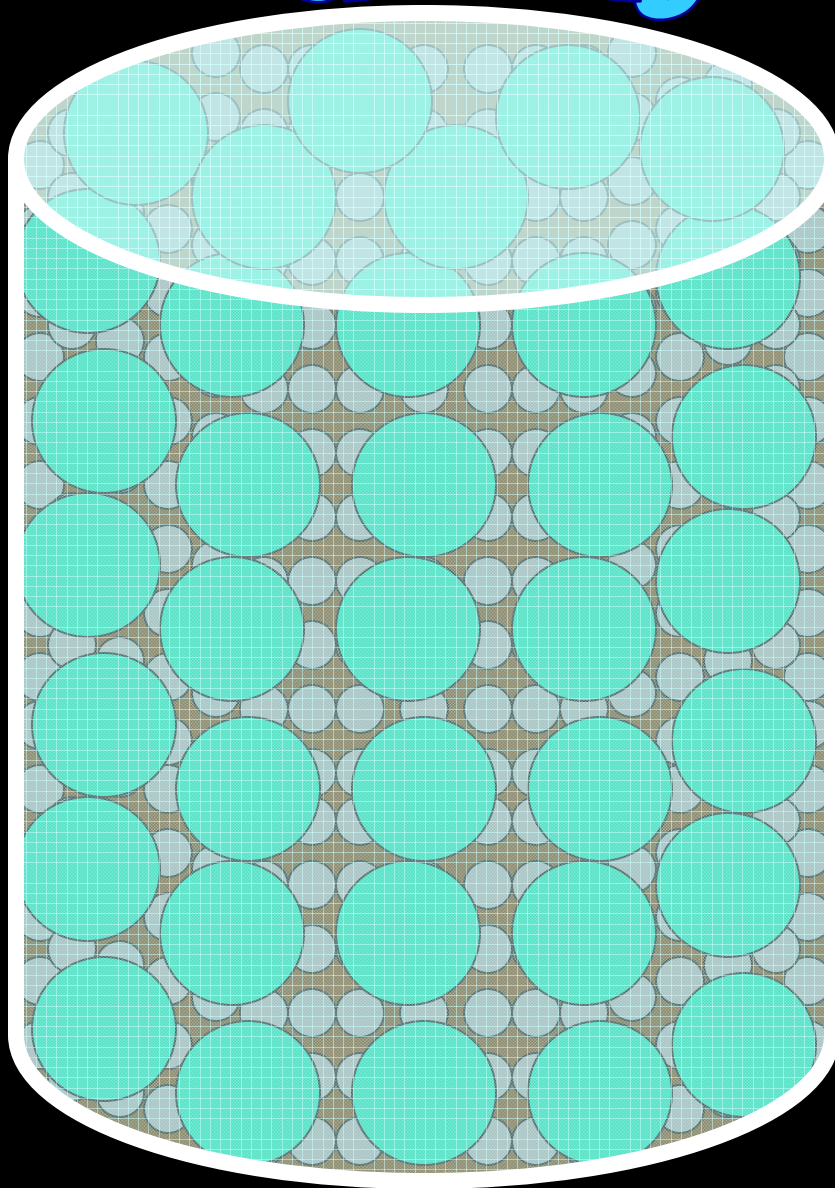
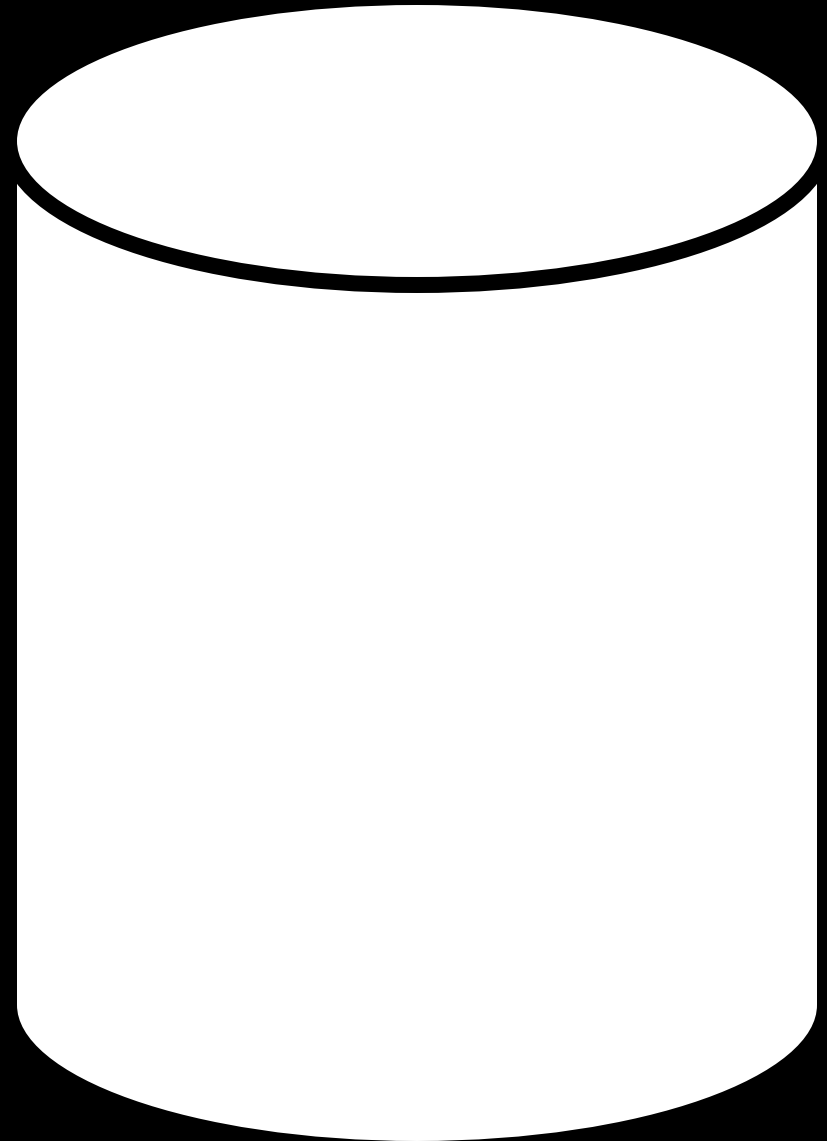


