

पूज्य कथान गुड्डेव स्मृति ग्रंथ प्रकाशन पुष्प : ३८

# THE WAY TO REAL HAPPINESS

BAL BR. HEMCHAND JAIN "HEM"

*This Book is Sponsored by*

**SHRI RAMESHBHAI M. MEHTA**

**PUJYA SHREE KANJISWAMI SMARAK TRUST**

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पूज्य श्री कानजिस्वामी स्मारक ट्रस्ट, देववाली अंतर्गत  
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*This book is Sponsored by*

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### નમ્ર વિનંતી

શ્રી વીતરાગી દેવ-શાસ્ત્ર-ગુરૂભ્યો નમઃ

વીતરાગ માર્ગના પ્રભાવક અધ્યાત્મિક સત્પુરૂષ શ્રી કાનજીસ્વામીને અગણિત વંદન કરતા પ્રસ્તુત ગ્રંથ આપના કર-કમલોમાં સાદર સમર્પિત છે. તેને વિનય અને બહુમાનપૂર્વક સ્વાધ્યાય કરશો. શ્રી જિનવાણીની કોઈ પણ પ્રકારે અશાતના કરશો નહીં. તેમાં ડાઘ પાડશો નહીં, ફાડશો નહીં, બગાડશો નહીં તેમજ સૂવાના પલંગ પર કે જમીન પર, અગર જ્યાં-ત્યાં અયોગ્ય સ્થાને રાખશો નહીં.

જિનવાણી (શાસ્ત્રજી) એટલે ભગવાનની વાણી છે, એટલે ભગવાનની વાણી જિનવર બરોબર છે, જેથી જિનેશ્વર દેવ સમાન જ જિનવાણીનું બહુમાન કરી જિનવાણીનો મર્મ સમજીને રત્નત્રયની પ્રાપ્તિ હેતુ નિકટ ભવ્ય બની જવાય છે.

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Mumukshus experience the freshness of spiritual freeze as soon as they step in the natural environment of Param Pujya Shri Kanji Swami Campus, Deolali.

Also that freshness becomes more and more spiritual as one enters the Paramagam temple, where Panch (Five) Paramagam are inscribed on the temple walls. It is a golden opportunity to pay homage to Lord Shantinatha and the Eight Balbhadras, and sit in the solitude of Paramagam Temple.

Pujya Shree Kanji Swami Smarak Trust, the main center of all the spiritual activities takes immense pleasure in publishing the book "The Way to Real Happiness". Our trust is thankful to **Shri Rameshbhai Mangaljibhai Mehta** for showing keen interest in publishing and sponsoring this book. He has donated Rs. 10,000/- for subsidizing the price of this book by keeping Rs. 10/- as selling price.

We are thankful to Bal Br. Hemchand Jain "Hem" for his efforts in writing and compiling this book in English.

We are thankful to Creative Page Setters for showing keen interest in printing this book in time. All our efforts are directed towards the solemn goal of spreading the teachings and preachings of Jain Philosophy world wide.

- *PUJYASHREE KANJISWAMI SMARAK TRUST*  
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## FOREWORD

It is a great pleasure for me to write this foreword to Bal Brahmachari Pandit Hemchandji's booklet '*The Way to Real Happiness*' based on the principles of Jain religion, i.e., eternal truth.

In fact I should not say "Jain religion" because "Jainism" is a way of life, way of truth and enlightening the soul. As per Jainism "the nature of substance is religion."

Jain Darshan believes in equality of all living beings and shows the path of their total complete undestroyable happiness. One who reaches this stage is believed to be "God" or "Jina" (the conquerer); this infers that all capable souls (living beings) are able to reach this stage and be god.

All living beings in the world are in want of something, which can make them happy, but they fail to achieve this due to wrong means adopted by them.

Jain Darshan guides them here about the correct means and shows the way to success in their attempts to achieve the goal of happiness.

To find out the mistake of the means, it says we must know the nature and working of all the world's elements which can finally be divided in two categories. One of which is we – the living beings (sentient souls) and the other non-living things (insentient substances).

Now, in this world what is seen by all is mostly the combination of both these elements i.e. the body of atoms (non-living matter) and a living being together which

is mistakenly believed as one soul. Whereas both these are different elements working in a different manner because of their different nature. One's nature is "knowledge" – sentience (to know and to feel) and other's "no-knowledge", – insentience and the main cause of misery and unhappiness of all is mis-understanding of these combined element's independent working, i.e., no one is dependent on other whereas all feel to be interdependent because of their being interrelated and occupying the same space conventionally.

The solution of all unhappiness lies also in the right understanding of independent nature and working of both these separate elements.

Such is the path of happiness shown by Jainism and it is open for all. One who is not a Jain by birth and adopts this path becomes Jain.

Dear brothers and sisters! I have tried to acquaint you about the true norms and principles of Jain Darshan which I have come to know from our Pujya Guru Dev Shri Kanji Swami in very few lines to remove this deep rooted wrong beliefs which are generally current in the name of Jainism.

Yes, tyag-tap-upwas-karma (Observing renunciation-penance-fast etc. rituals) concentration has been given on these conventional acts whereas actual religion lies elsewhere in pure thought activity (Nirvikalp 'Shuddhopayoga.) I do believe that above mentioned few lines and points are not at all sufficient to explain the vast and huge ocean of Jain theories written by Jain saints, even for slight idea of it a descriptive elaboration was necessary.

Now, since many years of traveling in USA, I was thinking to share the right knowledge of jain Darshan to Jains and their near relations staying in USA and other overseas countries. My thins dream seemed to me to be

fulfilled when I came in contact with Bal Brahmachari Pandit Sri Hemchandji in Kahan Nagar, Devlali I requested him to write a book for Jains and he readily accepted my suggestion and this booklet is the result of it. So this booklet will be more useful to Jain residing in Europe and USA and also to younger generation studying in English medium.

The writer "Sri Hemchandji" who is not only highly educated in "Jainism" but also an engineer by profession. These double knowledge has given the writer an added advantage to write and enlighten the readers in English to get the true knowledge of "Jainism".

I hope this small booklet will go a long way to educate the new generation mainly Jains living outside India and who are finding difficult to understand Jain literature in Indian languages.

I am also thankful to Pandit Hemchandji for writing & compiling this booklet.

- **Ramesh M. Mehta**

*Deolali*  
*1-1-2001*

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## PREFACE

Be a true Jain and the whole world will fall at your feet. I am fully convinced with this statement not because of that I am a born Jain but because of the logical & scientific facts mentioned in Jaina-Scripture. Philosophy is said to be the sweet milk of adversity; had there been no adversity or miseries on this earth, there would have been no need of any philosophy or religion. No where except in Jainism it is announced that the 'nature of substance is religion'. One can find complete solution in Jainism to his hither-to unsolved problems of existence, re-incarnation and salvation; i.e, emancipation from the birth& death cycle for ever.

There is no friend like true knowledge and no enemy like ignorance. The Jains' concept of God is rational. A Jain is, infact, a follower of 'Jina' - the conqueror of the bonds of attachment-aversion. He is not the creator or controller of the world. He is omniscient and the propagator of the truth. One should have knowledge of facts so that they do not disappear when asked why? Facts produce conclusions and opinions produce arguments. Jainism talks of facts only which do not change by change of time and place. According to Jainism all souls are potentially divine - possessing the power of becoming 'Jina' - 'Arihanta-Siddha' Gods. Jainism is above caste-creed & nation. Hence many people born in non-Jaina families have also embraced Jain-religion. Even, many Aacharyas (Chief monks) of Jains were born in non-Jain families and wrote several Jain - 'Nyaya-Shatras'.



I am grateful to Shri Mukund Bhai M Khara and all other trustees of Pujya Shri Kanji Swami Smarak Trust Devlali who have kindly agreed to publish this book from the said trust with full financial cooperation of Shri Rameshbhai M. Mehta. I am thankful to Shri Rameshbhai M. Mehta for inspiring met to write this book on the eve of millennium year 2000-2001.

*Kahan Nagar,*

*Deolali (Nasik)*

*Dated - 1-1-2001*

- **Bal Br. Hemchand Jain 'Hem'**

*An aspirant of liberation*

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## OBEISANCE TO FIVE SUPREME SOULS

“Namokar - Mantra” (The incantation of obeisance)

णमो अरिहंताणम् । णमो सिद्धाणम् । णमो आयरियाणम् ।  
णमो उवज्झायाणम् । णमो लोए सब्बसाहूणम् ।

*Namo Arhantanam, Namō Siddhanam, Namō Aairiyanam  
Nam Uvajjhayanam, Namō Loye Savva Sahoona*

The meaning of this benedictory incantation is :

1. Obeisance to Arhanta God (adorable embodied omniscients).
2. Obeisance to Siddha Gods (liberated disembodied omniscients)
3. Obeisance to Aacharyas (Chief preceptor monk)
4. Obeisance to Upadhyayas (Teacher - preceptor monk)
5. Obeisance to all Sadhus (Naked possessionless Digamber monks)

### **-: Objective :-**

The main objective of all living beings is to gain happiness and get rid of all miseries. But without knowing the self-the source of happiness-one cannot get rid of miseries. No Jiva has any other purpose. Non-occurrence of misery and occurrence of happiness is one

and the same thing because the absence of misery is nothing but happiness and this purpose can only be accomplished by attaining right belief (true faith) of Jiva-Ajiva etc Tattvas (realities). First of all for eradicating miseries one must possess the discriminating knowledge of the self (soul) and non-self (non-soul) substances. This is possible only by knowing the characteristics of true omniscient God - Arihanta Deva the 'Jina' (conquerer) who has conquered his all internal enemies-viz. attachment, hatred and ignorance.

### **1.) The true (Passionless omniscient) God:-**

Shri Arihant Deva (omniscient with supernatural corporeal body) and Shri Siddha Bhagwan (Omniscient without corporeal body) are the true adorable Gods because they only are totally free from all sorts of blemishes and passions. Shri Arihanta Deva has destroyed all the four types of 'Ghati Karmas' and possesses, the highest attributes – omniscience, omniperception, infinite bliss, infinite power etc. and are crowned with thirty four extra-ordinary glories (Athishayas). He is free from hunger, thirst, disease etc. 18 blemishes. They point out to us the true path of making an ordinary soul into a super/supreme soul. Any body who believes in such a 'God-Jina' is a Jain. Every 'Bhavya' (Capable-soul) can attain Godhood by annihilating-his wrong belief-knowledge-conduct and by destroying the four 'Ghati Karmas'.

Shri Siddha Bhagwan (the disembodied omniscient God) are free from all the eight types of Karmas (4 Ghati + 4 Aghati), are possessed of eight highest attributes, abide at the topmost part of the universe and are the most exalted and indestructible supreme perfect souls.

Both the Arihanta & Siddha Gods are not subject to bonds of attachment-aversion and ignorance. Such a super soul is the God of gods. Arihanta Deva is not a God limited only to Jains but to all those who believe in God. The Jina or Jineshwara is the perfect blissful soul and to attain such a state must be the only real goal in this world. When one looks at the idol of Jina/Tirthankara he realises what a Paramatma (Supreme Soul) God really is He finds peace and happiness immediately on seeing the calm, selfabsorbed posture (idol) of Jina without any cloth, embellishment, arms or weapons in their hands or consort by its side. He the paramatma is not like us or like celestial gods but much higher than ordinary souls. Because He is free from all sorts of attachment aversion and ignorance so He is not the creator or controller of the world. He is not subject to birth, old age and death as He has already attained perfection. Hence He is worthy of worship and adoration. The Arihanta Gods are also going to be 'Siddhas' at the end i.e. free from physical bodies. According to Jainism all souls are potentially divine and all deserving capable souls (Bhavyas) are entitled to be 'Paramatmas'.

## **2.) The True Shastra (The Sacred books of Jain)**

The omniscient Lords (Arihant Devas) have preached the true religion, i.e. the path to liberation to consist in right belief-knowledge and conduct and the antithesis of these, i.e. perverse belief-knowledge and conduct leads to transmigration causing bondage of soul with Karmic-matter. Thus the omniscient's preachings/revelation alone are termed as the true scripture (Shastra). The basic composers of the Shastras are the Ganadhar Devas (Chief monks) who themselves are possessed of four forms of knowledge and they, after listening to

omniscient's letterless divine speech (Divya Dhvani) directly, compose the "Shastras". And the other Acharyas (chief monks) who possess right belief-knowledge-conduct compose "Shastras" by following the tradition of the original scriptures. Only those "Shastras", which illuminate the right path of liberation are worth reading and listening. Ahimsa (non-violence) is the highest religion. The preachings (words) of passionless omniscient being the base of true "Shastras" can not be violated or crossed by anybody because therein lies no contradictory meaning or statement. Hence by reading such "Shastras" one can attain true knowledge. Where in which "Shastras" the acts of passions-attachment-aversion are fostered cannot be termed as true "Shastras". Hence one should be beware of such books which are published at the name of 'Jinavani' and contains worshipping of false passionate- (non-omniscient) gods and fosters violence, sacrifice and/or attachment aversion etc.

### **3) The true possessionless Monk-Guru:-**

He who is free from all worldly attachments and occupations, is completely naked (uncladded), possessionless and homeless and observes 28 moolgunas (rites) during auspicious thought activity (Shubhopayoga) otherwise remains deeply engrossed in self-meditation (pure thought activity i.e. Shuddhopayoga) is a true Jain Saint. He has no belongings or possessions of whatsoever kind and stays at lonely places chiefly in forests & caves or in left out houses. He does not swerve his attention (Upayoga) in other non-self objects by treating them agreeable or disagreeable. He is completely dispassionate and indifferent to worldly pleasures and instead experiences self-evolved spiritual bliss. He never feels I-ness/mine-ness in other objects and in alien dispositions rather believes one's own sentient nature only as his

own property. He does not feel happy-unhappy even on meeting the various external instrumental causes and due to the absence of rise of intense passions there exists no impure thought activity (Ashubhopayoga) of indulging in violence etc. Thus he has accepted the naked possessionless Digamber posture of quietude and serenity and is free from the acts of decorating the body. He (the true Jain monk) endures 22 types of afflictions (Parishahas), Adores 12 kinds of penances (tapas) and follows unbreachedly 28 Moolgunas (basic rites) which are as given below:-

- ▶ 5 Maha Vratas (Great vows of nonviolence, truth, non-stealing, celibacy & non-possessiveness)
- ▶ 5 Samitis (Carefulness in walking, talking, taking food, keeping or lifting book, Kamandalu or Picchi and in removal of excreta etc.)
- ▶ 5 Indriya-Vijay (conquering of five senses)
- ▶ 6 Aavashyakas (six essential duties - Equanimity, obeisance to and Eulogy of omniscient God, Studying of Scriptures, repentance with confession, Chanting Namokar-Mantra by giving up attachment to body.)
- ▶ 7 Other activities (Sleeping on ground on onehandside, not cleaning the teeth, not-bathing, taking meal standingly, taking meal once in day hours, pulling out hairs of head, Chin & moustache, living naked-uncllothed).

Thus is found the conventional conduct of a Jain monk. The Acharya (chief of the order of monks) sometimes out of compassionate feeling preaches sermons to those Jivas/persons who pray for and are curious of religion. He also administers 'Deeksha' (vow of renunciation) to those who want to accept asceticism

and purifies by the process of expiation those who admit their faults. The Upadhyaya (preceptor monk) being possessed of sound knowledge of whole of the scripture are installed as the authority of teaching & preaching to other monks. I bow to all such Acharyas, Upadhyayas and Sadhus - monks treading on the path of liberation.

– **Br. Hemchand Jain 'Hem'**



## THE WAY TO REAL HAPPINESS

Every living being (Jiva) of the world wants happiness. Every moment his effort is that only that somehow he should get rid of miseries and attain happiness. Even then today in whole of the world every where restlessness, perturbedness, mental tension and lamentation is seen. Tension is the biggest curse of this 20th century. Even despite making continuous efforts and possessing all external wealth and luxuries of the world and objects of enjoyment-reenjoyment, today every one is innerly unhappy, restless and unquiet. The condition is such that patient is suffering from disease, he does not know its root cause, does not know the right remedy, also can not bear the miseries; hence whatever appears to be the right effort, he makes it but the misery does not come to an end. Then tormentedly, being helpless, he bears those miseries. In this way his transmigration in the world of ocean of miseries is continuing from beginningless time.

