

Topic 1
Religions and Jainism

Human being has always been attempting to find the truth. He always tried to search answers for the questions like what is the purpose of his existence, from where did he come from, where will he go, what is birth and death, life after death, existence of soul etc etc. Many great philosophers have attempted to answer these questions which lead to the establishment of particular religion and group of it's followers.

Major world religions today are 2000 to 3000 years old. Jainism by Lord Mahavir, Buddhism by Lord Buddha, Christianity by Jesus Christ, Islam by Mohammad Paygambar are good examples of it.

Indian religions can be divided into 2 major parts :-

Vedic :-

People who believe that their 4 holy books called as Vedas are the supreme authority. Vedas are created automatically by God Brahma, they are not being written by anyone.

Vedic tradition further divided into 6 major parts :- Sankhya (Kapil), Nyay (Akshpad Gautam), Yog (Patanjali), Vaisheshika (Kanad), Purva mimansa (Jaimini), Uttar Mimansa (Vyas)

Non-Vedic (Shraman) :-

Jains and Boudhhas are taken in to shraman tradition. They do not believe in holy Vedas as supreme authority but rather they believe human being is in that position. Eg. Tirthankars in Jainas are the supreme authority, not any books when he exists. After tirthankar, his preachings are treated as supreme authority.

Jainism

Origin :-

Jainas believe that Jainism is there since infinite time and will be there for infinite time as well. There is no origin of Jainism but in every particular time span (kaal) there are 24 tirthankars; one after other in some time gap; each one of which re-establishes the religion. Meaning, he will start his preachings from fresh and establishes four Tirthas again. With this viewpoint, Lord Mahavira can be considered as originator of Jainism in the most recent time, some 2600 years ago. We all are currently under his rule.

Growth :-

Lord Mahavir's birth, growth and movements were in north-east region of the country which is currently state of Bihar and it's surroundings. King Chandragupta became jain monk, his son was Bindusar and his son was the great king Ashoka. Ashoka adopted

Buddhism after Kaling's (Orissa) war and he played major role in spreading buddhism in more than a dozen countries like Bhutan, Nepal, China, Tibet, Myanmar, Taiwan, Hongkong, Japan etc. After Ashoka, his son Kunal became the ruler. Kunal's son Samprati again adopted Jainism and he contributed a lot to spread Jainism across the country.

Since then, Jainism is spreading more towards southern - western part of India like in Gujarat, Maharashtra, Punjab, Rajsthan, Karanataka etc.

Sects of Jainism :-

Every religion has witnessed divisions because :-

- 1) Creator of that religion passed away hundreds of years ago
- 2) No proof what was actually there
- 3) Foreign attacks and natural disasters destroyed most of the ancient material and took away many important people from religions
- 4) Followers tried to create their own sects based on their own beliefs, they wanted to be supreme amongst the followers

Jainism is also divided in many sects and sub-sects.

Shwetambar and Digambar

This was the first division around some 700 years after Lord Mahavir. One story about it is that monks used to stay in jungle at the time of Lord Mahavir and they continued to stay there for some time after Lord attained Moksha. Since they were staying in jungle, away from society, they continued to stay without clothes as clothes are also considered as one type of attachment. Later on, monks started staying in society so that they can preach and spread Jainism easily. When they came in society. socially they found it necessary to wear minimum clothes and therefore they chose to wear white ones. Since then, these group of monks are called as Shwetambar (Shwet + Amber, white + clothes). Still, few monks continued to stay in the jungle; they are called as Digambar (Dig + Amber, wearing only directions, clotheless).

Another story about it's origin is that once a monk brought shawl and he started liking that shawl so much that he could not stay without it. When his guru came to know about this attachment, he cut that shawl in pieces to bring that monk on right way. Monk didn't like this, he threw away all his clothes and started preaching digambarism.

Since then, digambar are different from shwetambar in many beliefs.

Like they believe :-

- 1) Women can not attain moksha
- 2) All sacred texts (agamas) vanished. Not even a single piece of it exists
- 3) Lord Mahavir was not married. He was not having a daughter
- 4) 19th Tirthankar Mallinath was male, not female
- 5) Devloks are 16, not 12

Going forward Digambaras are divided in to sub sects like Bispantha, Terahpanth, Taranpanth etc.

