

JAINISM

(For Young Inquisitive)

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Front Cover

Jain symbol: The raised hand means stop. The word in the center of the wheel is “Ahimsa”. Ahimsa means non-violence. Between these two, they remind us to stop for a minute and think twice before doing anything. This gives us a chance to scrutinize our activities to be sure that they will not hurt anyone by our words, thoughts, or actions. We are also not supposed to ask or encourage others to take part in any harmful activity. The wheel in the hand shows that if we are not careful and ignore these warnings and carry on violent activities, then just as the wheel goes round and round, we will go round and round through the cycles of birth and death.

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PREFACE

Jains are varyingly referred as *Shramanas* (believers in self effort to achieve their objective of self-reliance), *Vartyas* (one who observes vows, fasts) and *Niggantha* (without any possessions) in Indian philosophical literature. They believe in the eternal existence of individual soul in each living being. This mundane soul is capable of attaining its pure soul state / *Moksa* through its own self-effort. This is the ultimate objective of human life. So whatever activity they indulge in, they do so but always keep their eyes on this objective. They are strict followers of *Ahimsa*. This is very well reflected in their credo or *Navakar Mantra* given below:

namo arihantāṇaṃ; namo siddhāṇaṃ,
namo āyariyāṇaṃ; namo uvajjhāyāṇaṃ;
namo loe savvasāhuṇaṃ.

(I pay obeisance to the perfect human beings who are perpetually enjoying the nature of their pure souls; liberated soul who crossed the sea of transmigration and attained liberation, heads of the congregation of ascetics, holy teachers and those who are following the above doctrine and *Ahimsa* through their strenuous self-efforts.)

The above mantra sets the Jain ideals of self-realization through conscious strenuous self-effort.

This book intends to provide brief but comprehensive knowledge/wisdom about Jainism to young and inquisitive high school and college students primarily who are unfamiliar with Jainism and arouse interest in them to know more about it.

The book starts with the Jain symbol of the raised hand, a sign that means to stop for a minute and think twice about Ahimsa/nonviolence before doing anything. This gives us a chance to scrutinize our activities to be sure that we do not hurt anyone by our words, thoughts, or actions. The wheel in the hand shows that if we are not careful and ignore these warnings and carry on violent activities, then just as the wheel goes round and round, we will go round and round through the cycles of birth and death. Impact of non observance of the message conveyed by this symbol is shown in the picture Madhu-Bindu/Honey-trap on the back page. It depicts the life of a mundane human being who is totally engrossed in satisfying his momentary sensual pleasures/inklings without stopping even for a minute to think of the consequences.

What goes on in the mind of a person who becomes aware of the Jain symbol of hand? The picture Leshya tree/thought colouration on the inside back cover page depicts six different scenarios of six different persons

who gradually become aware of the consequences of their acts and hence try to inflict lesser harm to other living beings as well as to themselves.

Finally the picture, wedding of Nemi Kumar, on inside front cover shows the state of a highly inquisitive person who rationalizes the immediate and long term impact of his actions and quits all activities that result in violence. As a result, he gives up the mundane life of pursuing worldly pleasures as they involve violence, develops total detachment from such worldly pleasures and performs introspection and meditation on his soul. As a result He gets enlightened, becomes a tirthankara to guide others achieve happiness and bliss and ultimately achieves liberation/*moksa*.

Thus nonviolence is the heart of Jain metaphysics, thought and ethics/conduct giving rise to *Ahimsaparmodharmah* or Nonviolence is the supreme spiritual value and derived from it, three cardinal principles, namely: *Ahimsa* (nonviolence) for conduct, *Anekant* (Pluralism) in thought and *Aparigraha* (limiting possessions) as lifestyle for peaceful coexistence and development. Emphasis on '*Ahimsa*' (non-violence) can be very well observed from the occupational choices of the Jains in the past, as they practically avoided all the other professions on the grounds of the level of violence involved in them.

This book is divided in six chapters briefly describing origin and history of Jainism, its doctrine, discussing some philosophical issues vis-à-vis Jain doctrine, Jain response on some worldly matters, practices / way of life and finally Jain art and artifacts.

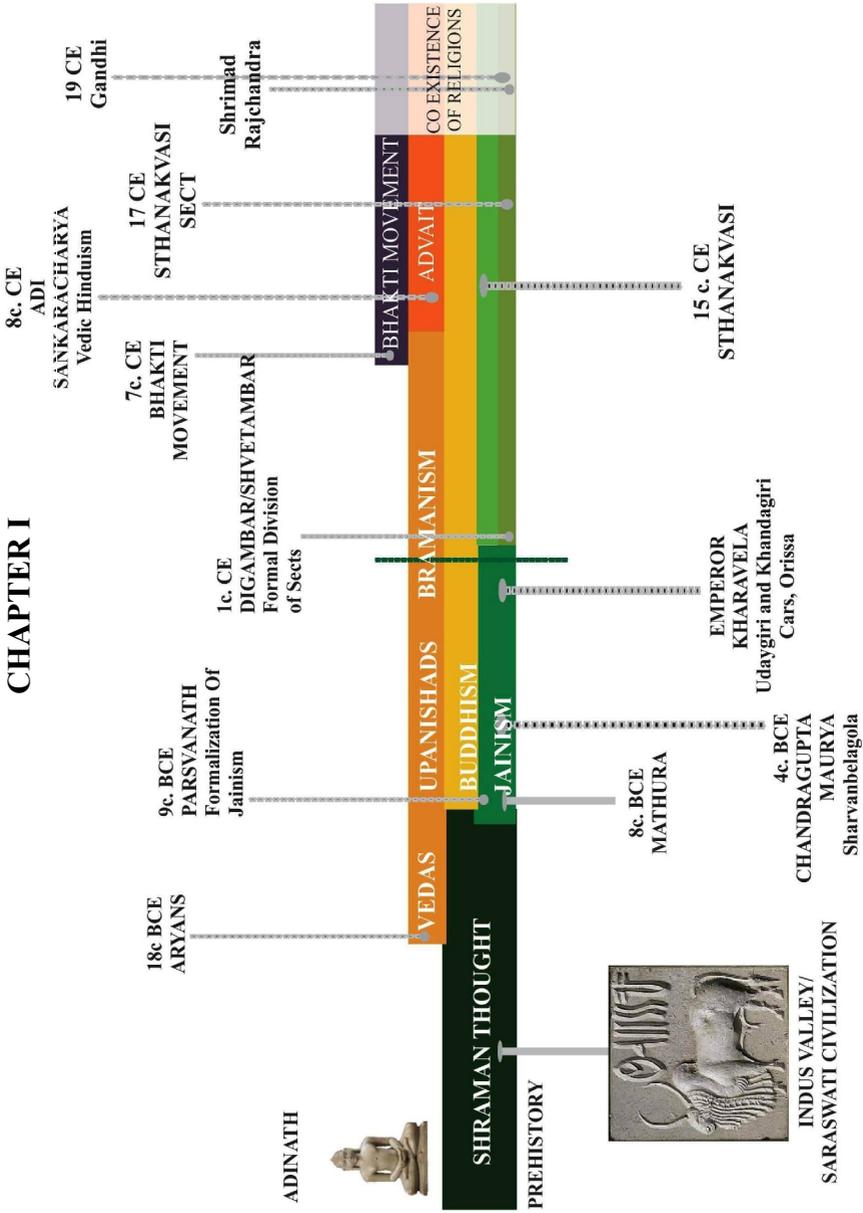
The essence of Jainism starts with self-improvement first with simultaneous concern for the welfare of every being in the universe and for the health of the universe itself. To that end:

- Jains believe that animals and plants, as well as human beings, contain living souls. Each of these souls is considered of equal value and should be treated with respect and compassion.
- Jains believe in reincarnation and seek to attain ultimate liberation - which means escaping the continuous cycle of birth, death and rebirth so that the immortal soul lives forever in a state of bliss. Liberation is achieved by eliminating all karmas from the soul.
- Jainism is a religion of self-help. There are no gods or spiritual beings that will help human beings.
- The three guiding principles of Jainism, also known as the “three jewels,” include right/rational belief, right/rational knowledge and right/rational conduct.

I express my thanks to my friends, particularly Group Captain Vimal Jain and Prof. Prakash C. Jain, and my family for their critical comments and suggestions to improve the contents in this book. I also thank my colleagues at International School for Jain Studies to provide secretarial and editorial support.

Shugan C Jain
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CHAPTER I



JAINISM: ORIGIN AND HISTORY

The inquisitiveness of a human being leads him to find solutions to vexing questions like ‘Who am I? Where have I come from? Where will I go after death? How was our world created? Why some persons are happy and others unhappy?’ All Indian philosophical systems talk of life after death (transmigration of the soul) and our karmas as the cause of our pains. However, they differ in the ultimate cause of all that we see and experience.

Initially, two distinct religious traditions existed in ancient India. These are known as *Vedic* (believers in God as the creator, destroyer and sustainer of the world and our experiences) and *Shraman* who do not agree with the role of God as creator and the ultimate cause of everything. Shraman tradition propagates self-effort (*Shram*) for all worldly and transcendental experiences / attainments. Jainism and Buddhism are the two surviving religious streams of *Shraman* tradition.

Main philosophical features of Jainism are:

- The Cosmos is real and consists of living (*Jiva*) and non-living (*Ajiva*) beings. It is eternal and is evolving simultaneously as per the natural laws of interaction between these two categories of existents.

- Infinite independent living beings exist in this universe. Each living-being (*Jiva*) has potential to liberate from his miseries completely i.e. attain *Moksa* through self-effort (*Shram*).
- Every living being is responsible for his/her acts and the results thereof i.e. follow Karma doctrine / principle of causality. All living beings are equal and differ from each other due to their karmic bondage. No living being wants pain. Living being help each other
- Non-violence (*Ahimsa*) is the supreme spiritual virtue. It directs us to avoid injury to ourselves as well as other living beings by our actions of mind, body and speech.
- Truth is multifaceted (*Anekant*). Seekers of truth view reality from different viewpoints depending upon their intentions and knowledge level. Each viewpoint is relative and represents partial truth.
- Non-possession or limiting possession (*Aparigrah*) leads one to achieve higher levels of spiritual purity and social happiness.

Jiva is an amalgam of pure soul (*atma*) and matter particles called karmas which carry the traces of all our actions and the results thereof that we experience from time to time. The inherent nature of pure soul is infinite knowledge and bliss. The path to realize this inherent nature of self was shown by spiritual leaders, called

Jinas. *Jinas* first realize this state of true self and then guide others to achieve the same. The leading *Jinas* or those who re-established this path are called *tirthankaras* or ford-makers. These *tirthankaras* appear from time to time in each half of a time cycle. This process continues eternally. Mahavira was the most recent i.e. 24th *tirthankara* of *Jains* of the present time cycle. *Tirthankaras* are not the founders of the religion but rejuvenators of the creed / religion. The path shown by a *Jina* / *tirthankara* is called Jainism and the followers of this path are called *Jains*. Jainism is one of the most ancient religions of India, and perhaps the world.

The latest Census data (2011) of India shows *Jains* as a small minority of 4.4 million persons living primarily in the big cities of the states of Maharashtra, Gujarat, Karnataka, Madhya Pradesh, Rajasthan and Delhi and National Capital Region. Further this small minority is most literate (more than 98 per cent) and economically prosperous. A number of *Jains* (almost 250000) have migrated to USA, Canada, Europe, and Middle. Most of them are now well established.