On analysing the causes of miseries it is imperative to have the knowledge of following basic and fundamental mistakes (misconceptions and fallacies):-

### **Root Causes of Miseries**

#### **1. I-ness feeling in the body:**

The primary mistake is this that though he himself is a sentient entity soul full of knowledge-perception and possessor of infinite attributes, himself a treasure of happiness and peace, yet because of his I-ness feeling in the body he is always feeling perturbed by remaining entangled in physical senses, human-animal etc. embodied

states of existence and in external objects like family-members, friends, place, house, etc and has forgotten the realisation of the conscious nature of the self. The separateness between the soul and the body is self-evident, - soul is of sentient nature having knowledge-perception as its differentia and the body is an insentient material object. Due to absence of this discrimination, he not looking towards the self, made wrong effort of all his feelings on the level of the body only. Disease birth, senility, death, hunger, thirst, cold, heat etc. various problems are born along with the body. For their mitigation this Jiva develops different types of desires, engages himself in their fulfilment and feels unhappy on not getting success. He believes the association of objects concerned with the body to be of his own. In their presence absence he feels himself happy unhappy, whereas the association - dissociation of related objects is, in fact, not under his control, but because of one's false belief, not identifying one's sentient soul and himself remaining entangled in external things he is experiencing perturbation.

## **2. Happiness-unhappiness is in external objects holding such false belief**

His an other form of ignorance (stupidity) is based on this misconjuncture that happiness and unhappiness is derived from non-self objects. Reality is this that the origin of his happiness unhappiness rests on his own belief and understanding. All external things of the world are neither the cause of happiness nor of unhappiness. This Jiva himself remains continuously perturbed experiencing sometimes happiness-sometimes unhappiness in the non-self objects due to his own imagination, misconjunctures and desires. In the world also one having more desires is seen more unhappy; and one having less desires less unhappy. This proves that the root cause of happiness-unhappiness is nothing but the

innumerable desires of this Jiva which are produced due to his own false belief and ignorance. On getting any one desire fulfilled this Jiva believes "I have become happy".

As a matter of fact, that momentary happiness too (which is not real but so called happiness) is not attained by getting that object, rather it is attained at that moment on fulfillment of his desire, but at that time on accomplishment of one desire instantly other infinite desires, which are standing in queue, continue to become the cause of perturbation and misery. This pit of desires, hopes or avarice does never get filled up and in the presence of these this Jiva does never attain happiness (imperturbation).

When we have desire of eating 'Laddus' (a ball shape sweet), pleasant to us, but when stomach is full the same 'Laddu' appears odious (unpleasant). Thus the same thing sometimes appears good and sometimes bad. In fact, the object (thing) is neither good or bad. But because of our false imagination and desire we wrongly understand it to be good or bad and our continuous race for external objects, materials provides us agitation only. So long as desires are present (continue germination), this Jiva continues making effort for gratifying them, but this Jiva is not seen happy even besides having all external things and agreeable conditions.

Because of false - belief whatever knowledge he has is false and he does not know the true nature of the substance. Due to this ignorance, the desire of knowing different objects through senses is produced just as dog masticates the bone, due to that its own blood starts coming out. By its taste it believes that this is the taste of the bone, similarly this ignorant self (Jiva) knows the external objects due to which his knowledge gets entangled in them, taking its taste (the taste of knowledge) but not believing it to be the taste of knowledge he believes that this is the taste of objects.

But, in fact, there is no taste (happiness) in the objects. He himself had the desire, knew it himself and believed himself to be happy - this is a fallacy. The significance of his own conscious nature has never been realised by him and the predominance of the so-known objects only is continuing in his realisation. Due to this fallacy, his allurements and race for amassing the external objects could never end. Because of the delusion created by misconjecturing the external objects to be agreeable disagreeable, the desire of knowing and enjoying the objects is evolved in him. That desire is of knowing all the objects of three tenses together and incessantly; but it does never get accomplished and the pang (affliction) of the senses becomes unbearable. Just as a person afflicted from eczema rubs the affected part due to not being able to bear its pang; similarly the persons afflicted from the sensual disease are seen more and more unhappy due to their indulgence in the objects of senses unwisely and irrationally.

So long as the object remains in contact with the senses till then somewhat clear knowledge of that object continues, later on only its remembrance in the mind remains. By lapse of time the remembrance also fades out. So he makes effort to keep those objects under his control and frequently indulges in them. But the senses can enjoy only one object in one time and he wants to enjoy many objects hence perturbedly and frequently he rushes towards the other object, and leaves it also, rushes towards the third object - thus behaves ravenously. Thus, whatever means come to his mind he adopts them but all those means are false. As a voracious person requiring a quintal of food gets only one particle of food, can his hunger be quenched? Similarly can the desire of the one. Who is desirous of obtaining all the objects of the world at a time be satisfied by obtaining only one object? Never; happiness is not

possible without the end of desire, hence his this effort is false.

### **3. Gaining the Desired Objects is not under Jiva's control**

Every living being makes effort that if he could get the desired objects he can become happy. But, even after making untiring efforts getting or not getting success in this venture is not under his control.

Likewise, in disagreeable circumstances the thought of removing them does arise but those are not removed even on making effort. The reality is this that all substances of the universe continue changing their modifications incessantly within their own boundary. They are not interdependent. And the changingness of substances is also not under his control. He can only think (ramble his attention) to change them but changing or not changing of the external objects of by his thoughts and efforts is beyond his capacity. When each substance is a self-existing entity, is by itself and continue modifying within itself then how can any other substance cause it to change or modify? Because of not having true knowledge and belief of this fundamental fact this Jiva always remains perturbed on not succeeding in his efforts for changing the external objects and causing them to modify in a way suitable to him.

### **4. Doership Feeling in non-self objects.**

He himself is a soul, his work limitation is to know and see, to remain a knower and seer; but because of not identifying the self he always experiences misery by remaining engrossed in the entanglement of obtaining or removing the external infinite objects. Where his effort does not fructify, there he becoming the doer of those things in his rambling thoughts, feels perturbed. Believing the non-self objects to be good-bad (agreeable-disagreeable) he

himself entertains the feeling of impure dispositions like anger, pride, deceit, greed etc. When a being (person) is overpowered by anger passion he desires to harm others, when overpowered by pride passion he desires to humiliate others and exalts himself; when overpowered by deceit-passion, he believing other objects to be beneficial, he desires to achieve it through various fraudulent ways. On rise of greed passion, believing some object to be beneficial (agreeable) he tries to obtain it and maintain it; but all his efforts are proved to be worthless because other's getting harmed or not getting harmed is not under his control. Getting or not getting the objects agreeable to him and their remaining always in a condition as per his desire is not at all in his hands. Other (non-self) object should modify according to his desire - such is not the arrangement or nature of the substance but he himself evolves different kinds of desires due to his false conviction and feels himself unhappy (miserable). Each substance has changing nature, its attributes continue changing (modifying) always. This is the intrinsic nature of the substance. But this person (ignorant self) wants to modify (change) this well established natural phenomena to suit to him to his conjectures then the self feels perturbed (unhappy). He himself commits mistake but he places its accusation on other's head. His this ignorance itself is the cause of his perturbation (misery). The above said false convictions (beliefs) of the mundane being are keeping him miserable from beginningless time. He makes effort every moment to become happy but in place of happiness he gets misery (unhappiness) and perturbation only. Because of extroversion such state of the deluded false believers entangled in the whirlpool of transmigration is continuing.

Hence it is concluded that the desires alone, which are caused due to our own false belief and ignorance, are

the mother of perturbedness (misery) one who is perturbed (miserable), he is unhappy and those who have no perturbation, they are perfectly happy. That path alone is the religious path by adopting of which these desires end totally and those gentle men who ended the desires totally by following the aforesaid path and attained perfect bliss by realising the pure state of the self - such attachmentless 'Gods' (devas) only are our adorable 'deva' - true knowledge of the differentia of religion expounded by them and reflection about Tattvas with decision can be efficacious to all beings desirous of attaining happiness.

### **What is Religion?**

Religion is that means or the path by adopting which the miseries (perturbations) end and eternal imperturbable happiness (bliss) is attained by the self (soul). Religion is, infact, an art of living. As fire does never give up its hot nature, likewise religion too does never change, it is eternal, the nature of substance is religion which always exists in it.

### **Position of Substances and their attributes:-**

For true-knowledge of substances / elements, it is imperative to study the position, differentia and attributes of the elements (substances) found in the universe. Jiva (soul) and Pudgala (matter) - these two are the main substances in the universe. Soul is an immaterial, sentient, constant, eternal substance. It is a mass of infinite attributes (qualities) like knowledge, perception, bliss, power, etc. knowledge, i.e. knowingness is its totally distinct and principal quality, because this quality is not found in any other substance except soul. "Upayogo-Lakshanam", i.e., consciousness is its differentia by which it is identified. Pudgal (matter) is a material, insentient substance. Touch, taste, smell, colour are its qualities or nature; whatever objects are seen in the world, they all are material ones only, are insentient and

there is no happiness-unhappiness in them. They are all inanimate. Each substance of the universe has its own distinct qualities (attributes). Some common attributes which are found in all types of substances are also found in each substance in addition to its specific attributes. In the common attributes one prominent attribute is the "Existence attribute" - by virtue of which the substance is always having its existence. "Sat Dravya Lakshanam", i.e., substance is never destroyed, its existence is always found. Each substance is self-dependent, self-helped, is from beginningless time and will remain existing upto infinite period. Even besides its condition changing every moment its existence is never annihilated. Because of this existence attribute no other substance in the world has the power of disturbing or finishing the existence of any other substance. Even besides substance's having beginningless-endless existence it is also its nature to change its mode or condition every moment. "Utpada Vyaya Dhrauvya yuktam sat" - as per this aphorism each substance even besides its remaining permanent, is not found one uniform condition. In soul substance also sometimes anger, sometimes pride, sometimes deceit sometimes greed - such sort of change is experienced. This change is continuing in soul substance; but even in all those conditions of change the soul substance remains existing as it is. Alien dispositions like anger etc. appears and disappears but the soul substance remains as it is childhood, young and old conditions take place but the jiva (soul) exists throughout all conditions. Similarly in the matter substance also the change of conditions (modes) always continues. For example some atoms of food intake turn into bone form, some in to flesh form and some into excreta form - thus the atoms of food are changed into various forms Afterwards the same excreta form of atoms reaching the field in manure form turn into wheat over a period of time - thus disappearance of former mode and appearance of



newer mode continues every moment keeping the existence of substance permanent. Even on changing the shape of golden ornament from ring to necklace the goldness-yellowness of the gold always remains unchanged.

### **Separateness of two substances**

From beginningless time this mundane being is found having continued relationship with any kind of material body. As from the beginningless time itself the bondage of water and milk, gold and stone, husk and seed and oil and sesame is found; similarly the bondage of the soul with Karmic matter is found from beginningless time, yet the soul and matter, even besides their being in an intermingled state, both the substances are separate because the attributes and differentias of both the substances are different. Ignorantly this mundane being is continuing believing the intermingled state of self (soul) and body as to be his own. But at the time of death it is clearly seen that the accompanying body of the soul is left here itself and the soul takes birth in new body in other state of existence but the soul does never lose its existence. From this it is obviously proved that the soul's accompanying thing (body) which is buried or turned into earth (clay), how can I be that (body), because my existence remains even after the body has turned into earth (clay).

### **Evidences of Rebirth**

True incidents of previous birth's memories of various persons are published in newspapers. From this also it is proved that the soul was earlier (in the past) also; soul is today (in the present) also and it will remain existing ahead (in the future) also. This soul continues holding newer-newer bodies, leaving them it again gets still newer body. Even on happening all this the soul and the body are two separate entities (substances), that is why at the time of death both become separate. On discrimination of soul's eternity

and its separateness from the body, the soul's effort which was hitherto continuing for the body totally different from him (soul) and for wife son, relatives and other external associated objects due to I-ness feeling in the body, the same effort now starts continuing towards the self-soul.

### **Bliss is in the Soul, not outside**

The preliminary question is this that the happiness which each mundane being wants to attain and for which he makes effort every moment, where does such happiness lie so that it can be obtained from there? As explained above that the bliss attribute is in the soul substance itself and its alien (perverse) modification in the form of unhappiness (perturbedness) has been continuing evolving due to this Jiva's own ignorance about the self, because due to his false belief he believes that the happiness lies in the body and in external objects hence his whole of the race is found outwardly, but there is no happiness in external objects-associations, how can he obtain then? Bliss is the nature of soul. On having correct discrimination of the nature of each substance through the knowledge of Tattavas (essential principles) identifying one's knowing-nature and remaining engrossed in it is the only means of attaining true happiness. Other than bliss attribute, soul's specific attribute is 'knowledge', i.e. to know and see uninterruptedly; this knowledge knows the self as well as all other non-self - objects also. This (act of knowing) - is its characteristics (religion) and is its glory. Its speciality is such that the knowledge of the soul, even after knowing all the objects of the world gradually or together can retain them in the treasure of his knowledge. It is this reason that it can know-several years old events also, rather knows them as they be in the present. Even on possessing the knowledge of thousands of books even the slightest weight of those books does not enter the soul because it is the power of the

knowledge, it is its greatness that even in all conditions of auspicious-inauspicious thoughts knowledge remains knowledge only, the knower continues knowing only. On realising the importance of this knowledge I (soul) remain only a knower, knowing and seeing is my religion-my nature my treasure. Let me remain situated in my conscious home always-this very state is bliss, this is peace. My peace which is far off from worldly turmoils reigns in my nature only. An aspirant of bliss always thinks in this way only. This is his effort making. This current of knowledge is flowing in each ignorant self also, but his knowledge is not identifying the self. Therefore karmic-current is flowing, i.e., he is identifying the self to be in the auspicious-inauspicious impure thoughts and dispositions and in the body distinctly different from the self-soul, yet his consciousness sentience (knowingness) remains existing in each and every condition. Even during the evolution of passions (where apparently knowledge and passions seem to be in unison), the knowledge, infact, keeping distinct from passion, continues the act of knowing incessantly. For example milk is always found mixed with water. If it is kept before a swan, it drinks the milk only and leaves the water. From this it is proved that even in mixed state milk and water, although apparently looking to be one, are separate entities. Similarly body and soul (sentient element) are apparently looking to be one in mixed state but both are separate entities. Like hot Ghee (clarified butter) soul is also becoming hot by impure dispositions like attachment-aversion etc., yet these are not its nature, those are impure disposition caused due to the instrumentality of other non-self objects (Karmas). Therefore these can vanish by turning the attention from other non-self objects and focussing it on self (intrinsic) nature. When the self-existence becomes main focus point of our attention, the misery (perturbedness) gradually starts ending.

### Discriminative knowledge and Insight

Seeing the self in self (intrinsic) form is 'Dharma' (religion) and seeing the self in non-self form is 'Sansara' (transmigration). To remain only a knower of self (soul) is religion of soul. With such ascertainment of knowing-nature of self-soul, religion is evolved. "Extricate the self from non-self and come back into one's nature; whatever may be the occasion or condition soul's remaining a knower and seer only is itself the peace." This is also worth realising that any substance can remain existing upto longer duration in its natural form only. It is not possible for any substance to remain always existing in a condition perverse to its nature. For example - Anger, pride, deceit greed etc. impure dispositions are caused due to soul's ignorance and weakness but they do not remain existing for ever, because these are not the natural dispositions of soul.

Natural dispositions of soul are forbearance, straight forwardness, innateness, modesty, equanimity etc. Soul's beauty lies in its natural functioning, this alone is the way to happiness. In all conditions irrespective of having agreeable or disagreeable associations let my insight always remain such that I am one pure embodiment of knowledge and bliss - such is my existence in every region, in every moment and in every state and occasion. That which is mine - having firm belief-conviction of mineness in it, knowledge of the same and continued engrossment in the same is the only true-path of happiness. 'सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ।' i.e. Right faith, right knowledge and right conduct (together) constitute the path to liberation.

Three types of activities are happening every moment in each human being - 1. good-bad actions of the body (physical activity) 2. auspicious-inauspicious dispositions of Jiva's thought-activity (psychical activity) and 3. knowing activity of knowledge attribute of Jiva. Since the knowing

activity is not identified by him, but the actions of the body and one's auspicious-inauspicious dispositions (thought activity) are recognised by him, hence this ignorant self understands him-self to be the body and one's good-bad dispositions only. knowing activity is also taking place, because it is his nature but the knower has forgotten the self.

The two actions viz. action of the body and auspicious-inauspicious dispositions of Jiva's thought activity are found appearing-disappearing every moment but this soul is eternal; in all conditions it is always a knower and seer by simply remaining a spectator - on attaining such a conviction, this Jiva starts experiencing bliss and peace within self by simply remaining a knower seer.

The sight of depending on others gets uprooted on knowing the reality of bodily actions, associated objects and all hallucinating conditions of the world. Thus such Jiva marches ahead towards the holy path of self-realisation and insight. The state contrary to one's nature is the producer of perturbedness (misery) and staying in the self-nature is imperturbation and peace.

