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# **Jain Philosophy and Practice I**

**(JAINA Education Series 302 - Level 3)**



**Compiled by  
JAINA Education Committee  
Pravin K. Shah, Chairperson  
Federation of Jain Associations in North America**

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**Jain Philosophy and Practice I**  
(Jaina Education Series 302 - Level 3)

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**DEDICATED**

**TO**

**Young Jains of America (YJA)**  
**([www.yja.org](http://www.yja.org))**

**and**

**Young Jain Professionals (YJP)**  
**([www.yjponline.org](http://www.yjponline.org))**

For their continued efforts and commitment in promoting religious awareness, nonviolence, reverence for all life forms, protection of the environment, and a spirit of compassionate interdependence with nature and all living beings. As importantly, for their commitment to the practice of Jainism, consistent with our principles, including vegetarianism and an alcohol/drug free life style.

Special thanks to all Jain Vegan and Alcohol/drug free youths for inspiring us to see the true connection between our beliefs and our choices

A vegan and alcohol/drug free lifestyle stems from a desire to minimize harm to all animals as well as to our own body, mind, and soul. As a result, one avoids the use of all animal products such as milk, cheese, butter, ghee, ice-cream, silk, wool, pearls, leather, meat, fish, chicken, eggs and refrains from all types of addictive substances such as alcohols and drugs.

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**The Arhats and Bhagavats (the worthy and venerable ones) of the past, present, and future, all say thus, speak thus, declare thus, explain thus:**

**All breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.**

**Lord Mahāvira**

**Ächärang Sutra (book 1, lect 4, lesson 1)**

**Translated by H. Jacobi**

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Pravin K. Shah, Chairperson  
JAINA Education Committee

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### Pronunciation Guide

To correctly read the language of our scriptures, it is necessary to put various diacritical marks on some English vowels and consonants. In this book two dots over the letter ä and Ä indicate a long vowel sound. For simplicity's sake, only this mark has been included in this book. However, when the Sutra and scripture books will be published, all the correct diacritical marks will be used. The pronunciation guide is as under. The bold letter in each Sanskrit word should be pronounced similarly to the bold letter in each English word.

English vowel	English word	Sanskrit or Prakrit word
<b>A</b>	ago	Karma
<b>Ä</b>	fär	Ätmä
<b>I</b>	police	Jin
<b>U</b>	rule	guru
<b>E</b>	red	Deva
<b>O</b>	go	ogho

---

## PREFACE

### Jai Jinendra

We are living in the age of science and technology. The growth of the scientific knowledge and technology have given new dimensions to our life and influenced each and every field of our living. Science has done a great service to mankind by providing amenities of pleasant living and saved the human race from many miseries and uncertainties of the primitive past. It has also destroyed many superstitions and religious dogmas.

However at the same time it has also uprooted the moral, religious, and cultural values of our society. Our traditional religious values and beliefs have been thrown away by this growth and outlook of scientific knowledge. We know much about the atom but not enough about the values needed for a meaningful life. Our life is full of excitements, emotional disorders, and conflicts of values. It seems that we live in the state of chaos. Thus our age is not only the one of science but also the age of anxiety and mental tensions.

Today what we need is mental peace; a complete integration into our personality, and the integration into the social environment. Jainism can meet this need of our times if we understand its true essence. The Jain philosophy fully advocates limitless power and energy of the human soul and its independency. It bestows full responsibility upon us, and us alone, to attain the highest goal of our lives - infinite bliss. Jainism is a unique religion of self that prescribes a code of conduct for all human beings irrespective of creed, caste and color.

Non-violence (Ahinsā), non-possession / non-attachment (Aparigraha), and a non-absolutistic (Anekāntavāda) viewpoint are fundamental principles of Jainism. If we observe these three principles, peace and harmony can certainly be attained within us as well as in the world. Non-violence is the backbone of Jain philosophy. It is the focal point of Jainism. The right thinking and the right conduct of Jains are auxiliary colors spread on the vast canvas of non-violence. Thus the Jains have presented a deep and vivid study of non-violence.