Prehistoric Jainism

Jains describe time as cyclical. Each time cycle spans several millions of years and is divided into two halves called epoch (*Ara*), one of rising happiness and the other of declining happiness. Each epoch is divided in six

unequal segments. Till the end of 3rd segment, people used to live without making any effort and survived on the fruits of wish trees and hence felt happy. Towards the end of 3rd segment, the trees started becoming weak and the people started looking for more ways of satisfying their needs. It is during this period when Rishabh, son of 14th *kulkar* (known as Manu in *Vedic* literature) was born. He provided solutions to their problems. He organized them as communities and taught them agriculture (*krishi*), making weapons and implements (*asi*), laws for living as family, society etc. He established the work culture and went on teaching arts/crafts/writing, mathematics etc to his subjects.

Once the people started living happily, he became inquisitive to find the true happiness. So he renounced his kingship and distributed the same to his hundred sons. He meditated on his soul in lonely places and attained omniscience. He propagated the doctrines of non-violence, truthfulness, non-stealing, celibacy and non-possessiveness. He attained liberation from Mount Kailash in Tibet. Bharat, his eldest son became the emperor and this country thereafter came to be known as Bharat. His other son, Bahubali, a step brother of Bharat, who was physically very strong and expert in martial arts, also renounced his empire after a dual fight with Bharat and became the first liberated soul of this epoch. Jains consider Rishabh Deva/Adi Nath (who lived

several millennia before the common-era) as their first *tirthankara* and the founder of Jainism in the present time cycle. There are textual references in both *Shraman* and *Vedic* religious texts showing the 1st *tirthankara* Rishabh Deva and 20th Jain *tirthankara* Muni Suvrata linkage with Lord Rama and 22nd *tirthankara* Neminath's relationship with Lord Krishna, thus establishing a continuous existence of Jainism. All Jain *tirthankaras* except one, of the present time-cycle belong to the Gangetic plains in eastern India and existed in the 4th time segment. We now live in the 5th time segment of rising unhappiness.

History of Jainism

Based on the images and writings found during excavations of Mohanjodaro, Harappa and Gujarat (4000-8000BC), some historians infer that Jainism existed at that time. There are other textual indications that suggest the existence of Jainism from 4000 to 2000BC. Historically Jainism can be traced to 872BC when Parshwanath, the 23rd *tirthankara* of Jains was born in Varanasi in a royal family, attained omniscience and rejuvenated Jainism. Parents of Mahavira and Buddha are said to be his followers. The practice of Jainism, as it is, now goes back to 557BC when Mahavira, the 24th *tirthankara* attained omniscience. He re-established the Jain canons, sangh (congregation),

philosophy and practice to attain liberation as we know today.

Mahavira was born to Siddharth and Trishla on the 13th day of the rising moon in the month of Baisakha around 600 years before the Christian era. Siddharth was a district chieftain of Vaishali, a prosperous district in the present state of Bihar. He had royal lineage. His family practiced the religion of Parshwanath, the 23rd *tirthankara*. Trishla dreamt 16/14 auspicious elements during the night of conception. These were followed by unusual and auspicious indications like enhanced prosperity of all in the state. His displaying superior knowledge and bravery since childhood, and finally renouncing the worldly pleasures are well recorded. Accordingly, he was given the name Vardhman at birth and later as Sanmati, Vira and Ativira. He renounced the worldly life at the age of 30, became an ascetic and practiced extreme penance (physical, mental and speech) by leading a lonely life outside the town limits. For 12.5 years after renunciation, he hardly took any form of food, gave up his entire clothing etc and mostly meditated upon his self / soul to understand and experience its real nature. He experienced the real self/soul and became an omniscient at the age of 42. Thereafter he started preaching his philosophy for 30 years. A number of modern historians believe him to be the founder of Jainism but Jains claim him as their last

and 24th *tirthankara* of the present epoch. He attained liberation (*Moksa/nirvan*) at the age of 72 on the last day of waning moon in the Indian calendar month of Kartika (approx October–November) at Pava in the state of Bihar. Buddha was his junior contemporary (approximately 34 years younger) and hailed from the same region. Both Jainism and Buddhism were practiced in the royal families of that area and period.

Jainism was at its pinnacle during Mahavira's time. It prospered in the area from Southeast Kalinga (state of Orissa today) to Magadh in East (Bihar) and Ujjaini in central India. More than 500,000 people joined his creed. He established a four-fold congregation of male and female ascetics and male and female householders. Some of the most learned Brahman scholars (11 chief disciples called *ganadhars*, each with a group of 500 disciples each) joined his creed. He emphasized nonviolence, non-possession, self-restraint, austerities, penance, and multiplicity of view-points as the founding principles to attain lasting peace and happiness. Jambu Svami was the last omniscient being (about 64 years after Mahavira's *nirvan*) of the present time cycle. At the time of Mahavira's *nirvan/Moksa*, there were 14,000 male ascetics and 36,000 female ascetics in his *sangh* / order.

Social reforms advocated by Mahavira

Mahavira introduced the following social changes to curb the social ills prevailing during his time.

- Abolition of Class / caste system and slavery of women and gave them the right to education and practice of religion. He made conduct (not birth) as the basis for classification of laity.
- Abolition of sacrificial religious rituals.
- Use of common man's language, Prakrit, to deliver religious sermons instead of Sanskrit, the language of scholars.
- Emphasize giving up (*nivritti*) or limiting possessions rather than consumption (*pravritti*) as the way of life. Emphasized importance of monastic life to achieve liberation.
- He split the vow of non-possession (*Aparigraha*) in two vows, namely; non-possession and celibacy (*Brahmacharya*) to emphasize their practice.

As a result women in large numbers joined his creed.

Jainism post Mahavira

We shall now review briefly the history of Jainism after Mahavira till today.

- Jambu Svami's liberation in Mathura, 64 years after Mahavira marked the end of the era of omniscient

beings in the present epoch. Thereafter the era of non-omniscient lords (who had full knowledge of Jain scriptures but did not attain omniscience) started and ended with Bhadrabahu, being the last, in 350BC. During this period, Jainism was popular in Eastern India. It was also popular in South India as Bhadrabahu accompanied by his disciple emperor Chandragupta Maurya, founder of Maurya empire (who renounced his empire and became a Jain monk), and a large entourage of Jain monks travelled from Bihar (during the long 12.5 years long famine in eastern India at that time) to Sravanbelgol (in the present state of Karnataka in the south) via central and western India. However, a number of monks decided to stay back in Patliputra (Bihar) also under the leadership of Sthulbhadra. Perhaps this was the beginning of the bifurcation of Jains as Digambar (sky clad male monks) and Shvetambar (white cloth clad male monks).

- Chandragupta's grandson, Emperor Asoka the great, patronized Buddhism more. Samprati (Asoka's grandson) shifted from Patliputra (Patna) in the East to Ujjaini (in central India) and established a number of Jain shrines and monasteries in the area. In second century BC, King Kharvel established Udaigiri and Khandgiri caves and temples (near Bhubaneshwar in Orissa) as places for Jain ascetics and laity to pray and meditate. Kankali Tila in Mathura (in the

northern state of Uttar Pradesh) of this era is another important historical memorial of Jains whose ruins are preserved in Mathura museum. With the migration of monks, the laity also started migrating to north, west and south in search of better economic opportunities.

- Bifurcation of Jains as Digambar (sky clad monks) and Shvetambar (white cloth clad monks) got formalized in 1st century AD. Jainism started prospering in South India, parts of Western India (Maharashtra, Rajasthan and Gujarat) and in North India around Mathura. Jainism gained patronage of the rulers. Several Jain preceptors started writing religious, philosophical and scriptural texts from 1st century AD to 6th century AD. Some Jain preceptors even brought large numbers of non Jains into the fold of Jainism during this period. Uma Svati's Tattvarthasutra, written during this period, is venerated by all Jains as a sacred compendium of Jain religious texts in aphoristic style.
- From 3rd century AD onwards until 13th century AD we find some Jain rulers in some parts of Southern and Western India and Jainism becoming the state religion there. During the tenure of Cholas, Rashtrakutas, Kadamba and Gang dynasties, Jainism was in fact almost a state religion in the states of Tamil Nadu, Karnataka in South India. This encouraged scholars to write a number of

philosophical, ritualistic and devotional texts to enable Jain followers to learn more about Jainism and perform Jain religious rituals. Simultaneously building temples, images, and pieces of art by Jains gained momentum to give visibility and to attract Jain followers to perform religious activities. Devgarh, Gwalior etc in central, Sravanabelgola in south, Jaisalmer Ranakpura, Nakoda, Phalodi and Abu in Rajasthan emerged as important Jain centers of art and temples. From the 10th century onwards, devotion (*bhakti*), religious rituals, use of *tantras* and *mantras* for winning over worldly afflictions emerged as popular Jain practices. Mantung wrote Bhaktamar stotra, a very popular devotional hymn in praise of Lord Adi Nath, the 1st *tirthankara*. We see increasing impact of Hindu religious practices on Jains who started making images (and performing worship) of serving gods (*yaksa* and *yaksini*) of *tirthankaras* and protectors of religious places (*Bhaumias*, *Bhairava*, *Ksetrapals*) for achieving worldly comforts and to attract and retain masses in Jain fold. Jainism became the major religion of people in Southern India for 1200 years i.e. up to 13th century AD.

- From the 13th century onwards, invasions and rule by Muslim kings saw large-scale destruction of Jain and Hindu temples. Digambar monks were asked to wear clothes to go to royal courts or to move in public.

The four monks popularly known as Dadagurus (literally meaning patriarch and religious teacher during 1075-1613 AD) became very popular in Rajasthan for bringing a number of other castes to the fold of Jainism. These Dadagurus are claimed to have divine powers to protect their followers from natural and human inflicted difficulties as well. A number of Jain reformers like Lokashah in Gujarat (founder of Sthanakavasi Shvetambar sect), and Bhikkhu in Rajasthan (founder of the Terapanth) emphasized strict practice of non-violence for monks and abolished special places for stay of monks. Similarly, a number of householders like Banarasi Das, Todarmal etc became vehement opponents of the excessive use of material offerings in worship and religious activities and the lavish life style of monks resulting in further subdivisions of Jainism.

- Britain ruled India from 18th century till 1947AD. Western culture started creeping into India. Indian religions, culture, arts and history were also revived. The British encouraged education. Finally it appears that Mahatma Gandhi was greatly influenced by his mother and religious teacher Sri Raj Chandra (a Jain laity who almost practiced monk's life in Gujarat). Gandhi adopted non-violence and truth as his weapons to bring independence to the country from the British rule. During this period, we saw Jain newspapers in different languages being published.

Religious bodies like Digambara Jain Mahasabha, Shvetambara conference and Young Jains Association were formed and prospered. Jains started setting up their own schools and colleges and teach religion along with other subjects. Other socially useful institutions like orphanages, widow rehabilitation centers, improvement of facilities at pilgrim places, hospitals and dispensaries etc were established. Shanti Sagar revived Digambar Jain monk tradition in 20th century AD. Kanji Swami, a convert from Sthankavasi to Digambar tradition is another reformer of the present times. He refuted the conduct of Digambar monks and emphasized study of spiritual texts.