Shwetambaras divided themselves in 2 major parts :- Sthanakwasi and Deravasi

Sthanakwasis do not believe in idol worship. They do not believe in building temples, putting idol there and worship it. Monks put muhpattis on their mouth. This sect is further sub divided in to 6 koti, 8 koti, marwari, Punjabi, dariyapuri, barwala, sayla, shraman sangh etc. Sthanakwasis believes in 32 agamas.

Deravasis believe in idol worship and in building temples. They are further subdivided in to Achalgachh, Paygachh, Tapagachh etc. Monks keeps muhpattis in their hands and they believe in 45 agamas out of which 32 are same as those of Sthanakwasis.

Topic 2

Peculiarities of Jainism

Do you know why Jainism is different from other religions?

Here is the answer :=

1) Believe in soul

Jainism believes in soul, budhhism doesn't. Jainas say that there is a soul, originating since infinite time, different in each body, which never dies, never gets old. It is just transferred from one body to another which is called as death and birth; till we have karmas attached with it. Soul is never without body unless in 'Sidhha' state which is the complete liberation from karmas. When anyone dies, we say 'he has gone', what is gone? body is still there but it doesn't show symptoms of life. So thing which has gone is nothing but soul.

2) Believe in soul's activeness

Soul exists and it is the doer and sufferer of all acts done by body. Karmas are bonded with soul because of it's own acts. Unlike vedic tradition, jainas believes that there is no god responsible to give you fruits of karmas but it is the soul itself who is responsible.

3) Act and Karmas

Soul does all acts (Kriyas) and therefore Karmas are attached to it. Soul are karma particles are having tight bond with each other. These karmas, later on, given fruits to it according to it's type and other parameters.

4) Universe

Karmas are definitely going to give fruits of acts done by soul. To enjoy fruits of karmas, soul has to take births and deaths. This is possible only if Univerese (Lok) is there which enables space to take births. Jain universe is far more bigger than currently believed world in modern science.

In this way, once you believe in soul, you have to believe in its acts, believe in karmas that are bonded with soul due to these acts and finally believe in the universe to provide space to enjoy or suffer fruits of karmas.

5) Follower can become the God

No religion in the world says that you yourself can become god. Religions use terms like 'mukti', 'moksh', 'vaikunth', 'nirvana', 'liberation' etc but these all mean that your soul is now free. It does not mean that soul is now god. Jainism says that by doing great amount of hard work in religious way, your soul can be omniscient (keval gyani, knows everything). Once your soul is omniscient, you are in the category of living god (Arihant). Then you will definitely liberate your soul from this materialistic world and attain 'Moksha' at the end of life which means complete freedom from births and deaths. Your soul will be in extreme peace and even free from body to rest for infinite time on 'Sidhha Shila'. Here your category is of liberated god (Sidhhas). Any follower can become god with his hard work, there is no limitation for anyone.

6) Great amount of texts

Vedic tradition has 4 vedas, 18 puranas and Upanishadas whereas Buddhists have 3 'pittaks'. Jainas have 32 or 45 agamas (main holy text books) and enormous amount of other books. It covers almost each and every aspect of everything in philosophy in great detail. For eg. element 'Jiva' is of 563 different types right from insects having only one sense to humans having all 5 senses. 6 leshyas, 5 types of knowledge, 14 gunasthanaks, 18 types of sins etc details are mind blowing. No other religion goes in this much depth and vastness of philosophy.

7) Extreme way

Lord Buddha first attempted extreme way to find truth. But after doing 6 years of hard work, he could not find it. Therefore, after seeing threads of violin, he decided to take medium way, i.e. neither to stretch too much nor to relax too much.

Lord Mahavir executed extreme way since beginning and it lasted for 12.5 years of sufferings to body. He stood throughout nights in great cold, heat or rain. He had food only 349 times in 12.5 years, rest he was on fasting!! He continued this way and found ultimate truth, he became omniscient. He preached same extreme life for monks, but for those who can not follow it, little easier way is also there which are called as 'shravaks'. Shravaks can stay at home in their family life and still can follow religion.

8) Anekantvad

Anekantvad is the unique thinking pattern from Jainas. It gives us complete knowledge of all the facets of the thing.

Seeing anything from multiple angles is called anekantvad. Other religions are seeing thing only from viewpoint. For eg. Dravya is considered as permanent in Vedic tradition and temporary in Buddhism. Both these viewpoints are one sided. Jainism combines it together to see from all viewpoints and calls 'Dravya' as

temporary as well as permanent. Dravya is temporary from 'Paryay' viewpoint and it is permanent from 'Guna' viewpoint.
Anekantvad is the great thinking pattern from Jainism.