Religion commences from the realisation of one's knowing nature. On realising the importance of knowledge that it is the illuminator of self and non-self, such a conviction develops that even on knowing all the objects of the world those (knowables) can not deviate or vitiate even slightly my knowledge. On evolution of such firm belief a total neglectfulness towards all knowables of the world- whatever may be those, howsoever may be those and wherever may be those, is developed. Restlessness of vicissitude in them comes to an end. Analogous to the nature of a mirror the mode of knowledge of soul also is the illuminator of self and non-self. The non-self objects which are known in the knowledge of the soul in knowable form are modifying in their ownself. Even on their being known

in my knowledge as knowables they are totally separate from me. Hence I am purposeful for myself only. In fact, even while knowing the knowables, my knowledge -itself is modifying in knowledge form due to the instrumentality of knowables, at that time also I am knowing myself only. In this way when the self-aimed knowledge becomes predominant, then all other knowables are set aside and neglected.

To end misery and become happy, this is the only path, this only is the religion of the soul. The main objective of observing all external religious acts like worshipping, invocation, hymn, adoration, vows, penance, continence, resolves etc. is to attain the true nature of self-soul. The chance of 'Sadhana' (putting the injunctions into practice) is chiefly found in human birth only. Hence in this rarely attained human birth the self-realisation of one's sentient and blissful nature only is desirable and purposeful.

### **The Insight**

On the basis of true knowledge and firm faith of fundamental principles (substances and elements) when the separateness of substances is realised then in the light of discriminative knowledge the aspirant of attaining happiness believes the self-soul to be his almighty through introverted attention. On knowing the futility of body, five senses, mind and their objects of enjoyment-re enjoyment, external wealth and separateness of soul from them he continuously makes effort to live away from them and to focus one's attention towards self-soul. Gradual decrement of attachment etc. and increment of equanimity form of passionless dispositions begins. Momentary pleasure drawn from non-self objects appears tasteless. Even besides living in the world he remains unattached like a lotus in water. The world appears to him like a drama. Extroverted sight ends, introverted sight evolves. The feeling of mineness in all non-self objects

disappears. The conjecture of agreeableness disagreeableness in them ends. I-ness feeling in soul-nature in knower-seership awakens. The 'Purushartha' (inner-effort) of dwelling inside (the soul) accelerates gradually. He believes his happiness-unhappiness, good-bad from his own acts and not from other things. The misconception that happiness-unhappiness is caused by association or dissociation of external objects is uprooted. The external sight is turned towards inside (the self soul). This is the commencement of an aspirant-state. Apparently he lives in the world but his inner world of delusion is finished. Although attachment aversion etc. passions do arise in him due to his weakness (weak spiritual power) but accepting them to be his crime he makes effort to annihilate them; attraction for non-self objects ends, hence the race for obtaining them also ends. His all efforts are aimed at engrossment in the self-nature. The weaknesses of past impressions are removed gradually. Self-contemplation and studying the scripture becomes his diet. Study which is a process of discovering out the self and which has been given the name of supreme penance by the great personages, the same becomes the objective of his life. In this scorched world which is burning like forest conflagration by carnal desires and passions, attachment and aversion, violence and unrestrainedness, only the sermon of desireless and passionless personages and saints and their virtuous company is capable to provide coldness more than that of sandal and moon. The well planned life style of sages-monks who are unattached from all sorts of internal-external possessions and carnal desires, their life which is dedicated for realisation of pure self (soul) through continence, penance and adoration provides the power as a guide for an aspirant to move on that path. To him the world appears to be within and not outside and he engages himself in making effort for the realisation of one's sentient

and blissful nature of soul and dedicates for attaining victory over his world of evil instincts (impure dispositions).

### **External Conduct and Preliminary stage of a true aspirant of soul :-**

For an aspirant of liberation engaged in search of true happiness the following six essential duties are prescribed:

- 1) **Worship** of passionless omniscient "Siddha" (disembodied liberated) and "Arhanta" (embodied) Gods who have attained the perfectly pure state of the soul.
- 2) **Adoration** of "*Acharya*", (Head of monks' order) "upadhyaya" (preceptor monk) and "Sadhu" (self-engrossed monk) who are naked and have no possession and are engaged in the act of self-realisation.
- 3) **Studying the scripture (canon).**
- 4) **Observing Continenence.**
- 5) **Undergoing Penance.**
- 6) **Giving charity & donation for noble cause.**

In the conduct of a lay-aspirant who is dedicated for soul's upliftment the abstinence of seven bad habits - gambling, meat eating, drinking alcohols, prostitution, hunting, stealing and cohabiting with other's wife which are the cause of carnal desires is essentially found. He remains reluctant and neglectful in indulging in unlawful acts like injustice, dishonesty and taking non-edible prohibited food etc. He always tries to escape from indulging in five types of sins-injury, lie, stealing, adultery & hoarding possession. He always speaks balanced, continent, beneficial, limited and pleasing words and language. He becomes indifferent treating the body to be his neighbourer due to manifestation of light of soul-lamp inside. The seven types of fears end, i.e., fear of next world (after death),<sup>1</sup> fear of present world,<sup>2</sup>



fear of extreme pain,<sup>3</sup> fear of death,<sup>4</sup> fear of unsafety,<sup>5</sup> fear of sudden casualty<sup>6</sup> and fear of unprotection or non-concealment<sup>7</sup> no more exist. On awakening the belief of imperishable non-decaying immortal self-soul the qualities like serenity, devotion, compassion, fear of transmigration, etc. are manifested. Because of knowledge collyrium being applied in wisdom-eyelashes the intoxication does not overpower his life. Thoughts & feelings of pride-about possessing knowledge, penance, physical force, lineage (family), race, beauty, wealth and power (eight types of boastings) disappears. On awakening the feeling of mercy and compassion towards each and every living being under vigilance of wisdom, - “**वसुधैव कुटुम्बकम्**” “Whole of the earth is my family” - becomes the magnanimous ambition of his life. He always tries his best for the purity of his thoughts through honest and lawful conduct, good moral conduct, contentment and good habits. The base pillar of life-values of an aspirant of soul is - Ahinsa (non-injury), Satya (truth), Achaurya (non-stealing), Brahmacharya (celibacy) and Aparigraha (non-possessiveness). He believes ‘self-reliance’ to be the religion, because in his view only he who is slave of one’s carnal desires is dependent of others and one who is dependent is unhappy. If the conqueror of whole of the world also could not conquer the self, then it is his biggest defeat. Hence the lay aspirant of liberation always tries through his efforts to remain engrossed in one’s soul-nature by conquering his carnal desires.

**“Self contemplation” - the supreme duty of Jiva :-**

An enlightened self always has only this objective that the abstinence of mineness feeling about the non-self objects should be from within, because so long there exists the feeling of infatuation, desire, attachment, aversion in inner self, till then the abstinence is not real’ abstinence. “**इच्छानिरोधस्तपः**” - Restraining the desire is penance.

Abstinence of the need of object, i.e., end of dependence on others only is abstinence. Inner desire or infatuation only is attachment to possession, so the aspirant always peeps within oneself. Alertly he always tries to uproot the feeling of inner longing, enjoyment allurements, coveting and desires for the safety & protection of self soul-nature, because he believes these (desires) only to be the root-cause of perturbedness and misery. He is always awake; he watches consciously his mental thoughts and emotions, high ambitions, desires and avarices; such awareness about avarice is the illuminated state of the soul. The more he becomes alert towards infatuating and fascinating thoughts, the more and more futility of avarice and infatuation is realised by him. His life which is standing on the pillars of self-awakening and self-remembrance inspires him to march ahead continuously; the desires - avarices gradually go on vanishing and the spiritual force goes on increasing. Forbearance, equanimity and naturalness etc. spiritual traits start developing. Through the study and discrimination of Tattvas (elementary principles) his life becomes natural with increased self-realisation.

### **The Science of becoming Supreme God.**

#### **(1) Status of house-holder (*Shravaka*) observing small vows :-**

When the spiritual force of such an aspirant increases gradually then he naturally observes 12 vows - 'Anuvratas' (partial continence) etc. form of conduct which is congruous to eleven 'Pratimas' (resolves). The intensity of passions is reduced and internal purity increases. Then the seven bad habits (gambling, hunting etc.) are quit by oath (firm resolve). He becomes neglectful towards all such means which increase passions. With the view of protecting the life of living beings he withdraws himself from all such

traits in which more injury to Jivas is caused. Under 12 vows in partial continence form, **5 small vows-Anuvratas** of *Ahinsa* (non-violence), *Satya* (speaking truth), *Achaurya* (non-stealing), *Brahmacharya* (celibacy) and *Parigrah-parimana* (limiting the possessions), **3 qualitative vows - Gunavratas** of *Digvrata* (limiting movement and activities in different directions), *Deshavrata* (limiting movement and activities upto particular regions & countries) and *Anarthadandavrata* (non-indulgence in purposeless acts causing sin) and **4 educative vows - Shikshavratas** of *Samayikavrata* (equanimity followed with repentance, confession and avoidance of sinful acts), *Proshadhopavasavrata* (complete fast of 48 hrs), *Bhogopabhoga Parimanavrata* (limiting the objects of enjoyment and re-enjoyment) and *Atithisamvibhagavrata* (serving the food to co-religionists whose arrival is not pre-known) are practised. Unlimited desire of amassing possessions comes under limit, bar is put on desires. Internally the effort of realising the nature of self-soul and externally the effort of renunciation and continence go on increasing.

Out of eleven Pratimas (resolves) upto the ninth Pratima he (the householder 'shravaka'), at his home itself, practises devotedly for increasing self-dependence in his life by keeping detached from temporal acts, body objects of enjoyment reenjoyment etc. on taking the vow of 10th and 11th Pratima he quits living at his home and starts living in the company of saints monks. In cloths he first keeps a loin strip (for covering nudity) and a sheet of shorter length (for covering the body) and later on he quits the cloth sheet also and keeps only a loin strip on increasing the purity of thoughts and dispositions. He gives up using any mode of transport,<sup>8</sup> for travelling purpose and utilises his time in self contemplation and study of scriptures in the congregation of monks.

### State of naked, possessionless great-votary :-

On the basis of continence and means of self-realisation when the purity of thoughts of soul is further increased then the aspirant of liberation accepts the possessionless naked "Digamber" state of monkhood and the vows of Ahinsa (non-injury) etc. which were so far being followed and practised in small-vows form the same are now followed and practised in their complete (great-vows) form by him.

Following are the 28 basic rites of a great votary monk.

5 - Great vows, 5 - carefulness, 5 - conquering of senses, 6 - Essential duties (**Samata**<sup>1</sup>- equanimity, **Vandana**<sup>2</sup> - Saluting the omniscient attachmentless God, **Stutis**<sup>3</sup> eulogy of omniscient Lord, **Swadhyaya**<sup>4</sup> - studying the scripture **Pratikramana**<sup>5</sup> - repentence for faults in observing the basic rites and **Kayotsarga**<sup>6</sup> - quittal of attachment to body with chanting 'Namokara-Mantra') and 7 bodily acts.

- 1 - Sleeping on earth on any one hand side
- 2 - Not cleaning the teeth.
- 3 - Not bathing.
- 4 - Taking meal standingly.
- 5 - Taking meal once in day hours.
- 6 - Pulling out hairs of head, chin and moustache.
- 7 - Living completely nude (unclothed)

This is the conventional conduct of these monks and it is "Lakshman-Rekha", i.e., they do not transgress any of these 28 basic rites. They (the Digamber monks) do not possess even the slightest possession equal to sesame-bark. His nudity which is exactly like a recently born male child

“*yathajata Mudra*” - naturally devoid of any sex-feeling, represents the foulless state of the soul. Purifying the soul through meditation, adoration, study of scriptures becomes his way of life. Compassionate feeling towards all living beings is awakened. His life gets fully devoted in making strong efforts for remaining engrossed in ‘Brahma’ i.e. - one’s own soul full of knowledge and bliss nature and in pure thought activity (shuddhopayoga) form of self realisation.

### **Godhood: Attainment of Everlasting perfect bliss :-**

In this way his (monk’s) internal purity goes on further increasing and such a stage is reached when he becomes capable to attain Arhanta state during self realisation and state of supreme engrossment of meditation by way of uprooting gradually the remaining internal weaknesses passions and destroying all passions within one ‘Muhurt’ through his concerted efforts; then the knowledge, perception, bliss, energy etc. attributes of the soul gets perfectly developed and in due course of time the same great-votary (now in embodied omniscient Arhanta state) attains the perfectly pure ‘Siddha’ state of disembodied omniscient devoid of birth and death and becomes the supreme soul of eternal consciousness and bliss where he drinks the nectar juice of the form of self/bliss upto endless infinite period.

This very state is ‘Moksha’ (emancipation or liberation), this is the completeness of right belief-knowledge-conduct, this itself is the perfectly accomplished state and nothing is left undone (krit-kritya Awastha); it is the summit of perfect bliss. This alone is that supreme state of Godhood by whose meditation and contemplation the rational mundane being makes effort to become alike him.

This is the science of becoming ‘Antaraatma’ (introverted enlightened soul) from ‘Bahiraatma’ (extroverted ignorant soul) and ‘Paramatma’ (liberated soul) from

'Antaraatma'. In "*Antaraatma*", there are three stages of '*Atma-Sadhana*' (self-refinement), viz. vowless true-believer, small-vows observer 'shravak' and great-vows observer naked Digamber Jain monk. These three stages are called the lower, middle and upper classes of 'Antaraatma'. In 'Paramaatma' state also embodied omniscient God is called 'Arhanta' and disembodied omniscient God is called "Siddha". So is the sequence (of attaining perfection). This alone is the path of attaining imperishable perfect imperturbable bliss and each mundane being is himself capable of becoming "Paramaatma" from "Atma" through his right efforts because such power is found in all living beings; the responsibility of making or not making effort for the manifestation of one's power totally lies on oneself.

\* Victory to Jainism \*

\* Ahinsa is the highest religion \*

\* Nature of substance is Dharma \*

\* Let Truth prevail \*

"Wonder is nothing but the effect of ignorance."

"Be wise, don't be overwise, underwise or otherwise."

# AHINSA :

## The Doctrine of Non-violence

Everyone in this world strives for happiness and not at all for misery. The whole world is filled with attachment and aversion, likes and dislikes and has been searching for happiness in materialism. Everybody is restless to seek comfort and has thirst for love and knowledge, even the smallest living being aspires for superiority. But real happiness has never been found to this day through the collection of more and more material. How can it be, when it is not there?

If one peruses the pages of world history of religion he is much distressed and disgusted to see how terrible massacre of innumerable human beings was brought about under the banner of religion. Swift's remarks are significant in this respect, "We have just enough of religion to make us hate, but not enough to make us love one another". Comparative study and mature thought lead us to the conclusion that real religion is the harbinger of peace and piety, amity and affection, happiness and harmony. It ennoble the soul and elevates the same to the state of perfection, immortality and everlasting bliss of beatitude.

Man's activities are motivated mostly by material desires. Atom smashing and sky flashing inventions of science have bewitched human personality so much that intelligentsia has in fact very little attraction for religion. In this age of materialism the dollar has been called Almighty and it is the object of universal veneration.

In this mad-race for money and material gains today's man has absolutely no time at his disposal for introspection and innervation. He has no interest in such questions as "Who am I, what is my nature, whence do I come, whither will I go"?

He does not want to participate in the joys and sorrows of the entire humanity and he does not like to alleviate the sufferings of wretched millions by his effort. Julian Huxley has observed, "The need of the day is the emergence of a more highly developed religion. A developed religion today would seek to unify the various powers of the mind and soul so as to lead to the richest development of personality. It would be based on a sense of reverence for life (non-injury) and a belief in the almost infinite possibilities of human development".

In this age of science and confluence of various cultures neither science nor religion, but a scientific religion devoid of blind faith can only solve the world problems-which are agitating the minds of the well wishers of humanity.

Once Einstein had said - "Without religion Science can not walk; without science religion can not see. Religion and science not only do not stand in conflict but actually complete each other".

### ***Ahimsa Doctrine:-***

Scientific religion comprises of right faith, right knowledge and right conduct. This unison of these three jewels and the unison of the head, heart and hands lead to ever-lasting bliss of beatitude, infinite power and infinite knowledge. Compassion is the basis of religion from practical aspect and passionlessness is the religion for its message of Ahimsa, which enjoins to respect all life. There is no religion on the face of the world which does not honour the divine doctrine of Ahimsa (non-violence) and selfless love. The



remarkable feature of Jainism is that it has scientifically and elaborately expounded the whole structure of the soul and the way to liberation through the philosophy of Ahinsa in such a convincing manner that a novice can easily be the master of this sacred principle of life. Under Gandhiji's lead India attained freedom by means of non-violent struggle. This is sufficient to convince the sceptic of the marvellous power of this moral weapon. According to Romain Rolland, "The Rishis (monks) who discovered the law of non-violence in the midst of violence were greater geniuses than Newton, greater warriors than Wellington. Non-violence is the law of our species as violence is the law of brute". As a matter of fact, non-violence as said by Gandhiji, is the greatest force at the disposal of man-kind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.

