



Dariyapuri Samiti

1. Jainism is one of the oldest religion (Sramana tradition) and is practiced as of today on the foundations that had been laid centuries ago by Ford – Makers but formalized by Lord Mahavira about 2500 years ago. Jainism inspires us Holiness not Divinity.
2. Lord Mahavira established the four tirth consisting of Ascetics and Laypersons (Sadhu/Sadhvi/ Shravak/Shravika). No physical places, only living human beings!
3. The path of Jainism teaches us means of enduring happiness and bliss of liberation beyond this world. But if followed, it is capable of giving peace, happiness and good life in this world.
4. Jainism shows us that peace and happiness depends on self conquest i.e. control of senses, desires and passions, self restraint, a detached attitude and conviction about pure and blissful state of one's owns nature. Jina means self-conqueror. Jainism seeks self conquest as a goal to which all living beings should aspire.
5. Jainism has divided itself into two paths by its followers: Digambar (sky clad) and Shwetambar (white cloth –clad). Shwetambar has further divided itself into Derawasi (idol –worshippers; dwellers in buildings attached to temples), Sthanakwasi (dwellers in halls and wear muh-pati; (cloth on mouth)) and Sthanakwasi Terapanthi(path of Thirteen).
6. The Jain Literature consists of Agama which consists of:
 - a. Purva (14 texts all lost)
 - b. Anga (Limb-or main body 12 texts but one lost) They are the main Literature consisting of words spoken by Lord Mahavira and passed on by oral tradition by his disciples and written by Acharyas in later centuries.
 - c. Ang-bhaya or Upanga (Outside the limbs -34 texts as per Derawasi and 21 as per Sthanakwasi/Terapanthi) written by esteemed Acharyas over centuries. The Digamber sects believe all literature have been lost.

7. The central themes, pillars and philosophy of Jainism are:

a. Ahimsa(non-violence ; equality of all Jivas)

b. Anekantwada (manyness of reality; plurality; non-absolutism; human limitation to acquire knowledge of a thing with infinite attributes; substances (દ્રવ્ય) are acquiring new modes (પરમાણુ) and keeping old attributes(ગુણ); non violence of thoughts)

c. Aparigraha (limitation of wants and desires ; internal and external un-attachment).

8. Jainism does not have God as creator as Universe. Jainism believes universe has no end or beginning. The universe is created and destroyed in cyclical fashion over a period of time of billions of years. Every substance and hence universe undergoes Creation (ઉપનૈષદ), Destruction (વીર્જનૈષદ) and Permanence (ધૃત્વૈષદ).

9. According to Jainism the universe is made up of six substances – Jiva and Five Ajiva (Space, Time, Medium of Motion, Medium of Rest and Matter). It is amazing that science too says the universe is made of Space, Time, Field and Particles!

Jiva is also called Self, Atman or Soul elsewhere.

10. All Jiva are individual Jiva and the goal of each Jiva is liberation (મોક્ષ) and liberation is defined as a condition of infinite knowledge and absence of all desires (physical and mental bondage) which results in emergence of eternal bliss.

11. The identification of Jiva with Matter results in impurities and defilement of Jiva.

12. Each Jiva has a potential and has to undergo the journey of transmigration (સંસાર) before it crosses over to siddhashala (સિદ્ધશાલા) the place which is millions of light years away, where the મોક્ષ (liberated) Jivas reside permanently.

13. The path of liberation (મોક્ષ) is સમ્યકદર્શન, સમ્યકજ્ઞાન, સમ્યકચરિત્ર.. Right (Enlightened) Faith and Right (Enlightened) Knowledge and Right (Enlightened) Conduct, which are the three jewels to Jainism.

14. Jainism lays that right (enlightened) faith/perception (સમ્યકદર્શન) AND right (enlightened) knowledge (સમ્યકજ્ઞાન) AND right (enlightened) conduct (સમ્યકચરિત્ર) are mandatory requirements of liberation (મોક્ષ). All three are mandatory and it is here that Jainism differs from other Indian religion.

15. Knowledge (જ્ઞાન) is given extreme importance in Jainism. It is only with knowledge we will be able to understand what is right and what is wrong, what is to be avoided and what is to be embraced.

16. Any consequence of any action by oneself is a result of amalgamation of

a. Time , b. Intrinsic nature , c. Cosmic phase – place and position in the larger scheme of things , d. Self created Destiny - Previous Karma and e. Present Karma or present action & motivation. Only the last - present action & motivation is in our control and we have no choice but to do it but we have to remember it is only one of the five components so we have to accept the result with equanimity and move on. We have to be extremely careful as thoughts, word and deeds all are equally important when doing present action.

17. Jain theory of Karma is dynamic and positive. It is not fatalistic. One is responsible for one's own happiness/misery and one can free oneself through one's own effort. One can increase or decrease the intensity of karma. The effect of karma can be prematurely realized. One can modify and transform the intensity and duration of karma. Effects of karma can be neutralized by meditation, penance and confession.

18. Jainism through the theory of karma lays emphasis on freedom of will, self effort, self reliance, patience, perseverance, sense of responsibility and self restraint amongst many others.