SECTS in Jainism

There are two sects of Jains namely Shvetambar (white cloth clad monks, both male and female) and Digambar (sky clad or nude male monks and white cloth clad female monks). Both sects agree about the unity amongst them since Mahavira's time. This is evident from their common doctrine, acceptance of same *Jinas*, temples and pilgrimage places. The bifurcation amongst them is described differently by both sects. As per Digambar tradition, the disastrous and long famine of 12.5 years in Magadh (350BC) started the bifurcation of Jainism with Bhadrabahu going to south and Sthulabhadra staying back in Patliputra. As per Shvetambar tradition,

Digambar sect as an independent sect came into being in 1st century AD with Shivabhuti preaching it and finally hardening as a separate sect by 453AD (completion of Vallabhi council and Shvetambar tradition canons). The main differences between them arose about the life (taking food, delivering sermons through speech) and nature of omniscient, essentiality of nudity for male monks to practice Jain path of purification to attain liberation and liberation of females in the same life period.

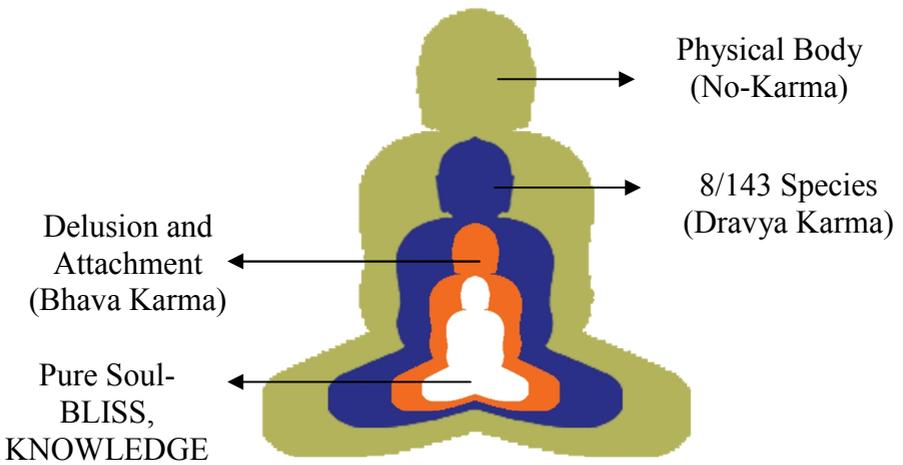
Even though most of the philosophical doctrines of Mahavira were acceptable to both of them, yet we find later Jain preceptors (*acharyas*) brought about changes in rituals and practices as per the changing times. It is estimated that now Digambar Jains (South, Maharashtra, northern Rajasthan, Madhya Pradesh, Delhi and vicinity) are likely to be more in numerical terms while Shvetambar Jains (Gujarat, parts of Maharashtra, Punjab and western Rajasthan) are more affluent.

The two sects of Jainism were further divided into a number of schools, orders (*panth*)/sub sects. The causes of their origin are quite diverse, but were promoted by influential monks or reformers of existing main sects to curb laxity in the conduct of their monks or to make religious rituals of the householder Jains populist using Hindu practices. Such sub divisions keep on emerging

even today. Prevailing sub divisions of the two sects today are:

- Digambara: Bisapanth, Terahpanth, Kanjipanth
- Shvetambara: Murtipujaka, Sthanakavasi, Terahpanth

CHAPTER II



Jiva / human being

DOCTRINE

Objective of all our activities / actions in our life is to be happy. Such actions may involve dieting or going to a gym or jogging or working hard for our studies or to earn decent livelihood. We do not deliberately undertake any activity which results in pain. Jainism preaches a way of life so that we can achieve happiness and our objective with our own efforts and not by seeking divine grace. So Jains practice and preach a lifestyle based on the practice of nonviolence, such as vegetarian diet, compassion, friendship, tolerance, forgiveness, philanthropy, and equanimity towards all living beings. Jain doctrine is succinctly described in the popular verse from Dasvaikalikasutra (verse 1) translated below.

‘That which is nonviolence (*Ahimsa*), Self-restraint (*sanyam*) and austerity (*tapa*) is *Dharma* (spiritual values). It is by virtue of spiritual values that supreme spiritual beneficence results. To him whose mind is (absorbed) in spiritual values, even gods pay homage’.

Jainism propagates nonviolence, non absolutism and non-possessions as its main teachings/dogmas. We briefly review these three pillars of practicing the Jain way of life here.

Nonviolence (*Ahimsa*): Mahavira said, ‘None of the living beings ought to be killed or deprived of life, ought to be ordered or ruled, ought to be enslaved or possessed, ought to be distressed or afflicted and ought to be put to unrest or disquiet’. Violence is performed by activities of mind, body and speech. Later on He gave sixty ways (like compassion, tolerance, friendship, service, forgiveness etc) to practice nonviolence in our social interactions.

Non absolutism (*Anekant*): Truth is infinite. One cannot know it completely. We only know the partial truth that is relative to our perspectives. We should try to reconcile with the views of others as opposite attributes like permanence and impermanence co-exist in every entity. We should therefore view every event / decision with at least two viewpoints.

Non-possession (*Aparigrah*): Absence of material possessions as well as psychic like possessiveness / acquisitiveness or feeling of mine is Non-possession. Such possessions cause us to get bonded to them thereby forgetting our true nature of bliss and just knowledge. As householders we should therefore limit them and minimize attachment to worldly living and non living beings.

Basic conceptions/beliefs of the religion

Jain religious texts offer detailed discussions of all aspects of philosophy and religion including its ontology, metaphysics, ethics, karma doctrine, mysticism, cosmology, and epistemology. We shall briefly review these here.

All existents in this universe are real. The Jain term for existent is *sat* (literally- being, reality). Substance (*dravya*) is a representation of reality. Reality or substance is endowed with three characteristics namely origination, destruction and permanence. Substance is an amalgam of attributes (*guna*) and modes (*pariyaya*). Jains understand substance as a base or foundation for manifold attributes, which undergo transformations in the form of acquiring new modes and losing old modes at every time instant. Siddha Sena views reality from two standpoints – being and becoming or permanence and change i.e. persistence with change.

All entities, termed as substances, can be grouped into two broad categories namely; living-beings (*jiva*) and non-living beings (*ajiva*). *Jivas* are sentient beings. These are further classified as pure souls and empirical souls (i.e. pure soul bonded with *karmika* matter). The bonded karmas are the causes of different modes of soul associated with matter called empirical souls. Empirical souls are the living beings, which get born, grow,

reproduce and die. All living beings have four forces/capabilities called vitalities that distinguish them as living being. These are: sense organs (taste, touch, smell, form/color and hear), energy (mind, speech and body), breathe and age (lifespan). Empirical soul can also be identified by its body type i.e. either by the six types of bodies namely immobile souls (*jiva*) with air, water, fire, earth, vegetation bodies and mobile bodies; or by the four realms of existence/destinies namely heavenly, human, hellish and sub-human/animal beings. There are infinite independent souls in this cosmos.

On the other hand, pure soul i.e. without matter karmas bonded to it, does not bother about anything else except enjoying its true nature of infinite perception, knowledge, bliss and energy. This is the ideal to be achieved by all souls. The state of pure soul is equivalent to Godhood but devoid of any acts of creation / destruction / rewards to others.

Ajiva, the insentient or non-living beings are further classified in following five categories.

Pudgal: Matter (solids / liquids / gases) and energy clubbed together. It is the only active and concrete substance type with touch, taste, odour and form/color. Hence these can be cognized by our senses. Fusion and fission is the nature of *pudgal*.

Dharm: Medium of motion. Supports state of motion of *jiva* and *pudgal*.

Adharm: Medium of rest. Supports state of rest of *jiva* and *pudgal*.

Akash: Provides space to *jiva* and *pudgal* to exist. One continuum but divided as *Lokakash* (having all existents) called cosmos & surrounded by void (*Alokakash*)

Kal: Time. Supports change in *jiva* and *pudgal*.

The principle of motion, principle of rest, space and time are all passive (inactive) substances and support the respective activities of both *jiva* and *pudgal*. Further principles of motion and rest and *lokakash* are all one each in number, co-existent and cohesively bonded in each other's space points.

Loka - the cosmos / universe:

Loka is defined as the space where the origination and destruction of matter is seen or experienced. It is one single continuum and part of space. All substances/entities exist in it which go through transformation i.e. origination and destruction. Infinite living beings also are born and die in it. This cosmos is real/existent and eternal. This cosmos is limited in size

i.e. is surrounded on all sides by just space or vacuum and has a definite shape (man standing with his legs apart and palms on his waist). This cosmos was neither created nor can it be destroyed by anyone but evolves by itself continuously.

Interaction between soul and matter:

Empirical soul is similar to living organism in science. It is an organic unity of two distinct entities, namely pure soul and matter. Pure soul is thus embodied with different types of matter formations and each body type classified either as subtle or gross and has a specific function.

When empirical soul and matter come into contact with each other, certain energies are generated which bring about birth, death and various experiences of life. This process can be stopped and the energies already forged can be exhausted by a course of discipline leading to liberation i.e. attaining pure soul status. This entire process of living in cosmos up to attaining liberation (*Moksa*) involves seven propositions / *tattvas* or principles.

- i. ***Jiva*** (living being) being the principal actor.
- ii. ***Ajiva*** (non living being i.e. matter) is affecting and getting affected by *jiva*.

- iii. They come into contact with each other (Influx of *karmik* matter) called *Asrav*.
- iv. This contact can lead to bondage of *jiva* with karmic matter called *Bandh*.
- v. The process of influx and bondage can be stopped. This process is called *Samvar*.
- vi. The existing energies so generated or bondage can be exhausted. This process of exhausting existing energies is called *Nirjara*.
- vii. *Jiva* attains liberation or *Moksa* i.e. total independence from matter karma when all bonded matter karmas are exhausted.

These seven states along with results of influx i.e. demerit/sin (*pap*) and merit / virtue (*punya*) give rise to nine types of *padarths* or states of objects.

Karma doctrine

Karma doctrine is the central dogma of all Indian religions. It means: every action / word and thought produces, besides its visible, an invisible and transcendental effect called *vasana* (trace) or seeds (*bija*). These seeds become active at some time to yield rewards or punishments. This effect does not confine itself to the present life, but continues beyond it i.e. after death. Hence effects of karmas are universal, and apply everywhere and all the time, regardless of time, geography, laws of the country, weather etc.

Jain concept of karma, as a complexity of material particles infecting the sinful souls is indeed unique. The fine matter particles called *karman varganas*, which can become karma, fill the entire cosmos. Activities of mind, speech and body cause vibrations in these subtle matter particles, which causes them to move towards the soul. They unite with the soul if the soul is in a state of passion (anger, deceit, pride and greed); else these subtle particles fall and do not affect the soul. These subtle particles when bound with soul are called matter or *dravya* karma. As the empirical soul continues to be in a state of passion, these material karmas keep on getting bonded with the soul. The matter that entered into a union with soul has eight species which are further classified in two groups of four each called obscuring (*ghatia*) and non-obscuring (*aghatia*) karmas with varying effects respectively. Their number and character are conditional upon the disposition of soul; e.g. if it is good, the soul assimilates good karma species and when the disposition of soul is bad, it assimilates bad karma species. The karma may stay latent for a long time but may appear later on or quickly when the right moment arises. The duration and intensity of the effect of karma depends upon the disposition of soul at the moment of its assimilation. When the karma's efficacy expires it becomes extinguished. Thus to regain its natural and

pure state, the defiled soul or empirical soul must make efforts (*Moksa Marg*) to free itself from these karmas.