The philosophy of Ahinsa was first taught by the Jain Tirthankara Rishabha Deo (Adinath) in the beginning of 'Karma-Bhumi' (land of spiritual action). After his illustrious son Bharat, India is known as Bhartvarsha. This golden gospel was preached by all the 24 Tirthankaras, but the name of the last Vardharman Mahaveera is conspicuous all over the world. In fact Ahinsa is the royal road to peace and spiritual prosperity. If the world adopts the Ahinsa of Bhagwan Mahavira, peace and happiness will bless the universe.

**Definition:** "अहिंसा परमो धर्मः ।"

Ahinsa has been declared to be the highest religion but what is the true meaning of Ahinsa? In plain language, it means not to indulge in violence; not to kill others vitalities, not to harm others by mind, speech and body, or positively to help and protect others. From this it appears that the topic of violence and non-violence is related to others! But such a view is one sided. Violence may also be directed

to self, but people are not very conscious of it. Even those who are conscious means by violence to self the act of committing suicide and do not go into its depth. Delusion, attachment, aversion or malice found within the self are the worst forms of violence to self. But the people are not aware of it. Keeping all this in view of a famous Jain Acharya Amrita Chandra has defined 'Hinsa-Ahinsa' in 'Purushartha Siddhyupaya' as follows:

अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति ।  
तेषामेवोत्पत्तिर्हिंसैति जिनागमस्य संक्षेपः ॥४४॥

“Assuredly, the non appearance (absence) of attachment and other passions is 'Ahinsa' and their appearance (genesis) is 'Hinsa'. This is the summary, (the gist) of the Jaina Scripture”.

Now in the light of above definitions, if death is taken to be synonymous with 'Hinsa', then it will never end, and in that case life becomes synonymous with 'Ahinsa'. But such is not the interpretation given in life. A timely death without any external cause is not called 'Hinsa', nor is normally life called 'Ahinsa'. Many living beings die from natural calamities, like earth-quake, flood devastation etc. but that is not called 'Hinsa'. Thus is refuted the above.

Further going into deep, from realistic point of view, about the question of killing or saving the life Acharya Kunda Kunda draws our attention towards 'Samayasara' Verses 247 to 252. “One who accepts that he kills others and others kill him is foolish and ignorant. The wise accept the reverse of it. When Karma giving life-span ends the living being dies - this has been ordained by the leading most 'Jina'. You or others cannot deprive each other of one's karma giving life-span. Then how do you cause them or they cause you death? The living being who thinks that he keeps others alive and others keep him alive is a fool

and ignorant. The wise accept the reverse of it. According to the omniscient the living being takes life when karma giving life-span to it comes up. You or others cannot give this karma to each other, how do you save others' life and others save your life? Acharya Amritchandra Summarises this in his commentary on Samayasara that in this world life and death, happiness and misery come to the living beings always as a rule by the coming up of karma acquired by themselves.

It is utter ignorance to state that some other being is responsible for others' life and death, and happiness and misery. Such people suffer from a false outlook and they kill their own soul.

By nature the soul is death free or immortal. Only the bodily modifications changes themselves as well as because of rise of karma - when this much is accepted, it makes one think how much the claim stands that one living being can save or kill another. So it may be said that killing or dying is not 'Hinsa' nor living or saving 'Ahinsa'.

Violence, non-violence are connected straight with the attitude to the soul. The two are the disturbing and non-disturbing attitudes. They have no other material base. If the dropping of a slab of stone kills some one, the violence can not be attributed to the soul. But one living being decides to kill another then the former is responsible for the violence, no matter whether the other is killed or not. Violence or non-violence is not sheltered in the inanimate; the origin and the cause of these is the animate, the origin and the cause of these is the animate, the conscious with a perversion of mind., even falsehood, theft, ill-behaviour and hoarding become alternative forms of violence.

In fact, violence and non-violence, instead of being related to the life and death, happiness and misery of others,

are related to attachment (Raag), malice (Dwesh), delusion (Mithyatva) etc. the attitudes of the soul. Violence does not crop up in the soul on account of others. According to Acharya Umaswami “*प्रमत्तयोगात् प्राणव्यपरोपणं हिंसा*” i.e. the severance of vitalities out of passion is injury. Here passion means carelessness. This carelessness is rooted in attachment, malice etc. i.e., pure passionless attitude of the soul gets defiled by the rise of attachment etc (the internal factors); it is to be understood as the real violence of the self and the act of killing others, chastising someone through body, mind and speech is to be understood as the conventional violence. But our vision is normally fixed on the external (visible) acts or forms of violence and does not reach the internal (real) one.

Spiritually, if we see impartially all sort of passions irrespective of their intense or mild states are really injury to the self. Of course, when attachment is deep it is a greater act of violence as against a mild attachment, but when there is no way to get rid of its altogether, atleast its intensity should be reduced. All the same, this is not ‘Dharma’ (religion). As a matter of fact, ‘Dharma’ stands for a total absence of attachment, malice, greed etc. and that is another name for non-violence.

Indeed the attitude to save is superior to the other one - the attitude to kill; but it is the fire of ‘Neem’ wood or of ‘sandal wood both will equally cause to burn. The same thing is about the bad or good attachment. Non-violence stands for complete detachment, not for good or bad forms of attachment. Though the act of slaughter causes sinful bondage and the act of protection gives pious bondage, it is bondage all the same. ‘Dharma’ being the end of bondage, how can it be its cause? Hence a state of detachment is non-violence, and being in the nature of things it is ‘Dharma’ and also a cause of liberation. Protecting

or saving the life (vitalities) is a pious act and is conventionally termed as 'Dharma'. Killing or injuring the life (vitalities) is a sinful act and is conventionally termed as 'Adharma' (non-pious act). Even wise people are aware of these two and even though they consider them to be bad, still at times they can not avoid them.

230 years back The great Savant and true believer Pandit Todarmalji has written in his 'Moksha Marga Prakashaka' as follows:-

"Any effort to save or make happy another being leads to pious bondage and to cause pain or kill to sinful bondage. If out of malice one thinks to kill someone he cannot be killed till his life-span has ended, though the malicious thought becomes the cause of sin. Likewise, if out of love (practical non-violence) one thinks to save some one, he cannot be saved if his life-span has ended. But the pious thought becomes the cause of pious bondage. Both are bad. A state of detachment (true non-violence) is a state of non-bondage, and hence it is good. Till you attain that stage, may your attachment be wholesome, but you should treat even this as unwholesome".

In Jain Ethics, says Dr. Charlotte Krause, "the principle of non-injury has been developed to an uncomparable height. The Jain dogma teaches that the universe is filled with souls in various stages of development, from irrational 'Nigodas' upto the omniscient Siddhas who free from the dirt of karmas live bodiless at the top of the universe, far away from all worldly concerns. Between these two extremes, there are those numberless classes of creatures, beings with one sense and without the gift of spontaneous locomotion, which comprise the **earthly bodies**, such as earth, stone, metals and all kinds of minerals in their natural states; then **water bodies** such as water, ice, mist **fire bodies** such as flames, sparks; **Wind bodies** such as air, storm etc.

and **plant bodies** such as leaves, stems, flowers, roots, seeds etc. Then there are the beings with two, three, four and five senses, comprising the whole animal kingdom, the classes of gods, the inhabitants of the hells and men.

In all these various beings, there is one and the same kind of immortal soul, gifted with the four great qualities and able to display them under certain conditions. Therefore, it is sin to injure any of its manifestations in whatever state and condition it might be. It is sin, it creates bad karma and suffering and it detracts the soul from the path leading to perfection. The higher the stage of development of the injured beings is (i.e., the closer it has approached the state of perfection), the heavier the sin of the injury committed is considered to be. The sin of hurting a plant is smaller than that of hurting a lizard, the sin of hurting a bullock is smaller than that of hurting a man and the sin of hurting a criminal is relatively smaller than that of hurting a Sadhu (hermit). From this stand point, it can be understood why Jainism forbids flesh eating, and, on the other hand, objects little to the eating of vegetables”.

The Jain idea of Ahinsa for the house holder is different from the one of the homeless saint. The saint observes the vow without any limitations. But the house-holder has to discharge various worldly responsibilities. It is, therefore, impossible for him to follow the principle fully. He is required atleast to abstain from intentional killing or hurting. He is also necessarily ordained to give up eggs and meat eating, hunting and similar other practices, which are associated with intentional destruction of life. Arnold's argument in 'Light of Asia' appears very sound. "How is it that man who prays for mercy is himself not merciful towards other fellow beings”?

Jain view of Ahinsa enjoins not only compassion towards human or sub-human beings, but also abandoning

even the thought of causing injury. If you have evil thought to cause harm to others, you are said to have committed the offence of violence spiritually, although the ideal may not have been translated into action physically. Pandit Nehru in his "Discovery of India" tells us "In the 3rd or 4th Century B.C. there were hospitals for animals in the country. This was due to the influence of Jainism and Buddhism, which lay emphasis on non-violence".

Jain thinkers fully understand the difficulties which come in the way of the practice of complete non-violence, since life is impossible without destruction of innumerable small insects and organisms.

So for this, Acharyas have preached various grades for the practice of this noble principle. The violence is of four types viz:

1. Intentional or Determined violence **संकल्पी हिंसा ।**
2. Business or occupational violence **उद्योगी हिंसा ।**
3. Violence in defence, i.e. violence towards tyrants and oppressors **विरोधी हिंसा ।**
4. Violence in the performance of necessary domestic purposes. i.e. violence despite carefulness occurring in cooking, washing, construction of building, wells, gardens and keeping cattle. **आरंभी हिंसा ।**

A true believer in the house holder's stage abstains from the first one i.e. Samkalpi Hinsa, but is unable to abstain from the last three types i.e. Udyogi Hinsa Virodhi Hinsa and Arambhi Hinsa. But a wise householder never considers them wholesome, rather, tries his level best to reduce them as far as possible. One who has renounced all household connection and has adopted the discipline of a saint, practices complete Ahinsa. The novice should

abandon intentional injury to the vitalities of other creatures. If there is no guilty intention one is not adjudicated guilty of violence, e.g. when a monk goes on foot with carefulness, sometimes small insects gets crushed under his feet and die, still there is not the slightest bondage of sin in his case. From the spiritual stand-point, infatuation is called attachment.

Whenever there is passionate and careless thought activity there is Hinsa. A mere contact with external objects will not make a person guilty of Hinsa. Even then, for the purification of thought one ought to avoid external causes leading to Hinsa. The vowless, unrestrained people invariably acquire bondage irrespective of his not indulging in any injury or sinful act. Motive or attitude is the important factor whether an act comes under the purview of violence or otherwise, e.g. If a surgeon carefully performs an operation with all attention and the patient may die. In that case the doctor will not be penalised for murder of the man, on the otherhand the burglar who robs a citizen of his valuables will be punished as a felon because of his evil motive. With a view to achieve mental purity and equanimity one must try his level best to be as much merciful as the circumstances permit him to practice. The householders' non-violence is partial and he can not attain perfection in its practice due to his various responsibilities and liabilities. As he advances in spiritual plane and controls his passions he can make rapid strides on the path of progress and gradually become perfect in his achievement. "The complete and flawless practice of Ahinsa raises the man to Godhood. It gives light, provides delight and bestows might to its faithful and honest aspirant. Gandhiji who is known as the greatest disciple of Ahinsa was infact on the lowest rung of the ladder. He aspired to practise highest type of Ahinsa by becoming a nude Jain monk. When churchill had rebuked Gandhiji by



calling him "A Naked Fakir", he had informed Churchill "I would love to be a naked Fakir but I am not one yet." (The life of M.K. Gandhi by L. Fischer p-473).

In Jainism man's greatness is not measured by his worldly possessions but his life of self-denial self-sacrifice, piety, purity and renunciation. Therefore, the passionless and possessionless nude monk is venerated with great devotion and respect.

### — *Vegaterianism:*

Life is dear to all creatures and the entire treasures of the world are almost nothing as compared with it. These lines of Pythagoras are very forceful and significant:-

*"Take not away the life you cannot give;  
For all have an equal right to Live".*

As regards destruction of life to please the palate and satisfy the appetite, the thoughtful person is expected to commune with his inner-self and ask, "Are there not innumerable harmless eatable vegetables? Why, then, cruelly butcher animals, who possess souls like you?" Scientifically, it has been established that man does not belong to the carnivorous group but his constitution specially the formation of his teeth resembles with those of the fruit eaters like the ape. Anatomy shows that a man is a vegetarian by nature. Good many persons give up meat-eating when they really understand the utility and rationality of vegetarian diet. When somebody asked G.B. Shaw - "Why are you not enjoying the dish"? Shaw replied - "God has provided me with a stomach where there is no room for dead animals. My stomach is not a cemetery". He had expressed his inner most longing to be reborn in a Jain family. It is incorrect to suppose that diet has no connection with the mental attitude of a person.

Those who have carefully observed the animals which live upon flesh like a tiger or a lion, are of the opinion that they are always restless and uneasy but those animals which thrive upon vegetables like the elephants, monkeys, cow etc. appear humble and peaceful. Diet influences the temperament to a great extent. Those who want to proceed on the spiritual path should be strictly vegetarian. Tolstoy after due investigation and enquiry had come to the conclusion that it is not possible to keep intact purity of mind without being strictly a vegetarian.

If we cast a glance upon the lives of poor, innocent and voiceless creatures living in the world with a compassionate heart, we would fully appreciate the sublimit of the doctrine of universal love and affection towards all beings. The superiority of mankind over beasts mainly rests upon the observance of Dharma 'Ahinsa'. As long as we are selfish and look from our motive of self-interest, we cannot honestly proceed on the path of piety and purity. Our entire outlook has got to be revolutionised. Bernard Shaw, who had embraced vegetarianism says, "I flatly declare that a man fed on whisky and dead bodies cannot do the finest work of which is capable". Really 'Ahinsa' is a head light to illumine our dark path of human existence. Kindness and affection for all living beings make a man cultured in the real sense. The compassionate heart knows and thinks that all living beings have similar feelings of pleasure and pain, therefore he very carefully avoids destruction of life as far as possible. Jain masters have ordained that intentional injury to the living beings must be abandoned at any cost.

In order that our mental vision may remain bright and clear we should ever remember these sublime words of Acharya Amitgati:-

"O my lord' make myself such that I may always have

love for all living beings, pleasure in the company of the virtuous, sympathy for the afflicted and tolerance for those perversely inclined".

Where such enlightened souls reside peace and plenty prevail there. Even brutes abdicate their inborn hostile attitude and they become friends with their natural enemies. A lioness loves a calf as her own cub, a peacock harbours affections towards a cobra etc. Marvellous are the effect of the serenity of mind and purity of life derived through 'Ahinsa'.

\* Victory to 'Ahinsa' Religion.

## ANEKANTAVĀDA

*(The Theory of Relativity)*

The foundation of Jaina Philosophy is the conception of reality which is manifold or infinitefold hence highly complex and pluralistic in character. It is why the Jainism is also called the philosophy of Anekanta or Anekantavada. 'Aneka' means many, 'anta' means aspects or qualities and 'vada' means "ism" or theory. Anekantavada is also termed as the philosophy of non-absolutism [because it is opposed to absolute monism (*Ekantavada*) and nihilism, (Shoonyavada)], as the theory of relative pluralism, the theory of relativity, the theory of realism (Yatharthavada) and the theory of co-existence.

Each object has many facets, many qualities, nay many pairs of contradictory qualities. Only a dispassionate study based on rational analysis and sympathetic examination can help mutual understanding and a happy reconciliation even in the face of severe antagonism. Hence the Tirthankaras declared - "If one sticks only to one of the many aspects of the thing, ignoring and rejecting all the others, he can never realise the truth. It is therefore, essential to comprehend fully the *Anekanta* (logic) as qualified by the term "syat". Closely associated with Anekantavada is the 'Syadvada' which is the theory of conditional predication and is based on the "Saptabhangi-nyaya" (seven modes of predication).

The term 'Syat' is most significant. It means 'in a way',

from a certain point of view, 'also' or 'not-absolutely'. Thus *Syadvada* is the method of expressing multifacetedness of objects, i.e., Anekanta is expressible and *Syadvade* is expression. Since many qualities of an object can not be stated together with a single word or sentence and so one quality is highlighted at the cost of the rest. While listening about one quality which is highlighted one should not get the impression that others are denied.<sup>1</sup> Infact this is taken care by the use of the word 'Syat'.

