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A brief sketch of the—

# **PRINCIPLES OF JAINISM**

BY

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## PUBLISHER'S NOTE.

This small book let is published with a view to put very briefly before our Non-Jain friends the out lines of the Essential Principles of one of the ancient religions of the world—Jainism and we hope it will prove useful to the interested persons.

### नम्र सूचन

इस ग्रन्थ के अभ्यास का कार्य पूर्ण होते ही नियत समयावधि में शीघ्र वापस करने की कृपा करें जिससे अन्य वाचकगण इसका उपयोग कर सकें.

Secretary—

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# PRINCIPLES OF JAINISM.

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THIS universe is eternal without beginning and end. It is nothing but the sum-total of substances which have been existing always and will go on existing for ever. No substance is created and no substance is destroyed. Only there are modifications of substances. These modifications take birth and cease to be. An old one die; and a new one is born, *e. g.* a human soul loses boyhood, and acquires youth or old age. When old age is born, boyhood dies. Or a gold bangle is broken to be made into a ring.

(2) All the substances of this universe are primarily Living (*Jivas*) and non-living (*Ajivas*).

Broadly speaking, life is that which has consciousness. All else is life-less, unconscious, non-living, non-soul.

(3) Non-living substances are of five kinds. They are—(1) Matter in forms of atoms and molecules—*Pudgala* (2) Space—*Akāsa*, (3) Time—*Kāla* (4) Medium of motion—*Dharmāsti-kāya*, (5) Medium of rest—*Adharmāstikāya*.

Thus, in all, there are six kinds of substances of which this universe is composed.

(1) The conscious immaterial substance is soul. There are infinite souls.

(2) Matter is material, possessed of touch, taste, smell and colour. Its atoms and molecules are numerable, innumerable, and infinite in number.

(3) Space is one grand infinite immaterial substance. It gives space to all other five substances.

(4) Time is an immaterial substance which is an auxiliary cause in bringing about modifications of and in all the substances. The number of time-units or instants or time-atom (*Kālānus*) is innumerable. Each Time-atom occupies one point of space; thus the space of universe, which has innumerable spatial points, is covered by time-atoms.

(5) The medium of motion is one immaterial substance. It is co-extensive with the universe and is an auxiliary cause for the motion of souls and matter.

(6) The medium of rest is one immaterial substance. It is co-extensive with the universe and is an auxiliary cause for the rest of souls and matter.

Only two substances, soul and matter, are the chief actors and perform mainly four actions, i. e., they occupy space, undergo change, and are at motion or at

rest. Every action must have two causes, one principal primary or root-cause, and the other the auxiliary cause. The primary and essential cause of a gold-ring, is the gold of which it is made: but the auxiliary or secondary causes are several *e. g.* fire, the goldsmith's tools, etc., etc. So that primary causes of these above four actions of soul and matter are the soul and matter themselves, but the auxiliary causes are the above said four immaterial substances. Thus this universe is composed of six real, uncreated substances (*Dravyas*), and all the manifestations of this universe are due to modifications of soul and matter with the help of the other four substances.

(4) Jaina philosophy deals with seven principles—*Tattvas*. They are:—(1) soul (*Jiva*), (2) non-soul (*Ajiva*); of this, ordinary matter, is an obvious example and Karmic matter, the finest form of fine invisible

matter, is of the utmost significance in life, (3) Inflow of Karmic matter into soul—(*Asrava*), (4) Bondage of soul by Karmic matter, or rather union with and assimilation of the new inflowing Karmic matter by the old Karmic matter with which the embodied soul is already in combination—(*Bandha*), (5) checking of inflow. (*Samvara*), (6) shedding off of Karmic matter already bound with the soul—(*Nirjarā*), (7) Liberation, final and complete separation of all kind of matter from the soul—(*Mōksa*).

The two categories, soul and non-soul, include all the six substances (*Dravyas*). The embodied souls are in combination with matter. They are impure and trans-migrating in many different mundane existances from eternity. They have got a fine Karmic body—a body of meritorious and de-meritorious Karmic matter in which every moment new Karmic molecules in-

flow and the old ones are cast off. Thus though these molecules inhere in the soul only for a limited time, yet they always keep the soul in an impure condition, until it gets totally rid of that fine body by its practice of self-realisation and self-concentration.

*Inflow*—coming in of Karmic molecules by the activity of mind, body and speech. Activity of a good kind attracts meritorious, while activity of a bad kind attracts demeritorious Karmic matter.