The bondage of karma with soul is due to perverted views, non-restraint, carelessness, passions and activities of mind, body and speech. According to Jainism, the karmas do not separate from the soul without yielding results. The result may or may not be perceptible but it is always experienced by the soul. Further the condition (species, duration, intensity etc) of some of the karma can be changed by the efforts of the soul.

Liberation / *Nirvan* / *Moksa*

All these terms are used interchangeably and imply freeing the empirical soul from all types of *karmik* bondages. The path to liberation is called *Moksa Marg*. The first sutra of Tattvarthasutra says ‘Right faith / belief - knowledge - conduct together is the path to liberation’. These three are called three jewels or *Ratnatray*.

Right belief is defined as belief in the true nature of pure self (i.e. the existence and attributes (infinite knowledge, bliss and energy) of self / soul and its capability to attain that state. From practical viewpoint, right belief is called firm belief in the true deity (i.e. *Jina* who is without any attachment and aversion and has won all sorts of physical and mental flaws); true scriptures (sermons of *Jina*) and true teacher i.e. who practices right conduct

and is knowledgeable of the Jain canons. In simple words it may be taken as belief in the doctrine of existents of Jains, the sermons of the *Jinas*, and their path of spiritual purification.

Right knowledge implies the detailed cognition of the real nature of the object of knowledge by the empirical soul. With regards to the spiritual path, it implies the true knowledge of soul and its attributes. This knowledge is free from doubt, perversity and indecisiveness. Jain scriptures emphasize acquisition of knowledge heavily to identify the right from the wrong. Knowledge can be acquired using *praman* (organs of valid knowledge or just knowledge) and *naya* (doctrine of viewpoints). Ordinary people like us need to use the doctrine of viewpoints (*naya*) to acquire right knowledge about any entity. Doctrine of multiplicity of viewpoints or pluralism, called *Anekantvad*, is a unique contribution of Jains in the field of epistemology. Relativity, reconciliation and existence of opposite attributes simultaneously are the pillars of this doctrine.

In *Moksa marg*, conduct implies ‘Giving up all activities which lead the practitioner to continue its journey in transmigration cycle (*sansar*)’. Thus right conduct implies suppression or destruction or both, of faith and conduct deluding tendencies of the empirical soul.

Practicing Right Conduct

Jainism posits that each individual (*jiva*) holds an eternal and independent soul that has always existed and will continue to exist. Our current highly prized status as human beings is transient and hence must be treasured and respected. On this basis, we can find a psychology within Jainism that emphasizes the importance of every single act, every encounter within the human as well as the non-human realms. This worldview and its attendant psychology results in Jainism propagating: “Live and let live”, “All living beings are equal and living beings help each other”. Its other postulates impose self-effort, self-restraint and austerities which form the basis of individual’s social and personal behavior. Jain scriptures have classified right conduct in two categories namely: for the householders and for monks / ascetics. Due to his / her inadequacies of determination, capabilities and involvement in worldly pursuits, a householder cannot pursue *Moksa marg* 100% all the time. The practitioner gradually enhances the level of his detachment to worldly activities till he / she attains ascetic status and starts practicing code of conduct of monks.

Conduct of laity / householder:

To start with, a Jain observes nonviolent dietary habits and practices seven abstinences. He / she then start observing the six obligatory religious duties (*Avashyaka*) namely.

- i. *Samayik* or State of equanimity of the self (like meditation and yoga in Hinduism)
- ii. *Chaturvinshatistva* or reciting the virtues of the 24 *tirthankaras*.
- iii. *Vandana* or veneration of the holy teacher/s.
- iv. *Pratikraman*. Recollecting the mistakes committed and seeking forgiveness.
- v. *Kayotsarg* or relaxation i.e. developing a feeling of separateness of body and self.
- vi. *Pratyakhyan* or vowing not to make mistakes or practice *Moksa Marg* in future.

Digambar tradition has prescribed six variants of the above for laity, namely: worship the true deity, paying obeisance to holy teachers, studying the scriptures, self-control, penance and charity.

When the layperson becomes more inclined for spiritual practices, he/she then accepts minor vows called *anuvrats* namely Non-violence, Non-stealing, Truthfulness, Celibacy and Limiting possessiveness. The concept of *anuvrats* is based on minimization of violence, stealing, lying, acquiring possessions and sex (limited to own married spouse only). Thus Jains talk of the paradigm 'prevention is better than cure' as the basis of their ethics. There are eleven stages of spiritual

purification for householders (*shravaks* signifying his / her state of spiritual purification).

It is important to know that the above vows are the rules or guidelines to be always kept in mind and their nonobservance should be extremely carefully judged. Jains therefore say that the conduct or practice of the vows is situational with the objective being to minimize violence.

Conduct of monks / ascetics:

The monks leave / renounce their household and worldly activities. They either join a congregation or meditate on their own soul in isolated places. Their conduct consists of complete observance of five vows mentioned above (called as major vows (*mahavrats*)); five attitudes of carefulness and three attitudes of restraints. Besides they practice other activities like 27/28 basic attributes and enduring twenty two afflictions.

Penance – *tapa*

Some Jain religious texts identify penance separately from right conduct. Tattvarthasutra on the other hand groups them together. Penance implies performing physical and mental activities to annihilate the karmas bonded with the soul. It includes activities, such as fasting, self study, humility and meditation etc. It is essential to achieve dissociation of existing karma from

the empirical soul. Penance is broadly classified as external and internal; each being further subdivided into six sub-types to develop detachment from the worldly things through practices / observances, learning, contemplating and meditating on the self / soul.

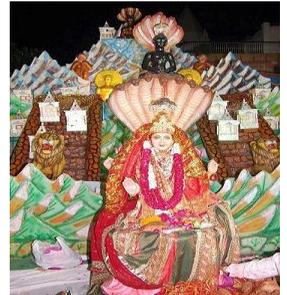
CHAPTER III



Ghantakaran



Bhaumiaji of
Sammetsikhhar



Padmavati at
Humcha

SOME PHILOSOPHICAL ISSUES

Jainism propagates nonviolence, non absolutism and non-possession as its main dogmas / teachings described earlier. We will try to find the doctrinal resolution of an issue from transcendental viewpoint while under practical viewpoint we shall analyze the same issue from social, individual, environment and cultural aspects. However, Jainism preaches keeping the transcendental viewpoint uppermost in mind and the code of conduct as a guide or rules and making exceptions to them to be extremely rare and situational. We shall briefly discuss some philosophical / social issues now.

Life after death: Jains believe in the indestructibility of an entity. Hence they are the firm believers of worldly life after death until the empirical soul becomes pure soul. The pure soul than stays pure forever.

Divine grace: Liberated souls have no interactions with worldly beings or things. Hence the *tirthankaras* or liberated souls do not bestow any worldly benefits to their followers. They are just the torch bearers for their followers to show them the path of spiritual purification. However, we see that over the years Jains have started accepting certain deities (*yaksa* and *yakshinis*), door keepers (*ksetrapals*) associated with the *tirthankaras* as having powers to protect their followers. We find these

deities and doorkeepers in almost all Jain temples. At times we find them being worshipped even more than the *tirthankaras* to bestow worldly comforts and protection from evil spirits.

Revelation: Jains believe that the pure soul is synonymous with pure knowledge. So the empirical soul has to perform right conduct and penance to remove the cover of impurities (like clouds and dust in front of the sun / moon) on the soul to experience its inherent nature of infinite knowledge and bliss. However, external causes, like an omniscient, learned monk or an image of Jain *tirthankara* or memories of previous lives can become efficient causes or catalysts in spiritual awakening and practice. Hence revelation is of inner self with infinite knowledge and bliss through self-effort rather than through some external agency.

Miracles: There is no place for miracles in Jainism. However, we do find a number of images found buried to be miraculous. For example the images of Parshwanath at Shankheshwar in Gujarat and Nakoda in Rajasthan, Mahavira's image at Sri Mahaviraji and Chandra Prabhu at Tijara both in Rajasthan are considered by Jains as miraculous and cause miracles to happen. Jains have built huge temples at such places and frequent them to achieve their worldly objectives. Similarly, Jains talk of sixty-four special super natural

powers called *riddhis*, achieved by sincere practitioners of the Jain code of conduct and penance and such achievers can cause miracles but the same are of no use for liberation.

Self mortification: Jains talk of external penance as a priority to achieve omniscience. However, it is only to develop detachment from the external world and body so that one can meditate on the self and invoke its nature. However, dying in pain or causing intolerable pains to the body distracting the practitioner from meditating on his/her self are not at all supported by Jainism.

CHAPTER IV



Ahimsa in Jainism
(There is no enemy)



UN symbol
(Love thy everyone)

WORLDLY MATTERS

Samantabhadra called Mahavira's doctrine as *Sarvodaya* or welfare of all. We shall now review Jain perception on some key behavioral issues in light of the Jain view of all living-beings as equal with a potential to rise to higher levels of achievement by their own efforts, doctrines of nonviolence (*Ahimsa*), non possession (*Aparigrah*), multiplicity of viewpoints (*Anekantvad*) and ethical postulates for laity (*anuvrats*) as the guiding principles of Jains.

Birth control: Jainism prescribes vow of limited celibacy for householders and complete celibacy for monks both male and female. Further, religious days (like 8th & 14th day of every fortnight, Mahavira's birth and liberation days, Paryushan days etc.) are designated as celibacy days. Also each sperm cell is considered to have life. Thus limited celibacy not only avoids killing of sperms but also becomes a means of contraception. Similar to rhythm method, contraception as such may be generally acceptable to Jains not only because of violence towards sperm, but Jains believe that more the number of children more the attachment and aversions resulting in influx of karmas. Thus population control is indirectly prescribed. In general Jainism prohibits abortion due to violence involved on the unborn but taking the views of all parties (deformities of the unborn;

urgencies of mother, family, society and the circumstances of conception) exceptions can be made.

Death: That the death is inevitable and needs no proof. The most desired way to die as per Jainism is the pleasant, pious and voluntary death practicing *Sallekhana*. It involves fulfillment of life long penance and right conduct i.e. the right end to a right and just life lived. Jains believe that the death has a significant bearing on the next birth. When a person finds that his body is not able to support his wish to live a righteous life; then with his full consciousness and own well-thought-out wish, gradually withdraws from the world, family and finally the body itself, i.e. embrace death, to gain a new body which is capable of achieving the purpose of life better in the next birth.

On the other hand, suicide, a self-enforced decision to die is running away from failure or frustration, both of which are described by Jains as minor passions (causing *karmik* bondage), resulting in a feeling of inadequacy / worthlessness / failure and is strongly rejected by Jains. Similarly, capital punishment is not supported by Jains who reject killing and support correctional measures.

Euthanasia: Even though this and mercy killing aims to provide a means for painless and dignified death to the incurably sick or extremely old and suffering person;

still Jainism does not support it on the basis of the doctrine of *Ahimsa* as 'It is killing and no one has the right to kill anyone else.' Further Jains think that the patient and others (family and society) have to enjoy the results of their *karmas*. So our efforts should be to create conditions to enable the patient learn to bear pain gracefully and meditate on the self to ease the pains associated with his *karmas* and move on for better present life or to die to usher in better future lives. However, from economic, family and societal constraints, moral and professional bioethics, euthanasia can be looked at differently.

