

# Understanding Jain Way of life Exhibition



*A Journey to  
Self Discovery  
and Self Mastery*

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# *My Commitment*

- Expand your understanding
- Create a new paradigm
- Explore practical applications
- Synchronize your daily life with spiritual life
- You walk away with more power, freedom and peace of mind.



## *My Request*

- Limit all questions, comments and discussions only to further our journey
- Be open in your listening  
Try on new paradigm
- Be generous with your participation



# *What is Context*

Simply put,  
it is the space in  
which things show up  
in a certain way!



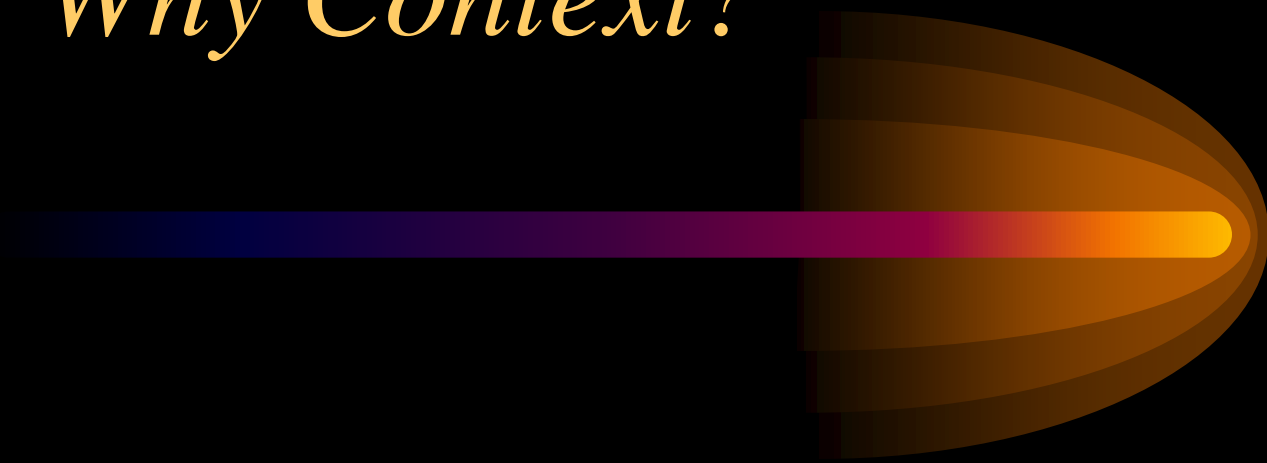


# First, set the Context

*“We are not human beings  
having a spiritual experience.  
We are spiritual beings  
having a human experience.”*

*— Chardin*

# *Why Context?*

- 
- Limiting context
  - Striving vs Arriving
  - Place to go to vs Place to come from
  - Doing vs Being



# *Context is Decisive*

Who  
you believe you are  
sets the context for  
your life!





UNDERSTANDING THE

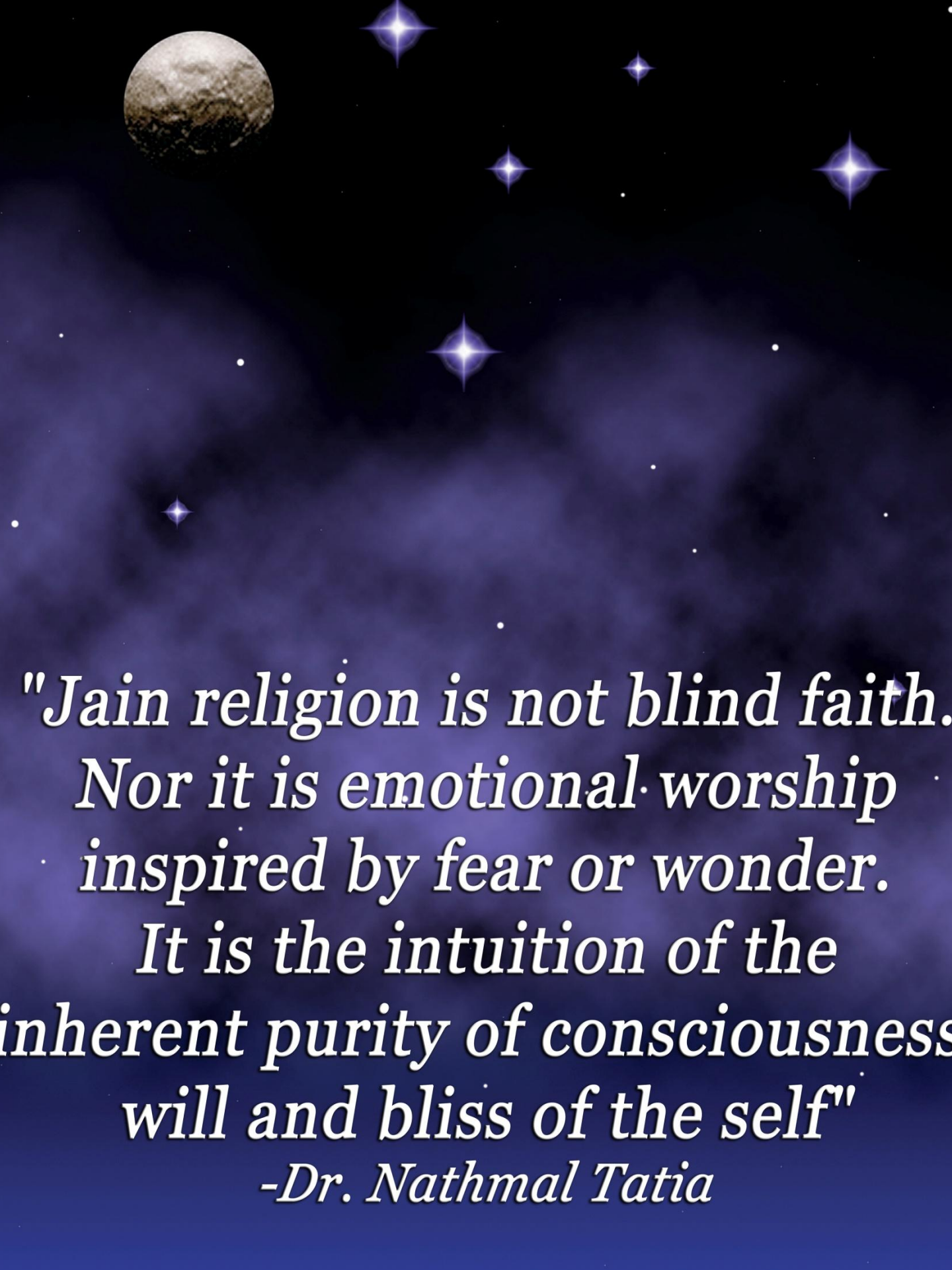
Jain  
WAY OF LIFE

A  
SPECIAL  
EXHIBITION

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*"Jain religion is not blind faith.  
Nor it is emotional worship  
inspired by fear or wonder.  
It is the intuition of the  
inherent purity of consciousness  
will and bliss of the self"*

*-Dr. Nathmal Tatia*



# *Common Misconceptions*

## *Jainism is an offshoot of Hinduism*

“Jainism is and always has been an independent religion” - Jacobi.  
It has co-existed with a multitude of other religions since Indus Valley civilization, being both influenced by and influencing them.

## *Mahāvīr was the founder of Jainism*

Although Mahāvīr reformed and re-established the Jain order in 6th century BC, Jainism existed long before him. In fact, he was the 24th and last Tirthankar (The Enlightened Teacher) of the current time period.

## *Jainism is a religion of restrictions, don't do this, don't eat that*

Jainism is a religion of freedom. Freedom from attachment, aversions, desires and fears, freedom from the pain and suffering, birth and death. Jainism is about an approach to ultimate freedom by setting one's own limits.

## *Jain Way of Life is hard to practice in North America*

With a constitutional right to practice any religion of your choice, North America provides a great opportunity to practice and propagate a Jain Way of Life. In fact, the core practices of Jainism, respecting and honoring everyone, vegetarian/vegan life style, environmentalism, pluralistic thinking, yoga, meditation and spiritual practices are not only accepted but are also fashionable these days.

## *Jainism is a religion of the weak*

It is the religion of the brave who conquers their inner enemies like anger, ego, deceit and greed. In fact, Mahavir literally means the great - brave. Practicing non-violence, non-absolutism and non-possessiveness in daily life builds character and inner strength.