*Bondage*—The union of Karmic matter with soul. It lasts for a limited time according to the intensity of passions, present at the time of inflow. During this time of union, the Karmic matter produces good or bad effects and having borne its proper fruit falls off gradually; just as food and medicine once taken in, produce effects for sometime, till their full matter has gone out of the body gradually.

*Checking*—It is to prevent inflow of Karmic matter by control of mind, body and speech. Checking of wrong activity will not bring Karmic matter which would have come through that wrong activity. Desires of sense, pleasures and passions of anger, pride, deceit and greed produce the evil results of injury (*Himsā*), lie, (*Asatya*), theft (*Steaya*), unchastity (*Abrahmacharya*), and attachment (*Parigraha*) which bring de-meritorious Karmic matter. Control of all these, will check such matter from inflowing into the soul.

*Shedding off*—Getting rid of the Karmic matter which is bound to the soul, before its maturing and falling off after fruition. This shedding is a kind of artificial and prematuring fruition of Karmas. It is achieved by means of desirelessness and penances producing pure Self-realisation and concentration.

**Liberation**—Total freedom from all Karmic matter. Thus the soul reaching a pure and blissful state of Grand soul for ever remains pure and absorbed in its own true and perfect nature of all-knowledge, all-perception, infinite power, and infinite bliss etc.

(5) Way to liberation is the threefold path of Right Belief (*Samyak-darsana*), Right Knowledge (*Samyakjnana*), Right Conduct (*Samyak charitra*).

These three are called the three jewels (*Trayi ratna*) of jainism.

There are two points of looking at things one real and the other practical. The latter is an auxiliary cause for the real. They are called *Nischaya* and *Vyavahara nayas* or points of view. From the practical points of view; right belief of one's own soul's true and real pure nature is real right belief. Knowledge of the above seven principles is

practical right knowledge. Knowledge of the true, real, and pure nature of one's own soul is real right knowledge. Due observance of five vows of non-injury (*Ahimsā*) truthfulness (*Satya*), non theft (*Achourya*), chastity (*Brahmcharya*) and non-attachment (*Aparigraha*) is practical right conduct. Realisation and concentration of one's own true, real, and pure nature of soul by itself i. e. self-absorption is real right conduct.

When perfect real conduct with perfect knowledge and perfect pure belief accrues, the soul is liberated and is then called *Par-mātmā*, *God*, *Iswara* and *Siddha*.

(6) Practical right conduct is of two kinds; one for laymen and the other for the saints. The latter is the direct cause of liberation.

Saints follow in full the above said five vows of non-injury etc. They therefore give up all their possessions, become simple like little children without clothes, eat

once a day by going to the house of a pious layman and pass their time in self-meditation in lonely places, reading pure sacred books and preaching to the world the doctrines of the *Jinas*, the Conquerors of Karmic effects. They have control over their desires and passions.

Layman follow the above said five vows partially only. They gradually improve their pursuit of the vows, till they also become Saints. An ordinary layman of the lowest degree should follow the five vows in the following manner.

(1) He should not Uselessly injure any living being. Useless injury is due to wrong belief as to animal sacrifice, meat eating, hunting, cruel sport, fashions in leather fur, plumage, skins, bones etc., etc. As a means of livelihood, he can pursue the profession of a soldier, banker, agriculturist, trader, merchant, servant. Although he cannot avoid some injury (*Himsā*) inci-

dental to the above occupations, yet he should be careful to avoid it as much as possible, in these, as also in cooking, walking, speaking, respiration, and other essential acts of human life as an individual and as a member of society. He should not eat meat, honey or such things as involve destruction of animal life, and should not drink intoxicating liquors.

(2) He should speak truth, not cheat others by false speech and actions.

(3) He should not take what is not given. Only common things such as water (things) which are owned by no one may be taken freely.

(4) He should be content with his own wife.

(5) He should put a limit to his property. He may have a desire of lacs, but it should be limited to some extent. Limitless ambition is Greed. Gambling is also prohi-

bited to a layman. He should drink clean water free from all taint of animal life and try to confine taking food between sunrise and sunset. There are eleven stages for a layman to rise in his performance of the five vows. After passing them the layman becomes a saint.

(6) Real-right conduct *i. e.* self-realisation is acquired by saints and laymen by following their respective six essential daily duties.

The six essential daily duties for the saints are:--

Equanimity *i. e.* the condition of mind free from wordly love and hatred, penitence for past faults, intention not to commit faults in future, praising the Holy Persons, bowing to the Holy Ones, and renunciation of bodily attachment.