In the appendix to the 'Atmakhyati' - commentary of *Samayasara* Acharya Amritchandra writes on this principle as follows :-

"*Syadvada* is the uninterrupted prescription of the Arhantas to establish the nature of all objects. According to this, because of their being multifaceted in nature all objects are multifaceted. .... what is 'that' may not be that, what is one may be many, what is existent may be non-existent, what is eternal may be transient. In this manner, the manifestation of two contradictory qualities in an object which imparts to it its objectivity is Anekanta."<sup>2</sup>

Further the same *Acharya* Amrit chandra in his original book *Purushartha Siddhyupaya* has offered salutation to this great principle of Anekanta as under :

"I bow to 'Anekanta' (the many sided view of Jaina philosophy) which is the root basis of the Highest scripture, which dispels the wrong notions about elephant, of persons born blind and which removes the contradictions amongst all those who entertain one sided or limited points of view."<sup>3</sup>

The famous parable of six blind persons who went to ascertain the shape and form of an elephant is known to

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1. *Jainedra Siddhantakosha*, Vol.4 P.501

2. *Samayasara 'Atmakhyati'* - p.571/572

3. *Purushartha Siddhyupaya* - verse No.2

all of us. Each touching one part of the elephant maintained that only his conception was right and the others were wrong. The fact was that each of them had only grasped a portion of the body of the elephant and formed only a partial conception, which though true partially, was not the whole truth. Each one of them had a limited but not a perfect knowledge of the elephant as a whole. The man with eyes who could see the whole of the elephant all at once explained to each one of the blind persons that though correctly asserting a part, he was ignorant of the whole truth and thus helped them to understand the whole truth.

The vast majority of philosophers are so very much engrossed in their own theories that they would not care to look beyond. Each is so very partial, one sided and prejudiced that he would not like a person born blind examine the other system. Looking at things from different angles of vision each has been disputing with the others, asserting his own system to be correct and the others wrong. Such disputations among the various systems of philosophy are reconciled by the all embracing all encompassing Anekanta-the universal system, the all comprehensive science of thoughts and the so-called intellectual Ahinsa”.

Those qualities in an object which do not clash are accepted by all without raising any controversy but the simultaneous existence of two opposite qualities is not easily accepted by the one who is not follower of *Syadvada*. The *Syadvada* explains the multifaceted nature of a substance with respect to different view points as it makes use of ‘also’ (bhi), not the emphatic ‘so’ (hi). Nevertheless to emphasize one particular aspect the use of ‘so’ (hi) is also made by the speaker but the other qualities and aspects are not denied by him.

When we use the preposition ‘also’, it signifies that there is something more but the proposition ‘so’ tells that so far as it goes this much is correct and no further. Hence

the two propositions do not contradict each other, rather they supplement.<sup>1</sup> Thus *Syadvada* is not a doctrine of probability it is very much a certainty.

In a 'Pramana' (valid comprehensive knowledge) sentence which engulfs all parts or qualities, the term 'syat' is used to denote manyfacetedness while relative to 'Naya' (stand point) which covers only one part or aspect - the term 'so' (hi) is used to denote - one facet. In other words when a statement is wholly correct about a part, the use of 'so' (hi) is imperative and when a sentence is partly correct in the context of the whole, the use of 'also' (bhi) is imperative.

Anekanta does not mean that all reverse qualities can exist simultaneously, but it accepts only those consistent qualities which establish the objectivity. For example, we may fall in the error of sometimes saying that the soul is animate and sometimes saying that the soul is inanimate. The soul is never inanimate while applying Anekanta, cases like this have to be qualified as 'is' or 'is not'. For instance the soul is animate (embodiment of knowledge) and never inanimate. Though animate and inanimate are truly contrary but not transience and permanence which are only apparently so, they simultaneously co-exist in an object. Anekanta expresses only those consistent qualities which appear to be contrary to each other but they really are complementary forming the nature of substance. Anekanta and *Syadvada* are very intricate and important doctrines whose understanding must be thorough and deep.

**Sapta-bhangi-nyaya** :- the logic of seven conditional modes of predication is the dialectical process in which thesis and anti-thesis reconcile in a higher synthesis. This is a syadvadic reconciliation of conflicting approaches about the reality.

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1. *Tirthankant Mahavira And his Sarvodaya Tirtha P.113*  
by Dr. H. C. Bharill

When we speak of a thing as self existing entity we mean that it exists in its own substance (dravya), space (kshetra), time (kala) and essence (Bhava). Without a clear conception of this quadruplet pertaining to a thing, we can not know of that thing as an existential reality. Thus from the point of view of its own quadruplet, the "isness" of the thing in question is established. At the same time, from the point of view of the quadruplets of all things other than this one, its "is-not-ness" is implied. Thus a thing is (asti) and also "is-not" (nāsti) and since it can not be said to be "is" and "is-not" at one and the same time it is also "inexplicable" (avaktavya). These three conditions produce seven permutations: asti<sup>(1)</sup>, nasti<sup>(2)</sup>, asti-nasti<sup>(3)</sup>, avaktavya<sup>(4)</sup>, asti-avaktavya<sup>(5)</sup>, nasti-avaktavya<sup>(6)</sup>, asti-nasti-avaktavya<sup>(7)</sup>. And in order to avoid the pit fall of being misunderstood, the speaker uses the adverb 'Syat' before everyone of these modes of predication. Thus Syadvada curbs down, limits and harmonises the absolutist views conveyed by individual stand-points (nayas).<sup>1</sup>

The theory of relativity formulated by Einstein, the great Scientist cum philosopher of the modern age matches very much with the Anekantavada and Syadvada of Jainism. The four directions - East, West, North, South are relative to one another. If East is east and west is west, which is East and which is West? India which is East to the Americans, has always been and will remain west to the Chinese and Japanese. It is this powerful instrument in the hands of Jain Philosophers with the help of which they have steered clear of nihilism and absolute monism. The theory of relativity fosters a rational outlook and provides a thinker an appropriate attitude of looking at things, conditions and relations, gives a breadth of vision to evaluate properly the

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1. *Religion and culture of Jains* Page 66  
by Dr. J.P. Jain



ultimate realities. It infuses in the believers of this theory a healthy spirit of sympathetic understanding, reconciliation, tolerance, co-operation and co-existence in the every day conduct of their life and in their relations with their fellow beings.

It should not be out of place to quote here the views of some modern thinkers who after a careful study of Syadvada and Anekantavada of the Jainas have admired and appreciated it for the benefit of mankind.

The late M.M. Dr.Ganganath Jha a great Sanskritist and Vedantist remarked - "when I read the refutation of this Syadvada by 'Shankarachrya', I came to the conclusion that the doctrine of 'Syadvada' was very sound and that the Acharyas of Vedanta failed to understand it. I am sure if Shankara had taken the trouble to study the Jaina scriptures he would not have taken the pains to criticise this doctrine.<sup>1</sup>

Dr. S Radhakrishnan the representative philosopher of modern India said, "Individual freedom and social justice are both essential for human welfare. We may exaggerate the one or under-estimate the other, but he who follows the Jaina concept of Anekantavada Sapta-bhangi-nyaya or Syadvada will not adopt that kind of cultural regimentation. He will have the spirit to discriminate between right and wrong in his own and in the opposite views and try to work for a greater synthesis. That should be the attitude which we should adopt."<sup>2</sup>

Dr. Rajendra Prasad the first president of India, observed, "This doctrine of Syadvada is a valuable contribution of Jainism to Indian religions and world philosophy. It consists of catholic views along with the capability to appreciate others' approaches to reality."<sup>3</sup>

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1. *Religion and culture of the Jains* Page 71

2. *Religion and culture of the Jains* Page 71

3. *ibid* - P.71

“This intellectual attitude of impartiality” says Prof. P. B. Adhikari, “without which no scientific or philosophical researches can be successful, is what Syadvada stands for. Even the learned Shankaracharya is not free from the charge of injustice that he has done to the doctrine. Syadvada emphasises the fact that no single view of the universe or any part of it would be complete. There will always remain the possibilities of viewing it from other stand-points.”<sup>1</sup>

Dr. Harisatya Bhattacharya who says - “The Syadvada is a theory presenting things as they really are, it is not a set of formal propositions divorced from and unconnected with matters of experience.”

Dr. Herman Jacobi, a German Scholar of Jain Philosophy stated firmly before the 3rd International congress of the history of Religions as under - “In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others and that therefore, it is of great importance for the study of philosophical thought and religious life in ancient India.”<sup>2</sup>

### ***Science and Religion***

Science is the reasoned knowledge based on experimental facts. Science is a series of approximations towards the truth but not the ultimate truth. Einstein the discoverer of the theory of relativity said that “knowledge and faith are the two inseparable companions in the universe. Knowledge is science and faith is religion. Religion without science is blind and science without religion is lame.” And I would say that Jainism is a perfect science with true religion. Every aspect of Jainism is based on scientific principle aiming at to understand the living and non-living entities of the universe and to set free the mundane beings from pain and miseries of embodied existence and instal them in the liberated state

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1. *ibid* - P.72

2. *Glimpses of Jainism Page 10 by Shri S.C. Diwakar*

of supreme bliss. Its message of peace and happiness is for all beings of the world. Jainism does not allow you to accept or believe any statement with blind faith. There is no room for superstitions in Jainism because it is not based on imaginations.

Many persons believe that religion and science both are opposite to each other and the religion seems to reduce the importance of science and vice versa. But if seen in the light of reason and logic they appear to be inextricably inseparable. Religion (when) divorced from science makes people superstitious and blind followers of lifeless rituals and consequently the people become narrow minded and self-centred. It is the need of the time to explain the principles of religion through logically approved facts and scientific methods. Religion is most essential for life but there should be no place for blind faith in religion. According to Jaina philosophy the religion has two-fold connotation - primarily it means the nature of substance that exists and secondarily it connotes the means or path by adopting which that essential inherent nature of the self-soul is realised.

We are now entering the 21st, century and man has been making unbelievable tremendous progress in the field of science and technology. Today's man cannot be compared with that of the so-called stone age. We have entered the space age and advanced in materialism so fast and so high that makes us to feel surprise and we call it the name of "the wonders of Science". But on rational thinking we find that "wonder is nothing but the effect of ignorance" and "ignorance is no defence". Though the materialistic science has provided all luxuries to man yet the real and lasting peace is not within his reach. How could it be when it is not there?

Science no doubt, can afford correct explanation and logical thinking about any object, e.g. prediction of weather,

evolution of the amount of energy in the explosion of an atom bomb, the distance between two planets etc., but if it attempts to explain human behaviour through its logical thinking, the explanation is likely to be incorrect. Science is an effective means for the study of matter but not for the study of living beings, because the ultimate end can be determined only through the preachings of all knowing Lord-the omniscient.

An exact science is that which gives an allround satisfaction to all human beings and that science or scientific approach is available only in Jaina philosophy. A true aspirant of liberation is required to study the Jain religion impartially and unbiasedly. He should give up the individual's opinions and accept the facts which really produce conclusions. He should try to know and realise the true nature of the self and non-self objects. Because true knowledge and conduct with true belief are the pre-requisites of attaining 'Moksha' (liberation). He should believe in his words only whose blemishes like attachment, aversion, delusion etc are totally destroyed; may he be Brahma or Vishnu or Hari or Jina.

We are entering the 21st century very shortly but alas! our future can not be said to be bright or progressive spiritually because the Jaina laity have deviated much from the general code of conduct which distinguishes Jains from non-Jains. However, I am sure, this the most scientific religion of Jains will prosper throughout the world for its great principle of Ahinsa (non-violence) and '*Anekantavada*'. (multi facetness).

## JAINISM: *PAST, PRESENT & FUTURE*

Albert Einstein the great scientist and the discoverer of the 'Theory of Relativity' said, at a symposium about "Science of Religion" at Princeton on 19 May 1939, that "knowledge and faith are the two inseparable companions in the universe. Knowledge is science and Faith is Religion. Religion without science is blind and science without religion is lame." And I would say that Jainism is a perfect science with religion. Every aspect of Jainism is based on scientific principle for understanding the living and non-living entities of the universe. Its message of peace and happiness is for all beings. In Jainism you will not be requested or forced to accept or believe any statement with blind faith. There is no room for superstitions in Jainism because it is not based on imagination.

In Jainism the religion (Dharma) is defined as under:

धम्मो वत्थु सहावो, खमादिभावो य दसविहो धम्मो ।

रणत्तयं च धम्मो, जीवाणं रक्खणं धम्मो ॥\* ४७८ ॥

**Meaning:-** The nature of substance is 'Dharma', i.e. the essential, inherent nature of thing-animate or inanimate that exists is the 'Dharma' of that thing. Supreme forbearance etc ten types of pure dispositions of the soul are 'Dharma'. The triple jewels (right faith knowledge and conduct) are 'Dharma' and protecting the life of all beings is 'Dharma', i.e., non-violence (Ahinsa) is the highest religion.

\* *Kartikeyanuroksha Verse No. 478*

Thus religion has two fold connotation - primarily it means the nature of substance that exists and secondarily it connotes the means or the path by adopting which that essential or inherent nature is realised or achieved. In other words the true 'Dharma' or religion is that which frees souls from the pain and miseries of embodied existence and instals them in supreme bliss.<sup>2</sup>

According to above definition of religion, Jainism is timeless and has been expounded again and again to mankind by countless Tirthankaras in an endless series of cosmic-cycles having neither a beginning nor an end. Thus Jainism is not a revealed religion and claims no divine origin. The Jains maintain that the cosmos is nothing but the conglomeration of six types of self-existing, uncreated eternal substances infinite soul units, infinite times infinite matter particles, one Ether (medium of motion), one Anti-Ether (medium of rest), one space (medium of accommodation) and innumerable time particles (medium of changingness). In these only matter is of material form and the rest five substances are of immaterial form.

The mundane beings are in impure condition on account of the bondage of Karmas with the souls, which has no beginning. Once they become pure, they are free from further stain forever. Each soul is a distinct entity and does not merge into another. Consciousness which is the attribute of the soul is absent in matter. The one can not be changed into the other. It is possible and desirable for the mundane souls to free themselves from karmic bondage and attain liberation by means of right belief-knowledge conduct. Thus, the Jaina concept of attaining the ultimate stage (Siddha) is positive and not negative. It not only indicates freedom from ignorance and misery but also the

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2. *Rathnakaranda Shravakaachar* verse 2

attainment of omniscience and infinite bliss from which there can be no further relapse.

“Ontologically Jainism does not accept creation of the world by anyone on the analogy of a carpenter or smith nor its emanation whether actual or apparent, as some idealistic systems like the *vedanta* do. The cosmic constituents are themselves capable of explaining the diverse phenomena by their respective functioning and interaction.”<sup>3</sup>

### *Antiquity of Jainism*

Jainism is an independent ancient religion which flourished in India long before the advent of the Aryans to this country. A time was when Jainism was supposed to be the branch of Buddhism or Hinduism but now this supposition is removed and it has been well established and proved through impartial probe and investigation of the ancient history of India that Jainism is neither an offshoot of Buddhism nor of Hinduism but long anterior than these also and is the most ancient religion of India representing the “Shraman” culture of ‘Nirgranthas’ - Jains. Latest researches and excavations made at ‘Mohanjodaro and Harappa’ clearly show that Jainism existed five thousand years ago, because the pose of the standing deities on the Indus seals resembles the pose of standing image of Rishabhdeo obtained from Mathura.

The antiquities of Mathura<sup>4</sup> are of great importance from Jain point of view, since they brought to light in existence of a famous Jain establishment at “Kankali-Tila,” Mathura from the second century B.C. This site has provided a veritable information of Jain sculptures most of which are now deposited in the Lucknow museum. The idol of

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3. *Religion culture of the Jains* (Page 33) by Dr. Jyoti Prasad Jain.

4. *Religion and Peace* (Page 62) by S.C. Diwakar

Tirthankara Arahnath bears an inscription that this idol was installed within the enclosure of this stupa: constructed by Devas in Samvat 78.

The Hathigumpha inscription of Udaigiri hill<sup>5</sup> (about 3 miles from Bhuwaneshwar, Orissa) written in Apbhransa Prakrit throws valuable light on the antiquity of Jainism. It begins with an invocation to Arhanta and Siddhas in the traditional Jain style. (नमो अरहंतानं नमो स्वसिधानं) This shows that Kalinga Chakravartin Kharvela was a Jain king. (who ruled in Orissa during 450 B.C.)

To throw more light about the antiquity of Jainism, we may well quote here the concluding comments of a few notable orientalisists in this respect.