# *Essence Of Jainism*



## **Non-violence (Ahimsā)**

Respect for the life of all beings  
leading to compassionate living and selfless service

## **Non-absolutism (Anekāntavād)**

Respect for the views of others  
leading to mutual understanding and peaceful co-existence

## **Non-possessiveness (Aparigraha)**

Respect for the environment  
setting voluntary limits on desires, and ethical living



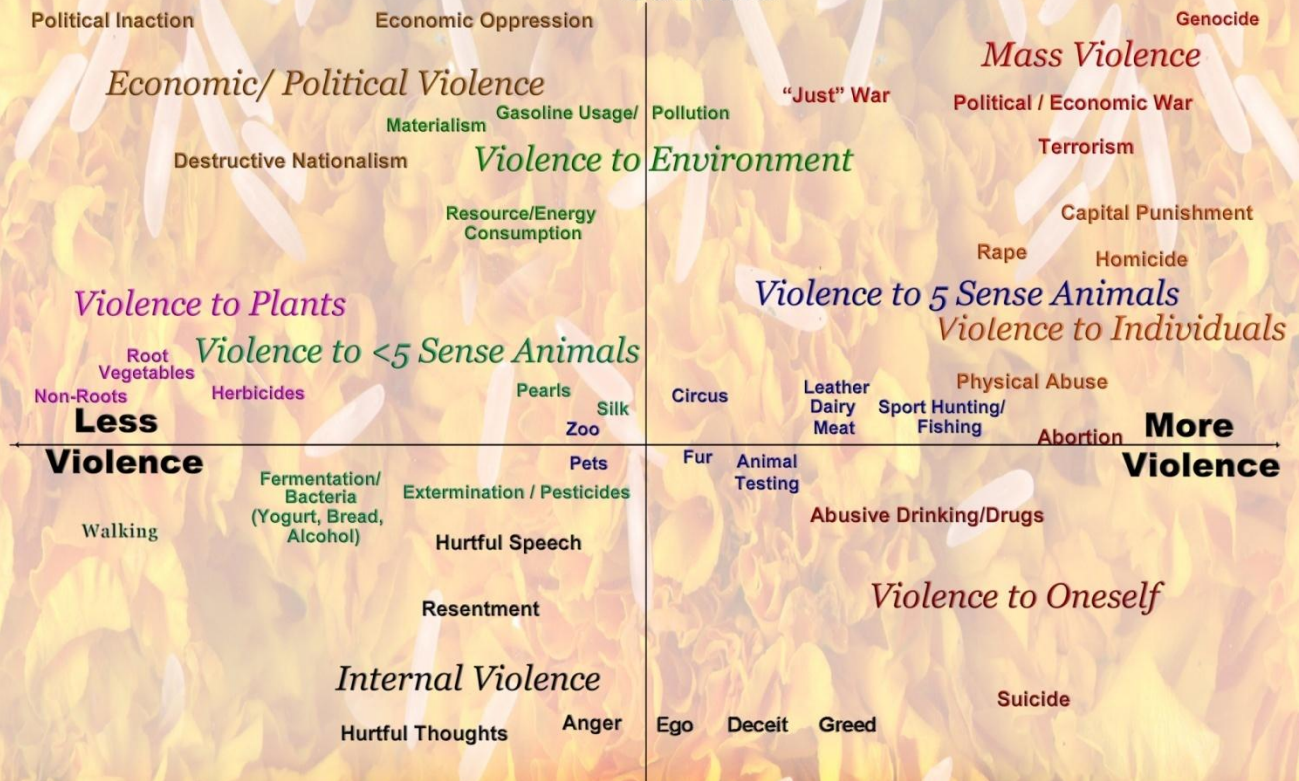
# Non-Violence

Ahimsa is  
**A**VOIDANCE OF  
**H**ARM  
**I**NTENDED BY  
**M**IND  
**S**PEECH &  
**A**CTION

*Ahimsa Continuum*

*Depth and Breath of Violence*

**Outward**





“Jainism believes in the  
plurality and equality  
of all living creatures.

Since nobody wants  
to be hurt or killed,

the general rule should be that  
nobody should be hurt or killed.

This is the essence of Ahimsa.  
Absence of violence of any sort  
toward all beings at all times

is Ahimsa”

- Yogasūtra



# *Anekant of the Jains*

## Non Absolutism

“To deny the co-existence of mutually conflicting viewpoints about a thing would mean to deny the true nature of reality”  
– Ächärang Sutra

Mahävîrswämî, one of the most revolutionary thinkers of all times, gave us a bold, open minded but simple principle of Anekântaväd (non absolutism) and Syädväd (relativity of truth).

So, what does Anekântaväd really mean?

An(non) ek(one) ant(end) väd(ness)

Simply put, avoiding single absolute conclusion or non absolutistic thinking

Emphasizing the limits of ordinary knowledge, Jain philosophy presents the theory that truth is relative to the perspective (naya) from which it is known.

This dynamic philosophy of open-mindedness in life leads to the

Respect for the views of others





# *The Blind Men and the Elephant* based on a Jain fable

by John Godfrey Saxe, American poet (1816-1887)

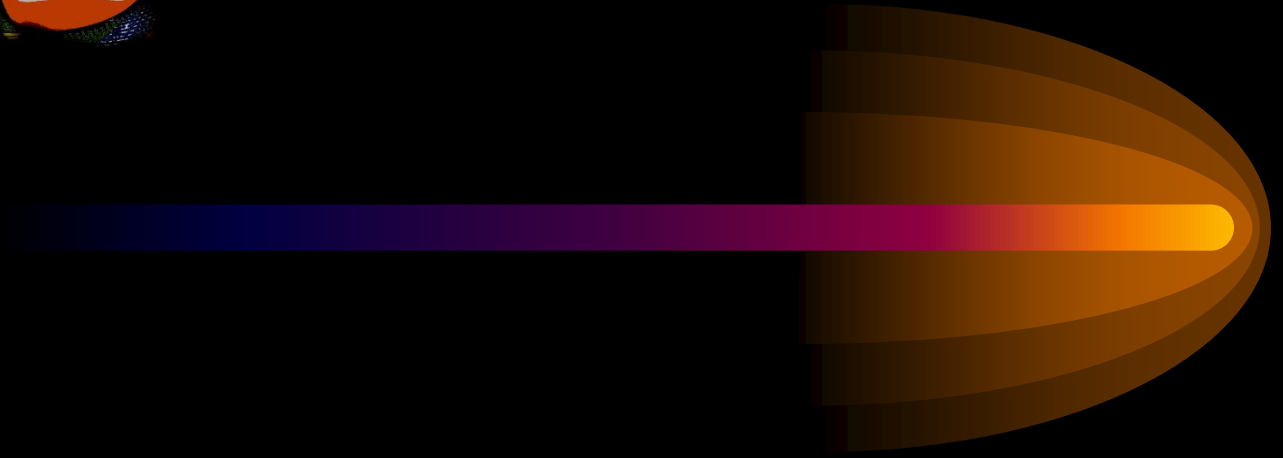


It was six men of Indostan  
To learning much inclined,  
Who went to see the Elephant  
(Though all of them were blind),  
That each by observation  
Might satisfy his mind!  
The First approached the Elephant,  
And happening to fall  
Against his broad and sturdy side,  
At once began to bawl:  
"God bless me! but the Elephant  
Is very like a wall!"  
The Second, feeling of the tusk,  
Cried, "Ho! what have we here  
So very round and smooth and sharp  
To me 'tis mighty clear  
This wonder of an Elephant  
Is very like a spear!"  
The Third approached the animal,  
And happening to take  
The squirming trunk within his hands,  
Thus boldly up and spake:  
"I see," quoth he, "the Elephant  
Is very like a snake!"

The Fourth reached out an eager hand,  
And felt about the knee.  
"What most this wondrous beast is like  
Is mighty plain," quoth he;  
"'Tis clear enough the Elephant  
Is very like a tree!"  
The Fifth, who chanced to touch the ear,  
Said: "E'en the blindest man  
Can tell what this resembles most;  
Deny the fact who can  
This marvel of an Elephant  
Is very like a fan!"  
The Sixth no sooner had begun  
About the beast to grope,  
Than, seizing on the swinging tail  
That fell within his scope,  
"I see," quoth he, "the Elephant  
Is very like a rope!"  
And so these men of Indostan  
Disputed loud and long,  
Each in his own opinion  
Exceeding stiff and strong,  
Though each was partly in the right,  
And all were in the wrong!

Moral:

So oft in theologic wars, The disputants, I ween,  
Rail on in utter ignorance, Of what each other mean,  
And prate about an Elephant Not one of them has seen!



Rigid conceptions of  
right and wrong,  
which appeal to  
the most puritanical aspects  
of many traditions,  
lack an appreciation for  
The Jain concept of  
Anekantvad (non-absolutism).