Topic 3

Navkar Mantra

The root holy mantra of jainism is Navkar Mantra. Each and every jain knows at least this mantra since it's childhood. It is also called as Namaskar (to bow) Mantra.

It has 5 lines :-

- 1) Namō Arihantanam
- 2) Namō Sidhhanam
- 3) Namō Aayariyanam
- 4) Namō Uvajjayanam
- 5) Namō loe savva sahanam

Also it has got 4 lines more as a praise to above 5 lines :-

- 6) Eṣṣo Paṇc Namukkarō
- 7) Savva Pava Pana Sano
- 8) Mangalanam cha savvesim
- 9) Padhamam Havai Mangalam

Let's understand each of these lines in detail.

Word 'Namō' in beginning of each line indicates 'bow'. Once you bow, you leave out all your ego and accept supremacy of the opposite person. Also bowing indicates respecting opposite person's authority, holiness and power.

1) Namō Arihantanam :-

Bow to Arihant.

Arihant is the kind of person who has killed (hant) all his enemies (ari). Karmas are the real enemies of the person. When person is fully detached from 4 major karmas out of 8, he becomes omniscient (keval gyani) and he is called as Arihant. He attains the status of living god, who is currently living in Maha-videh Kshetra, which is far away from our 'Bharat Kshetra'. He gives speeches, guides people towards the way to attain Moksha, makes his divine presence in large area so that more people can be turned towards religion. He does all this till his life karma exists. Once remaining 4 karmas are vanishes off along with life, his soul rests in infinite peace for infinite time on a particular place called as Sidhha Shila.

2) Namō Sidhhanam :-

Bow down to Sidhha.

Sidhha is the kind of person who has liberated his soul from all the karmas including life. He is now free from birth and death cycle, free from body, free from all miseries, kashayas, materialistic world for infinite time. His soul, in its purest form, is residing above Sidhha Shila (holy rock) placed on the top of the Jain universe.

3) Namō Aayariyanam

Bow down to Acharya.

When a new person becomes a monk, he starts studying and practicing Jainism. As experience and age grow, he starts becoming a master of all religious activities and can guide other new people joining the community. Also, he can be good in management, administrative skills which make him perfect for the post of Acharya, the head. Normally, the earlier head recommends him as a new head of the community, but if no one is nominated due to the sudden death of the earlier head, the community together decides the right person and makes him sit on the crown.

Acharya is heading the fourfold Jain community. He guides, rules, and does the administration of the entire community (sangh) in all possible ways. This post carries great responsibilities along with all the powers to take any decision in the benefit of the community. He takes care of the unity and benefit of the community, takes care of monks and their needs, keeps stock of equipments required by monks, takes care of their learnings and developments, removes all the hurdles that may come in the way, keeps dignity and traditions of the community intact, etc.

He has got 8 special skills (sampadas) :-

- 1) Achar :- right acts according to laws of monks
- 2) Sutra :- knowledge of all agamas (sacred texts) and their meanings
- 3) Sharir :- impressive body and aura
- 4) Vachan :- descent and serious speech
- 5) Vachana :- good teacher
- 6) Paug :- Expert in discussions and debates
- 7) Mati :- sharp memory and mind
- 8) Sangrah :- good store keeper to keep all stocks required by monks

Whenever a Tirthankar is there, he is the head of the community, but when a Tirthankar is not there, any monk who is not omniscient becomes head. The head has got 36 gunas. It is compulsory for each and every monk to be under one Acharya at any point of time. If, due to certain reasons like the sudden death of an Acharya, monks can remain without him only for a certain period of time; after this, they must find another one. Female monks can never be in this position as per the Agama rule.

4) Namō Uvajayanam

Bow down to Upadhyay.

Upadhyay is one who learns and teaches sacred texts to monks. When there was a group of thousands of monks, there were few monks amongst them who had been given responsibility of learning and development of other monks, specially fresh people becoming monks. Monks who were on these positions are called as upadhyays. Since upadhyays does learning activities, Acharya devote time for other administrative activities.

Jain agama texts are huge in number. Earlier there used to be 11 anga sutras and 14 purvas, totaling near to 84 crores of shlokas. Now a days texts are totaling only to few thousand shlokas and also group size of monks are reduced heavily. Therefore, special position of upadhyay is not seen much. Acharya himself does learning activities.

5) Namō loe savva sahanam

Bow down to all the monks in this world.