# Art of Living



# Art of Living

This jar represents our  
life



# Art of Living

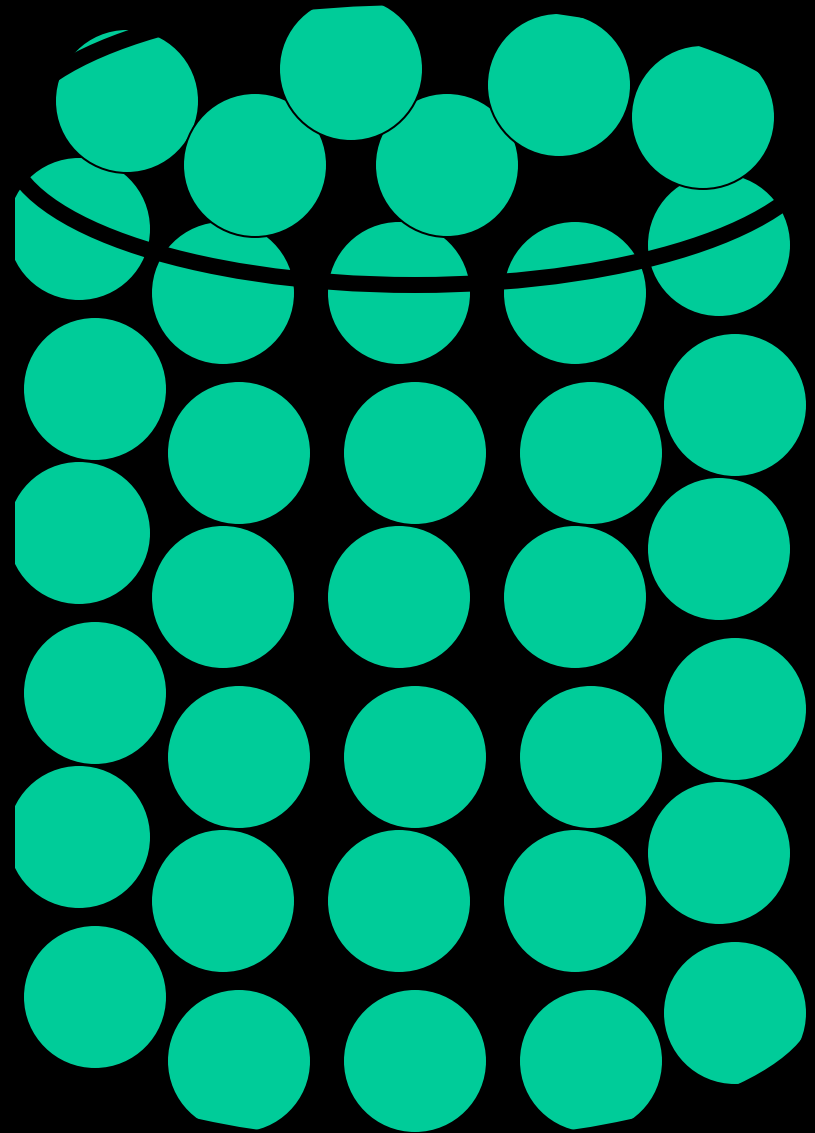
The golf balls are the important things:

Our efforts for everlasting happiness,

Our spiritual, emotional, mental and physical health,

Our family, our partner, our children, our friends,

Things that if everything else was lost and only they remained, our life would still be full