“Jainism was the religion of the Dravidian people who were the pre-Aryan inhabitants of India. I am tempted to believe that Jainism was probably the earliest religion prevalent in India and that it was the flourishing religion when the religion of the Vedas was being evolved in the Punjab.”<sup>6</sup>

- *Sir Sanmukham Chetty*

“There is evidence to show that so far back as the first century B.C. there were people who were worshipping Rishabhadeva the first Tirthankara. There is no doubt that Jainism prevailed even before Vardhaman or Parshvanatha. The Yajurveda mentions the name of three Tirthankaras - Rishabha, Ajitnath and Arishtanemi. The Bhagwat Purana endorses the view that Rishabhadeva was the founder of Jainism.”<sup>7</sup>

- *Dr. S. Radhakrishna*

(*Indian Philosophy Vol.I, Page 287*)

5. *Religion and Peace* (Page 60) by S. C. Diwakar

6. *Religion and culture of the Jains* (Page 1) by Dr. J.P. Jain

7. *Jainism Philosophy Vol.I, Page No.287* by Dr. S. Radhakrishnan



Dr. Hermann Jacobi's studies and balance observations made before the 3rd International congress of the history of Religions, should find place in the hearts of the savants of truth all the world over : "In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others and that, therefore, it is of great importance for the study of philosophical thought and religious life in ancient India."<sup>8</sup>

In the Buddhist scripture Majjima Nikaya, Buddha himself tells us about his ascetic life and its ordinances which are in conformity with the Jain monk's code of conduct. He says, "Thus far, sariputta, did I go in my penance. I went without clothes. I licked my food from my hands. I took no food that was brought or meant especially for me. I accepted no invitation to a meal."<sup>9</sup>

Above discussion and remarks of the orientalist reveals that Mahavira was not the founder of Jainism. Before him 23 Tirthankaras had flourished. This country is called Bharat after Rishabhadeva's emperor son Bharat Chakravarty sovereign ruler. His other son was Bahubali called Gommateshwara whose 57 feet high magnificent single rock cut image at Shravan -Belgola (Karnataka) is one of the ten wonders of the world and is an object of universal veneration. Moreover the traditional history of Jainism from the earliest known times down to the age of Mahavira, the last Tirthankara (6th century B.C.) is principally based on the facts consistently maintained by this religion. Thus, Jainism has succeeded in preserving down to the present time its identity and integrity as a separate world in the midst of Hinduism. It is a fully developed and well established religious and cultural system and purely indigenous to India. It represents the "Shramana" current of Indian

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8. *Glimpses of Jainism* (Page 10) by S.C. Diwaker.

9. *Glimpses of Jainism* (Page 1) by S.C. Diwaker.

culture which was non-Vedic and pre-Aryan in its origin. Rigveda the oldest Hindu scripture refers to Lord Rishabhadeo who was the first Tirthankara of Jains who revived and founded Jainism. He is described as the 8th incarnation of, Vishnu amongst their 24 incarnations. Rishabha's name comes before Rama (the 19th), Krishna (the 20th) and Buddha (the 23rd) incarnations. Therefore it is quite clear that Rishabha must have flourished long before the composition of the Rigveda.

According to the gains the wheel of time incessantly revolves, pendulum like in half-circles one ascending ((Utsarpini)) and the other descending (Avasarpini) from pleasurable to irksome period and back to the former completing one kalpa-kala. Each half circle is divided into six subdivisions. The subdivisions of the Avasarpini (descending half circle) are known as the first (happy-happy), second (happy), Third (happy-unhappy) fourth (unhappy-happy) fifth (unhappy) and sixth (unhappy-unhappy), periods ages (*kalas*). At the end of the sixth *kala* of Avasarpini the revolution reverses and the utsarpini (ascending half-circle) commences with its first age being again the sixth, followed by fifth, fourth, third second and first *kalas*, successively, retracing its steps like the pendulum of a clock, and the process goes on ad infinitum. In utsarpini gradual evolution and in Avasarpini gradual devolution takes place in human innocence, happiness, bodily strength and stature, span of life and the length of the age (*kala*) itself changes, the first age being the longest and the sixth the shortest. Conditions in the first, second and third ages are those of a Bhogabhumi (happy & contented enjoyment based land), while life in the other three ages is that of a Karmabhumi (land of action based on individual as well as collective effort). The fourth age (unhappy-happy) of either cycle is supposed to be the best from the point of view of human civilization and culture, and it is this age that produces a

number of Tirthankaras and other great personages, we are now living in the fifth age of the Avasarpini of the current cycle of cosmic-time, which commenced a few years after Mahavira's *Nirvana* (527 B.C.) and is of 21000 years.<sup>10</sup>

Towards the end of the third age when the process of fast deterioration of 'Bhogabhumi' was continuing, there had been, one after the other fourteen Kulkaras (Manus) who guided the people how to live peacefully by overcoming the natural difficulties. The last of them was Nabhiraya whose wife Marudevi gave birth to Rishabhadeva (Adinath) - the first Tirthankara (expounder of religion) Rishabha - the first Tirthankara was followed by 23 others who came one after the other in the fourth age at intervals varying in duration.

*Rama* the hero of the *Brahmanical Ramayan*, is also the hero of the Jaina *Padmapurana* and flourished in the age of the 20th Tirthankara "Muni-suvrata" whose time from today is estimated to be 14,86,766 years<sup>11</sup> ago. Krishna the hero of the 'Bhagavata purana' and the *Mahabharata* is also the hero of 'Hari-vanshapurana' and 'Pandavapurana' of Jains and was a first cousin of the twenty second Tirthankara Neminath (Arishtanemi) who flourished approx. 86,766 years<sup>12</sup> ago. But the modern scholars assign the *Mahabharata* war to about the 15th century B.C.<sup>13</sup> This area needs further exploration about the actual period of *Mahabharata* war. From above it appears that *Rama* and Krishna both possessing highly influential character have attempted a cultural fusion of and a reconciliation between the 'Brahmanical' (Vedic) and 'Shramana' (*Vratya*) cultures. This is why both of them find an honourable place in both the traditions.

10. Religion and culture of the Jains page No.9 by Dr. J.P. Jain.

11. Outlines of Jainism (1st Chart bet page 4/5) by J.L. Jaini, Indore

12. Outlines of Jainism (1st Chart bet page 4/5) by J.L. Jaini, Indore

13. Religion and culture of the Jains Page 12; By Dr. Jyoti Prasad Jain

The 23rd Tirthankara Parshvanatha who was the greatest leader of the 'Shramana' cult was born at *Varansi* in 877 B.C. and attained *Nirvana* at Mt. Sammet Shikhar Ji (*Parsnath* Hill in Bihar) in 777 B.C. Parshva's historicity is now almost unanimously accepted by modern scholars. He revived the teachings of the earlier Tirthankaras in a very forceful manner and probably codified the main points of the doctrine. The rise and development of the spiritualistic philosophy of the upanishadas in the Brahmanical fold and an almost complete extinction of violent vedic sacrifices was mostly due to the impact of Parshva's teachings which were most popular among the anti-Brahmanical *Vratya* kshatriyas of the times. Parshva's influence does not appear to have remained confined to India alone, but probably reached part of central Asia and even Greece. His faith continued to flourish till the 6th century B.C. when it received a fresh renovation at the hands of Mahavira, the last of the 24 Tirthankaya.<sup>14</sup>

Mahavira was born on the 13th day of the bright fortnight of Chaitra, corresponding to 30th March, 599 B.C. in the town of *Kundgram* a suburb of vaishali (modern *Basarh* in the Muzaffarpur district of Bihar in eastern India). His father Siddhartha belonged to the 'Kashyapa' Gotra and the clan of *Jnatrika* kshatriyas, and mother Trishala was a daughter of chetaka of Videha who was the head of the powerful Vajjian confederacy and at whose call all the Lichchhavis, Mallas and other allied clans rallied together for purpose of offence and defence. All these clans were described as *Vratya* Kshatriyas in the later Vedic literature and were republican in their constitution. (*Jnatrika* clan was a branch of Lichhavis). Mahavira's parents followed the teachings of Parshvanatha and were pious, virtuous and chaste in life, cherishing a very tender regard for all living

14. *Religion and culture of the Jains* (Page 13) By Dr. Jyoti Prasad Jain

beings. In the *Pali* Buddhist texts he (Mahavira) is usually referred to as the '*Niggantha-Nata putta*' (the Nirgrantha-Jnatriputra).<sup>15</sup>

Like Vasupujya, Mallinatha, Neminathand, Parshvanatha, Mahavira (*Varddhamana*) also did not enter into matrimoney and renounced the world while still a youth, at the age of 30 and took the vow of asceticism. He devoted himself to self-discipline practising the severest penance and austerities with supreme equanimity. At last at the age of 42 while sitting under a *sala* tree in the passionless pure state of meditation on the bank of the river Rajupalika outside the town Jrimbhik, he attained 'Kewal *Jnana* (omni-science) and became the Arhat, the Jina, the Tirthankara. It was the 10th day of the bright half of the month of Vaishakha in 557 B.C.

During the next 30 years, He as a Tirthankara, preached the message of peace, equanimity, non-violence, non-absolutism, non-possessiveness, etc. to all living beings without any distinction of race, caste, age or sex. His first sermon was delivered at Mt. Vipula, one of the five hills at Rajgraha (Rajgir in Bihar), on the first day of the month of '*Shravana*' in 557 B.C. His congregation was called the '*Samavasarana*' because it offered equal religious opportunity to all rational beings (human, celestial & animals too). His male ascetic order was headed by Indrabhuti Gautam, female ascetic order by chandana, the male laity by king Shrenika alias Bimbisara and the female laity by Shrenika's queen chelana. He attained '*Nirvana*' at '*Pawapuri*' (in Nalanda district of Bihar), a little before dawn on the 15th day of the dark half of the month of *Kartika*, in the year 527 B.C. This occasion is celebrated to this day as the '*Dipawali*' (festival of lamps) symbolising the truth attainable through 'light of knowledge'.

15. Religion and culture of the Jains (Page 13) By Dr. Jyoti Prasad Jain

***Jainism After Mahavira:***

After Mahavira's Nirvana, Indrabhuti Gautam the Chief 'Ganadhara' (pontiff) headed the Jaina congregation for the next 12 years, followed by 'Sudharma' (12 years) and 'Jambu' (38 years), all the three being Kewalis (omniscient). Then came, one after the other, five 'Shrut-Kewalis' who possessed full scriptural knowledge but could not attain omniscience (the status of Kewali). The total period covered by them was 100 to 116 years. Bhadra-bahu-I was the last of them and after him the succession diverged, that of the shvetambaras running independent of that of the Digambaras. The two sects came into being with schism after the 12 years terrible famine in Bihar which forced the large scale migration of 'Jaina-Sangha' (ascetic order) to south India. Their descendants a few centuries later, began to claim themselves as belonging to the *mula* Sangha (the Original Order) and call themselves Digambara (sky-clad or naked) in order to distinguish from the ascetics who did not migrate to south inspite of the famine and had begun to cover their bodies partly with a piece of white cloth hence called shvetambaras. By the end of second century B.C. they also migrated from Bihar to Gujrat and thus the separation of both the sects became final and irrevocable in 79 or 81 A.D.<sup>16</sup>

Soon after Bhadrabahu-I the scriptural knowledge of ascetics continued gradual domination and deterioration. About the 2nd century B.C. the Jaina emperor kharvela invited a council at udaigiri-Khandgiri hills in kalinga (Orrisa) for rehabilitating and preserving the Jaina scripture. This was attended largely by the ascetics from the south and those from Mathura (North). The result was that the Digambaras redacted important portions of the original

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16. *Religion and culture of the Jains* (Page 19) By Dr. J.P. Jain

canon preserved in their circle and also compiled many treatises directly based on the original teaching of Lord Mahavira. The chief ascetics involved in this great work were Bhadrabahu-II, Kundakunda, Gunadhara, Dharsena and *umaswami*. But the *Shvetambaras* continued to resist the redaction work for several centuries more and finally in the middle of the 5th century they redacted the canon (in whatever form it was available in their circles) under the leadership of Devaddhi gani. Thus these pioneers of the two sects opened the gates for compilation and composition of the sacred teachings of the Lord Mahavira and are written in several languages during the last 2000 years or so. Although the ascetics of both the sects have no doubt differed in some of their external practices but so far as the pity is concerned there has hardly been any noticeable distinction. Most of the pilgramatic places, festivals and many important religious texts are still common and till about the 10th century A.D. temples and images had also been common and made alike.

### ***Royal Patronage :***

It is worth to mention here that from Mahavira's time the Magadhan king Bimbisara (Shrenik), and his successor Ajatshatru and Udyayi were the followers of Jainism till about the 5th century B.C. and they patronized Jainism. Then Nandas became the rulers of Magadha. About 325 B.C. Chandragupta Maurya (325-302 B.C.) ousted the Nandas and became a powerful monarch of the world in his time. He was a staunch follower of Jainism and is said to have become a disciple of the celebrated Jain Pontiff Bhadrabahu. About 297 B.C. he abdicated the throne, crowned his son Bindusara and became a Jain monk and ended his life by fasting unto death on Chandragiri hill at Shravanbelgola in South India.

On *Bindusara's* decease his son Ashoka (274-231 B.C.) who patronized Buddhism ascended the throne. Then Samprati was anointed Ashoka's successor, who after Ashoka's demise became a powerful monarch. This emperor Samprati (220-211 B.C.) was a great patron of Jainism. At Shrovanbelgola in South India, the local traditions speak out the fact that the most ancient temple on Chandragiri was built by Samprati to show respects to the last Shrutakewali Bhadrabahu and his great grand father Chandragupta.

About 150 B.C. *Kharavel* emperor of Kalinga and about 57 B.C. *Vikramaditya* king of Ujjain who shone with great brilliance on the Indian firmament were good Jains. In deccan rulers like Amoghavarshi (815-877 A.D.) and several of his successors were the followers of this religion under the patronage of *Chalukyas*, Kalachuris and Hoyasalas Jainism maintained its position for long. In 10-11th century A.D. Jaina monarch *Kumarpala* built the world famous temples (Delwada Jain Temples) at Mt Abu (Rajasthan). Thus Jainism was diffused in almost all the parts of the country and it, being a non-aggressive peace loving religion, enjoyed a fair amount of tolerance even in the muslim-rule and English rule. However it preserved its integrity and maintained its significance against heavy odds till date.

### ***Jainism : The Present :***

We at present, are entering the 21st century. In the last 20th century the man has made an unbelievable tremendous progress in the field of Science and Technology. Today's man can not be compared with that of the so called stone-age. We have entered the space age and advanced in materialism so fast and so high that makes us to feel surprise and say it to be the wonder of science. But wonder is nothing but the effect of ignorance and ignorance is no



defence. Science has provided all luxuries to man, yet real and lasting peace is not within his reach. How could it be when it is not there?

In this century Jain Society too has made an unprecedented rise and progress in all possible fields. The most important one is that the rare palm-leaf scripture (original canon) written 2000 years ago in Prakrit, Sanskrit, Kannada etc. languages have now come to light in the form of present books (in original and Hindi or regional languages) and are available to common laity for study and research work. In this venture the services of learned scholars Dr. Hiralal Jain, Pt. Phool Chandra Siddhanta Shastri, Pt. Kailash Chandra Siddhanta Shastri, Pt. Bal Chandra Siddhanta Shastri, Pt. Pannatal *Sahityaacharya*, Pt. Sumeruchandra Diwaker, Pt. Jagan Mohanlal Shastri, Pt. Himmatlal J. Shah, Pt. Dalsukha Malvania etc are worth remembering and praiseworthy by whose untiring efforts the original canon could become available with their commentaries and translations. Acharyakalpa Pt. Todarmal Ji Jaipur (1719-1766 A.D.)'s "Moksha Marg Prakashak" and "*Samyagjnanaachandrika*" - Hindi commentary on the great book Gommattasara have also helped these savants and Jaina laity to understand the religion in true sense.

Also many learned Jaina scholars have put their efforts to translate important Jain-books in English for the benefit of English knowing people in India and abroad. In this respect the names of Barrister C. R. Jain, Justice J. L. Jaini, Prof. A. Chakravarty, Prof. S. A. Jain, Prof. A. N. Upadhye, Adv. J. B. Jain, S. C. Ghoshal, Adv. Uggarsain, Adv. Ajit Prasad Jain, Babu Kamta Prasad Jain, Dr. Jyoti Prasad Jain, Shri V. R. Gandhi, Mr. Hermann Jacobi, Mr. Herbert Warren etc. are worth remembering for their unique contribution to Jaina-literature in English.

Also the names of some Jainia-monks of this era are worth meditating whose spiritual discourses awakened the whole of the Jainia society. They are rev. muni Shanti Sagarji, rev. Kshullak Ganesh Prasadji Varni, Kshu Manoharlalji Varni, Kshu. Jinendra Varni, Br. Kanji Swami, Muni Vidyanandji, Muni Shri Veer Sagarji (Solapur) etc.

It is a matter of great pride that most of the things mentioned in Jainism about the matter substance are found correct on scientific ground and hence thinking souls are evincing keen interest in Jainia-metaphysics.

The cosmic cycle is currently passing through the Avasarpini's fifth (unhappy) era which is of 21000 years and its 2500 years have already passed. The Jains are famous for their non-injurious good conduct. The percentage of literacy and education is comparatively very high and that of crime very low. They are well known for their philanthropy, charitable institutions and public welfare works. In their food habits the Jains are perfect vegetarians rather lacto vegetarians, do not eat meat, fish, egg, etc. nor drink wine etc. and avoid such trades which involve injury to other beings; thus they practise the sublime doctrine of Ahinsa as the best they can. They do not take food after sunset and drink filtered water, milk and avoid hurting or killing any living being. The Jains do not indulge in gambling, prostitution, adultery and hunting. They do not eat the fruits of certain trees like the banyan, pipal and fig. The Jains refrain from wickedness, forgery etc. sinful acts and observe the six daily duties of a Jain house holder. The Jains earn their living lawfully, keep one's expenditure within the limits of his income and avoid misuse of money. They avail the opportunity of listening to religious discourse, fear from sinful acts, serve fellow human beings and try to win the love and esteem of others. They have love for one's country and help the needy. These are some of the

qualities & general rules which a Jain lay follower observes **in his life.**

But alas ! this scientific and philosophical Jainism is now over-laid with ignorance and ceremonialism. It is very unfortunate that some of the Jains, under the impact of changing social environment and one's passional developments, have deviated from the wholesome conduct of a Jain layman. Most of the Jains have started eating in night after sunset and a few started taking non-edible food, eggs, wine etc. which is shameful and not desirable. This clearly indicates the rising symptoms of the down-fall of Jain society and Jainism.