*Advocates of religion often suffer from dogmatism.  
They may agree that what they have known  
is not absolute truth, but they insist  
that what others believe  
is absolutely wrong.*

*- Acharya Mahapraghaji*



# Aparigraha

## Non Possessiveness

Mahāvīrswāmī said

“parigraha iva attai karanti prananam behanam”

-Uttarādhyayan Sutra

Meaning, because of our possessiveness, we kill other lives. Our greed, our possessiveness is the primary cause of all violence. In fact, true non-violence cannot be achieved without Non-possessiveness.

Even Anekāntavād is not possible without Aparigraha. Attitudinal non-attachment is Anekāntavād (non-absolutism)

Possessiveness is a reaction to the fear of losing something or someone.

Insecurity within leads to possessiveness outside.



Non-possessiveness for laymen/laywomen means setting voluntary limits on needs and desires and practicing non-attachment towards all possessions. For monks, it means total non possessiveness.



# *The concept of Jina*

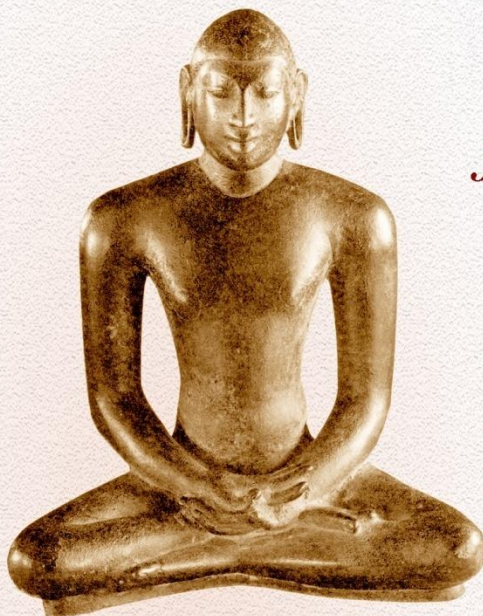
## *Jains are the followers of JINA*

*JINA means victor. JINAs are victors  
of their attachments and aversions.  
Attachments lead to ego and greed,  
Aversions lead to anger and deceit.  
Jinas are also victorious over 5 senses.  
Jinas are also known as Arihantas*

*JINA as a spiritual victor  
over inner enemies  
like anger, ego,  
deceit and greed.  
Eyes open  
Awakened soul  
Royally adorned*



*Shwetambar*



*Digambar*

*JINA as a symbol of freedom  
free of all attachments  
and aversions.*

*Eyes closed in meditation  
Enlightened soul  
Sky clad*



# Worship

*God in Jainism does not judge anyone or intervene by punishing or rewarding anyone. This concept empowers every individual with complete control of their life by giving them full responsibility of their past, present and future.*

*There is, however, a place for worship and prayer in Jainism and the reason and justification for the same is summarized well in Uṃāsvāti's Tattvārtha-Sūtra in following terms:*

*lokēhānāṅgā nātataḥ bhettarāṇi; karāṇaṇi bhū bhraṭhāṇi  
gyatataḥ viśhvātattavāṇāṇi; vande tadgūṇaṇi labdye*

*- Sarvartha Siddhi, Commentary on Tattvārtha sūtra  
by Āchārya Puṇyapada Deraṇandi*

*Meaning, To the leaders of the path of liberation, Destroyer of all the karma,  
Knowers of the whole truth, I bow to acquire these qualities.*

*Thus, Jains may offer worship and prayers to the qualities of the leaders on the path of liberation. The purpose being that the worshipper may acquire such qualities by following in the footsteps of the leaders - through action: after all one learns best by example.*

*Nowhere is it implied, however, that the leader will carry the follower or even hold his hand. They have set the example. Now it is up to us to get inspired and act, to liberate our souls*

*In short, we worship the ideals for which the idol stands*





"Those who praise  
their own faith,  
disparage their opponents  
and possess malice  
against them  
will remain confined  
to the cycle of  
birth and death"

- Sutrakritāṅg



# Soul



Jains believe in the existence of the eternal and divine Soul ~ in each and every living being

Reincarnation of the Soul is one of the fundamentals of the Jain philosophy and Karma theory

The concept of Reincarnation not only guides one's deeds in this life but also affects them in subsequent lives

Every religious philosophy acknowledges the existence of some form of Heaven and Hell & therefore believes that some part of a Human goes to Heaven or Hell after death

Jainism believes it is the Soul that goes to be reborn in the four realms of existence: Heaven, Hell, Human or Animal life based on one's thoughts, words and deeds during their life time. This cycle perpetuates until one attains liberation



# Karma

*The Mechanism to create your own Destiny*



According to Jainism, Karma are invisible, fine particles of matter prevailing all around us just like the air particles.

Our attachments and aversions like anger, ego, greed and deceit bind karma to our soul. This in turn conceals the inherent qualities of our soul. Karma is neither a negative load on our life, nor an excuse for our passivity and inaction.

While the Law of Karma dictates what we are experiencing now to be the result of our own past action, the Law - by clearly defining the principle of cause and effect - also lays before us a positive future direction of our own choice and making. Only WE are responsible for our past, present and future and only WE can alter it. No one else can! Thus, it can be viewed as a theory of empowerment.



**External renunciation is meaningless  
if the soul remains fettered  
by internal shackles”**

*- Bhäva-pahuda (13)*







*A person performing penance  
with a desire of fame or worship  
does not achieve a genuine penance;  
so penance should be observed without pomp and show,  
and one should not flaunt or praise it.  
~ Saman Suttam*



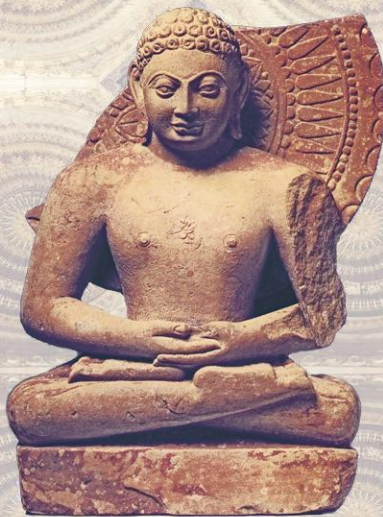


# Jain dharma through time

One of the oldest philosophical traditions of the world, the Jain Way of Life is intertwined with time and like time it has no beginning and no end. Mahavirswami said:

“Vattana Lakkhano Kalo”

The characteristics of time is that it makes things change.



“There is truth in the Jain idea that their religion goes back to a remote antiquity, the antiquity in question being that of the pre-Aryan, so called Dravidian illuminated by the discovery of a series of great late stone-age cities in Indus valley, dating from third and perhaps even fourth millennium B. C.”

- Prof. Zimmer

The excavations at Mohenjodaro and Harappa show that Jainism existed five thousands years ago, because the pose of the standing deities on the Indus seals resembles the pose of standing image of Rushabhadev obtained from Mathura.

A glance over the glorious past of Jainism reveals that the lives of Rushabhadev and the succeeding twenty-three Tirthankaras have deeply impressed the entire world's culture. When Alexander invaded India he came across a host of nude Jain saints whom the Greek writers call 'Gymnosophists.' The Greek word for a nude philosopher.





# Jain Scriptures

*"That through which knowledge of the real truth is perceived, which disciplines and enlightens the soul, should be called Scripture"*

*- Āchārya Jinabhadra Jani Kshamā-shraman*

*"Just as water washes away the dirt out of clothings and leaves them clean and shining, so too scriptures wash away the filth of all passions like lust, anger, greed and jealousy from the mind, and leave it pure and clean"*

*Āchārya Haribhadra*

## Devardhi-gani a Shining Star

Tirthankar Mahāvīr's teachings were orally transferred from Āchāryas (gurus)

Realizing that it was extremely difficult to keep memorizing, and due to the differences cropping up in their recollections, Jain Āchāryas decided to compile what they remembered. After two initial attempts in 320 BC by Sthulibhadra and in 374 AD to 387 AD by Skandil and Nāgārjun, in 453 AD, nearly one thousand years after Mahāvīr's Nirvan, his teachings were finally transcribed. Under the courageous leadership of Āchārya Devardhi-gani, the Āgams were compiled.

Also, in 2nd century AD Āchārya Puspasant and Bhutabali compiled Shatakhand Āgam. In the absence of a 'kevali', Āgams are the best sources of reference on the teachings of Tirthankars.