Monks are the ones who officially become saint by adopting 5 big vows (maha-vratas) as per agama rule. He is always at sixth or above gun-sthanak, always busy in learning, meditation and renders service to other monks. He is away from this materialistic world and all it's attachments. All things and relations of the world which are not helping in gaining moksha is prohibited for monks.

Acts of monks affects heavily on society. Whatever they do, community tries to take it's example and follow it. Therefore, activities of saints must be extremely pure and controlled. He should continuously paying attention so as not to allow even a minute fault in his day to day life. He follows way shown by Lord Mahavir to attain Moksha and to free his soul from all karmas.

Lord Mahavir has shown very strict way of life for monks. Some of the laws are as under :-

- 1) Follow 5 big vows
- 2) No eating or drinking and walking outside between sunset to sunrise
- 3) Save lives of 6 types of jives, not to hurt or kill any one in any way
- 4) do not seat at place of family person, do not use it's utensils
- 5) do not take care of body, no make up, no use of mirror etc
- 6) do not accept anything that is not allowed
- 7) do not take bath
- 8) do not seat on coat
- 9) go out in homes for taking food, take some food from each house such that householder is not affected

- 10) do not use any vehicle for traveling, only walk is allowed
- 11) male monks must be at least 2 in number and females must be 3

There are minimum 2000 crores of monks in jain universe. Max number is 9000 crores.

In this way, there are 5 top categories of people in jain philosophy. Each one has some number of gunas, arihant – 12, sidhha – 8, acharya – 36, upadhyay – 25, sadhu – 27 = 108.

Navkar mantra does not contain any particular name of any person. Even Lord Mahavir's name is not there. It says to bow down to every person having those particular characteristics. It is bowing down to a position and not a person. This is very powerful and divine mantra of Jainism. Chanting it regularly removes out all difficulties and brings happiness in life. It destroys karmas and bring soul more near to moksha. Many books have been written on Navkar mantra and it's effects.

Topic 4

Fourfold community

As said before, there are 24 tirthankars in each kaal (particular time span) each one of which re-establishes Jainism. Every tirthankar establishes fourfold community containing

- 1) male monk (sadhu)
- 2) female monk (sadhvi)
- 3) male family person (shravak) and
- 4) female family person (shravika)

Monks : Sadhu Sadhvi

Person who becomes saint, takes diksha, adopts 5 vows are called as monks.

5 vows are as under :-

- 1) do not kill anyone
- 2) do not lie
- 3) do not steal
- 4) do not have sex
- 5) do not collect things

These 5 vows carries very deep meaning rather than there literal meanings. For example, first vow, not to kill anyone means not to hurt anyone emotionally as well as physically. Anyone means not only human beings but also one sense jivas like fire, water, plants etc.

Monks are not allowed to take any liberty throughout their life while following these vows. They follow it completely that mean by at maximum by 9 ways, called as 9 'kotis'.

Kotis means multiplication of 'Yoga' and 'Karan'.

3 Yogas – mind, speech and body

3 Karans – do not do yourself, do not get it done from anyone, do not support when others are doing

Multiplying 3 yogas with 3 karans gives total 9 kotis, can be considered as doors to let karmas come in. If you follow vow with all 9 kotis, no way remains open where karma can come in attach with soul.

As said earlier, laws of monkhood are very very strict. If you can not follow vow, leave body happily by stopping food but do not break vow.

There are many agamas in which laws of monkhood are discussed in great details. Dashvaikalik, acharang, thanag are examples of it.

Family persons (shravak shravikas)

Everybody can not be monk as it is very very strict and requires great control over body and mind. But it does not mean that people other than monks can not get near to moksha. Lord Mahavir has given liberty to family persons to follow vows as per their capacity and control. They can be in their families but still they can follow religion.

Shravaks follows 12 vows :-

- 1) to 5) are same as those of monks – called as Anu-vratas (small vows) for shravaks, followed by lesser than 9 kotis
- 6) limit in directions
- 7) limit on things which can be used once like food, medicine and things which can be used many times like vessels, clothes etc
- 8) limit on un-required works, discussions, thoughts

These 3 are called as guna-vrats

- 9) samayik vrat
- 10) more limit on directions
- 11) poushadh vrat
- 12) donation to guest

These 4 are called as Siksha-vrats

Of course, shravaks are on lower level than monks as they are having liberty while following vows.