### ***Jainism - the future :***

The future of Jains or Jainism can not be said to be bright or progressive because the Jains laity has deviated much from the general code of conduct which distinguishes Jains from non-Jains. The temples are said to be the heaven of peace and refuge from a difficult world-full of evils, but our passions and selfish mottos have turned some of them into quarreling grounds. From this it appears that the symptoms of down fall are germinated.

The pity of modern Jains is that they have failed to reflect the pain and anguish of the millions who suffer from economic exploitation, social inequalities and cultural imperialism. It is a matter of shame that there is barely a voice to be heard in this spiritual land against the evils rampant in our social and religious institutions. The only tones of dissent are the fringe murmurs of Lord Mahavira's maxims. The modern age of science has lost its faith in 'Religion' as the harbinger of peace and social harmony, because the 'Religion' has also lost its scientific foundation. It is degenerated into short-sighted merciless sectarianism.

The sadness and bitter truth is that we Jains have strewed into different groups trying to satisfy our egoistic trends and deep rooted attachment with wealth and lifeless rituals.

We talk much of the greatness of our Ahinsa religion but do not practise it in our day to day life. Ahinsa is the highest truth and religion on this earth. No prophet or Guru of any caste and creed can deny from the great usefulness of this eternal truth. It should be practised in all walks of life and should have no touch of selfishness or double dealing. Honesty is the first condition for becoming a true Jain. Today we see that the 'Gurus' (preachers) themselves are dishonest in observing the rituals and maintaining the harmony in the society. How can one expect then from the laymen to be honest and free from sectarian feeling. Virtually speaking, in today's time also, as done in the past, the laymen themselves will have to take a lead in propagating the truth and power of Ahinsa and correcting the so-called 'Gurus' for reestablishing the unity and harmony in Jaina-society.

Still there are people who have an unprejudiced mind and the feeling of universal brotherhood. They will have to exert a little more in extricating the bogus ideals of the so called 'Gurus' and work-hard for fighting against the evils, superstitions and what is more important is that such people will have to prove themselves as totally free from such evils. At times it is found that even such people are engaged in undesirable acts and creating ill-name to whole of the Jain society and religion, which disheartens the honest persons. However such daring and honest persons should remember that censure and criticism is the tax a man pays to the public for being eminent or honest.

Secondly they should also remember that facts produce conclusions, opinions produce arguments, hence they should ensure to have facts which do not disappear when asked "why?"

In the end I would like to say that it is the bounden duty of we all Jains irrespective of denominations to combine and establish in India as well as in abroad the credibility and supremacy of Jainism, i.e. the first university of non-violence. The need of the hour, thus, is that let the Jainism the most scientific religion be invoked again to come to our rescue and well beingness of the human race as a whole. Let us stop the culture of vultures which always prey upon the dead bodies and spread the sublime gospel of Ahimsa universal brotherhood. This alone can save us from drowning into the ocean of miseries, otherwise as we shall sow, so we shall reap

\* Victory to Jainism\* - Jai Jinendra

- **Br. H. C. Jain 'Hem'**

*BHEL, Bhopal*

## RELIGION - NON-VIOLENCE

(From 'An Outline of Jainism')

Life is dear to all, be it an ant or an elephant. Who wants to die? None, of course, One man may wish to die in times of trouble, but when the troubles are over, he is anxious to live again. Let it be remembered that it is religion that enjoins one to safeguard the rights of all. Religion never lays down that insignificant and minor creatures have no right to live and that only the mighty should Live. In fact, true religion is for the good of all. It is like a mother looking after a child. True religion preaches non-violence and compassion. How can it be called a religion if it causes suffering to anyone? True religion never gives pain to any living being. True religion never gives pain to any living being. There are many people, who are led astray in this world and think it their duty to kill innocent living beings. To kill the follower of another religion is believed to be a pious act by fundamentalists. But it is indeed stupid to believe that one gains merit by killing even a sinner.

There can be no tree without roots. One cannot demolish the tree by cutting the branches and at the same time sprinkling water on and providing fertilizers to the roots. True religion wants to annihilate the sin and not the sinner. There is a sinful person as long as there is sin around.

Unfortunately the history of religion is full of religious strifes and crusades. History also tells us that there has always been religious bigotry. These strifes are the product of not only bigotry but also sheer stupidity and senselessness. It is better to term a religious strife as delusion rather than bigotry. Religion does not consist in forcing others to follow

or practice it. It depends on one's own spontaneous reaction to it.

There lived a butcher named Kalsaukrik in the kingdom of King Shrenik. He used to kill 500 buffaloes daily. He was therefore thrown into a deep well so that he would desist from killing. Even there he made clay models of these beasts and felt happy by destroying them. This was because of his innate violent nature. Though Shrenik felt happy at having stopped violence, it should be noted that punishment for killing serves no purpose in removing latent violence in human beings.

One must have compassion for the sinful person. True religion never preaches hatred for other religions. It teaches us to be kind, lenient, liberal and compassionate to others. Hence, the first characteristic of religion is non-violence.

The deepest irreligiosity lies in the doctrine of "the survival of the fittest", i.e. the able will survive and the weak should go to the well. Man is the highest and the most powerful being in the universe. Nevertheless, he is not entitled to kill others but help them in surviving. A wise man has said if violence be religion, what will irreligion be? Irreligion lies in the sentiment of killing anyone or getting him killed with or without reason, irrespective of whether he is big or small, guilty or innocent. This sentiment is absent in the life of a Jain monk or a Jain layman.

Lokmanya Tilak said that "It is Jainism that has saved India from the holocaust of violence". It is due to Jainism that vegetarianism is widely practiced in the state of Gujarat even to lay. All good thinkers agree that the principle of non-violence is inculcated from the childhood in the homes of Jains. If one goes to a Jain household and asks a child to cut vegetables, upon hearing the word "CUT", he will feel flabbergasted. The right terminology for it is "cleaning" and not "cutting". Of course, man must eat to live and

do something to earn his livelihood. But to the best of his ability, he must practise Ahimsa mentally, bodily and in speech.

The word "CUT" has a connotation of "Cruelty" and disturbs the mind while the word "clean" makes it calm. It is said that in the times of king KUMARPAL words like "cut" and "kill" were not uttered by his subjects. Even today one finds this salient influence in places covered by his kingdom. It is beyond doubt that the more comprehensively a religion advocates non-violence, the more that religion will be true, noble and perfect. There are certain religious vows and disciplines like truthfulness, non-violence, non-acceptance of things not willingly given, celibacy, righteousness. All women (except one's own wife) are regarded as mothers and sisters. Wealth belonging to others is regarded as a clod of clay. The discipline of non-possessiveness says that except for the soul nothing belongs to us. Listed above are the characteristics of non-violence.

Anger, pride, deceit and greed are forms of violence. These vices are bound to hurt the soul. Hurting one's soul is like raising a wall between "Soul" and "God". True religion cannot be propounded by one who is subjected to the above evils. Irrespective of time and space, true religion can be propounded only by Jineshwar who is free from anger, pride, deceit and greed.



## HISTORICAL FACTS

A geologist once said "If one draws a circle with a diameter of seven miles in any part of India and excavates it, the one is likely to come across specimens of Jain culture and civilization".

If ordinary people speak about it, this may be dismissed as exaggeration but when geologists confirm this, then there must be some truth in it.

There was a time when Jainism was popular throughout India. It was one of the main religions then.

According to "Bhartiya Mat Darpan" Jains numbered 40 crores then. There were many Jains sadhus and laymen according to Hu-en-shiang and En-siang. It is worthy of mention that kings like Shrenik, Udayi, Ashok, Chandpradyota, Sampratee, Kharwel, Chandragupta, Priyadarshi, Kumarpal and others had helped to propagate Jainism. during the reign of Shrenik his prince named Abhaykumar who was also his minister had converted the prince of Ardrapur (Present Aden) to Jainism and later on embraced the order of Jaina monks.

The Greek historians have noted that Alexander the Great of Greece, after conquering India, took with him a Jain monk as a symbol of Indian culture. It is believed that there is still the grave of a Jain Shadhu in Athens. According to "Mahavansh Puran" of Buddhism, Jainism was popular in Ceylon then. A king of Ceylon had also built an Upashraya for a Jain monk and also a Jain temple. There is a grand image of Lord Parshvanath in the Museum of Rome and it was found in a cave on the banks of the River Amazon.

Jesus Christ also came in contact with Jaina monks. This is noted in a palm leaf kept in a Himalayan cave of Tibet. Thus one can find relics of Jainism beyond the borders of India. There were many colonies outside India which had affinity with Jainism. Of course, in course of time, they forgot their religious culture due to conversion and other reasons.

According to Prabodhchandra Sen, the original religion of Bengal was Jainism. Traces of Jain culture are found even now in some of the Bengali tribes. There exists a "Sarak" tribe in Bengal. "Sarak" is a derived form of "Shravak" (follower of Jainism) according to scholars. Formerly, instead of Jainism, words like "Arhatdharma", "Shravakdharma", "Nirgranthdharma" were very common. Hence, it is quite likely that the present day "Saraks" were Jains. There are many traits of Jainism found in the life of the "Arbhaks" of Greece. "Arbhu" is a derived form of "Arhat".

The Lingayats of South India were formerly followers of Jainism. Many Hindus in Tamilnadu believe that their ancestors were Jains. A former Chief Minister of Madras State stated that his original religion was Jainism. Apart from his caste many other castes were also followers of Jainism. The "Comtees" of Andhra Pradesh were formerly Jains. They were the devotees of "Gomateshwar" (Bahubali). Hence, they were called "Gomati". "Comtee" is a derived form of "Gomti". The Shrivastavas of Ayodhya who abstained from honey and meat were formerly Jains.

*(From 'An Outline of Jainism')*

## WHY IS JAINISM SUPERIOR TO OTHER RELIGIONS ?

1. **Dr. Rajendra Prasad :**

“Jainism has contributed to the world the sublime doctrine of “Ahimsa”. No other religion has emphasised the importance of Ahimsa and carried its practice to the extent that Jainism has done. Jainism deserves to become the universal religion because of its “Ahimsa” doctrine.

2. **Dr. Rabindranath Tagore :**

“Lord Mahavira proclaimed in India that religion is a reality and not a mere social convention, it is really truth”.

3. **Rev A. J. Dubois :**

“Yes, his (the Jaina’s) religion is the only true one upon the earth, the primitive faith of all mankind”.

4. **H. Warren, London :**

“IN Jainism I find a solution to the hitherto unsolved problems of existence. I find plain answers to difficult questions which cannot be truthfully refuted, and which sink into and satisfy every corner of the brain, which if attacked by a searching criticism show up only still more brilliantly.”

5. **Dr. Maurice Bloomfield :**

“.....the Jains are a versatile oasis in the desert of human strife and worldly ambition. It were a better world indeed if the world were Jain”.

6. **Sir. R. K. Shanmukham Chetty :**

"I personally believe that if only Jainism had kept its hold firmly in India, we would perhaps have had a more united India and certainly a greater India than today."

7. **George Bernard Shaw :**

Mr. George Bernard Shaw, in the course of his talks with Shri Devdas Gandhi, son of Mahatma Gandhi, expressed the view that Jaina teachings were appealed to him much and that he wished to be reborn in a Jaina Family. Due to the influence of Jainism, he was always taking pure food, free from meat and liquor.

8. **Justice Rangnekar :**

"From modern historical researches, we come to know that long before Brahminism developed into Hindu Dharma, Jainism was prevalent in this country."

9. **Major JGR Forlong :**

"There also existed throughout upper India an ancient and highly organized religion philosophical, ethical and severely ascetical viz. Jainism, out of which clearly developed the early ascetical features of Brahminism and Buddhism. Long before the Aryans reached the Ganges or even the Saraswati, Jainas had been taught by some 22 prominent Bodhas, Saints or Thirthankaras, prior to the 23rd Thirtankara Parsva of the 8th or 9th Century B.C."

10. **Dr. E. Thomas :**

"In all upper Western North Central Asia then, say 1500 to 800 B.C., existed throughout India an ancient and highly organised religion, philosophical, ethical and severely ascetical, viz., Jainism, out of which clearly developed the early ascetical features of Brahminism and Buddhism."

11. **Sri Kumaraswami Sastri :**  
"Jainism is completely different from Hinduism and independent of it. The beginning of Jainism and its history are much older than the "Smruti Shastras" and their commentaries".
12. **Dr. Harisatya Bhattacharya :**  
"It has accordingly appeared to me that a study of Indian philosophy is incomplete without a study of Jaina's contributions to it."
13. **Dr. P. P. Tessitori, Italy :**  
"The more the scientific knowledge advances, the more the Jain teachings will be proved Jainism is of a very high order, its important teachings are based upon science."
14. **Mohd. Abdul Waheed Khan :**  
"The Jain Philosopher as I know is free from dogmatism, frank, realistic and stands in close relation to other realistic schools of thought. They have left for the posterity a full fledged philosophy which is indeed an invaluable heirloom."
15. **Mahatma Gandhi :**  
"I may say with conviction that the doctrine for which the name of Lord Mahavira is glorified now a days is the doctrine of "Ahimsa", if anyone has practised it to the fullest extent and propagated most of doctrine of Ahimsa, it was Mahavira."
16. **Alexander Gorden :**  
"Such is the foundation of Jain religion, that to its true followers no morality, no religion, is higher than the precepts of Ahimsa. Therefore they can rightly take pride to be absolute believers in Universal Brotherhood of all living beings :
17. **S. Gopal Krishna Murthy :**  
"It is not correct to believe that Buddhism left some

Hindu castes like Brahmins, Vysyas, etc. vegetarian. It was actually Jainism which achieved this in Andhra Pradesh, Buddhists eat even to oblige a devotee: Jainas do not”

**18. Sardar Vallabhbhai Patel :**

“It is the duty of the Jainas to propagatethe doctrine of “Ahimsa” throughout the world.

**19. E. W. Hopkins :**

“Jainism is entirely independent of Buddhism. The difference between the two philosophies seems so great that it precludes any idea of common origin.

**20. Prof. T. W. Rhys Davids :**

“It is now certain that the Jain Community was really even older than the time of Buddha, and was reorganised by his contemporary the Mahaveera, named Vardhaman.

**21. Noel Relting Jain :**

“Many people might be led to Jainism through Buddhism. It is a stage before Jainism. The matter of knowledge obscuring karmas is important in this context. The Buddhists are on the right path, if they remove the knowledge obscuring karmas by holy acts they will see truth of Jainism in short time. Jainism was first, Buddhism came from it. If we wish to have right understanding of Buddha or Mahatma Jesus, we must be grounded in Jainism.”

**22. Dr. Satischandra Vidyabhushan :**

“The Jain Sadhu leads a life which is praised by all. He practises the Vrats and the rites strictly and shows to the world the way one has to go in order to realise the soul (the Atma) Even the life of a Jain householder is so faultless that India should be proud of him.”

23. **Dr. Hermann Jacobi :**

“In conclusion let me assert my conviction that Jainism is a original system quite distinct and independent from all others: and that therefore it is of great importance for the study of philosophical thought and religious life in ancient India.”

24. **Dr. Hertal :**

“The Jainas have written great masterpieces only for the benefit of the world.”

25. **Dr. S. Radhakrishnan**

“There is nothing wonderful in my saying that Jainism was in existence long before vedas were composed.”

26. **Lokmanya Balgangadhar Tilak :**

“We learn from Shastras and commentaries that Jainism is existing from beginningless time. This fact is indisputable and free from difference of opinion. There is historical evidence on this point.”

27. **Mrs. Annie Besant :**

Speaking in the 9th Anniversary celebration of Syadvada Mahavidyalaya during the visit of Dr. Jacobi:-

“Lord Mahaveera was the last & not the first of the great 24 teachers and that Europe has denied the historicity of the other 23 Thirthankaras who preceded him, because, being itself young, it could not travel backward far enough, and liked to make Indian thought less ancient than it is, that both Jainism & Hinduism went back further than either history or legend counted them.”

*These quotations are given for the general public. The persons interested in this study may go through the JAINA books.*

## JAINISM - THE ETERNAL TRUTH

“The universe and the living beings are uncreated, self-existent and eternal. The living beings are in impure condition on account of the bondage of Karmas with the souls, which has no beginning. Once they become pure, they are free from further stain for ever. Each soul is a distinct entity and does not merge into another.