The six essential duties of the laymen are:--

(1) Worship of the Holy ones—the conquerors of *Karmas*--by their name and representation, and by presents and by praising their spiritual qualities.

The idols of Arhats represent the feature of self-contemplation, thus impressing on the worshipper's mind the pure nature of the self.

(2) Service to the Preceptors and listening to their preachings.

(3) Reading Holy books.

(4) Some minor vows for control of mind and senses such as:-- To-day I shall refrain from going to the theatre; I shall have only two meals during the day, shall not take anything sweet, shall not use scents, etc., etc. These are small self-denials to strengthen self-control and to speed one on to the realisation of self-absorption.

(5) Contemplation--i. e. Twice a day, morning and evening or only once, sitting

in a lonely place and meditating upon the nature of Holy one's or one's own soul, thereby acquiring equanimity by renouncing attachment and hatred to wordly things during the time devoted to contemplation.

(6) Charity--Practise charity of food, medicine, knowledge and fearlessness.

The six daily duties induce pure thoughts in saints and laymen and enable them to reach Self-absorption—a state where real right belief, right knowledge and right conduct are present in one interfused condition. It is the path of shedding off much Karmic dirt and making the soul pure and free.

Jainas recite the following incantation *Mantra* in all their religious duties. It consists of 35 letters in Prakrit; its occult significance also is great if it is understood perfectly and inttelligently.

I. *Namo Arahantanam*.—I salute the Worshipful, the conquerors of four soul-destructive *Karmas*: viz., knowledge-obscuring, conation-obscuring, deluding and obstructive *Karmas* and Possessors of infinite knowledge, Infinite Conation, Infinite Bliss and Infinite Power, having a pure body discoursing to the public on the tenets and glory of true religion and eternal truth.

II. *Namo Siddhanam*.—I salute the perfect pure souls free from body and all Karmic dirt enjoying true natural bliss and knowledge etc.

III. *Namo Ayiriyānam*.—I salute the saints who are the leaders of the groups of saints, following the three jewels-path to Liberation.

IV. *Namo Uvajjhayanam*.—I salute the Saints who are the teachers of scriptures to others for acquiring the path of the three jewels.

V. *Namo Loey Savva Sahunam*.—I salute all the saints wherever found in the universe on the path of Salvation.

This Mantra is helpful in acquiring pure thought-activity.

*Note*.—In brief these are the essential Jaina principles. Jainism puts all responsibility upon the embodied soul for his advancement or degeneration or rise or fall in life. By observing right rules of life he can improve himself. This improvement means enjoyment of True bliss, increase of soul-Power, equanimous spirit in adversity and lessening of the burden of de-meritorious Karmas. It puts the soul in favourable and good circumstances here and in after life. The Jainas worship all who have become pure and perfect, for the sake of putting an ideal before their minds and following it.

The Bright Beacon-light and Pole-stars in this cycle of time are the 24 Great

Proclaimers of Truth or Tirthankaras who flourished at different intervals of time. The first was *Rishabhadeva*, second was *Ajitnatha*, the 8th was *Chandraprabha*, the 16th was *Santinath*, the 20 was *Munisvaratanath*, 22nd was *Neminatha*, the contemporary of Shri Krishana, Baldeva and the Pandavas and the cousin of Shri Krishana, 23rd was *Parsvanath*, 2,800 years ago and the 24th was *Mahavira* 2,500 years ago.

The Jainas visit the sacred places where their great Heroes attained liberation such as the Parsvanatha Hill or Sammedsikhar in Hazari bagh, Mandaragiri in Bhagalpur. Pavapuri in Behar, Girnar in Junagad, Sonagiri in Datia, Muktagiri in Berar and Kunthalgiri in Sholapore and Gajapanther in Nasik.

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OM SHANTI.

## *Association's Other Publications.*

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This association has been publishing and distributing free small booklets on Jain Philosophy, Literature, History & etc. Essays and tracts are welcomed from writers of all Nationality and Faith. Interested persons may have them from the following by sending stamps for annas -/2/6 (Postage -/2/6 plus Registration -/2/-) for Postage etc.

### LIST OF PUBLICATIONS.

1. Jain Conceptions ( C. R. Jain ) Eng.
2. Bhagwan Mahavir Ki Shiksha ( Hindi )  
LIST OF PUBLICATIONS. S. P. Jain
3. Jain Conceptions ( C. R. Jain ) Eng. ( Jain ) Eng.

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