In one way, there are 3 types of shravakas :-

- 1) Lower level – having samkit (right faith)
- 2) Medium level – adopted vows
- 3) Highest level – adopted 'padimas'

In other way, there are 2 types :-

- 1) Animal shravaks – tiryanch adopting vows, they can also do some religious work
- 2) Human shravaks

Example of 10 great shravakas from agam :-

Upasak Dashang is one of the anga sutra out of 11 which depicts story of 10 all time great shravaks. Anand, Kamdev, maha shatak etc are the names of shravaks who have adopted these 12 vows, also adopted 'padimas', followed religion as strictly as any family person can follow at maximum. All 10 were from the richest group of society. They kept themselves intact in spite of all sufferings from devas to test their firmness. All of them, after completing this life became celestial beings (devas) in first heaven. After finishing their life span there, they will take final birth in maha videh kshetra and will become sidhha after that life.

Shravaks have 21 gunas according to 'avashyak sutra' (pratikraman).

Topic 5

Padimas

Padimas (Pratimas) means to accept special vows, rules and regulations for certain period of time to destroy large chunk of karmas.

There are 2 different sets of Padimas, one for shravaks and one for sadhus.

Sadhu

Monks have 12 padimas. Padimas can be followed only by 'Jin-kalpi' type of monks. Jin Kalpi means special kind of monks following very strict rules apart from regular monks (sthavir-kalpi). Rules are like do not wear clothes, do not make any students, eat and drink only with hand, no vessels, do not remove any foreign object from eyes, legs etc., do not do self cure in any respect etc. This type of monkhood is vanished today.

In Padimas monks observe special rules like :-

- 1) In first padima he accepts only one continuous flow of drink and food. Whenever that flow breaks, he stops accepting anything more. This padima has to be observed for one month.
- 2) In second padima, he accepts food and drink till second break in continuous flow. This is for 2 months. Similarly 7th padima is up to 7 months where he can accept till 7 breaks.
- 3) Later padimas has rules like doing fast for 3 days, standing, sleeping and seating in particular positions (asanas), meditation for a night etc. In 12th padima, 3 days continuous fasting and 1 night in smashan is compulsory.

Normally, monks adopt first padima and after its successful completion, they move on to 2nd. Like this they grow up to 12th padima. But in special cases, for eg monk Gajsu Kumar has directly adopted 12th padima with the permission from Lord Neminath, 22nd Tirthankar.

Shravak

Shravaks have 11 padimas. They have rules like strict follow of samkit, be away from sex, follow vows, do samayik and pratikraman etc. First padima is of 1 month, second is of 2 months, like that 11th is for 11 months, total coming to 5.5 years for all padimas. In 11th padima shravak becomes like sadhu. There is no rule specified in agamas to adopt padimas chronologically, one after other, but there is a custom to do like that. Kartik sheth has adopted padimas 100 times.

Padimas are for blasting karmas in large chunks. If followed properly they are of great help to it's doer to attain moksha rapidly.

Today, in our region, Bharat Kshetra, all padimas are vanished off.

Topic 6 **Nine elements**

Element : Thing which has existence in past, present and future, thing which is to be known is called element. Every philosophy has identified set of elements which are must for every disciple to know. Sankhya has 2, Purush and Prakruti where Jainas have 9.

Let's see each element one by one :-

- 1) **Jiva** :- One which has life is called jiva. He is doer of his acts and sufferer of it's results. He never dies, never gets old, he always remains as it is. After death, jiva goes away and changes the body.

There are various ways in which element jiva is categorized.

1 type :- Since all jivas have common characteristic of having life, jiva is of one type.

5 types :- Based on the senses jiva possess, there are 5 types.

1 sense :- has only body, ekendriyas like earth, water, plants

2 senses :- has body and tongue, beindriyas like earthwarms

3 senses :- has body, tongue and nose, teindriyas like ants

4 senses :- has body, tongue, nose and eye, chourendriyas like mosquitos

5 senses :- has body, tongue, nose, eye and ears, panchedriyas like human beings, celestial beans, cow, buffalo, lion, tiger etc.

563 types :- In detail, there are total 563 types of jivas at maximum

- 2) **Ajiva** :- Opposite of jiva is ajiva. One which does not have life, who does not know sorrow and misery is ajiva. Jiva can never be converted in to ajiva and ajiva can never converted in to jiva. It has 560 types at maximum.