Interaction with society and church: Jain monks are required to stay aloof from social and other interactions and be self-centered. However, for food, shelter, studies and treatment of sickness; adequate instructions are given to laity to provide these necessities to the monks as seen in the most potent *mantra* of all Jains, called *Navakar-mantra*, which inculcates unquestioned devotion to all categories of monks. Saman Suttam says that laity is like the parents of the monks. The laity is different though. The following features are suggestive of the type of interactions Jain laity have with others in society.

Treat everybody the way you want to be treated by them. As a corollary to this Jain are the proponents of equal opportunity to all regardless of caste, creed and sex.

Disproportionate to their numbers Jains contribute immensely to social welfare like running educational institutes, hospitals, homes for destitute, temples and places of art and cultural.

Jainism advocates not to indulge / ask others to indulge / support those who indulge in violent, immoral and illegal activities. It even asks to avoid indulging in unnecessary activities also. These principles lead Jains to minimize or eliminate social ills. Daily prayers of Jains such as Meri Bhavana or my prayer is indeed a lucid explanation of social interactions by Jains to promote peace and harmony in the society.

In actual practice though, we see monks building temples and personal places of stay, performing religious ceremonies, mobilizing state and community patronage, undertaking socially useful projects as against practicing the path of spiritual purification prescribed. They interact freely with the laity and become benefactors of their followers for worldly matters.

Interactions with the state: From *Anuvrats* or code of conduct for laity, we derive the following guidelines:

- Pay proper taxes; do not indulge in illegal activities like forgery, adulteration, smuggling, thefts and violence, etc. Follow the vow of *achaurya*/non-stealing prescribed for laity
- Support government in case of wars and attacks on its sovereignty. Do not indulge in terrorism and violent activities.

While discussing nonviolence (*Ahimsa*), Jain texts talk of four types of violence namely intentional, related to the routine of daily life, professional activities and self defense from the unjust attacks/wars or similar violent activities. Out of these the first type i.e. intentional violence is totally prohibited for laity while the other three are permitted at minimal levels as per the time, place and prevailing conditions. Here the concept of defensive violence is also based on the principles i. Do not kill for the sake of killing, ii. Do not act with passion and emotion and iii. Renounce the act or dissociate yourself from these as much as possible and minimize the period of fighting.

Concerning wars, the word *Jina* itself shows a continuous war being fought by the empirical soul against ills i.e. karma bonded as impurities with the soul. Also *Jina* literally means the conqueror of all ills. Another view of supporting just war is given as ‘supporting the activities of violence by others is also

violence as per the very definition of non-violence'. Hence the laity is advised to support and participate in the just wars lest they passively become violent.

We see a number of Jain kings and high ranking ministers of the royal courts and present day governments indulging in wars but later on renouncing the war and going for self-purification rather than celebrating victory. The story of the fight between brothers Bharat, the emperor and king Bahubali, rather than involving their armies leading to mass killing support Jain view of just war. Immediately after winning, Bahubali renounced the world and handed over the kingdom to Bharat. Similarly, Mahatma Gandhi's war against the British Empire to free India is an example of Jain concept of fighting a war based on the *anuvrats*.

Terrorism arises out of the need either to respond to perceived oppression and injustice or to establish a new political/economic or religious ideology. Thus, a terrorist today may be labeled as a martyr or national hero later if successful in his mission. Practice of social nonviolence causes minimization of terrorism. Based on the concepts of defensive and minimization of violence and karma doctrine, Jains support just pacifism first to eliminate terrorism and then going to war if not successful.

Church state relationship: Jains have generally supported the government of the day, regardless of the form or religious beliefs. However, they do adopt nonviolent and non-cooperation ways, like Mahatma Gandhi did, to express their opposition to excesses committed by the state.

We see the institutions of administrator monks (*bhattaraks* and *yatis*) to manage and coordinate the affairs of the Jain church with the state. There are a number of instances, especially in Southern India and Gujarat where *bhattarakas* and *yatis* managed large patronage from the state to protect and preserve temples and manuscripts against destruction. Similarly, we see instances of monks like Hemchandra and powerful laymen Chamunda Rai, Bhamashah exercise great influence over the rulers and seek their favors i.e. supporting and getting support of the state.

Dress codes: While going to the temples or monks, the laity is requested not to use cosmetics, shoes or articles made of leathers, silk and are asked to wear simple and comfortable clothes to let individual perform his/her religious duties. The dress should be clean and not provocative or inviting unnecessary attention of others and be non-violent (not made of leather or silk, animal skins etc.). However, in social interactions, Jains do show their wealth in the dresses they wear and use most

fashionable materials and styles for dresses, and accessories like belts, shoes, jewelry, hair gear etc. to impress and gain prestige.

Ethical behavior: Please refer to conduct of laity earlier. The ethical behavior of Jains is also strongly influenced by their karma doctrine.

Ethnic relations: Jains are firm believers in the doctrine preached by *Jinas*. So, they do adapt to local customs and rituals and festivals. Thus we see local Jain groups in different parts of India adopting religious and social rituals in-line with the local communities they live in. For example Digambar Jains in Southern Maharashtra and Northern Karnataka have adopted religious and social practices different from the ones followed by them in Jaipur (Rajasthan), Delhi or Madhya Pradesh. Also, they do participate with local non Jain neighborhood communities in celebrations of festivals, trade organizations of each other and also have inter caste marriages without the loss of their doctrinal beliefs. Similarly, we find Shvetambar Jains in Gujarat living in perfect harmony with local Vaishnavs (even to the extent that at times we see little difference between two neighbors belonging to different religious traditions). On the other hand we find differences amongst the two sects of Jains in their religious practices even at the same place. Thus based on the doctrine of *Ahimsa* and the

need to exist in a diverse world; Jains do adjust to the society they live in and adopt their rituals easily. Jina Sena's Adipurān is an example of formulating Jain rituals on this basis.

Gender roles: Jains claim to give almost equal status to both men and women. However, due to physical characteristics and the need to run the family and society, the roles for both men and women as almost equal partners, have been well-defined. Men are external interface to the society and as bread-winner. Women are assigned the role of building and managing home, community and even perhaps religion. There are always exceptions to this and this division is now changing due to general changes in the global society. One can observe that Jain women have consistently higher levels of literacy and education than any other community in India. They form communities around neighborhood temples for continued social interactions and propagate specific Jain values. In rituals and other social gatherings, normally distance is advised in intermixing of different genders to avoid undesired provocations.

Science: One is surprised to find detailed analysis of the matter (*pudgala*) in Jain religious texts, even though it is the domain of scientists to pursue. Concept of matter from the largest amalgam (*mahaskandha*) to tiniest particle called *parmanu* or sub-atom (last unbreakable

division of atom which is almost weightless and dimensionless existent), four characteristics of touch, taste, smell and form to matter and its nature of fusion (*pud*) and fission (*gala*) to give different types of solids/liquids/gases; energy, heat, light and sound is indeed unique. Similarly, we see the units of measurement of space, time, weight; *parmanu* having almost infinite speed of movement collaborate with scientific descriptions of speeds of sound, light etc. Further, the eternal nature of all existents/entities and their doctrine of persistence with change (matter can neither be created nor destroyed but changes form by scientist) and evolution as being the nature of universe itself are indeed in-line with scientific discoveries. Jains belief of life in plants, water, earth and air etc as defined by Mahavira, are in-line with research by scientists even today. Similarly, the karma doctrine, based on cause-effect relation; principle of self-help to achieve results are all in-line with philosophical and psychological researches.

Materialism: This is another distinct characteristic of Jains as they are supporters of both materialism and renunciation with the ultimate goal of renouncing all material and psychic possessions. Even though Jainism stresses self-restraint and an ascetic way of life, yet we find that Jains form the richest community in India. Stories abound in Jain literature about their going

overseas in search of opportunities and returning back with enormous wealth. Simultaneously, we also see the social and charitable works done by Jains (more than 2400 schools and colleges in India, several thousand hospitals, dispensaries and homes for destitute, temples and places of stay for pilgrims are built and run by Jains). *Parigrah*, possession of material even though not approved, is secondary to the feeling or obsession for them. Story of a layman challenging the general perception of Emperor Bharat leading a detached life and the response by Bharat is an excellent example of how with all the possessions one can lead a detached life and practice Jain way of life.

Apollonius of Tyana (Greek traveler in 1st century CE) beautifully described materialism of Jains as ‘In India, I found a race of mortals living upon earth, but not adhering to it, inhabiting cities but not being fixed to them and possessing everything but possessed by nothing’. Similarly, James Laidlaw describes actual behavior of Jains in his book *Riches and Renunciation* published in 1995. We therefore find Jains practice and support the work culture, generate wealth, consume whatever is necessary and share a lot of their wealth with society to ultimately develop detachment with the wealth and focus on the self purification.

Food: Food is another characteristic which distinguishes Jains from all other religious groups in India. All eating places and even airline services have separate Jain menus for their clients. By nature and doctrine (nonviolence based), Jains are essentially strict vegetarians, and teetotalers. Also they pay great attention in the selection, cooking and preserving food so that possibilities of its becoming stale or infected are avoided. Further Jains also observe two days every fortnight (8th and 14th) of no greens. Even foods like honey, fruits and vegetables infested with insects etc or where the plant itself has to be killed are avoided as much as possible. Consuming toxic substances and smoking are prohibited. Water has to be preferably boiled and at least strained before consumption. The basis for food is to minimize violence and enhance self-restraint. Many Jains even today avoid eating root vegetables and eating food after the sunset.

CHAPTER V



Digambar worship/Puja



Shvetambar worship/Puja

PRACTICES: RITUALS, WORSHIP, FESTIVALS, PILGRIMAGE AND CANNONICAL TEXTS

Jain way of life is based on the conduct of laity as discussed earlier. Generally the Jain thinking is governed by their doctrines of nonviolence and developing detachment from the world in the end. Towards this end, they have certain daily rituals and other periodical activities (pilgrimage, festivals etc) with religious fervor. We find variations in these rituals to suit local customs and the specific sect of Jains to which the practitioner belongs. They justify these on the basis of Mahavira's sermons that aspirations of individuals, time and place affect thinking.

Rituals

We shall divide these as derived from the six obligatory duties in routine religious activities performed at home, *puja*/visiting temples, fasting, paying respects to monks, venerating *tirthankaras* and charity. By doing so, the devotee tries to remind himself about the virtues to be aimed for acquisition and to give-up the wrong activities.

Generally, after getting up in the morning and before retiring to sleep in the night, Jains do recite slowly Navakar Mantra three times or more.

Puja/worship: *Puja* is an act of devotion or obeisance towards a divinity and interactions with that divinity in the form of making an offering to its iconic form or images. Sometimes it can be performed at home if the temple is far away but generally it is performed in temples built across the length and breadth of India and abroad by Jains. *Puja* is a part of obligatory duties which adopts perhaps certain characteristics of Hindu *puja*. Laity performs both *dravya* (with the aid of material substances) and *bhava* (psychic or mental) *puja* while the ascetics and even some laity from Shvetambar sect perform only *bhava puja*. *Acharya* Jinasena says ‘Reciting the virtues which are auspicious and acquired by *Jinas* is called *puja/worship*’. A devotee, who is all praise for these virtues, feels happy, contented and elated by reciting them. Such devotion results in earning meritorious karma and even attaining bliss.

