



Fundamentals of Jainism

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Lord Mahavir's Preaching Style

Whatever I say, you must test this with your own reasoning and verify it through your own experience.

Do not accept what I say blindly by faith alone until it passes the litmus test of intellection. Otherwise, it will never be yours.

If you accept what I teach on the basis of the sacred texts, or from my convincing reasoning, or even because of my radiant personality, but not by testing with your own reasoning, then in the end this will create only darkness (ignorance) in you and not light.

Tirthankar Mahavir

Ref Book - Harmony-Of-All-Religions by
Maharshi Santsevi Maharaj (Page 100)



Lord Mahavir's Preaching Style

His ideas were Novel and
His attitude was Progressive

He never tried to coerce others to
follow Jain doctrine and principles
(He never used force, fears, greed,
threats, etc. to pursue his ideas)



Lord Mahavir's Preaching Style

You are God (Ishvara).

Recognize yourself.

Develop the inner divine qualities and
become God.

If any soul puts effort in the right direction,
then that soul can become God (parama-
atma).



Lord Mahavir's Preaching Style

“I do not favor Mahavir, nor am I prejudiced against Kapil.

I would accept anyone's statement provided I find it true on the scale of logic”

Acharya Haribhadra in Lokatva Nirnaya



Lord Mahavir's Preaching Style

Advocates of Jain religion often suffer from dogmatism.

They may agree that what they have known is not absolute truth

But

They insist that what others believe is absolutely wrong

Acharya Mahapraghnaji



Lord Mahavir's Preaching Style

Conquer anger by forgiveness,

Pride by humility

Deceit by Straight-forwardness

Greed by Contentment



Lord Mahavir's Preaching Style

External renunciation is meaningless if the Soul remains fettered by internal shackles (Kashaya or vices)

Bhava-Pahud (13)



Jain Fundamental Beliefs

Soul and Karma exist from Eternity. (Universe and all its substances are eternal)

Soul is in Mithyätva (Delusion or ignorance and wrong belief) from Eternity

Karma is attached to the Soul from Eternity

Our Mithyätva (Delusion or Illusion), Kashäya and the intention behind our actions of body, mind, and speech continue to bind us with new Karma.

Principle governing the successions of life cycles (Birth, Life, and Death) is Karma.

Ultimate goal of life is Liberation from Mithyätva and Kashäya (Vices) which in turn removes all Karma.



Jain Fundamental Beliefs

Delusion means:

- Belief is not changeable even by compelling counterargument or proof to the contrary
- Belief is held with absolute conviction

Kashäya means:

- Anger, Ego, Deceit, Greed, Attachment, Aversion and other vices

Mithyätva (not Karma) is the root cause of all Sufferings



Aim of Jainism

To realize the original attributes of a Soul by removing Mithyätva and Kashäya and there by Freeing it from its bondage to Karma.

▪ Questions:

- What is Soul and its original Attributes?
- What is Mithyätva, Kashäya, and Karma?
- What are their Attribute or Qualities?
- What is Bondage?
- What is Freedom?
- How is the Soul bounded by Karma?
- How can one obtain a state of total freedom or pure consciousness?

Answers require the proper knowledge of the Universe and its substances and their relationship with each other.



Jain Religion Definition

Absolute Point of View:

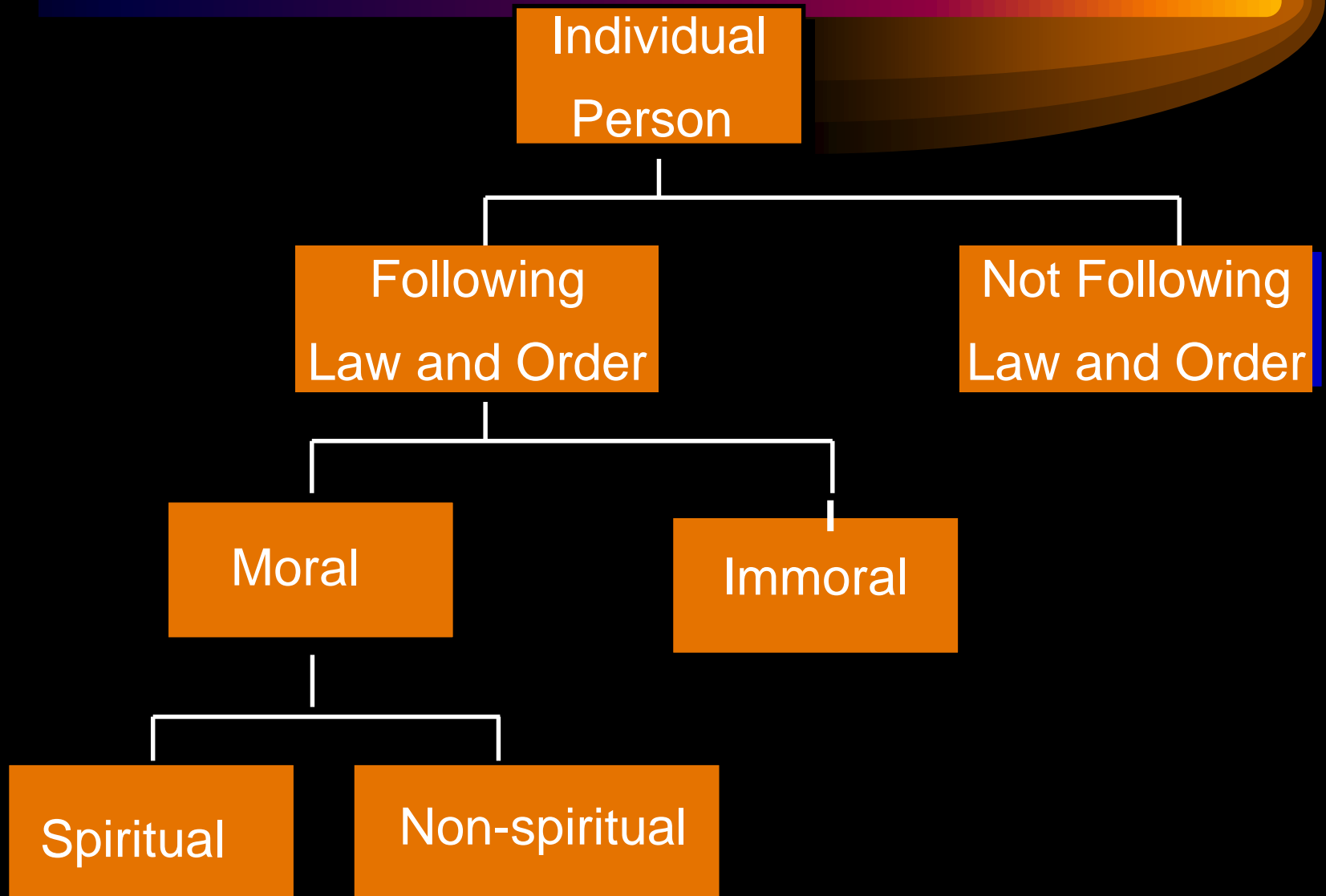
The True Nature of a substance is the Religion of a substance

Practical Point of View:

Any activity of Body, Mind and Speech which reduces/removes Mithyätva and Kashäya (Anger, Ego, Deceit, and Greed) is known as Religion



Morality vs. Spirituality





Morality vs. Religion

- Jain Morality (Vyavahär Dharma)
 - Conduct in accordance with the guide lines prescribed by Arihantas / Tirthankars
 - Our conduct must accompanied by compassion, friendship, love, sympathy, equanimity etc. otherwise it is merely mechanical action

- Jain Religion (Nishchaya Dharma)
 - Purity of Soul by Removal of Mithyätva and Kashäya



Jain Religious Literature

- **It consists of:**

- Scriptures, Commentary on Scriptures, and Independent works consist many aspects of Religion

- **It describes and reflects upon:**

1. History of the society
2. Ritual aspect of the society
3. Cultural aspect of the society
4. Morality of an individual and the society
5. Spirituality of an individual



Jain Terminology to Understand

Jiva, Soul, and Karma

Nigod, Sthavar, and Tras Jivas

Utpad, Vyaya, Dhruvya, and Sat

Dravya, Guna, and Paryay

Praman and Naya

Dravyarthik naya and Paryayarthik naya

Nishchaya and Vyavahar

Upadan and Nimitta

Shubha, Ashubha, and Shuddha Bhav

Dravya Karma and Bhav Karma

Dravya Mind and Bhav Mind

Karta - Karma Relationship

Karya - Karan Relationship

Nimitta - Naimitik Relationship

Jneya and Jnayak Relationship

Vastu Vyavastha and Dravya Swatantrata

Krama Baddha Paryay