- 3) **Punya** :- element whose fruits are joyful due to shubh karmas to jiva is called as punya tatva.
 There are 9 types in which jiva can make punya.
 By donating food, water, place, bedding and clothes
 By thinking good, speaking good and acting good
 By bowing down to great people
- Punya can be used in 42 types.
- 4) **Paap** :- element whose fruits are painful due to ashubh karmas to jiva is called as paap tatva.
 There are 18 types in which paap tatva is obtained.
 Killing, lying, stealing, sex, collecting things
 Krodh (anger), Maan (ego), Maya (cheating), Lobh,
 Raag (love), Dwesh (hate)
 kalah (quarrel), abhyakhyana (charging anyone wrongly), paishunya (complaining), par parivad (saying negative about anyone), rati arati (liking towards sins, disliking towards religion), maya moso (lying with cheat), miccha danshan shalya (worshipping wrong god, religion)
- 5) **Ashrava** :- influx of karmas towards soul is done by ashrava element. Whenever we do any act, karma particles which are present throughout the universe are attached with soul as per the intensity of the act. This inflow of karma is called as ashrava.
 There are 5 ways in which ashrava takes place :-
- 1) Mithayatva :- Wrong belief. Believing in wrong things and not believing in right things. This is the greatest element causing all karmas to attach with soul. There are 25 types of it.
 - 2) Avrata :- Not taking any vow. When you do not adopt any vow, there is a possibility to do any kind of sin. There is no restriction on you and therefore chances are maximum that karmas will inflow. There are 12 avratas, opposite to that of 12 vrats of shravakas.
 - 3) Pramad :- Laziness of 5 types. It includes sleeping, drinking liquor etc. It is the state of mind and body where there is no control and hence karmas income is possible.
 - 4) Kashay :- Krodh, maan, maya, lobh. If you are free from it for 48 minutes, you will be omniscient.
 - 5) Ashubh yog :- Incorrect use of Mind, body and speech causing karmas.
- 6) **Samvar** :- To stop income of karmas by all the means stated in ashrava, is called samvar. Samvar is done with adopting vows. We will discuss about it in more detail later.
- 7) **Nirjara** :- To remove karmas which are attached with soul is called Nirjara. By Samvar you stop new karmas influx, but there are already karmas which are attached with soul since infinite time. Nirjara helps to remove it.

Tapa (Voluntarily make body and mind suffer) is the only way with which Nirjara can be done.

There are 12 ways of Tapa, therefore 12 ways in which we can do nirjara :-

External Tapa (by body) :- 6 types

- i. Anshan – fasting for 1 or more days, may be till end of life
- ii. Unodari – to eat less than hunger
- iii. Vruti sankshap – to take pledge to limit on income, eating etc.
- iv. Ras Parityag – leave juicy, healthy, spicy food
- v. Kay Klesh – give sufferings to body, stand/ seat/ sleep in different positions which are difficult otherwise. Stand in sunshine in summers and stand out in cold without any warm wearings etc
- vi. Padi Salinta – To take senses back from their subjects

Internal Tapa (by mind) :- 6 types

- i. Prayschit – to feel bad about bad acts
- ii. Vinay
- iii. Vaiyavach – to serve senior monks
- iv. Svadhyay – revision, learning new agamas and revise learned ones
- v. Dhyam – Meditation, keep away from angry mind and upset mind. Be in religious thoughts
- vi. Kaussag – Standstill position

8) **Bandh** :- Bonding of karmas with soul is called bandh. Whenever any act is done, karma particles are bonded with soul like fire in heated iron ball or like water with milk. It has 4 types, type of karma, it's lifespan, it's mass and it's intensity. The moment at which karma is bound, all 4 types are decided. When it's time to give result, karma will come up and give fruits.

9) **Moksh** :- The final exit. To remove all karmas and to make soul in it's purest form for infinite time. To stay on Sidhha Shila, place where purest souls resides, without any birth and death cycles, without any miseries, kashays, bodies etc. This is the state for which everyone should attempt to their maximum.

Who can attain moksha :-

- Min with 2 hands height, max 500 bows height
- Min 9 years old, max little less in 1 crore purva life
- He must have vraj rushabh narach sanghyan, type of bones which are strongest.
- He must be from human kind
- He must be omniscient

Here we are finishing all 9 elements of Jainism. These elements are of utmost important for every person to know because without it's knowledge you will not come to know basics of Jainism. Many a times, people do consider only 7 elements keeping paap and punya in bandh. None the less, number of elements doesn't matter but it's understanding matters.