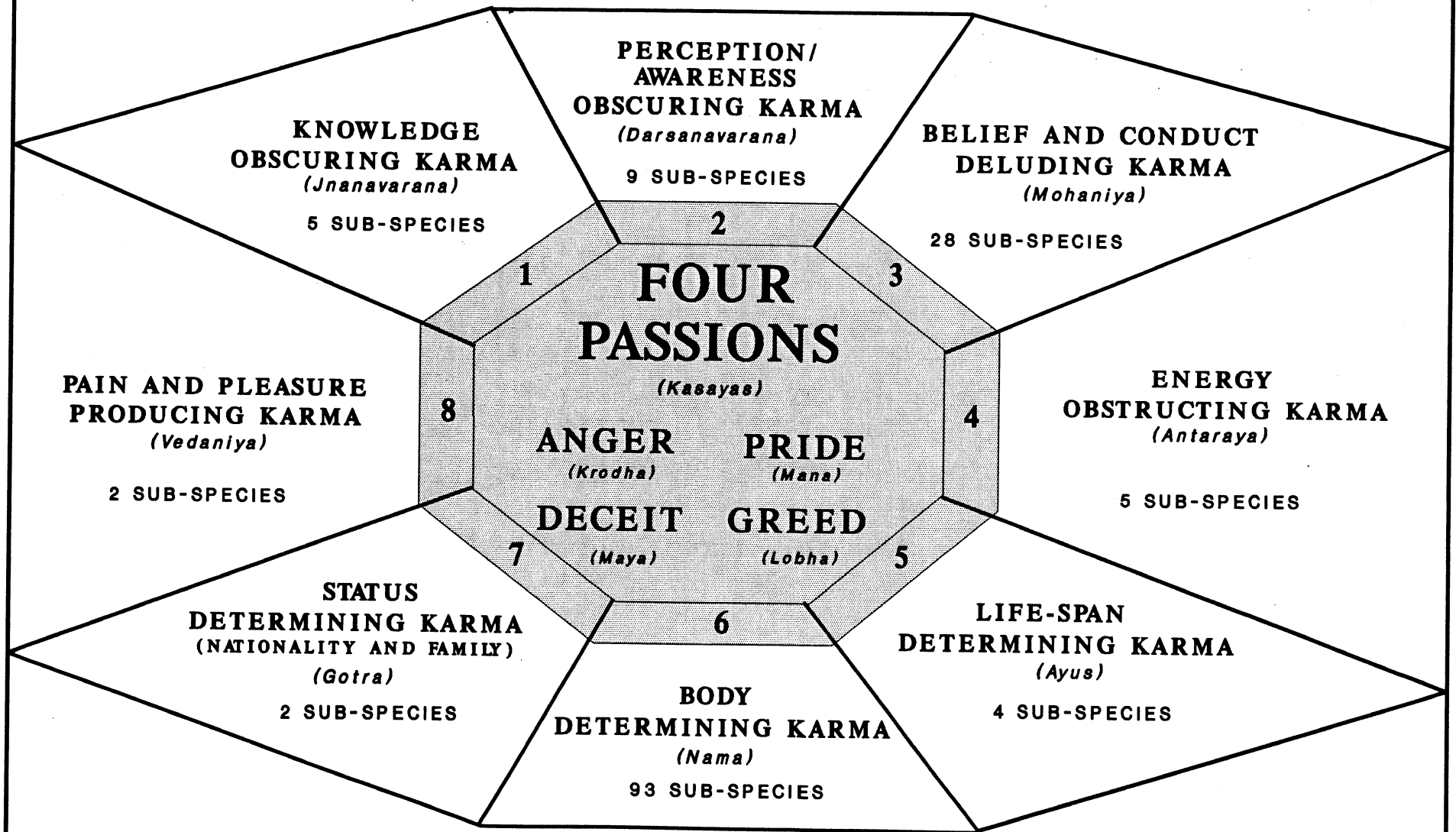


Jainism defines Karma as matter in subtle form - energy. Sub-atomic particles, which can manifest Karma, fill the universe. The soul's contact with the physical world through mind, speech and body, causes the constant inflow of these particles and covers the soul.