*"Scriptures are the voice of the realized souls and the foundation of our faith. However, the religious history of the world tells us that no venerable one has ever written any scriptures himself. Whatever is in the sacred texts has been handed down to us through the oral tradition. The words of the master have been written down many years later, and in the process, the writers may have excluded some of the teachings, and added some thoughts of their own. The works so compiled were accepted as scriptures, and became the focus of human faith. These interpolations could not qualify as the ultimate truth, and so some of the facts expounded in the scriptures have lost their credibility. But because the scriptures are the objects of our faith, the dilemma remains as to whether we can deny or doubt in any way the facts contained in them."*

*- Upādhyāy Amar Muni from Veerayatan*



# Kalpasutra

*This scripture details and prescribes the code of conduct and rules of discipline to be followed by the ascetic community. It also contains the biographical sketches of the Tirthankars. The language of Kalpasutra is Ardha-Māgadhī (Prākṛit). In first century BCE., Shrut-kevali Shadrabāhu-swāmi compiled Kalpasutra. It is the earliest known account of the life of Mahāvīr-swāmi, the 24th Tirthankar, and places him in relation to his 23 predecessors.*

*This folio records Mahāvīr's birth to queen Trishalā*



*"On the night when Mahāvīr was born, countless gods and goddesses glided resplendently in ascending and descending movements. The whole world was awed and there arose from it a mighty tumult of wonder."*

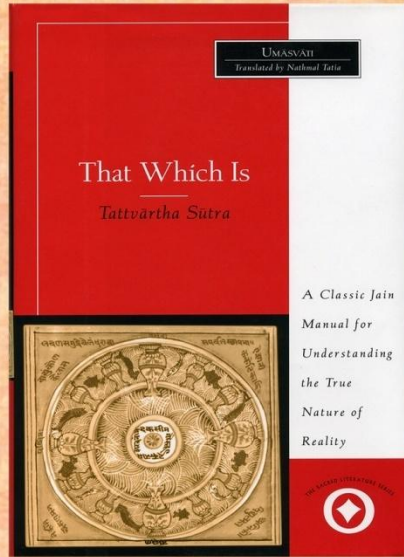




# Tattvārtha Sūtra

Tattvārtha Sūtra is recognized by all Jain traditions as the earliest, most authoritative and comprehensive summary of Jain Dharma. It gives a detailed explanation of the universe, the place of humanity within it, and the path through it to liberation. Tattvārthadhigama Sūtra the full title of this seminal work by Āchārya Umāswatī means A Manual for Understanding All That Is.

It encapsulates the religious, ethical and philosophical contents of the Jain scriptures and places them in context of the school of logic and philosophy that flourished in India in the second century. This was the first Jain canonical work written in Sanskrit



"Tattvārtha Sūtra is based on the premise that the goal of human life is liberation and the path to liberation is through Enlightened Intuition, Enlightened Knowledge and Enlightened Conduct. "Samuag-darshana-ināna-chārītranī mokshamārgah".



# jain acharyas

## Shrut-kevali Bhadrabāhu-swāmi



4th Century BC

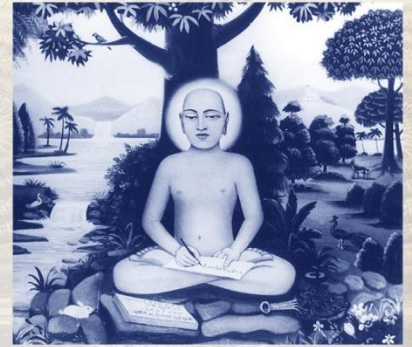
The last in the order of “shrut-kevalis” (knower of all the canonical literature), Bhadrabāhu-swāmi was also the last leader of the undivided Jain congregation.

Anticipating a 12-year famine across North India, he migrated with a group of monks to South India bringing with him Chandragupta, the aging founder of the Mauryan Empire turned Jain monk.

Among many of his compositions, Kalpasutra and Uvasaggaharam Stotra are the most popular ones.

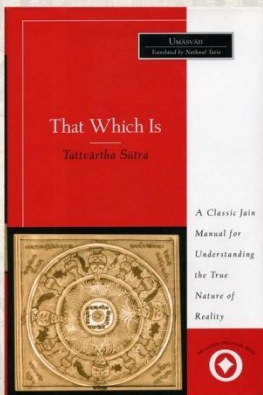
## Kunda-kunda the Golden Philosopher

Jainism’s towering pillar of wisdom, this first century Āchārya emphasized the innate purity of the soul and led people to new peaks of spirituality. Although he wrote eighty-four scriptures, his seminal work was the *Samaysār*.



2nd Century AD

## Umāsvāti a Lustrous Pearl



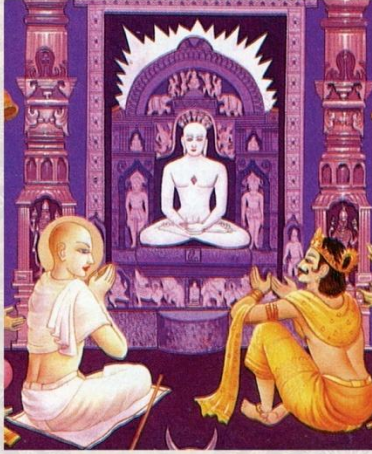
2nd Century AD

With his vision beyond the limits of tradition, he systematized Jain canonical teachings into a coherent philosophy. He was the first Āchārya to use Sanskrit to write Jain text. His *Tattvārtha-Sutra* is a work of genius that includes a comprehensive summary of all aspects of Jain philosophy.



# jain acharyas

## *Fearless Siddhasen Divākār*

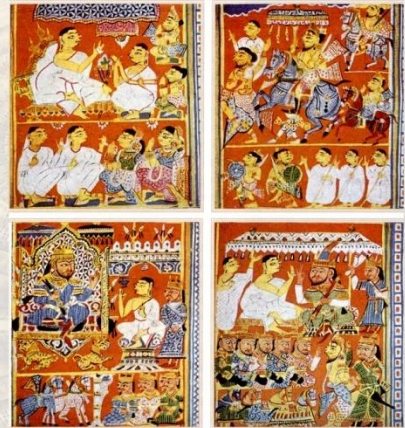


5th Century AD

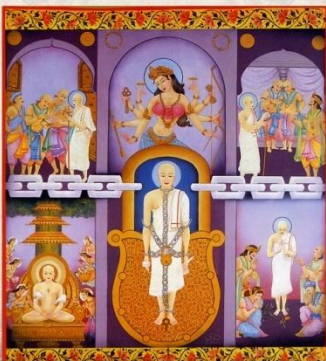
Āchārya Siddhasen also presented the Jain literature in Sanskrit, the literary language of his age. For this, he was expelled from the order for twelve years. He could not just blindly follow beliefs without testing the truth of them first. His larger than life personality and remarkable literary achievements are beyond compare. He established a distinct school of thought on Jain logic in immortal works like *Nyāyavatār* and *Sanmati-Tarka*.

## *Āchārya Kālāk - breaking tradition*

Adaptation to the needs of the age and permission to follow the exceptions to the rule is Jainism's hallmark. This is precisely what Āchārya Kālāk did to free Sādhvi Saraswati. Though a Jain Sādhvi, Kālāk chose to fight the unjust king who kidnapped the Sādhvi. He even inspires today's generation to go beyond rules to answer the call of time and circumstances.



## *Mānatungsuri a Mystic*

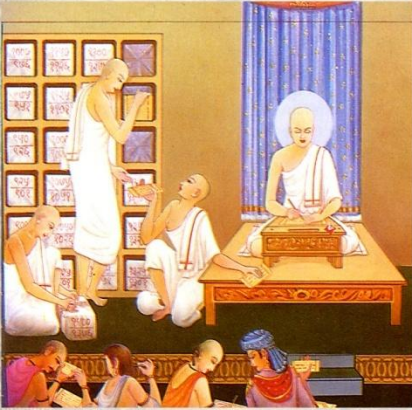


Composer of Bhaktāmar Stotra, an unparalleled lustrous gem of devotional literature, Āchārya Mānatungsuri was a talented scholar and prodigious monk. Each word of his poem reveals his enlightening devotion and infinite faith in the first Tirthankar, Lord Ādināth.



# jain acharyas

## *Distinguished Haribhadra-suri*

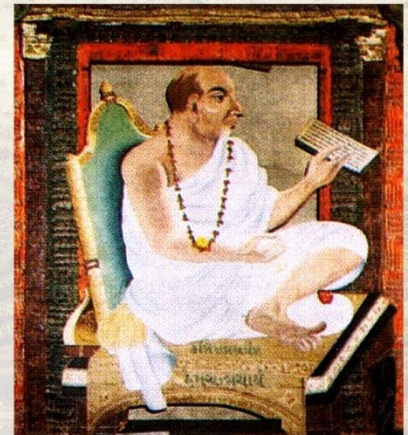


7th Century AD

His versatile scholarship, unmatched knowledge, acute critical faculty and mastery of language has earned him a distinguished place in the history of Indian literature. Haribhadra was also a powerful reformist as well as a skillful and ironic writer of stories. He was considered an innovator in writing works on the science of yoga. His works include Yogabindu and Yogashatak among a total of 1,444 works.