In order to make Jain principles known to the world at large, Jain literature must be widely made available in English. In countries like the USA, Canada, UK, and Africa, where many Jains are settled permanently, children do not have access to Jain literature in English. It is also necessary to publish it in varieties of mediums (Books, Videos, Cassettes, CD, DVD, Web deployment) for the English-speaking people harboring interest in the Jain religion and its scriptures.

The JAINA Education Committee is pleased to present the JAINA Education Series books in English for all ages of students. These books are divided into four age levels as follows:

Book Number	Level	Age	JAINA Education Series Books
JES-101	Level-1	5-9	Jain Activity Book
JES-103	Level-1	5-9	Jain Alphabets
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## PREFACE

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JES-201	Level-2	10-12	Jain Sutras and Stavans *
JES-202	Level-2	10-12	Jain Story Book
JES-203	Level-2	10-12	First Step of Jainism
JES-302	Level-3	13-15	Jain Philosophy and Practice I
JES-401	Level-4	16 up	Jain Philosophy and Practice II
JES-901 Series	-----	-----	Reference Books

This book JES-302, Jain Philosophy and Practice I is a reprint of previous edition printed in 2002. We have eliminated four stories in this reprint because they are printed in JES-202 Jain Story book.

This book is for level-3 students. A great deal of effort has been taken for the preparation of the revision of the old level-3 material. Much care has also been taken to present Jainism in a non-sectarian way. However the committee members who prepared the new topics or made the revisions are Jain Pāthshālā (Sunday school) teachers and not the Jain scholars. Hence you may find some errors and also certain items may be applicable to one Jain sect and not applicable to other sects of Jainism. Please use the material objectively and provide positive suggestions so that we can easily incorporate them in the future revisions. Also note that some of these books and other materials are available on CD from the JAINA Education Committee and also available from JAINA website [www.jaina.org](http://www.jaina.org).

A lot of minds, and a lot of blessings, directly and indirectly, have touched this noble project. We sincerely appreciate and thank every person who made this project successful. In compiling this book we have utilized many sources and we are grateful to their authors and publishers for using their work liberally.

All material published by the JAINA Education Committee is not a copy righted material. Please use it respectfully and distribute it on a cost basis. As always, if you have any suggestions for improvement, please feel free to contact us. Also if we have mentioned anything against the teachings of the Tirthankars, we ask for forgiveness.  
*Michchhāmi Dukkadam.*

Thank You and Jai Jinendra!

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May 15, 2006



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ÓæU }æHç ¥çĀæ}æHç  
çSææ}æHç Sañê}æHç  
ÜĤæH(Ā:ææŠæ)æ}æHçJ

chattāri mangalam, arihantā mangalam,  
siddhā mangalam, sāhū mangalam,  
kevalipannatto dhammo mangalam |

ÓæU Hææææ ¥çĀæ Hææææ  
çSææ Hææææ Sañê Hææææ  
ÜĤæH(Ā:ææŠæ)æ HææææJ

chattāri loguttamā, arihantā loguttamā,  
siddhā loguttamā, sāhū loguttamā,  
kevalipannatto dhammo loguttamo |

ÓæU àæĀ:æĀæĀææ ¥çĀæ àæĀ:æĀæĀææ  
çSæi àæĀ:æĀæĀææ Sañê àæĀ:æĀæĀææ  
ÜĤæH(Ā:ææŠæ)æ àæĀ:æĀæĀææJ

chattāri sharanam pavajjāmi, arihante sharanam pavajjāmi,  
siddhe sharanam pavajjāmi, sāhū sharanam pavajjāmi,  
kevalipannattam dhammam sharanam pavajjāmi ||

There are four auspicious entities in the universe.  
Arihantas are auspicious.  
Siddhas are auspicious.  
Sādhus are auspicious.  
The religion explained by the omniscient is auspicious.

There are four supreme entities in the universe.  
Arihantas are supreme.  
Siddhas are supreme.  
Sādhus are supreme.  
The religion explained by the omniscient is supreme.