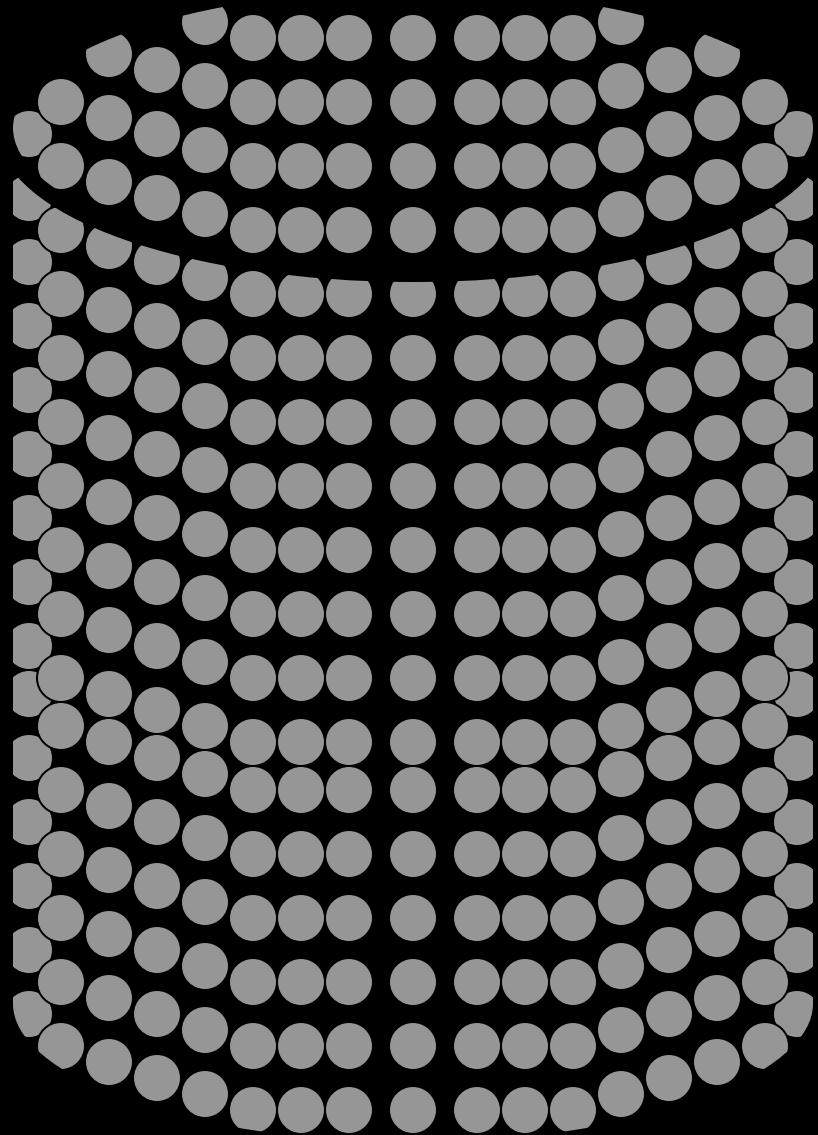
# Art of Living

The pebbles are the other things:

Like spending all valuable time

In accumulating material things far more than you need,

For power, status quo, etc.



# Art of Living

The sand is everything else  
- the small stuff like:

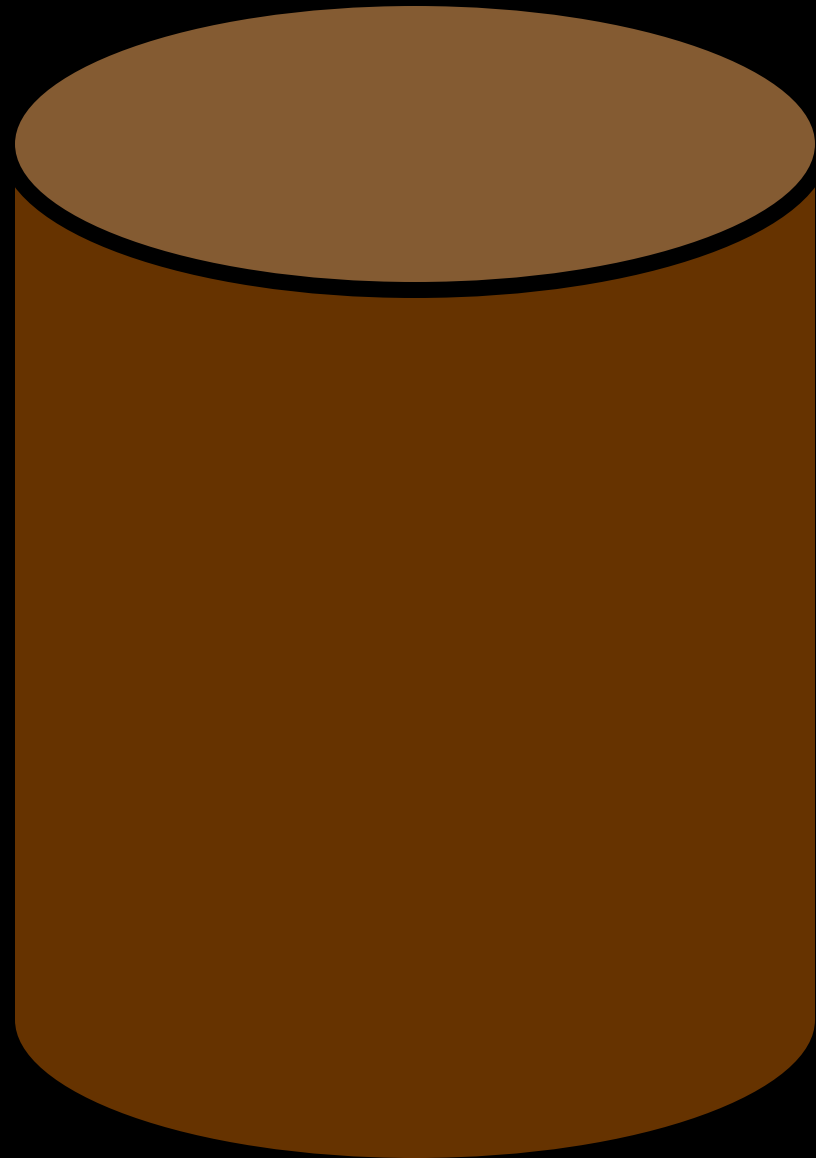
Spending valuable time for  
Small material gains (penny  
pinching, etc.),