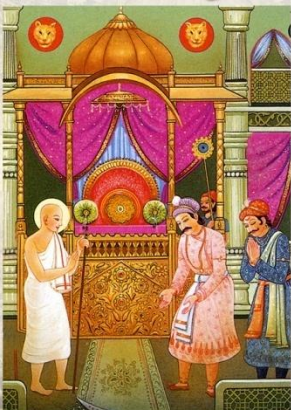
## *Kalikalsavagna Hemchandra*

He was an effective administrator as well as a great literary figure. Under his guidance, the widespread work of animal protection was carried out in Gujarat in the twelfth century. Trishasti-shalākā-purush is his great creation of the biographies of sixty-three great personalities of the Jain religion. He also contributed extensively in the field of poetry, grammar, history, as well as state welfare.



12th Century AD

## *Hirvijaysuri a spiritual guide to Akbar*



Hirvijaysuri showed that with wisdom and a broad vision of life, a sage of one religion can impress the Emperor of another faith. Influenced by him, the Moghul Emperor Akbar granted his wish to free the prisoners, release caged birds and stop the slaughter of animals during the eight days of Paryushan (Jain festival of forgiveness)

16th Century AD



# jain shravaks

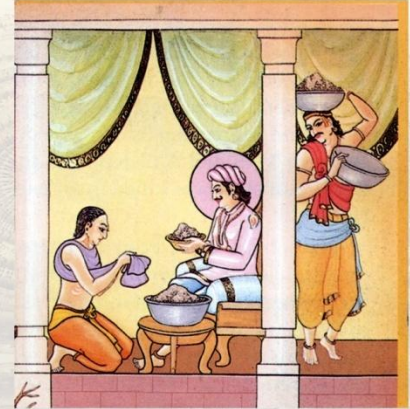
## *Philanthropist Bhāmāshāh*



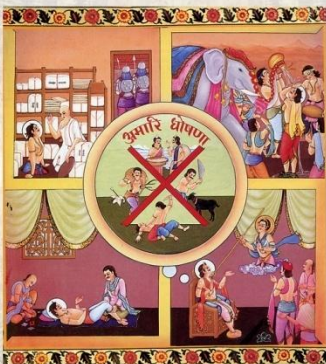
Among the patriots who served their king and country wholeheartedly, Bhāmāshāh's name stands out worthy of a most honorable mention. Instead of spending his wealth on temple building, which was then, a symbol of pride and fame, he donated his entire fortune to his king Rānā Pratāp, to defend his land from the invaders. He exemplifies what it is to be an ideal Jain, one who helps others in need and sacrifices all in the cause of duty to his country and his people.

## *Jagdushah "Saviour of Mankind"*

A man who found his purpose in life by helping humanity, Seth Jagdushah of Kutch was a compassionate philanthropist. During the famine of 1257-1259 AD, he opened the doors to his stock rooms and distributed grains and clothing to the people of Gujarat, and neighboring states. He opened up 115 community kitchens to feed thousands for three years in a row.



## *Kumārpal - An Ideal Jain King*



Influenced by Āchārya Hemachandra, Kumārpal was a great ambassador of Jainism. He banned gambling and drinking of alcohol, ended capital punishment, wars and sacrificing animals. He defended the weak and protected the honor of women. He also established 21 libraries to nurture and promote literature and commissioned copying of Jain Āgams and many other literary works.



# jain shravika

## *Learned Brähmi & Sundari*



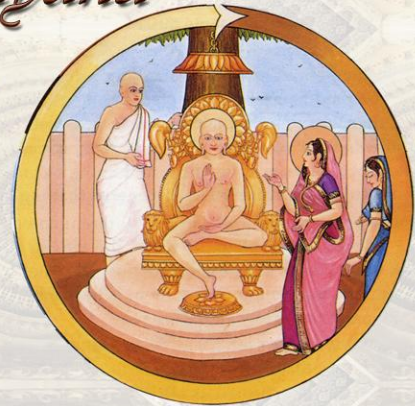
The first Tirthankar Rishabhdev educated his two daughters Brähmi and Sundari, in the science of letters & numerals along with Mathematics.

The Brähmi script, named after the princess Brähmi had been widely used in our ancient inscriptions. Dr. Ramdhari Singh 'Dinkar' writes "All Dravidian languages have their genesis in the Brahmi Script". Sundari was highly endowed in all faculties of the arts. This should clearly confirm that from the beginning Jains have had a positive attitude towards female education.

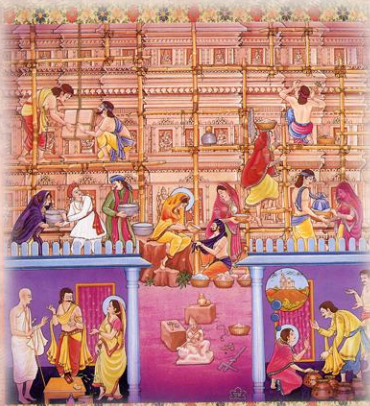
## *Inquiring Jayanti*

Shrāvika Jayanti, from the time of Tirthankar Mahāvīr, is an illustrious feminine figure.

By asking meaningful questions, she satisfied her inquisitiveness and learned a great deal on soul (jiva) and matter (ajiva) from Mahāvīrswāmi himself.



## *Anupamādevi a Patron of the Arts*



Vimal Shah, Vastupāl and Tejpāl contributed a lot toward the development of Jain art and architecture. Anupamā Devi, wife of Tejpāl was behind the encouragement and construction of the Luna Vashi temple at Delwārā, Mt. Äbu in 1230 AD. Through her compassion and care, she empowered artisans to create a marvel that to this date is an unsurpassed masterpiece.





That which is old has become so only by passage of time.  
That which is new is also going to become old.  
Old does not mean stable or irrefutable.  
Who would accept without examination,  
what has been labeled as old?

- Dwātrinshikā of Siddhasen Dīwākar

**"Would the system established by ancestors  
hold true upon examination?**

**If it does not, I am not here to justify it  
for the sake of saving the traditional grace of the dead,  
irrespective of the wrath I may have to face"**

- Dwātrinshikā of Siddhasen Dīwākar



# religion and science

Religion and science both pose profound questions for humankind! Both are intrinsic to our lives, yet they have been cast in distinctly separate roles. We must understand, however, that religion and science are NOT rivals. Both are sciences; one of the soul, the other of nature, they are complementary.

*"First is knowledge, then comes conduct"*

*—Dashvakkalika-sutra, verse 10, Ch. 4*

*"Religion without science is blind,  
Science without religion is lame"*

*Albert Einstein*

Today, several beliefs based on religious texts clash with the discoveries of modern science. We need to understand that science is constantly evolving and not absolute, at the same time accept that religious texts are subject to the understanding and interpretation of the compiler, as well as limitations of the language. Thus, Manavirswami made it clear that your own Wisdom is the only yardstick against which you can measure "Truth".





# Jain contribution

## Atomic Science

Ächärya Umäsväti (1st Century AD), in the fifth chapter of Tattvärtha-Sutra, describes the principles of atomic science. In it, he discusses the formation of matter, concept of universal matter, atomic fusion, integration & disintegration of matter, constancy & transformability of objects, etc. His discussion on the concepts of sub-atomic particles is astounding.

anavah ekandhaä cha 3/25

Matter has two varieties: atoms & clusters

haalghata-bhedebhya utpadyante 3/26

Clusters are produced by fission, fusion or both.

bhedaä anub 3/27

Atom is the final product of disintegration of matter.

bheda-haalghatabhyaal cakäpdaah 3/28

The visibility of clusters is produced by the combination of disintegration & reintegration.

utpada-vyaya-dhrau-vyayuktal äat 3/29

Origin, cessation & permanence constitute existence.