Worship involves activities of mind, body (bowing in different postures, saluting etc) and speech to stop bondage of inauspicious karma, and to transform inauspicious to auspicious karma. Here the devotee worships the 24 *tirthankaras* and the five auspicious beings (perfect beings with body (*arahant*), liberated beings (*siddha*), leader of the congregation (*acharyas*), holy teacher monks (*upadhyayas*) and the monks (*sadhus*) and four other auspicious objects namely

temples, images, scriptures and religion (the path of liberation itself).

The devotee uses eight types of offerings (all plant and water based). We see variants in the methods used and eight types of offerings depending on the particular Jain sect. Shvetambar Jains divide their *puja* into two parts namely on the image and in front of the image while Digambar Jains normally perform *puja* only in front of the image. Throughout the *puja*, the devotee chants mantras, hymns almost silently and makes certain actions, like using fly whisk to serve the divinity, using lamp and incense sticks or a small metal fire pot and moving in vertical circular form before the image (called *arti*), bowing etc. Non-image worshipping Shvetambar Jains (*Sthanakvasi* and *Terapanthi*) on the other hand either visit their monks/nuns, sing hymns in *sthanaks* or at common meeting places called *anuvrat bhavans*. There are special periodical *pujas* held on holy days as per Jain calendar.

Fasting: This is another very important ritual performed by Jains very vigorously. The householders take pride in talking about the number of fasts or semi fasts kept, or not eating some vegetables or eating a limited number of food items to show their sense of achievement and penance performed. There are days like 8th and 14th day of every fortnight when they avoid eating green

vegetables or keep fasts and spend more time in the temples.

Monks: Monks depend on householders for food etc. The method of seeking and consuming food by monks are different in Digambar and Shvetambar traditions. Even today most of the Jains consider it auspicious to first serve a monk before serving food to family members. Similarly, providing accessories like whisk, clothes, books and writing gear etc and seek their blessings is an essential part of life of Jains.

Pilgrimage & charity: Going on pilgrimage and celebrating festivals are regular features for Jains. For the society, charity is a hallmark of Jains, especially on significant events like religious festivals, auspicious events at home or business and calamities. The act of bidding, daily at Shvetambar temples to perform *arti* and *puja* on priority and on only special occasions by Digambaras is an act of both charity and gaining prestige in the community.

Most of the Jains do put some money in collection/donation boxes kept in the temples almost daily. At the social front, we find exceptionally large number of schools (over 2400 at recent count), hospitals and dispensaries, orphanages and homes for the destitute, *dharmashalas* (rest homes for religious and

community tourists) and monasteries for monks and nuns built and run by Jains. Similarly, the Jain contribution to arts and culture is profound.

Special events: Festivals, pilgrimages

The underlined theme of Jain thinking is, ‘We have been going through millions of birth-death- birth cycles since beginning and will continue to do so until we understand the nature of soul and attain the pure soul state. To encourage the laity in observing these events as per the Jain sacred literature, its *acharyas* have enumerated many benefits like social, cultural, religious and philosophical accrued by the practitioner as a result. Some of the peculiarities of Jain festivals and pilgrimage are:

- Spiritual purification, preaching right conduct and experiencing our own nature and detachment.
- Others: Festivals also provide an opportunity for the community to know each other, take up community projects and understand each other better.

Types of festivals (holidays)

There are two types of festivals namely:

Eternal (*nitya*): The festivals that are being observed forever. They have no beginning. They can be also further sub-classified as annual/quarterly/fortnightly.

Paryushana/Das Lakshan is the most important (often called as *mahaparva*) of all Jains. These occur in the Indian month of *Bhadra* (August-September) and considered most auspicious and celebrated with vigor and activities. Eight days for Shvetambar Jains and ten days for Digambara Jains called as *Paryushan* and *Das Lakshan parvas* respectively, are the most potent days for religious activities and spiritual purifications.

Another festival called *Ashtanika* is celebrated every four months i.e. Kartik, Falgun and Ashadh for eight days (from the eighth day to fourteenth day of the bright fortnight). It is said that even angels with the right vision leave their kingdoms and go to Nandishwar Island and perform worship of *siddhas*. Human beings cannot go to Nandishwar and hence build a replica of Nandishwar Island in the temple and perform mass *puja* of the *siddhas* for eight days.

Event oriented (*naimittik*): These are the festivals which are associated with some event. These events are normally the five life stages (*kalyanaks* i.e. conception, birth, renunciation, attaining omniscience and attaining salvation) of 24 *tirthankaras*; significant events like establishing Jain doctrines or building a new temple etc. Dipavali/Diwali is the most prominent such festival. It is celebrated like Christmas and known as festival of lights. On this day (i.e. the last day of the dark fortnight of the

Indian month Kartik), Lord Mahavira attained *Nirvan* and his principal disciple Indrabhuti Gautam attained omniscience. On that night Jains saw the town Pavapuri (in modern Bihar) lit by the divine light. Since then they light earthen lamps and perform *puja* of the two states i.e. ultimate wealth *Nirvan* and ultimate knowledge omniscience. Jains start the day by going to the temple to worship Mahavira, perform *puja* at home or their business establishment, offer gifts to their family members and business associates and starts new books of accounts etc.

These days Jains also worship Ganesh (Hindu god of knowledge) and Lakshmi (Hindu goddess of wealth) as a part of Diwali celebrations. Similarly, Mahavira's birth day (Mahavira Jayanti) i.e. 13th day of the Indian month Chaitra bright fortnight is the day celebrated as religious day. The day starts with group *puja* of Lord Mahavira, followed by exchange of pleasantries, community lunch, procession of Lord Mahavira's image through the streets to spread his message of non-violence, holding seminars on the life and teachings of Lord Mahavira etc. There are many other festivals like Aksaya tritya for charity, *Shruta panchami/Jnana panchami* for knowledge. *Raksa bandhan* is also celebrated by the Jains.

Another important festival is the installation of new images in an existing temple or even consecrating a new

temple. It is a very elaborate ritual of 5 to 7 days when a new image (to be installed in a new or existing temple) made worthy of being worshipped. It is like a lavish festival, held normally during the auspicious eight days every four months. During the celebrations, all events in the life of the particular *tirthankara* are enacted and mantras etc recited. Presence of monks, scholars, important community members and large gatherings ensure that the image is properly consecrated with mantras and rituals until the presiding monk performs certain rituals to finally declare the image as worthy of being worshipped.

Pilgrimage: Jains go for pilgrimage quite often, especially the middle aged and the elderly and stay there for extended periods of time to acquire more religious knowledge, practice rituals and give up worldly activities. Pilgrimage provides them the opportunity to devote full time for spiritual purposes and hence enables them to advance in their path of spiritual purification. There are 210 pilgrimage places (*tirthas*) of Jains in India. Broadly, *tirthas* can be classified in four categories as follows:

- i. Place of attaining liberation by a Jina known as *Nirvana/Siddha ksetra*. Examples: Sammedsikhhar, Palitana, Pavapuri, Mathura, Girnar, Kailash, Champa etc.

- ii. Place of occurrence of some miracle or other religious event known as *Atishaya kshetra*. Examples: Osia, Jaisalmer, Nakoda, Sri Mahaviraji and Tijara in Rajasthan, Shankheshwar in Gujarat are most visited ones. There are others in Maharashtra, Gujarat, Bihar, Madhya Pradesh, Uttar Pradesh and Karnataka.
- iii. Place of occurrence of the five auspicious events of *tirthankaras*. *Kalyanaka ksetra*. Examples: Ayodhya and Hastinapura in UP and Palitana in Gujarat are important places.
- iv. Place of art/architecture. *Kala ksetra*. Examples: Devagarh and Gopacala in Gwalior, Ellora caves, Sravanabelgola, Dilawara temple, Ranakapura

Objects and objectives of rituals

Jains use five objects in their rituals as given below:

- i. The *deva / jina*: The images of *tirthankara*. Each image has a *srivatsa* sign on its chest and an emblem of the *tirthankara* represented on the bottom e.g. lion for Mahavira. Jains worship their virtues to attain them and not seek worldly blessings. *Jina* is referred as *deva*, but he is never construed as a reincarnation of God.
- ii. The priest: Unlike in other Indian traditions, he is an aide grouping group worship and is not considered as a representative of God. In South India, we have paid

priest called *upadhyay* and in north, they are called *pujari* who perform maintenance activities of temples and also perform *puja* and *aarti* when no laity is available.

- iii. Offering: There are no such things as offerings to the Lord. Jains use certain plant, water and milk based products and fruits put on the altar to honor the memory of *jinās* or to signify a spiritual attainment.
- iv. Mantras. Navakar is the most potent mantra used by all Jains.

Navakar:

<i>Namo arhantanam</i>	Obeisance to the perfect beings with body
<i>Namo siddhanama</i>	Obeisance to the liberated souls
<i>Namo avariyanama</i>	Obeisance to the heads of congregation
<i>Namo uvajjhayaṇama</i>	Obeisance to the holy teachers
<i>Namo loye savvesahunama</i>	Obeisance to all the holy monks

At times the following four lines at the end are also made a part of the Navakar:

<i>Eso panca namokaro</i>	This fivefold praise
<i>Savve papanasano</i>	Destroys all bad karmas
<i>Mangalanche savvesin</i>	of all the auspicious mantra it is the holiest
<i>Padhamam havai mangalam</i>	Reciting it results in auspicious karmas.

Other accessories used in rituals

- i. Dresses: It is important that the devotee is clean both externally and internally (tension free mind) to be effective in the rituals. Therefore the devotee takes a bath before the rituals. If the devotee intends to give a bath to the image, then he is required to wear unstitched clothes/dress. He will cover his head with the same cloth also. Women wear special dedicated cloths for the occasion. Shvetambar Jains use a mouth covering also. In case of special worships, devotees do put up artificial crowns and garlands to feel like gods and kings while performing the rituals.
- ii. Hymns: There are number of *pujas*, songs, mantras, meant for specific purpose, occasion and of twenty-four *tirthankaras* used while performing the worship.
- iii. *Yantras*: Some special alphabets, words and mantras when placed in graphical formations on metal plates are called *yantra*. It is said that these *yantras* do possess certain super natural powers and are therefore considered as important devices in Jain worships. In fact, historically it is said that before the advent of image making, these *yantras* were used to convey the same feelings as images of *jinas*. At times they are also used as an alternate to images.
- iv. Rosaries, incense: Rosaries (provided in the temples) normally containing 108 beads are used primarily to recite mantras for 108 times. Incense sticks or powder is used to make the environment

fragrant and give a feeling of holiness. Jains also use earthen or metal oil lamps to signify the acquisition of the light (true knowledge).

Behavior in the rituals

While performing the rituals, the devotee is to concentrate his/her mind and body showing respect to the image of the *jina*. Besides he/she has to be attentive to recite slowly the verses, mantras and offer special items mentioned. Shvetambar Jains normally perform *puja* on the image (putting sandalwood paste on nine parts of the image, flowers on the palms) first, followed by burning incense sticks and move flywhisks in front of the image individually and the *agra puja* as a group like described for Digambar Jains for group rituals.