Gossiping, In selfish  
activities,

In fear, lying, expectations

Having excuses, jealousy,

Hatred, revenge, anger,  
ego, deceit, greed, etc

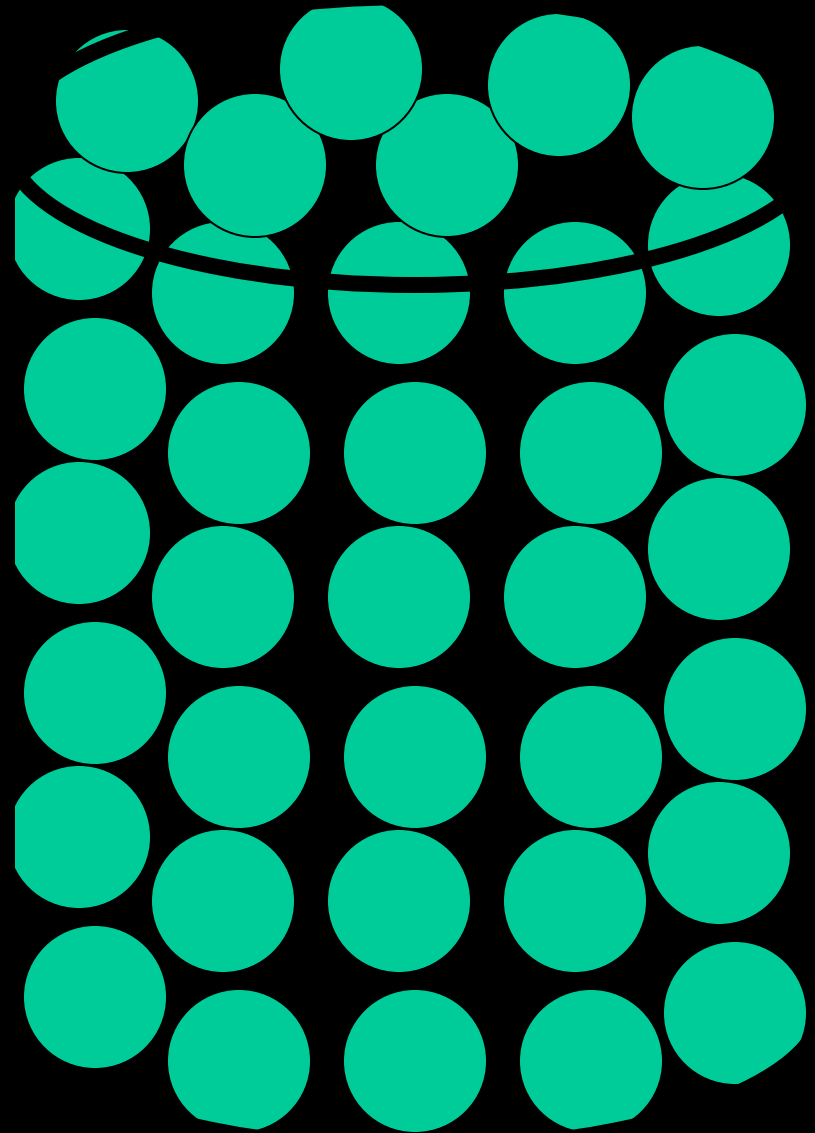


# Art of Living

"Take care of the golf balls first - the things that really matter.

Set your priorities.

The rest is just sand."



# Art of Living

What does the water represent?

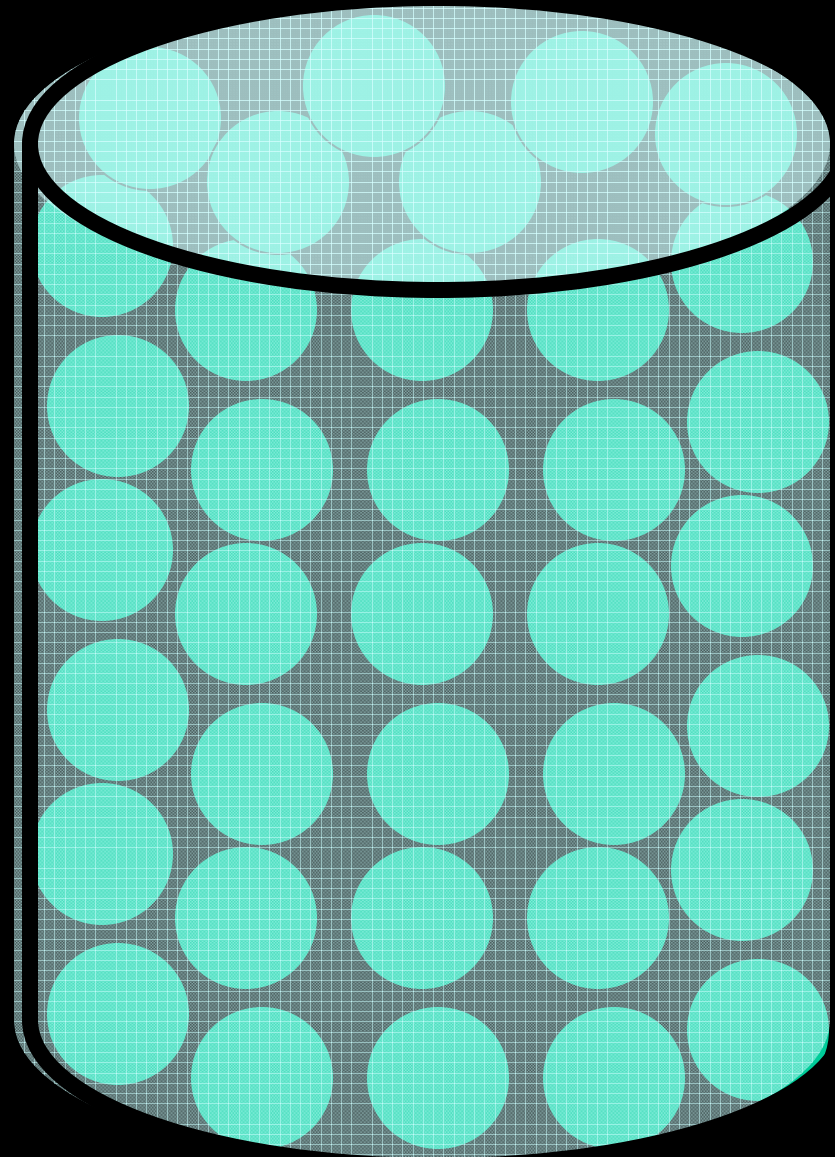
Water shows us that no matter how full our life may seem:

There's always time to help others,

Make others happy,

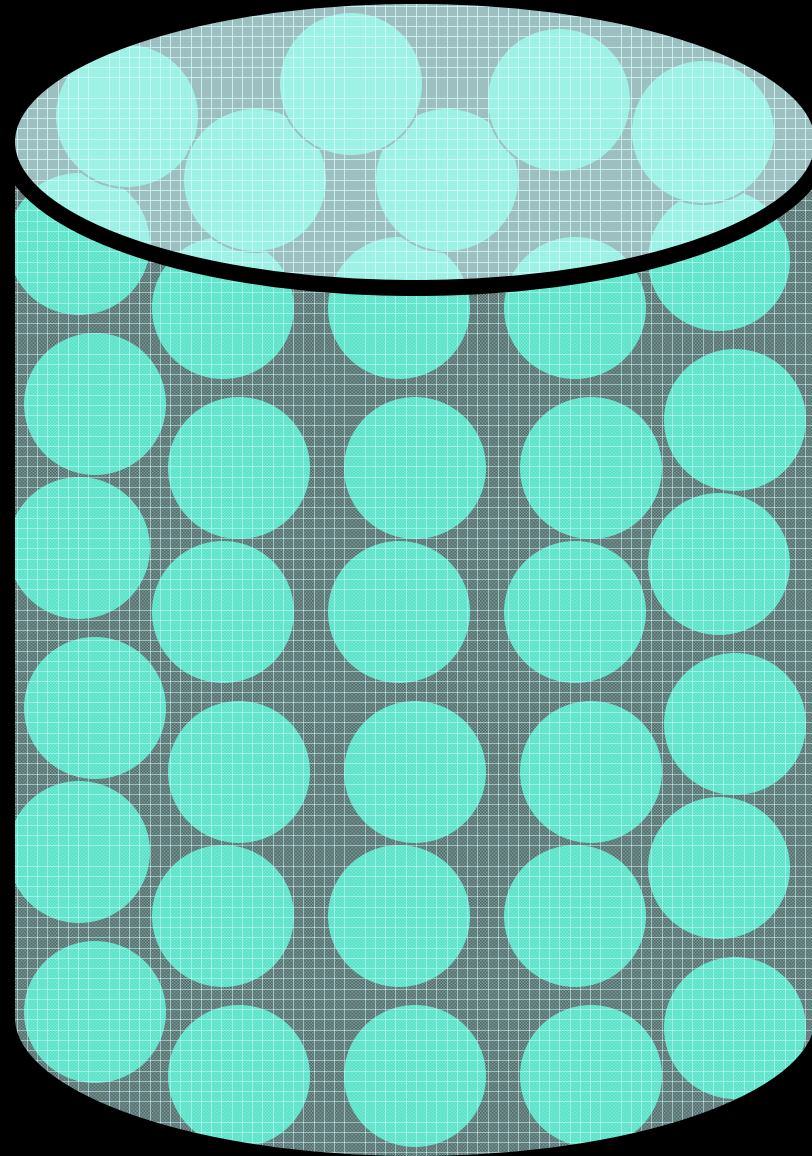
Share our knowledge,

Do charity work



# Art of Living

Art of living is nothing but  
golf balls & water....





## Samyak Darshan & Samyak Gnana

- Central theme of Jain Dharma (Philosophy):
  - Non-violence:
    - Strengthens autonomy of life everywhere
  - Non-absolutism:
    - Strengthens autonomy of thoughts & speech
  - Non-possessiveness:
    - Strengthens autonomy of interdependence

## Samyak Darshan & Samyak Gnäna

- Right of self-existence:
  - You'll not Kill
  - You will not trample others Thoughts
  - You will not trample Nature
- This stops:
  - Acts of war
  - Economic exploitation
  - Environmental & Ecological Destruction

## Samyak Darshan & Samyak Gnana

- Infinite Living Beings
- Everyone wants to be happy
- Everyone's approach not the same
- Some depend on material items to be happy
  - Trying to satisfy their desires by external items (*Parādhin* - dependent on external items),
    - Involves self-efforts to earn to satisfy their desires
- Some depend on spiritual approach (Internal items) to be happy
  - Dependent on the self (*Svādhin*)

## Samyak Darshan & Samyak Gnäna

- Involves self-efforts to practice *dharma* to attain everlasting happiness (*Moksha*)
- In first Sutra of Tattvärtha Sutra – Introduces three essential components to attain everlasting happiness (*Moksha*)

*samyag-darsana-jnäna-cäriträni moksamorgah*

## Samyak Darshan & Samyak Gnäna

- Right faith, right knowledge, and right conduct together constitute the path to liberation.
- Nature of Moksha:
  - Perfect spiritual development resulting from an absence of bondage and of its causes is called moksha.