19. Jainism has a unique theory of karma, and is very different from other Indian religion, which says that the sub-microscopic particles of karma are attached since beginning in form of Karman Sharira to the Jiva and makes the Jiva vibrate and keeps on getting attached depending (bondage) upon our distorted view (મંથિત્વ, non-restraint (અવરેત્તિ), carelessness (પ્રમદ), passions (કષય ય) and activities (યે ગા).

20. Of the above causes passions (કષય ય) (anger, pride deceit, greed) has a potential to cause long term bondage. But fortunately the union of karmic particles and Jiva is not permanent and can be broken. Karmica Particles has four aspects a) Nature or Class b) Duration c) Intensity and d) Quantity or Mass .

21. Nature, quality or class or karmic particles is further divided in four Destructiv Karma namely - (Obscuring knowledge, Obscuring Sight, Causing Delusion and Causing Inability and four Non-Destructive karma namely Producing feeling, Determining lifespan, Determining physique and Determining status.

22. Based on interaction of Jiva with karmic particles the principles of karma theory is divided into a. Asrava- Influx of material karmic particles b. Bandha – Bondage c. - Samvara - Stopping of influx of fresh impurities and karmic particles d. Nirjara - Eradication of already accumulated karmic particles e. Moksha - Liberation from all kinds of physical and mental karmic impurities. The Jiva aspires to reach Moksha through Samvara and Nirjara by avoiding Asrava and breaking Bondage.

23. Each Jiva longs to be purified and the goal of each Jiva is to shed all the karmic particles and stop vibration after which the Jiva becomes liberated. The responsibility of doing so lies with the individual Jiva and with no one else but Jiva's own real effort only. Hence Jainism lays a great emphasis on self. The journey towards liberation (મેક્ષા) is very a long one, consisting of millions of years and innumerable reincarnations (ભવ) as (sub-microscopic) (nigoda) to micro-organisms to plants to animals to humans) and positioned as hellish state (નરક), heavenly state (દેવ), animal-plant state (તીર્થ) and human state (મનુષ્ય) depending upon the type and density of karma articles attached to the Jiva.

24. This is a unique and amazing concept which gives equality to all living beings and a possibility that we could have been and would be one of those reincarnations. Moreover each jiva is equal and has to be respected and all bhavya Jiva can reach liberation depending only on one's Purusharth.

25. નમે અરહિતેણ, નમે સીદ્ધણમ, નમે આચરીયણમ, નમે ઉવજયણમ, નમે લેચેસવલ્લયેણમ is the holy pentad and the holy prayer of Jainism. The holy pentad is not a prayer in the sense of traditional prayer. It is a invocation of the human beings past and present who have attained (અરહિત and સીદ્ધ) the highest level of spiritual development and invocation to આચર્યુપદેશ્ય એને સુધુ (સુધુ / સધવચ્ચિ) who are at a much higher level of spiritual development than us laymen (શ્રવક / શ્રી ધ) and are the living example of the ethical and intellectual excellence and of the holiness of humans striving to follow on the path of liberation by walking on the path of Right Conduct guided by Right Knowledge and Right Perception. They individually being mortals and humans would obviously have flaws but they are the representatives of holiness and religious authority. They are revealing a sacred and holy path which is entirely different of what constitutes our world and hence venerated. They are the reminders of the human possibilities that each one has the potential to conquer and rise above passions and arrive at the true nature of Jiva of permanent bliss.

26. The path of Right Conduct guided by Right Knowledge and Right Perception starts with living by the principle of Ahimsa (non-violence- avoidance of harm as all Jivas are equal) and ethics of restraint and compassion that arise from it.

27. The Ascetics (સુધુ / સધર્મી) who are ready to walk on the path of Right Conduct as laid and guided by Right Perception and Right Knowledge are submitted to Life time - Five Great Vows (પાંચ મહાવ્રત) of અહિંસા (non-violence), સત્ય (truth), અસ્તૈત્ય (avoidance of theft), સ્ત્રીચર્યા (chastity) અને અપરગ્રહ (non-possessiveness) Walking on the path of Right Conduct implies the development of following qualities:

- a. ગુપ્તી (Restraint) 3 types
- b. સમતી (Watchfulness) 5 types
- c. ધર્મ (Righteousness) 10 types
- d. અનુપેક્ષા (Reflections) 12 types
- e. સમઘ-ચરત્તિ પરીશલ (Enduring Hardships) 22 types

28. The moral and spiritual discipline for the layman (શ્રવક / શ્રી ળ) consists of, five minor vows and three supporting vows and four self-disciplinary vows.

29. We as humans have got this reincarnation of human beings against tremendous odds and have an unique opportunity to move further in our long and arduous journey of 14 levels of spiritual development (ગુણસંચય) to liberation (મેક્ષ).

30. Jainism gives understanding to discover one's true self and shows the path of regaining the purity of intrinsic nature of self by freeing it from all distortions, defilements and impurities and attaining enduring and permanent bliss in this world and beyond.