During group rituals, all the devotees sit on the floor in rows with low tables in front of each devotee. Each devotee has a metal plate containing the offerings and another plate to accept the offering and book of hymns. While starting a *puja*, normally the devotee is asked to stand up to invite the *jina* to be with the devotee. While performing the rituals, there are special milestones, when the devotees dance using the flywhisks to serve *jinas*. At the end of the *puja* there is *arti* where the devotees sing, use earthen lamps in a plate and make certain movements (*avartas*) in front of the image bowing in different postures before the image etc.

Ceremonies: Ceremonies (*sanskars* or *kriyas*) are the forerunners of *karmik* bondage to generate auspicious results in this and future births. These ceremonies relate to a number of events (partly based on religion and partly on tradition and social customs) in one's life. Some of these are: perceiving to have a child, conception and certain stages during pregnancy, birth, naming, first visit to the temple, first solid food given to the new born, going to school, giving thread when eight years old, completing education, marriage, settling down after marriage in a separate home of his own, family rituals initiation in religious activities, becoming parents, leaving the householder's life, becoming an ascetic, death and so on. Jina Sena in *Adipurān* describes a number of such ceremonies.

Organization: Mahavira established a four-fold congregation of male and female ascetics and householders. Indrabhuti Gautam, Candana, Srenika and Chelana were appointed as the leaders of each fold respectively. Eleven scholarly Brahmins (including Indrabhuti Gautam) were appointed as his principal disciples called *ganadhars*. Besides this, we have very little knowledge about actual management and organization (hierarchy, training, discipline etc.) of the congregation. This seems to be logical also as ascetics were asked to be busy in self-improvement through

extensive meditation, fasting and dissociating totally from worldly activities. The same was the case for householders also but to a lesser degree. Further Mahavira's own presence and lifestyle kept the organization lean and self-motivated.

In Jain texts we find two types of monks, namely *jinakalpi* (who live like *Jina* and follow stricter code of conduct) and *sthavira* (not so strict code of conduct and stay in temples etc as groups). *Jinakalpi*, like Mahavira, stay nude; wander alone here and there for meditation and spiritual development. *Sthavirs* stay as members of a group/*sangh*. We shall discuss the organization and related issues concerning *Sthavirs*.

Study of Chhedasutras, Utradhyayana and Kalpasutra and their commentaries, *churnis* etc. show that some sort of hierarchy, duties and discipline existed as follows.

- *Acharya* or Head of the congregation (*sangh*): His function is to ensure sanctity of the Jain doctrine; discipline and development of the monks in the congregation. He is the most powerful person and is supposed to be the representative of *tirthankaras*.
- *Upadhyaya* or The holy teacher of the monks: He is knowledgeable of the entire Jain canons and is thus able to teach the same to the monks.

- *Pravartaka*: He is in charge of all day-to-day functioning of the congregation, arranging resources needed, understand capabilities and training needs of the monks and arranges them.
- *Gani*: He is like a technical specialist and a monk who clarifies technical queries of even *acaryas*. He is however, not involved in the running of the *sangh*.
- *Sadhu*: S/he is detached from the world and practice *Moksa Marg* only.
- Digambar Jains also talk of some semi-detached persons as well, who have accepted the vows of householders and have achieved the 10th and 11th stages (*pratimas*) of spiritual development and called *ksullaks* and *ailaks* depending on the stage they are in and live away from their homes in the congregation to become a monk soon.

As a principle, discipline is self-imposed and monitored in Jainism. Doctrine of karma acts like a deterrent against indiscipline or wrong deeds. However, every individual is different with different attitude, capabilities and tolerance power. Jain ethics do have provisions of confession; repentance and then continue the progress on the path of purification. Monk Samantabhadra suffered from intense urge for food. So he asked his teacher's permission to give up monk-hood. His teacher knew the intellectual capabilities of Samantbhadra. So he took his vows back and ordered him to get treatment and return to

fold. After treatment Samantabhadra returned to the fold and became one of the most respected Digambara logician and *acharya*.

Uttradhyan and other texts give recommendatory statements about behavior of the disciple. *Nishithsutra* addresses such issues also. The words *sarna* (to remind) and *varna* (to warn against improper acts), *icchakar* (if you so desire) seeking favor or even to order are used in the texts. These are based on the non-violent communication principle.

Extraordinary devotion to monks desired in Jain texts, growing interaction with the society, prosperity of the community, severity of the penance and meditation for self-purification, interactions with the society etc are the factors resulting in the intermix of the roles of monks and laity. There are little checks and balances to prevent such intermixing of roles, as there was no hierarchy of *acharyas*. So, *acharyas* in different regions and sects act differently. Institutions of *bhattaraks* and *yatis* may have been a solution by Jains to check such developments. Thus one gets a feeling of dynamism prevailing in organization of the Jain church.

The householders are a class apart. The practice of *anuvrats* for their spiritual purification pursuit is very flexible and depends on individual's capabilities and

interests. Their spiritual purification levels are self evaluated and represented by *pratimas* or stages of self-purification.

Codification of beliefs: Sacred/Holy canonical texts

The canonical texts of Jains are classified in two categories namely i. 14 *Purvas* that existed before Mahavira attained omniscience and ii. His sermons composed as *Dvadashang* (literally meaning twelve limbs) by his chief disciples and called *Anga pravishit*. Other texts composed by other *acharyas* but based on sermons of Mahavira were classified as *angabahya*. However, due to many reasons such as verbal transmission of these texts from teacher to disciple, composition of these as late as fifth century AD and split in two sects: these have been developed and classified separately as *agama* (scriptures) as follows:

Shvetambar:

- **Anga Pravishita:** Primary canons (12) e.g. Achara, Suttrakṛta, Vyaykhyā-Prajnapti etc. 12th i.e. Drishtivada not available.
- **Anga Bahya:** Secondary canons grouped as 12 Upangas (subsidiary canons), *Chhedasutra* (7), *Mulasutra* (4) or root canons like *Uttradhyayana*, *Dasavaikalika Avashyaka*, etc and *Prakirnak* (10) i.e. dealing with monastic rituals, praise of ford makers,

astrology etc and two dealing with hermeneutics called *Nandi* and *Anuyogadvarinin*.

Digambara:

- **Prathmanuyoga or Primary Expositions:** *Padama Puran, Adi Puran, Harivansh Purana, Maha Purana* etc.
- **Karnanuyoga or Expositions on the technical matters:** *Jayadhavla, Shatakhandagam, Suryaprajnapti, Tiloyapannati* etc.
- **Dravyanuyoga or philosophical expositions:** *Samayasar, Pravachanasar, etc.*
- **Charnanuyoga or Ethics/conduct:** Ratna Karand Shravakachar, Mulachar.

There is a large corpus of holy literature written by eminent monks and scholars from both sects on different subjects available.

Hymns, parables, mantras

Like all other religions, Jain writers also wrote a number of life sketches of their luminary personalities called Shlakapurusha (63 in number) and classified them as *purans* (stories). Jain scholars even wrote biographies of important *acharyas* and rulers. Similarly, Jain religious texts are full of parables to bring home the goodness of the doctrine and explain the same to laity. Rohini,

Anjana, Padmavati, Sudarsana Seth etc are some of the important characters of such parables.

A number of devotional poems and *pujas* were written and are recited regularly by Jains. *Bhaktambara Stotra*, *Kalyan Mandira Stotra*, *Samayika Path*, twelve contemplations, self-critique /reflections (Alochana path or *pratikrmana* mantras) and *Meri Bhavana* are some of the popular devotional poems. Similarly, *pujas* of twenty-four *tirthankaras* individually and as groups, of pure souls and other auspicious beings are very popular and available as a collection in books called *Puja Path*. Similarly, Sthankavasi Jains use their holy collection of hymns etc including the famous Anupurvi (a representation of Navakar lines by the serial numbers of five auspicious beings listed as random) for daily ritual.

There are a number of mantras used by Jains with Navakar being the most potent and popular mantra. There are special purpose mantras available for curing various ailments, difficulties etc. Jains are very fond of reading and writing.

Castes, intermarriage

Rishabh Deva, the first *tirthankara* classified people according to their capabilities and the type of work they do rather than by birth in a different caste. The basis for castes in Jainism are place of origin, material wealth (or

potential i.e. education) and level of adherence to religious customs/duties. Over a period of time, we do see certain groupings based on place, sect and sub sect/*gacch* or profession coming up in Jains also. We thus see Agrawals, Khandelwals, Oswals, Jaiswals and other similar castes/groupings, each with a different ritual system, a particular place of origin, allegiance to Digambar or Shvetambar sect etc. In each caste, there are *gotras* or family lineage.

The tradition is that Jains wish to marry their children in the known families and preferably in their own caste but in different *gotra*. Jains are open to marry their children in Vaishya community, as both hail from similar professions, trade and customs. Now with mobility of people, education and the small size of Jain population itself, these issues are becoming secondary. Even earlier we see examples of *Chelana and Shrenika*, leaders of the female and male laity groupings of Mahavira were Jain and Buddhist respectively. Similarly, Sri Raj Chand and Mahatma Gandhi, the two noted spiritual and political leaders of India, had Jain mothers and Vaishavav fathers.

CHAPTER VI



World famous Jain idol
at Shravanabelagola



Ranakpur Temple

ARTIFACTS AND ARCHITECTURE

Artifacts

Archeologists in India believe that the art of making icons/statues started in the Maurya period (approx 320BC). Earlier representations in the form of trees under which *jinas* attained omniscience, foot prints at the place where the *jinas* attained liberation (i.e. died), *svastik* and urn (*kalash*) etc were in vogue.

We come across description about *chaitya* (images or foot prints of *jinas*) and Asoka tree under which Mahavira meditated etc. *Avashyak Niryukti* (verse 435) tells us that a *stupa*, *chaitya* and then temple were built at the place where a *jina* attained *niravana*. Later on they started making statues of *yaksa* and *yaksini* (gods and goddesses attending the ford makers) in temples. However, Jain texts suggest that emperor Bharat built 5 temples in Ayodhya and then 72 temples at Mount Kailash from where his father and first *tirthankara* Rishabh attained liberation.

Jain archaeologists infer that excavations from Mohanjodaro and Harrappa have brought out several nude standing images, metal and stone artifacts having inscriptions of different *jinas* that dates back to about 5000 years. However, the oldest existing temples and caves, images can be seen at Udaygiri and Khandagiri

near Bhubaneswar (approx 2nd century BC), ruins of Lohanipur temple near Patna (approx 3rd century BC kept in Patna museum) and Kankalitila (1st and 2nd century BC) near Mathura (preserved in Mathura museum) giving details of temples, images, and icons used before the Common Era. There are thousands of Jain temples, images in existence today.

Similarly, we find tremendous contribution by Jains in the form of paintings on paper, cloth, wood, walls and carvings in caves and temples. The most famous paintings are of the wedding of 22nd *tirthankara* NemiNath, Padmavati, Saraswati, Six *leshyas* (psychic states of a human being), holy congregation of the *tirthankara* (*samosarana*), events from the lives of *tirthankara* and miniature paintings in the canonical and later texts.

Architecture

Temples: Temples are the replicas of the holy gathering (*samosarana* of the *Jina*) where *Jinas* deliver their sermons for the benefit of masses. There is a central holy place, called sanctum sanatorium (*garbh graha*) where the image of *jina* is placed on a high pedestal. The image has a silver or ornamental plate behind the head depicting the aura, a parasol on top of the image signifying the high esteem; eight auspicious emblems;

one or several halls surrounding this image for devotees to worship.