# Jain contribution

## Applied Physics



*In Tattvārtha-Sūtra, Umasvāti states,*

*જીવકાય ધારણધારણ કદા પ્રવેગાહ ૩/૧  
દ્રવ્યપ્રાણી જીવદ તથા ૩/૨ કાલદત્તેત્યુક્તે ૩/૩૬*  
*Dynamic media (motion), Static media (inertia),  
Space, Matter, Souls, and Time are the  
substances of the universe.*

*અનુદેહરણી ઘટિતી ૨/૨૭*

*The movement of souls (as well as matter) is in  
a straight line, unless there is an external force.*



# Jain contribution

## Mathematics

*In Tattvārtha-Sūtra of Umasvāti*  
Circumference of a circle =  $\sqrt{10}$  x diameter  
area of a circle =  $1/4 \times$  circumference  $\times$  diameter  
formulae gives  $\sqrt{10}$  as the value of  $\pi$

*Other Jain scriptures that are important from the viewpoint of mathematics are Surya Prajnapti, Jamboo Dwipa Prajnapti, Sthānāṅga Sūtra, Uttarādhyayan Sūtra, Bhagawati Sūtra, and Anuyoga Dwāra Sūtra.*

The Jains required very large numbers for their measurements of space and time.

one purvi = 75,600,000,000,000 years

one Shirsha Prahelika = (8,400,000) 28 purvis

This number contains 194 digits.

The introduction of such large numbers led Jains to the conception of enumerable & infinity.



# *Jain* contribution

## *Biology*

*Jain scriptures gave us detailed classification of all living beings - one sensed to five sensed, mobile & immobile*

*It also described plants as living beings long before science accepted it.*

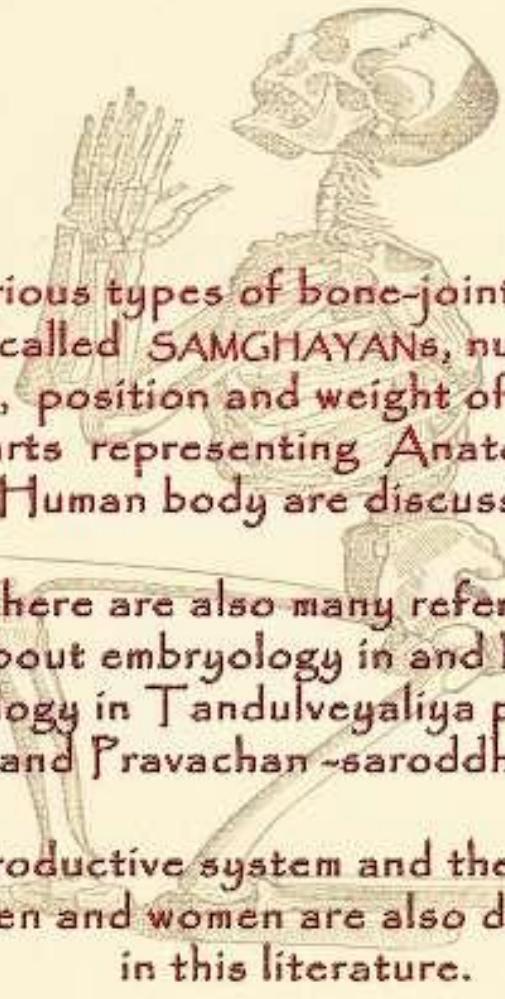
*Before the advent of microscopes,  
Jainism describes existence of:*

- 1. Life in air. Viruses & Bacteria, known to cause air-born infections today.*
- 2. Life in water. Today we know of single cell micro - organisms like Amoeba, etc.*
- 3. Life in earth. Everyone knows about micro - organisms in earth and rocks.*



# *Jain* contribution

## *Anatomy & Physiology*



Various types of bone-joints which are called SAMGHAYANA, number of ribs, position and weight of various parts representing Anatomy of Human body are discussed.

There are also many references about embryology in and human biology in Tandulveyaliya payanna and Pravachan -saroddhara.

Reproductive system and the abilities of men and women are also described in this literature.



# Psychology



इंग्लिश भाषा के प्रयोग के विषय में

इन्द्रगिरिनाथ इन्द्रानाथेका ३३५

Those that have mind are intelligent beings.

### Jain Concept of Anekāntavād:

Everyone looks at a thing from their own perspective

Their point of view explains:

## Human thought process

## Human interpretation of things

Human decisions and

## Human behavior

Jain concept of Attachment & Aversion guides human behavior and social interaction



# Jain contribution Cosmology

Āchārya Umāsvāti (1st Century AD), in the third & fourth chapter of Tattvārtha-Sūtra, describes in detail the structure of the universe, its constituents and its inhabitants.

*bharatairavata-vidheh kārṣabhumayo 3/16*  
Spiritual progress is possible in Bharat, Airāvāt & Vidheh sectors of the universe (five each)



*The diameter of the middle world is one Rajju - a measure that is several billion light years apart.*

Jain Universe



# Jain art and architecture

Jain art and architecture exemplifies Unity in Diversity.

Diversity arises from different periods of history, different traditions, different geographic locations, as well as differences in cultural and artistic styles. Yet, all of them in unison depict beauty, serenity and the truth in its quest for universal well being.

Jain art and architecture belonging to different periods of history is found in almost all parts of India and testifies to the widespread prevalence of Jain tradition throughout India.

Modern and medieval Jains have been the most prolific temple builders. The famous Jain temples atop Mt. Abu (Rajasthan, India) are triumphs of architecture. The intricacy and richness of their carvings are truly unsurpassed in the world. In southern India, there exist several Jain columns as well as many enormous statues. The tallest one, a 57 feet high statue of Lord Bāhubali at Shravanbelgola (state of Karnataka).



# Jain Temple

Art flows freely in Jain temples, which are known for their intricacy, decor, cleanliness and serenity. Jain temples are open for worship, introspection and meditation to all members of the community.

The ubiquitous centrality of Tirthankars in Jain temples is an expression of veneration that Jain tradition has for the ideal of renunciation, enlightenment and total freedom from the cycle of rebirth. Image worship is regarded as effecting an inner, spiritual transformation, calling to mind the qualities of the Tirthankars and instilling a desire to emulate them.

One enters a temple saying "nissihī" meaning- leaving behind all worldly affairs.

TEMPORAL ACCOMMODATION  
(UPASHRAY)

CENTRAL SHRINE

CENTRAL CHAMBER

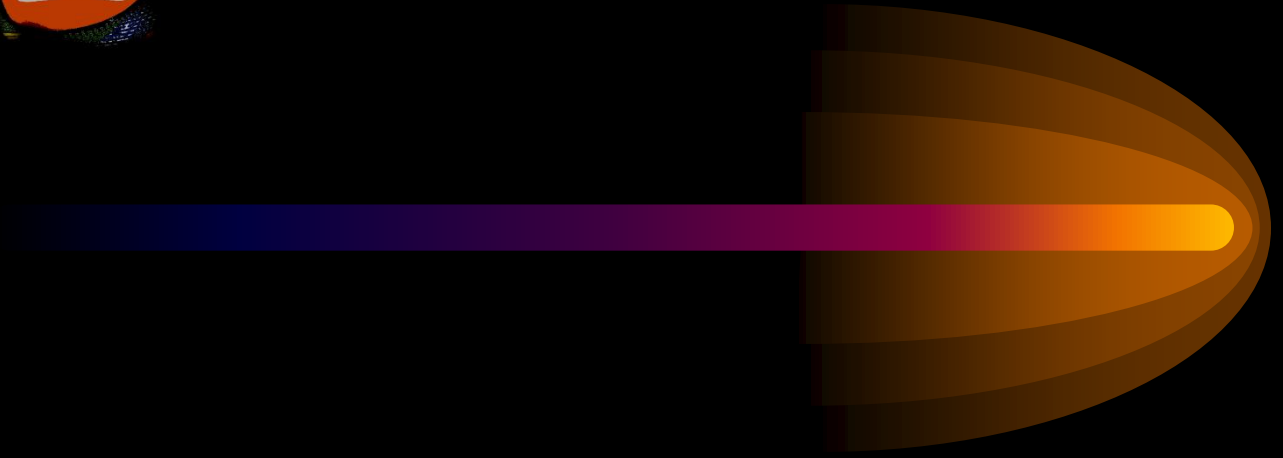
INSIDE THE TEMPLE

MAIN ENTRANCE

Temples provide a clean, peaceful environment for introspection and learning. In addition, in the west, temples also serve as social and cultural centers for the community.

"We are to seek God inside not outside. God is not there in the dark corner of a temple with doors all shut. He is there with the tiller tilling the hard ground and the pathmaker breaking stones" - Tagore in The Gitanjali.





# Your Own Spiritual Journey



# *jain conduct* *in day-to-day living*



**Just** - Impartial with all



**Amiable** - Cordial to all



**Inclusive** - Seeking views of all



**Non-violent**  **Respect for all**



# *Jainism in action*

## *Forgiveness*

“I grant forgiveness to all souls, let all souls forgive me.  
My friendship is with all, my enmity is towards none”  
~Jain Prayer

We forgive others, not because they need our forgiveness.  
It is because we need to release ourselves from the rage,  
hostility and resentment we carry within us when we don't forgive.