I take refuge in four entities of the universe.  
I take refuge in Arihantas.  
I take refuge in Siddhas.  
I take refuge in Sādhus.  
I take refuge in the religion explained by the omniscient.

ÎææĀ:Ā:ĀæĀæ ÎææĀ:Ā:ĀæĀæJ  
ÎææĀ:Ā:ĀæĀæ ÎææĀ:Ā:ĀæĀæJ

darshanam devadevasya darshanam pāpanāshanam  
darshanam svargasopānam darshanam mokhasādhanam ||

The sight of the idol of the Lord, the God of all Gods, is the destroyer of all sins. It is a step toward the heavens, and is a means to the liberation of the soul.



ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो गौतम गणेशाय ॥  
ॐ नमो सत्त्विके भगवते ॥ ॐ नमो शक्ये ॥ ॐ नमो जैन धर्म ॥

mangalam bhagavāna viro, mangalam gautama prabhu |  
mangalam sthūlibhadrādyā, jaina dharmostu mangalam ||

Bhagawān Mahāvira is auspicious, Ganadhar Gautam Swāmi is auspicious; Āchārya Sthulibhadra is auspicious; Jain religion is auspicious.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो गौतमो गनि ॥  
ॐ नमो कुण्डकुन्दार्यो ॥ ॐ नमो शक्ये ॥ ॐ नमो जैन धर्म ॥

mangalam bhagavāna viro, mangalam gautamo gani |  
mangalam kundakundāryo, jaina dharmostu mangalam ||

Bhagawān Mahāvira is auspicious, Ganadhar Gautam Swāmi is auspicious; Āchārya Kundakunda is auspicious; Jain religion is auspicious.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो शक्ये ॥ ॐ नमो जैन धर्म ॥  
ॐ नमो सत्त्विके भगवते ॥ ॐ नमो शक्ये ॥ ॐ नमो जैन धर्म ॥  
ॐ नमो सत्त्विके भगवते ॥ ॐ नमो शक्ये ॥ ॐ नमो जैन धर्म ॥  
ॐ नमो सत्त्विके भगवते ॥ ॐ नमो शक्ये ॥ ॐ नमो जैन धर्म ॥

arhanto bhagavanta indramahitāh, siddhāshcha siddhisthitā |  
āchāryā jinashāsanonnatikarāh, pūjyā upādhyāyakāh |  
shri siddhāntasupāthakā munivarā, ratnatrayāradhakāh |  
panchai te paramesthinah pratidinam kurvantu vo mangalam ||

The Omniscients who have been worshipped by heavenly gods; the liberated souls, who are in Siddha; the heads of the religious order, who reinforce the fourfold order, established by the Jins; the revered Upādhyāys; and the Saints well versed in the scriptures who are also the followers of the true path of liberation (three jewels); may all these five auspicious entities bestow blessings on you everyday.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो शक्ये ॥ ॐ नमो जैन धर्म ॥  
ॐ नमो सत्त्विके भगवते ॥ ॐ नमो शक्ये ॥ ॐ नमो जैन धर्म ॥

ādimam prthivinatha-mādimam nisparigrahāh |  
ādimam tirthanātham cha rsabhasvāminam stumah ||

We adore Lord Rushabhdev who was the first king, who was the first to renounce all his possessions (everything) and who was the first Tirthankar.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो शक्ये ॥ ॐ नमो जैन धर्म ॥  
ॐ नमो सत्त्विके भगवते ॥ ॐ नमो शक्ये ॥ ॐ नमो जैन धर्म ॥

tubhyam namastribhuvanārtiharāya nātha |  
tubhyam namah ksitalāmalabhūsanāya |  
tubhyam namastrijagatah parameshvarāya |  
tubhyam namo jina bhavadādhishosanāya ||

Lord, bow to you, the eradicator of misery of the three worlds; bow to you the adorable ornament on the face of the earth; bow to you, the Lord of the three worlds; omniscient Lord; bow to you, the destroyer of the sea of the life cycle.