## Samyak Darshan & Samyak Gnäna

- *Samyak-darshana*: a realization of truth-that is, of the nature of things as they are-an inclination towards valid discrimination between what is worthy of rejection and what is worthy of acceptance is *samyak-darshana* or right (perfect, enlightened) inclination (perception, belief, faith, world-view).

## Samyak Darshan & Samyak Gnāna

- *Samyak-jnāna*: A valid (true) comprehension of the fundamental verities (categories of truth, realities, fundamental truths) like soul etc. - is *samyak-jnāna* or right cognition (knowledge).

## Samyak Darshan & Samyak Gnāna

- *Samyak-Chāritra*: With right knowledge, one gets rid of all passions such as anger, ego, deceit and greed – all attachment & hatred – enjoys his/her own nature is *samyak-chāritra* or right conduct.



## Samyak Darshan & Samyak Gnäna

### Accompaniment of Means of *Moksha*:

- The spiritual path is determined by this integrated trinity.
- Not one, not two but all three are needed to attain *Moksha*.
- First *Samyak-darshan*
- Second *Samyak-jnäna*
- Last – *Samyak-chäritra*
- *Samyak-darshan* & *Samyak-jnäna* are like light and heat of sun – they always happen together.

## Samyak Darshan & Samyak Gnäna

*Samyaktva (Samyak-darshan, Samyak-drasti):*

- Faith in *Nav-Tattva* (Categories of truth, realities)
- Faith in Truths enunciated by *Tirthankars*
- Faith in *Äpta (Jin), Ägam (Scripture)* and *Tattva* (Categories of truth, realities)
- Faith in *Sudev, Suguru & Sudharma* (Right divinity, right guru and right Religion)

## First Bhav (Life) of Mahavir Bhagavan

Nayasar

- In the twenty seventh birth before being born as Bhagavan Mahavir, this soul was a village elder and forester working for king Shatrumardhan in Mahavideh area.
- He used to bring all the wood required for construction purposes from the forest.
- He got a big order from King and he went on to forest with several people and camped there.
- Every lunch time, he'll go over the hill and look for ascetics to serve.
- One day he saw a small group of ascetics.
- He approached them. He bowed down to them.

## First Bhav (Life) of Mahavir Bhagavan

- Ascetics told him that they are lost as they were crossing the forest and they need to get to the next town before the night.
- With lots of humility and respect and deep devotion, Naysar asked them to accept the food and they accepted.
- He was so happy that he got a chance to serve the ascetics before having his meal.
- He guided ascetics across the forest to the next town before the sunset.

## First Bhav (Life) of Mahavir Bhagavan

- Nayasar bowed before the ascetics before taking their leave.
- They gave him sermons of the true path, the simple code of compassion, pity, simplicity, humility and equanimity.
- Nayasar guided them from the forest.
- In return, ascetics guided him to get away from wandering in this material world. Guided him how to cross the ocean of misery.
- Devoted and respectful, Nayasar got enlightened and the seed of righteousness (Samyaktva) sprouted in his mind.

## Samyak Darshan & Samyak Gnana

### Lakshana (5) (Qualities)

1. *Sham* (Tranquillity)
2. *Samveg* (Spiritual craving)
3. *Nirveg* (Disaffection)
4. *Anukampä* (Compassion)
5. *Ästikya* (Faith)

## Samyak Darshan & Samyak Gnana

- Six *Sthänaks* (Bases, Fundamentals):
  - (1) Soul exists,
  - (2) Soul is eternal,
  - (3) Soul is the author of its actions (*Karma*),  
*Kartä*
  - (4) It therefore has to enjoy or suffer the consequences of its actions (*Karma*),  
*Bhoktä*
  - (5) Such a Soul can be liberated (*Moksha*),  
and
  - (6) There is a definite process for Soul's Liberation and that is true religion.

## Samyak Darshan & Samyak Gnäna

### Eight Ächär of Samyaktva

1. *Nihshankitā* (Freedom from doubt)
2. *Nihkänkshänkshä* (Desirelessness)
3. *Nirvichikitsä* (Overcoming of repugnance)
4. *mudhdrusti* (Unswerving orthodoxy)
5. *Upgunhan* (Edification)
6. *Sthirikaran* (Strengthening in the faith)
7. *Vätsalya* (Loving kindness)
8. *Prabhävanä* (Good works)

Anger, ego, deceit & greed – not lasting over 12 months



## Samyak Darshan & Samyak Gnana

### Mityätva (Wrong Belief):

- Mithyätva (False Belief or Delusion) - it means having faith in false God, wrong teacher and/or wrong Dharma is Mithyätva.
- Kudeva (False God) is he who has attachment, hatred, desire, anger, miserliness, ridiculing propensity, fear, ignorance etc.
- Kuguru: (Wrong teacher) is he who does not practice five vows, who keeps with him, wealth and woman; etc. wrong guide
- Kudharma (False Religion) is that which is devoid of right faith, right knowledge and right conduct

## Samyak Darshan & Samyak Gnana

### *Samyak Gnana*

- *Mati, shruta , avadhi, manahparyaya and kevala* - these five are the types of knowledge (cognition).
- The varieties of knowledge are: sensory (empirical) , Scriptural (articulate), clairvoyant, mind-reading (telepathy) and omniscient (perfect) knowledge.