“Forgiveness isn't about letting the other person  
off the hook... it's about taking the knife out of our soul”  
It is an attitude that sets us free, so that we are not  
continually re-victimized by our wounds.

“Go not to the temple  
to ask for forgiveness for your sins,  
first forgive from your heart  
those who have sinned against you”  
~Ravindranath Tagore



શ્રીમદ્જાનકી



# *Jainas in action*

## *Conflict Resolution*

Jains, endowed with the doctrine of Non-absolutism (Anekāntavād), are ideally positioned to lead the field in conflict resolution. This pluralistic principle encourages understanding and respect for the views of the other, leading to universal brotherhood and peaceful co-existence.



H.H.Āchārya Mahāprajña, in cooperation with India's president Dr. Kalam and 15 other spiritual leaders, founded FUREC Foundation for unity of religion and enlightened citizen; to facilitate acceptance, respect and coexistence of all religions & spirituality. He also launched 'Ahimsa Yatra' in 2001 and helped to resolve the issue of communal riots by dialogues and meeting with the leaders of both sides. We encourage all Jains to listen, learn, share, educate, and be a part of the solution in their community and beyond.





# *Jainism in action*

## *Environmentalism*

The common concerns between Jainism and environmentalism can be found in a mutual sensitivity towards living things, a recognition of the inter-connectedness of all life-forms, and support of programs that educate others to respect and protect living systems.

### **“Parasparopagraho Jivānam”**

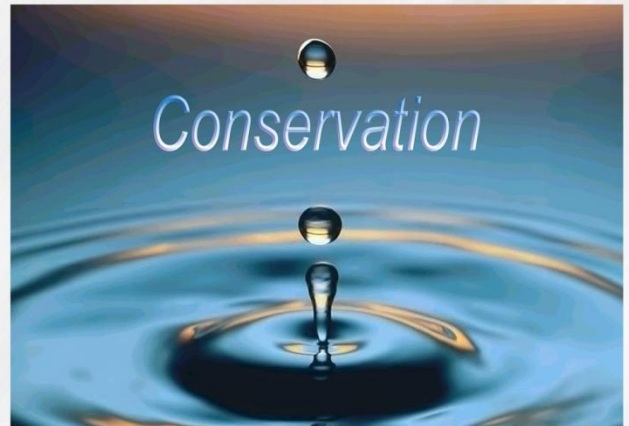
- Tattvārtha-Sutra

All life is bound together by  
mutual support and interdependence

“One who neglects or disregards the existence of earth, air, fire, water, and vegetation, disregards his own existence which is entwined with them” - Mahāvīr

This is the basis of modern day ecology

Satish Kumar, founder and educational director of Schumacher College in England, relates the concept of ecology to the simple lifestyle observed by his own mother, which included strict vegetarianism, pilgrimages to sacred mountains, constant observance of barefootedness, minimalization of possessions, conservation of water, and close adherence to an ethical code grounded in non-violence.





# *Jainism in Action*

## *Social Activism*

Ächärya Chandanajī of Viräyatan (Bihar India), raises the voice of Mahävir, the great Jain Tirthankar of twenty-five hundred years ago, to suggest how Jains can and should respond to the problems of industrialization, population growth, and human exploitation of nonhuman life-forms.

A Jain Way of life respects and honors the life of all beings, views of others as well as the environment around us. Social activism is just a natural extension as well as a moral responsibility of this ethical life-style.

“Never doubt that a small group of thoughtful, committed people can change the world. Indeed, it is the only thing that ever has.”

~ Margaret Mead

“The reasonable man adapts himself to the world; the unreasonable one persists in trying to adapt the world to himself. Therefore all progress depends on the unreasonable man.”

~ George Bernard Shaw





# Jainism in action

## Humanitarian Service

Jain scriptures - "Always be ready to give relief or protection to those who are oppressed and afflicted. Always be ready to serve the sick and suffering. In this way knowledge enters the realm of action and creates a very special path to liberation called "karma-yoga". The truly knowledgeable will never stay inactive or be passive bystanders while society remains plagued by darkness".

Ahimsa is not merely non-participation in destructive activities; it principally manifests itself in constructive activities and service which leads to the upward growth of man.  
- Acharya Vinoba Bhave

Go not to the temple to pray on bended knees,  
First bend down to lift someone who is down trodden.  
-Ravindranath Tagore



Jains at Bidada Medical Camp, Kutch



Jains for disaster relief



Jain Youth creating a Habitat for Humanity



Young Jains painting - Siddhachalam Tirth



Habitat for Humanity - Jain Youth pedaling 4000 miles



Jain Youth volunteering to serve food in Barcelona



# *Jaini* in action

## *Vegan Life-style*

While, the term vegetarian generally refers to what one eats, Vegans make a conscious effort to avoid all forms of animal exploitation, harm, and cruelty regardless of any perceived "value" to society. This includes abstinence from all animal-based food products including, but not limited to: all meats, fish and all dairy products, lard, eggs, poultry and gelatin. This also includes abstinence from apparels containing animal-derived ingredients like leather, silk, pearls and furs. Even consumer and household products that have animal ingredients or have been tested on animals like soaps, shampoos, toothpastes, cosmetics, etc. are avoided.

### VEGAN FOOD PYRAMID

Vegetable Oils  
Sweets & Salt  
Group

EAT SPARINGLY

Legumes, Nuts, Seeds  
Soy Milk, Tofu  
Group

EAT MODERATELY  
3 -5 Servings

Fruits & Vegetables  
Group

EAT GENEROUSLY  
5 -8 Servings

Whole Grain  
Breads, Cereal  
Pasta, Rice, Potato  
Group

EAT LIBERALLY  
6 -10 Servings

**COMPASSIONATE  
FOOD PYRAMID  
FREE OF ALL  
ANIMAL PRODUCTS**

©vegan-raw-diet.com



# *Jainism in action*

## *Socially Responsible Investments(SRI)*

Jains, the believers of Ahimsa, have historically chosen professions that cause minimum harm to other living beings.

In this fast paced world of market forces, we need to be aware that Jain values of compassion and non-aggression are not compromised.

Every dollar we invest carries an implication with it. If money is invested in a company that creates weapons then that money is inherently invested in war. If money is invested in a company that slaughters animals then that money contributes to the suffering of those animals. How does one ensure that their investments have good returns and are not contributing to a more violent and inhumane world?

Many investors, having been faced with this dilemma, have turned to relatively newly created concept of Socially Responsible Investments (or SRI for short). These usually come in the form of screened mutual funds. These funds use combinations of three tactics to ensure that their investors' capital is not going against some set of core values.

• Screening • Shareholder Advocacy • Community Investing

It is interesting to note that according to the Social Investment Forum, investment portfolios involved in SRI grew by more than 240 percent from 1995 to 2003, compared with the 174 percent growth of the overall universe of assets under professional management over the same time period. It seems like in SRIs we perhaps can have the best of both worlds.

Google "Socially Responsible Investments", see for yourself.



# *Jainism in action*

## *Yoga & Meditation*

For thousands of years, Jains have been practicing Yoga and Meditation for their spiritual upliftment.

Yoga develops a strong, healthy and flexible body and helps unite the mind, body and spirit. It is a precursor to meditation.

Meditation enables you to realize and experience the 'Present'. Living in the present moment frees you from attachment and hatred. In this moment you are beyond the effects of karma. Only the perception of 'Observer' and 'Knower' prevails. Where there is action of Knowing and Observing, there is no bondage of karma. You realize that the happiness you seek outside is flowing inside you.