# The Journey Of The Soul

## THE EIGHT MAJOR BINDING KARMAS

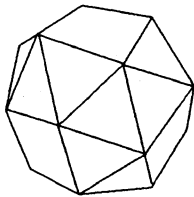
(Mula Prakrtis)





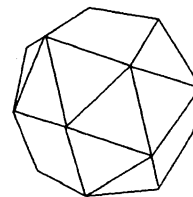
# THE PATH OF THE THREE JEWELS

*(Ratnatraya)*



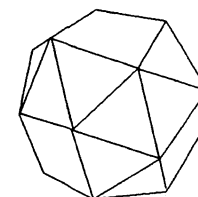
**RIGHT  
FAITH**

*(Samyag-Darsana)*



**RIGHT  
KNOWLEDGE**

*(Samyag-Jnana)*



**RIGHT  
ACTION**

*(Samyag-Caritra)*

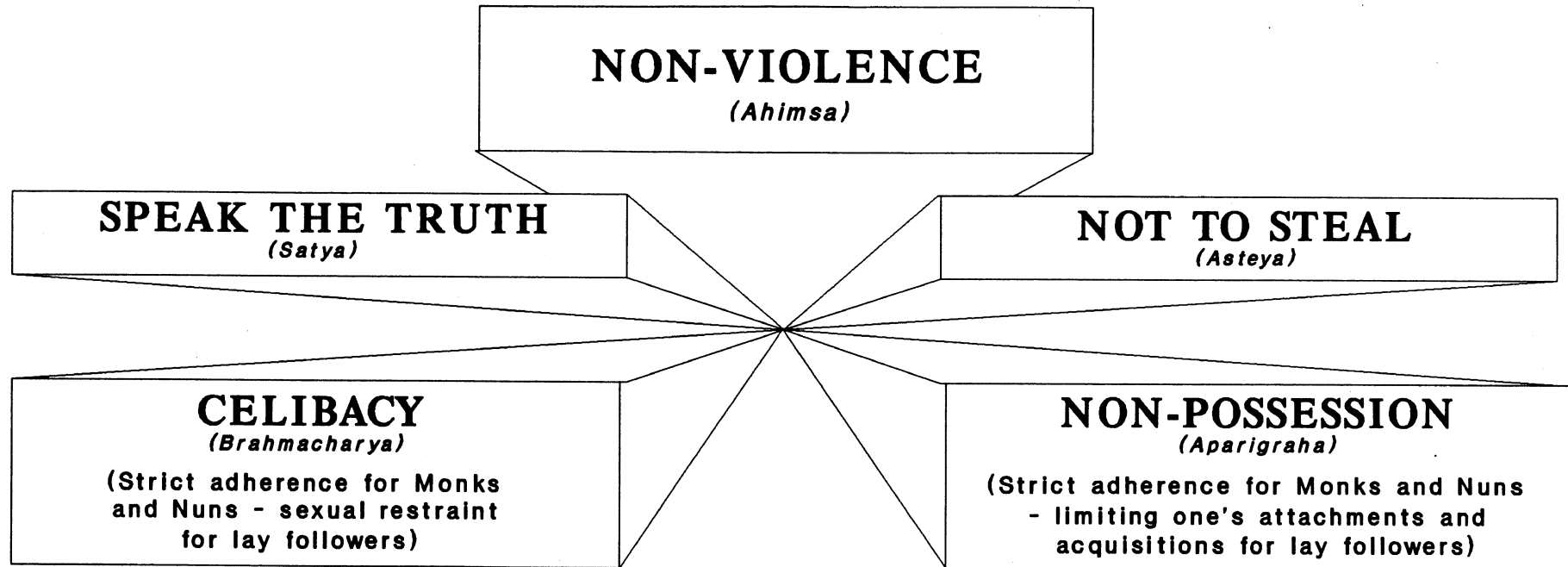
*"There's no knowledge without right faith,  
No conduct is possible without knowledge,  
Without conduct, there's no liberation,  
And without liberation, no deliverance."*

*— Mahavira*

-UTTARADHYAYANA SUTRA, CHAPTER 27, VERSE 30

# THE FIVE VOWS OF MONKS, NUNS AND LAY FOLLOWERS

*(Jaina Vratas)*



*"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

# The Journey Of The Soul

## 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.