## Samyak Darshan & Samyak Gnāna

- Mati Jnān, Sensory (Empirical) knowledge (cognition) - derived through the senses and the activities of the mind
- Shrut Jnān; Scriptural (Articulate) knowledge - conceptualization through language
- Avadhi Jnān; Clairvoyance refers to the perception of things (matters with color, form, etc.) without the senses
- Manah-paryāya Jnān; Mind-reading (telepathy) - knowing the objects (the modes - thoughts) of another's mind
- Keval Jnān; Omniscience - knowledge of all substances in all their modes

## Samyak Darshan & Samyak Gnana

- The first two varieties of knowledge, Sensory (Empirical, Mati Jnän) knowledge (cognition) and Scriptural (Articulate, Shrut Jnän) knowledge are indirect (acquired, paroksha) knowledge
- The remaining three varieties of knowledge are instances of direct (innate, pratyeksha) knowledge.

## Samyak Darshan & Samyak Gnäna

- When only one type of knowledge is present in a soul it must be *kevala-jnäna*
- When two are present = *mati* and *shruta*
- When three are present = First two *Mati* and *shruta* and third one *avadhi* or *manahparyäya*
- When four are present = *mati*, *shruta*, *avadhi* and *manahparyäya*
- *Mati*, *sruta* and *avadhi* (Sensory knowledge, scriptural knowledge and clairvoyance )- these three are also of the form of false-knowledge, technically called *ajnäna*.

## Samyak Darshan & Samyak Gnäna

- The five forms of knowledge - *mati*, *sruta* etc. are modes of consciousness. Therefore, they are all designated as knowledge.
- But the first three of them are understood to be of the form of *jnäna* as well as *ajnäna*.
- Thus we have *mati-jnäna* as well as *mati-ajnäna*, *sruta-jnäna* as well as *sruta-ajnäna*, *avadhi-jnäna* as well as *avadhi-ajnäna* - technically called *vibhanga-jnäna*.

## Samyak Darshan & Samyak Gnäna

A knowledge that leads to right thinking and right conduct or leads you to the path of Moksha is called jnäna and which leads to wrong thinking and wrong conduct – increases worldly affairs - is called ajnäna.

50:50



# Welcome to

## *Who Wants to Go to Moksha*

- 15 ● Moksha
- 14 ● Ayogi Kevali
- 13 ● Sayogi Kevali
- 12 ● Ksheen Moha
- 11 ● Upshänt Moha
- 10 ● Shukshma Sampräya
- 9 ● Anivruti Bädar
- 8 ● Nivruti Bädar
- 7 ● Apramat Samyata
- 6 ● Pramat Samyata
- 5 ● Desvirati
- 4 ● Avirat Samyaktva
- 3 ● Mishra
- 2 ● Säswädän
- 1 ● Mithyätva





# Who is Jina?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



**A: Rules the Universe**

**B: Decides our fate**

**C: Conquered Attachment  
and Aversion**

**D: Has to be pleased**

# Who is Jain ?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



**A: Born in Jain Family**

**B: Married to a Jain**

**C: Attending JAINA  
Convention**

**D: Follows teachings of  
Jina**

# What is Jainism?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: Teachings of Jina

B: Off-shoot from Vedic Dharma

C: Lets you do what you want to do

D: Makes you a rich person

# What is Samyak Darshan (Right Perception)?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● **Samyaktva**
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



**A: Faith in teaching of Jina**

**B: What is proven by modern science**

**C: Fits your life style**

**D: Obeying parents**

# Who is Jain Shravaka?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



**A: Helps family & friends**

**B: Performs pooja every day**

**C: Respects elders**

**D: Practices partial vows and has Right Perception**

**Congratulations!**

**You've Reached  
the Des Virati  
Milestone!**



# Who is Jain Ascetic?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



**A: One who comes to US to teach**

**B: Has lots of knowledge of Jainism**

**C: Initiated & practices 5 great vows**

**D: Does lots of austerities**

What is the central theme of Jainism?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: Truth

B: Non-violence

C: Non-stealing

D: Celibacy & Non-possessiveness



# What Guarantees Moksha ?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



**A: Performing rituals  
daily**

**B: Donation**

**C: Right Perception**

**D: Knowledge of  
Jainism**

What keeps us in this miserable world (Sansär)?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Sampräya
- 9 ● A.Bädar
- 8 ● N.Bädar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Säsädän
- 1 ● Mithyätva

50:50



**A: Delusion producing karma**

**B: Wealth producing karma**

**C: Life-span karma**

**D: Family & friends**

Who is the strongest?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



A: US President

B: Karma

C: Soul

D: Family Head

**Congratulations!**

**You've Reached  
Shukshma Samprāya  
Milestone!**



What is the root cause of Passions (Kashäy) ?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Sampräya
- 9 ● A.Bädar
- 8 ● N.Bädar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Säsädän
- 1 ● Mithyätva

50:50



A: Greed

B: Anger

C: Deceit

D: Ego

# Why do we do austerities (Tap)?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Sampräya
- 9 ● A.Bädar
- 8 ● N.Bädar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Säsädän
- 1 ● Mithyätva

50:50



**A: To get community  
respect**

**B: To shed karma**

**C: To be rich in next  
life**

**D: To do diet**

Which karma gets eradicated before one gets ‘Perfect Knowledg (Keval-gnän)?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Sampräya
- 9 ● A.Bädar
- 8 ● N.Bädar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Säs-wädän
- 1 ● Mithyätva

50:50



**A: Unhappiness producing karma**

**B: Life-span determining karma**

**C: Delusion producing karma**

**D: Energy-obscuring karma**

How long does it take to attain  
Keval-Gnän after eradicating  
Delusion producing Karma?