"A person who meditates for two and a half minutes purifying his mind surpasses one who has done a penance of fasting for two days. The power of meditation is infinite because a pure state of mind, consciousness is worth more than a thousand years of penance"  
- Acharya Mahaprajñā





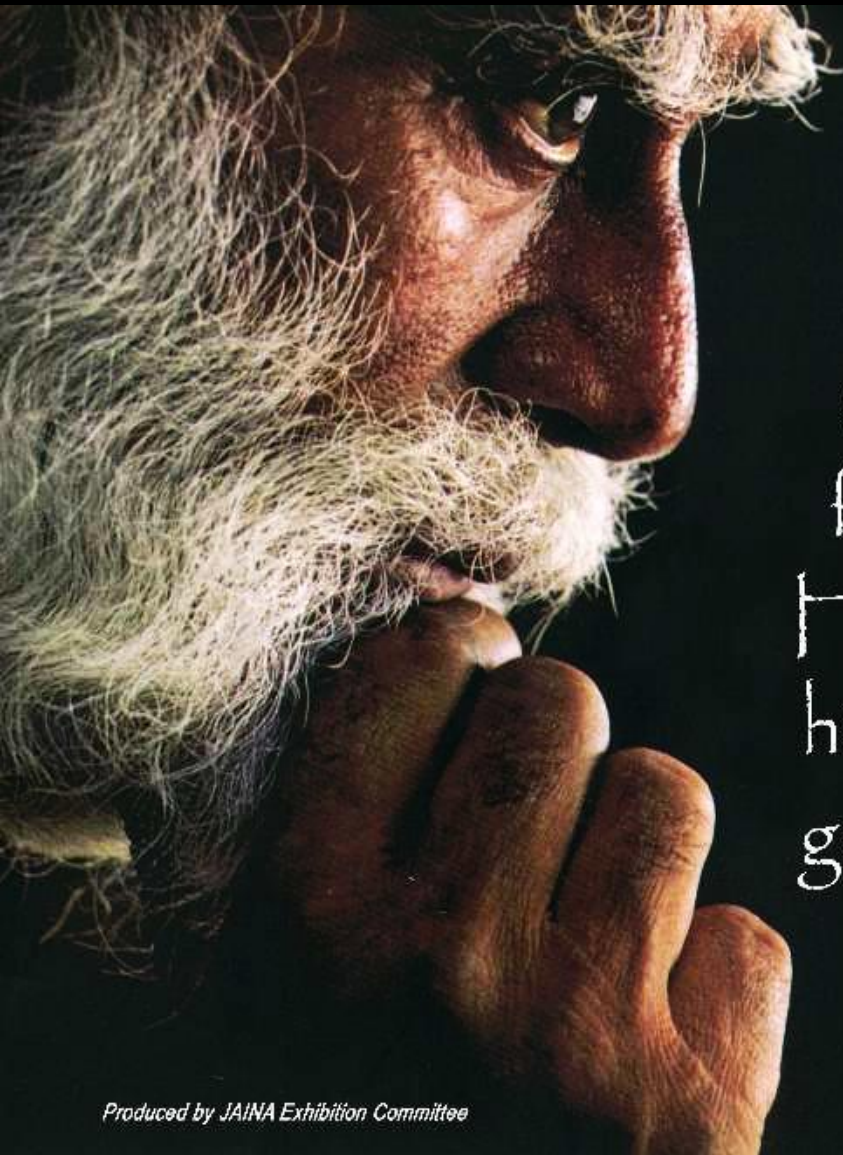


*Create your own purpose/path*

A Journey to  
Self Discovery  
and Self Mastery

*spiritual beings having a human  
experience*

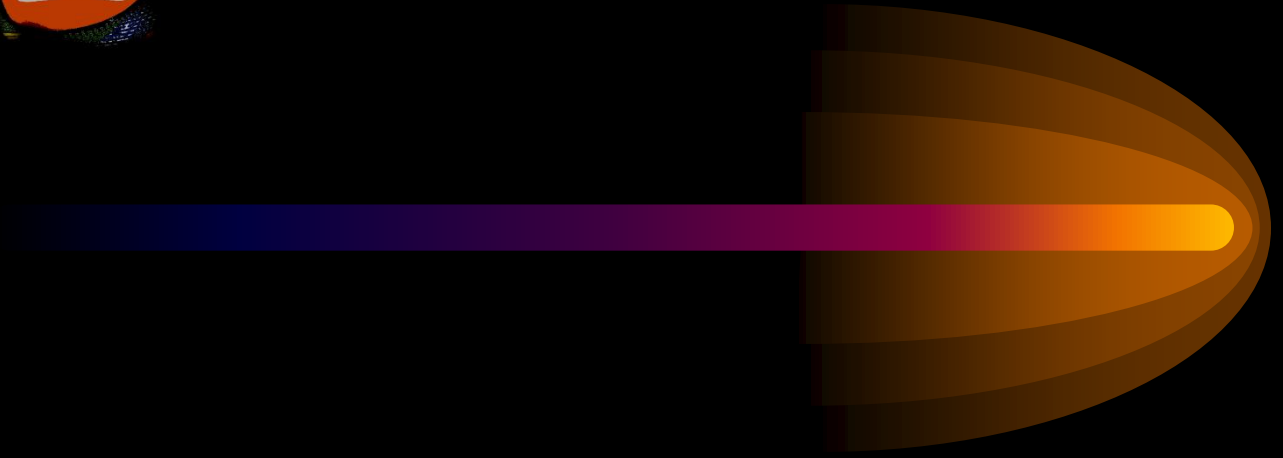




Battle  
with yourself!  
Of what use is  
fighting others?  
He who conquers  
himself by himself  
gets eternal bliss.

-Uttaradhyayan Sutra





**Getting out  
of your  
own  
Way!**

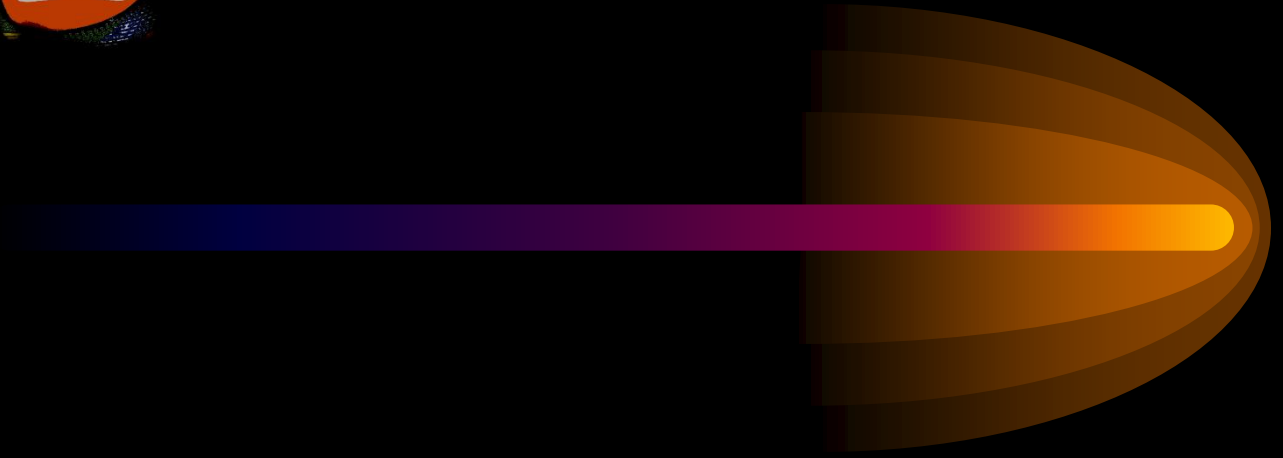




# *Overcoming the voices of*

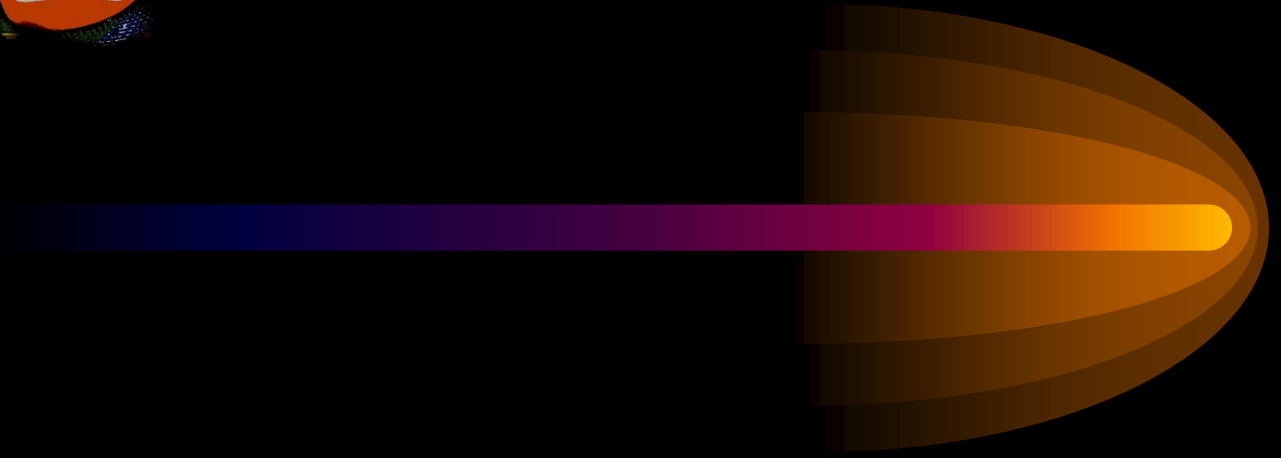
- Doubt
- Confusion
- Limitation





# Breaking Free Of Your Past (Karma)





# Celebrate Authentic You





# *Conclusion*

- Practice your values
- Give Examples
- Be an Example to others
- Who can stop us then?