At the entrance of the temple is a high pillar called pillar of pride or Manstambh with small *Jina* images on top of it. At the entrance door of the temple we find a bell that the devotee rings before entering the temple. The walls, both interior and exterior are painted or engraved with different pictures / paintings / carvings or verses from holy Jain texts. There are facilities for taking bath, preparing the offerings, self-study and sermons of the monks, several donations boxes and a stand carrying pots with washings of the *Jina* in one and plain water in the other. There are several pedestals (*Vedis*) in the temple each with one or several *Jinas*.

There are several thousand Jain temples in India. The oldest existing temple is said to be Meghuti at Aihola near Badami in South India (circa 634 AD) made by Ravakirti during Chalukya king Pulakeshin II time. Later developments can be classified under three architectural styles of temples called Nagar (northern India up to Vindhya), Dravid (South India) and Vaisara (central India). These are described in details in Jain texts but the main difference is in their design of rooftops. Nagar style boasts of half spherical, Dravid of one main and a series of pillars, each pillar getting narrow as it rises above and Vaisara like a cone but becomes flat in the front.

Generally we will find Shvetambar temples to be bigger, more ornate (having carved stone walls, pillars, ceiling in the form of domes resembling a fort) and the image of the lord maker decorated with precious stones to look like a king and are more luxurious than Digambar temples.

Convents and monasteries

Jain equivalent of these are *upashrayas*, *ashrams*, *smarakas* (memorials), *mathas*. These are complexes of a school, living quarters of students, monks and a temple etc. Generally we find these at pilgrim places and surrounding near a temple all over the country. Such *upashrayas* / *ashrams* are established by rich families where the nun (mostly a lady from the family) lives and manages the *ashrams* or by resourceful monks to build their *matha* and permanent dwelling. There are also dedicated schools in larger towns / cities.

Mahavira used isolated and deserted places like cremation grounds and uninhabited parks, forests, huts and workshops etc for overnight stay and meditation as he was constantly on the move. However, later monks started using buildings and caves to protect themselves from the environmental vagaries. Caves (Barabari in Bihar, Udaygiri and Khandagiri in Orisa, Chandragiri caves at Sravanbelgola, Ellora etc) were carved by the rulers outside the cities where the monks could stay,

meditate and study. Temples and *dharmashalas* (like inns in the west) for laity on pilgrimage, in and near the towns and cities also became the places of stay for the monks and nuns. These are called by different names such as Upashraya, Sthanaka, Anuvrat-Bhavan, Badi and Nasia etc.

Objects, material things related to the religion: Their purposes and usages

Jain texts talk of replicas of the object of worship of meditation (*sthapna*). These can be use of name or a form or a substance or a concept. The names of *jinas* or some important monks are written for performing the rituals or meditation. Sthanakavasi Jains use this type of replicas a lot. Images, Statues, Pictures of *jinas* are the forms used most widely. Shatakhandagama talks of eight types of auspicious things used in almost all rituals. The words *sri*, *swastika*, numbers 3,4,5 and 24 representing the constituents of the path of liberations (*ratnatrya*), four categories of Jain canons, five auspicious beings and 24 *tirthankaras* respectively, half moon with a dot to represent the abode of *siddhas* are written in the plate where the offerings during the rituals are offered. Large beautiful layouts with colored rice, auspicious thing, dry fruits etc are made on a large table (at the head of the hall) signifying special formations (*yantras*) or

samosaran (congregation of *jina*) with an image of a *jina* on a pedestal in the center of the painting.

Flag (five strips of different colors each signifying one of the five auspicious beings), *swastika* with four dots in each arm to show the four destinies and a slice of moon as the summit of liberated souls are used by Jains to project their identity and used as aids in rituals.

Suggested Readings:

- Jain path of purification by P.S.Jaini (Moti Lal Banarasi Dass Delhi);
- Riches and renunciation by James Laidlaw Oxford);
- Jainism by Jeff Long (distributed by Palgrave Mcmillan 175 Fifth Ave NY);
- Jains in the world by John Cort (Oxford d NY USA)
- The Jain Path by Aidan Rankin published by New Age Books New Delhi.
- Religion and culture of Jains by J.P.Jain Published by Bhartiya Jnanapith New Delhi.
- Aspects of Jainism by Vilas Sanghavi

TERMINOLOGY

<i>Aarti</i>	Lamp-waving ceremony
<i>Acharyas</i>	Preceptor, head of mendicants
<i>Adharm</i>	Principle of support to rest of an entity
<i>Agama</i>	Scriptures, canons
<i>Aghatia</i>	Non-obscuring karmas
<i>Agra puja</i>	Worship in front of idol
<i>Ahimsa</i>	Nonviolence / injury
<i>Ailak</i>	Highest state of lay follower, lives like a monk
<i>Ajiva</i>	Non-living beings without consciousness
<i>Akash</i>	Space, Principle of support existence of an entity
<i>Alokakash</i>	Cosmic space that is void or without any beings
<i>Anekant</i>	Non absolutism, pluralism
<i>Anekantvad</i>	Doctrine of non-absolutism
<i>Anga pravisht</i>	Inner-corpus, primary canons
<i>Angabahya</i>	External-corpus, secondary canons
<i>Anuvrats</i>	Minor vows
<i>Aparigrah</i>	Non-possession or limiting possession
<i>Ara</i>	Epoch
<i>Arahant</i>	Enlightened venerable

<i>Ashram</i>	Hermitage, life stage
<i>Asi</i>	Sword
<i>Asrav</i>	Influx
<i>Atishaya ksetra</i>	Miraculous places
<i>Atma</i>	Soul
<i>Avashyaka</i>	Obligatory / essential duties
<i>Bandh</i>	Bondage
<i>Bhairava</i>	Demigod
<i>Bhakti</i>	Devotion
<i>Bhattarak</i>	Administrator ascetic/monk
<i>Bhaumia :</i>	Protector of land (territory), guardian deity
<i>Bhava puja</i>	Psychic worship
<i>Bija</i>	Seed
<i>Brahmacharya</i>	Celibacy
<i>Chaitya</i>	Chapel, memorial, shrine
<i>Charnanuyoga</i>	Ethical / conduct expositions
<i>Chaturvinshatistva</i>	Eulogy of the 24 <i>tirthankaras</i>
<i>Dharma</i>	Religion / spiritual values
<i>Dharmashalas</i>	Rest homes for religious and community tourists
<i>Dravya</i>	Substance
<i>Dravya puja</i>	worship with material offerings
<i>Dravyanuyoga</i>	Metaphysical expositions
<i>Dvadashang</i>	Scriptures comprising twelve limbs
<i>Gacch</i>	Part of congregation
<i>Ganadhar</i>	Chief Disciple, pontiff

<i>Gani</i>	Monk who is proficient in canons / scriptures
<i>Garbh graham</i>	Sanctum or alter room (in temples)
<i>Ghatia</i>	Obscuring karmas
<i>Gotras</i>	Family lineage
<i>Guna</i>	Attributes, property, quality
<i>Ichchakar</i>	Wish
<i>Jina</i>	Spiritual conqueror
<i>Jinakalpi</i>	Monk who lives like a Jina
<i>Jiva</i>	Living beings with consciousness and its manifestation
<i>Kal</i>	Time, Principle to support change
<i>Kala ksetra</i>	Place of art/architecture
<i>Kalash</i>	Auspicious urn
<i>Kalyanaks</i>	Auspicious events of Jina's lives
<i>karman Varganas</i>	Karmic subtle matter particles
<i>Karmas</i>	Karma particles associated with soul
<i>Karnanuyoga</i>	Technical/mathematical expositions
<i>Kayostarg</i>	Relaxation, posture for meditation
<i>Kriya</i>	Action, activity, operation
<i>Ksetrapal</i>	Protector of land (territory), guardian deity,
<i>Ksullak</i>	Spiritually advanced laity living like a monk.
<i>Kulkar</i>	Chief of a clan

<i>Leshya</i>	Psychic state of a human being, thoughtful colouration
<i>Loka</i>	Cosmos, universe
<i>Lokakash</i>	Cosmic space that is habitable by beings
<i>Mahaskandha</i>	Largest aggregate
<i>Mahavrats</i>	Major Vows
<i>Mantra</i>	Mystic words, incantation, litany
<i>Matha</i>	Religious fort
<i>Moksa</i>	Liberation
<i>Naya</i>	Standpoint, viewpoint
<i>Nirjara</i>	Dissociation, shedding
<i>Nirvana</i>	Liberation
<i>Nirvana /</i>	
<i>Siddha ksetra</i>	Place of attaining liberation
<i>Nitya</i>	Eternal, constant
<i>Nivritti</i>	Abstinence from worldly acts
<i>Padarth</i>	Object, entity, category of existent
<i>Panth</i>	Religious path /order
<i>Pap</i>	Demerit, sin, evil action
<i>Parmanu</i>	Smallest individual part of the matter
<i>Paryaya</i>	Instant state of an entity / Mode
<i>Praman</i>	Organs of valid knowledge, valid cognition
<i>Prathmanuyoga</i>	Biographical expositions
<i>Pratikraman</i>	Penitential retreat, expiatory recitals

<i>Pratimas</i>	Laymen's renunciation stage
<i>Pratyakhyan</i>	Renunciation
<i>Pravartaka</i>	Operational monk to look after functioning of the congregation
<i>Pravritti</i>	Inclinations in worldly acts
<i>Pudgal</i>	Matter
<i>Pujari</i>	Priest
<i>Punya</i>	Merit, piety
<i>Purvas</i>	Early / prior canons
<i>Ratnatray</i>	Three jewels
<i>Sadhu</i>	Monk, mendicant, ascetic
<i>Sallekhana</i>	Peaceful religious preparation for death
<i>Samayik</i>	State of equanimity
<i>Samosarana</i>	Religious congregation of the omniscient
<i>Samvar</i>	Stoppage
<i>Sangh</i>	Congregation
<i>Sansar</i>	Universe, world, transmigration cycle
<i>Sanskars</i>	Latent traces, karmic imprints
<i>Sanyam</i>	Self restraint
<i>Sarna</i>	Remind
<i>Sarvoday</i>	Enlightenment / prosperity to all
<i>Sat</i>	Being / reality
<i>Shravak</i>	Householder
<i>Siddhas</i>	Liberated soul or fully accomplished soul

<i>Smarak</i>	Memorial
<i>Sthanaks</i>	Places for monks and laity to perform religious duties
<i>Sthapna</i>	Representation
<i>Sthavira</i>	Monk living in a group in a monastery
<i>Svastik</i>	Holy sign of four realms of existence
<i>Tantra</i>	Technique
<i>Tapa</i>	Austerity, penance
<i>Tirthankara</i>	Ford-maker or rejuvenator of Jain religious tradition
<i>Upadhyaya</i>	Scriptural teacher monk
<i>Upashray</i>	Monastery
<i>Varna</i>	Warn against improper acts
<i>Vasana</i>	Impression, latency
<i>Vedic</i>	Believers in the validity of Vedas as the sermons of God
<i>Yaksa</i>	Demigod
<i>Yaksini</i>	Demigoddess
<i>Yantras</i>	Mystical physical displays
<i>Yati</i>	Administrator ascetic / monk