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Sampräya
- 9 ● A.Bädar
- 8 ● N.Bädar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Säswädän
- 1 ● Mithyätva

50:50



A: Less than 48 minutes

B: 24 hours

C: 12 years

D: 30 days



Once you're liberated (attained Moksha).

- 15 ● Moksha
- 14 ● A.Kevali
- 13 ● S.Kevali
- 12 ● K.Moha
- 11 ● U.Moha
- 10 ● S.Samprāya
- 9 ● A.Bādar
- 8 ● N.Bādar
- 7 ● A.Samyata
- 6 ● P.Samyata
- 5 ● Desvirati
- 4 ● Samyaktva
- 3 ● Mishra
- 2 ● Sās-wādān
- 1 ● Mithyātva

50:50



**A: Pure Self**

**B: Rule the universe**

**C: Can reborn to solve world's miseries**

**D: Decide who can be happy and unhappy**

**Congratulations !!!!**

**You have the potential to go to Moksha !!!**



## Samyak Darshan & Samyak Gnāna

- *Anekāntvād* is the basis of Jainism.
- Life-force of the Jain philosophy.
- Three phrases which constitute the foundation of the Jain philosophy

1) *Upanneyi Va* – There emerges a new phase of the matter: [This is called *Utpad* or *Utpatti* which denotes emergence of a new mode]

2) *Vighaneyi Va* – Old mode of the matter vanishes [This is called *Vyay* or *Lay* which denotes disappearance of the old mode. ]

3) *Dhuvēyi Va* – Original qualities of the matter remain constant. [This is called *Dhrauvya* which denotes the permanence of matter. ]

## Samyak Darshan & Samyak Gnāna

- Brahma, Mahesh & Vishnu
- Substance (*Dravya*), quality (*guna*), and mode (*paryaya*)
- Matter retains its own qualities, also undergoes modifications (*parinām*) in the form of acquiring (*utpād*) new modes (*paryaya* or *bhāva*) and losing (*vyaya*) old modes at each moment
- Example of Gold

## Samyak Darshan & Samyak Gnana

- Even though there is only one absolute truth, there are many aspects of the truth.
- When we think that there is only one aspect of the truth, we become prejudiced and narrow-minded.
- When we are willing to consider other aspects of the truth, we become open minded and *Anekantvadi*.
- *Anekantväd* helps us
  - 1) to learn more than one quality of an object,
  - 2) to overcome our limited knowledge,
  - 3) to overcome the limitation of verbal expression.

## Samyak Darshan & Samyak Gnana

- The doctrine of *Anekāntvād* can be subdivided in two categories:
  - 1) *Nayavād* for thoughts and analysis and
  - 2) *Syādvād* for speech

## Samyak Darshan & Samyak Gnāna

- *Naya* is defined as an expression of partial truth from a certain point of view.
- For example, *Hindus* believe that everything is an illusion except the soul.
- *Buddhists* believe that everything is transitory, nothing is permanent.
- Jains are not saying that their views are wrong.
- Their views are partial expressions of truth, called (*naya*). Their views become false only when considered to be total truth (only truth).
- Both positions are partially true.
- Jains believe that the soul is eternal (its original qualities) and also transitory (its modes, e.g. births, aging, death, rebirth). However, total truth cannot be expressed in language or in speech.

## Samyak Darshan & Samyak Gnana

1. Figurative Point of View (*Naigamnaya*): A statement that does not represent the actual activity but presents a remote connection. Exp: Rain = gold, Mahavir's birthday
2. Collective Point of View (*Sanghrahamaya*): This represents common (generic) qualities of a group of identical substances. Exp: All family members are equal
3. Distributive Point of View (*Vyavaharnaya*): This represents a specific group that is traditionally identified. In this category, statement is more specific than *Sanghrahamaya*. Exp: Wife is different than daughter, etc.



## Samyak Darshan & Samyak Gnana

4. Finite Point of View (*Rujusutranaya*): This represents the present condition, does not take the past or future condition into the consideration. Exp.: king's son, future PM
5. Descriptive Point of View (*Shabdanaya*): This represents a group of words that has common or identical meaning. Exp: House
6. Etymological Point of View (*Samabhirudhanaya*): A group of words that may mean similar things, but individually, they represent a specific condition. Exp: Hut, Flat, Bungalow, etc.
7. Determinant Point of View (*Evambhutnaya*): The word that determines the specific characteristic in its present form. Exp: Teacher, Thief, etc.

## Samyak Darshan & Samyak Gnana

- *Syādvād* is the first step towards happiness and peaceful environment.
- *Syadvād* leads to two major propositions *asti* (exists or is) and *nāsti* (does not exist or is not).
- Leads to seven possibilities, called *Saptabhangi*.
- 1) *asti*, 2) *nāsti*, 3) *asti* and *nāsti*, 4) *avaktavya* (inexpressible), 5) *asti* and *avaktavya*, 6) *nāsti* and *avaktavya*, and 7) *asti*, *nāsti* and *avaktavya*.

## Samyak Darshan & Samyak Gnana

### To be *Anekantvadi*:

1. Do not insist on your own approach,
2. Accept partial truth as expressed by others,
3. Accept the truth even if it is expressed by adversaries,
4. Accept that the truth can consist of seemingly opposing views,
5. Develop a strong urge to seek truth,
6. Believe in possibilities and
7. Exercise equanimity towards all.