Permanence in change is the characteristic of all substances. The goal of every individual soul is self-realisation, the attainment of its true nature. That is described as everlasting bliss from which there can be no further relapse. But the task of attaining the perfect and pure condition of the soul demands ceaseless endeavour firm faith and true knowledge.

The universe consists of matter (pudgalas) and spirit (souls), and though they are found in combination to a large extent, they are distinct and they can be distinguished by their special characteristics, consciousness which is the attribute of the soul is absent in matter. The one can not be changed into the other. It is possible for the souls to free themselves from bondage and attain perfection, by annulling the previous causes (Karmic-matter) by calm and patient endurance of their effects and simultaneously warding off fresh causes (karmas) by the attitude of dispassion and the contemplation of their true nature.

Action (of mind, body & speech) causes the inflow



of Karma, which leads to bondage and to cease from action obstructs any further inflow. To be immersed in one's self is the best way to wipe out the accumulated karmas and attain complete liberation. The Jaina conception of the ultimate stage is positive and not negative. It denotes not merely freedom from ignorance and misery, but also omniscience and infinite inexpressible bliss.

Omniscience is attained on the destruction of the deluding, the knowledge obscuring, the perception-obscuring and the obstructive karmas. As long as the deluding karmas are very powerful, spiritual progress is very slow if not impossible. In that condition the self is almost a slave to the karmic forces at work and is tossed to and fro in the ocean of transmigration. The secret of spiritual progress lies in the ascendancy acquired with great difficulty and effort by the self over deluding karmas, only then does the self become the master of uprooting the evils and begin to succeed in overcoming evils. It is no doubt a tough fight between the self and evil and there may be ups and downs in this long and arduous struggle. But the undaunted and unconquerable soul carries on the battle incessantly, gradually establishes ascendancy over the forces of evil, ultimately roots out evil with the help of pure concentration and becomes the victor, (called 'Jina' or Arhat or Arihanta Deva). These four – the deluding, knowledge-obscuring, perception-obscuring and obstructive karmas are called 'Destructive (Ghati) Karmas, as these four main types of Karmas interfere with the four infinitudes – the essential characteristics of the soul. The other four main types of Karmas are called 'Non-destructive (Aghati) Karmas, as these do not harm the four infinitudes. The self attaining

omniscience becomes an 'Arhat' and the self attaining complete release a 'Siddha'. There may be a longer or a shorter interval between the attainment of these two stages. That depends upon the life time still remaining on the manifestation of omniscience. And this may vary from soul to soul. Till the time of complete release, the 'Arhat' God is associated with the body. When the other four types of Karmas are entirely destroyed, the released pure soul (Siddha) goes upto the summit of the universe and dwells there in eternal bliss for ever.

"Ahinsa-Non-Violence" is the highest religion"

*From 'Reality'*

**Br. Hemchand Jain 'Hem'**

## RELIGION & SCIENCE ARE COMPLEMENTARY

Many persons, believe that religion and science both are opposite to each other and the religion seems to reduce the importance of science and vice versa. But, if seen in the light of reason and logic they appear to be inextricably inseparable. Religion (when) divorced from science makes people superstitious and blind followers. India has been an exclusively and exceptionally religious country. Devotion and worship reached inscalable summit with the result that people became narrow-minded and self-centred. Had an attempt been made to explain the principle of religion through reason, people would have been saved from drowning into superstitions and blind obedience to the dictates of religion which in their turn have created hatred against religion among the intelligentsia.

Religion is not based on imagination. Devotion and faith are not lifeless energies. If there were no eternal absolute elements, how this world of diversities would have come into existence. But when the common brain could not understand the mystery of the eternal absolute substances (which are of six kinds viz., the soul, the matter, the ether, the anti-ether, the space and the time) it started believing in the existence of some external supreme power in the form of an imaginary God and accepted it as the means of fulfillment of desires. The consequence was that the educated class extricated itself from the eternal religion and in this way religion suffered deterioration and the modern science continued to take the place of religion gradually.

Religion is utmost essential for life but there should be no place for blind faith in religion. Religion had made its beginning on the basis of absolute right faith in the existence of soul, having deep foundation based on natural facts and truths. But the modern science had, for its foundation the natural facts discovered through chemistry and physics out of various types of Atoms, the material substances which appear as miracles to the modern world.

No doubt, science has increased our physical comforts and uplifted living standard but it has forgotten to tell us about our ultimate end or goal. Science had started in the quest of truth but it deviated from its right path and got itself lost into the thick forest containing wild and ferocious beasts of endless series of desires. Science has so much entangled people into intricacies, that they are unable to understand the real necessities.

Our ultimate end cannot be understood through experiments, but its depth can be seen in man's common experience, as under:-

- (a) No one desires to die.
- (b) Everybody has thirst for love and knowledge.
- (c) Even the smallest living being aspires for superiority.
- (d) Everybody is restless to seek comfort.
- (e) Man is not satisfied in himself, he has not found bliss even through the aids of thousands of techniques of science.

Today America, Russia, Britain, Germany, France and Japan have achieved wonderful success in the sphere of science but they are unable to solve the essential problems of human behaviour.

Science has scattered so wide, it has become a

sphere of blind faith. Every new experiment changes the modern angle of vision. From the time of the enunciation of Dalton's Atomic Theory to the time of the "Theory of Relativity" enunciated by Einstein, there have been a number of other theories which every time having created a new way of thinking, made man so dissatisfied that it has become rather impossible to arrive at the ultimate inference.

Science, no doubt, can afford correct explanation and logical thinking about any object, e.g., prediction of weather, evolution of the amount of energy in the exposition of an Atom Bomb, the distance between two planets etc. but if it attempts to explain human behaviour through its logical thinking, the explanation is likely to be incorrect. Science is an effective means for the study of matter but not for the study of living beings, because the ultimate end can be determined only through the true preachings of all knowing lord - the omniscient.

An exact science is that which gives an all-round satisfaction to all human beings. But the present discoveries of science, instead of providing extra happiness, have been found stimulating in people the desire for securing a number of means of comfort with the result that mutual love, affection, fellow feeling, spirit of cooperation, justice, desirable character and honesty are all replaced increasingly by violence, hatred, jealousy, ill feeling, injustice and dishonesty.

Now people have begun to think in a new way about human life. Biology has led peoples' attention towards living cell and a number of germs but people have not yet completely understood about their nature. Zoology and Botany have studied the structure and properties of a large number of fauna and flora, but no one knows what to do with them. Many diseases and medicines to cure them have

been discovered but number of diseases and deaths remain the same. Just as religion having become complex has landed into blind faith, in the like manner, science too, having become complex has plunged into blind faith and its incompleteness has been revealed.

The great scientist, Albert Einstein, at a symposium about science of Religion at Princeton on May 19, 1939 said, "Knowledge and faith are the two inseparable companions in the universe. Knowledge is science and faith is Religion." In this age, people think that science is greater than religion, because it is systematically organised and it is taught in the schools, but, dear reader ! mind that science is perhaps unable to tell anything about the aim of human life ever after a long series of experiments.

The above discussion reveals that we should place our ultimate aim of life on the foundation of a religion which should not be divorced from the scientific principles and reasonings. "Desirelessness is the highest religion", ever preached by Lord 'Jina' the victor or the conqueror and who is the omniscient. The next development of science needs the development of true religion through our day-to-day activities. The more knowledge we achieve about the universe, the more truly religious minded we should be. This is the only way to man's happiness and peace.



*Physically, Mahavir is not present amidst us. Mentally, we can visualise him in Paramaudarika body or bodiless and listen him saying : Sat (existents) whether living or non living is beautiful. Know yourself and others in their true nature and you will become happier and happier. Why have you made yourselves so troubled, individually and collectively? Indeed, streak of frenzy haunts you that*

*you are killing animals, trees, water, air-all living beings like you, and now, you are killing your own countrymen, your own kith and kin. All this sea of misery you have created by forgetting the simple truth that infliction of pain on others returns thousand fold on the perpetrator. You want to subdue Nature. Better, subdue and root out the ugly within you-ignorance, sinful thoughts and inclinations, lazyness, sensuality etc. You are all Parmatans like me, then why sad and unhappy? No one is playing any trick upon you and making you miserable, no one is your enemy, living or non-living, if not you your own.*

## 12 CONTEMPLATIONS

(Barah Bhavana - Raja Rana Chhatrapati)

1. The kings, Lord Governors, emperors with umbrellas on their heads and the riders of elephants etc. all have to die one day on their turn.
2. Even the armed forces, gods-goddesses, parents or family members - none can save the life of departing soul at the time of death.
3. The pauper due to want of money and the affluent due to greediness for more wealth - all are unhappy & miserable Happiness lies no where in this world - this is ascertained after wandering through out the world.
4. (In this universe) one takes birth alone, dies alone and reincarnates alone. Thus there is no real companion or relative of this Jiva (mundane being) on this earth.
5. When one's body itself is not one's own; how can then anything else become our own, nobody is ours. As the house, wealth etc. are clearly separate from ourself, so similarly are the family persons separate from us.
6. This body, though a skeleton of bones but being covered with skin appears to be beautiful. As a matter of fact, nothing is more hateful in this worlds than the inside part of the human body.
7. The mundane beings are wandering (into different states of existence) due to deep sleep of delusion. The karmas thieves are robbing them fully from all around, yet they are unaware of this fact & do not awaken.



8. When the true preceptor (Guru) awakens them and their deep sleep of delusion gets subsided, then only some way is found out to detect and check the inflow of karma-thieves.
9. One should purify the self soul by giving up doubt with the help of knowledge-lamp filled with penance-oil. Without adopting this means the previously entered karmas-thieves will not be driven out. One should (by accepting asceticism) observe five great vows, five carefulnesses and control the five senses strongly in order to attain useful shedding off karmas (Nirjara).
10. The mundane beings are wandering (in different states of existence) since beginningless time for want of true knowledge in the fourteen 'Rajju'\* high universe called 'Loka' filled with six substances and having the shape of human body (in standing posture keeping hands - palms at waist and legs at distance).
11. The wealth, foodgrains, gold and royal pleasures-all are easily gotten but attainment of true knowledge is extremely rare and difficult in this world.
12. The Divine-tree (Kalpa Vruksha) gives us pleasure on begging and the reflective gem (chintamani Ratna) provides the things on thinking about it but the true religion (piety) provides us all kinds of happiness even without begging and without thinking about it.

*- Translated by*

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\* 1 Rajju = innumerable Yojanas/innumerable miles.

## 12 SPIRITUAL CONTEMPLATIONS

*Composed in Hindi by Shri Yugalji, Kota*

*Translator : Hem Jain, Bhopal*

### 1. Transitoriness : (अनित्य-भावना)

All dreams of the world are false, all hopes of mind are false; body, life, youth all are transitory; they all get withered in a fleeting instant. I have wandered in the forest of transmigration to the fullest satisfaction and enjoyed each and every particle (object of senses) fully; but I could not get even a ray of joy like a thirsty deer running after mirage in the desert.

### 2. Non-refuge / Forlornness : (अशरण-भावना)

[None except the self is refuge in this world where birth & death are inevitable lots of mundane beings] Could an emperor or extremely powerful soldier be able to obviate that instant (of death)? Could he be able to infuse life joyfully into the hopeless dead-body? [Hence let my pure soul be my eternal refuge.]

### 3. Mundane-Existence : (संसार-भावना)

Amidst the dolorous false pleasures of the ocean of great miseries of mundane-existence, I could not get real (spiritual) happiness even for a moment in the possessions of gold, women and palaces etc.

### 4. Oneness : (एकत्व-भावना)

I am alone, I came here all alone with oneness of self (conscious nature) and so arrive all the souls in the world. I thought body and wealth give us company but they leave me, as do other possessions.

### 5. Separateness : (अन्यत्व-भावना)

These possessions (material objects & body) were never part and parcel of myself. I am totally separate, aloof, indivisible and distinct from all these things. Always having separateness of self from all non-self things. I am really an enjoyer/drinker of equanimity-juice.

6. **Impurity of Body** : (अशुचि-भावना)

I have been wasting my precious moments of human-life in embellishing this body. In fact, this utterly profane insentient material body has no relationship or connection with my soul (pure conscious nature).

7. **Influx (Inflow of karmic matter)** : (आस्रव-भावना)

I have been indulging day and night in the acts of auspicious and inauspicious dispositions and thus the door of inflow of karmic matter is left open through the channel of mind, body and speech.

8. **Stoppage of Influx** : (संवर-भावना)

My inner most (peace & conduct) has been burning with the flames of pious and impious instincts. Let the cool rays of right belief emerge in me and my inner spiritual force awaken through the stoppage of influx.

9. **Shedding of Bondage** : (निर्जरा-भावना)

Let the purifying fire of spiritual penance develop in me to burn and break the chains of karmas. Let the springs of nectar (everlasting peace) emerge in all the spatial units of my soul.

10. **The Universe** : (लोक-भावना)

Then leaving this mundane existence let me go up to remain stationed at the summit of universe in the same moment. Let my blissful conscious existence alone be my abode and let me enjoy the elimination of miseries, worries for ever.

11. **Rarity of right-knowledge** : (बोधिदुर्लभ-भावना)

Let the rare & scarce right-knowledge evolve in me and let the darkness of erroneous onesided view point get destroyed atance. Let me remain only a knower and seer and let pride, jealousy and delusion get destroyed in me.

12. **Religion** : (धर्म-भावना)

Let the Ahinsa (non-violence) religion be my eternal protector and let it remain my permanent companion. None was my companion in this world and let me also not remain anybody's companion in this world.

## QUOTABLE - QUOTES

1. **Fact + Factor = Factory**  
 (Soul) + (Right Belief- Non-stop  
 Knowledge Conduct) = Production of spiritual  
 Bliss; i.e; Liberation  
 from miseries &  
 karmas.
2. **Facts Vs. Opinions:**
  - i) Facts produce conclusions
  - ii) Opinions produce arguments.
  - iii) Be sure to have facts. They do not disappear  
 when asked 'why'.
3. Discussion is an exchange of intelligence.  
 Argument is an exchange of ignorance.
4. Worry is the interest paid by those who borrow  
 troubles.
5. It is better to deserve without receiving than to  
 receive without deserving.
6. Adversity introduces a man to himself.
7. Philosophy is the sweet milk of adversity.
8. By adornment one acknowledges his ugliness.
9. Wonder is nothing but the effect of ignorance.
10. Devotion to duty is not a sacrifice, it is a justification  
 to our existence.
11. Ignorance (of law) is no excuse.
12. What is lotted, can not be blotted.

13. Think the greatest, feel the noblest and do the best.
14. Time is precious but truth is more precious than time.
15. Happiest is he who possesses nothing.
16. What is this life full of hurries & worries till buried?
17. He who is shy to ask is afraid of learning.
18. Where ignorance is blessed it is folly to be wise there.
19. See! the glory of reflection on Tattvas! without reflection on Tattvas one may have staunch faith in true 'Deva' etc., may study many 'Shashtras', observe vows etc. undergo penances, etc., even then he is not entitled to evolve right-belief, whereas one who reflects on Tattvas is entitled to evolve right-belief even without these (conventional activities). (MMP - P.370)
20. Be wise, don't be overwise, under wise or otherwise.
21. Desirelessness is the real happiness. If you want to be happy, reduce the radius of desires till it coincides with its centroid.
22. He lacks most who longs most.
23. Deal with causes not with effects. A bucket under the drip is not the real cure for a leak in the roof.
24. Time is precious but truth is more precious. Hence attain the truth by utilising the precious moments of the present.

## GOOD MORAL TEACHINGS

1. Good character being the crown and glory of life, can itself be equated to real religion. Religion is equanimity. Equanimity means renunciation of selfish evil instincts.
2. All life is scared; Therefore cause no harm to any living being howsoever tiny.
3. Cultivate love for all loving beings, respect for the virtuous, sympathy for distressed and tolerance for the perverted.
4. Subjugate all your passions and attachments, for they are the root cause of all worldly suffering and pollution of your soul.
5. All passions are our real enemies. One who conquers them is the real victor (Jina). He alone is the hero (Veer), the great hero (Mahaveer).
6. Every soul is an independent entity. It is its own benefactor and redeemer. No one else can shape its destiny. Soul itself, in its intrinsic purity is the supreme divinity (Godhood).  
**Man - Passion = God**
7. Supreme devotion to self knowledge and meditation paves the way to attainment of liberation.
8. Man becomes great not by birth, but because of self-reliance, truth and character.
9. There is no religion higher than non-violence and truth.

## PECULIARITY OF JAINISM

Jainism more than any other creed gives absolute religious independence and freedom to man. Nothing can intervene between the actions which we do and the fruits thereof. Once done, they become our masters and must fruitify. As my independence is great, so my responsibility is coextensive with it. I can live as like, but my choice is irrevocable, and I cannot escape the consequences of it. This principle distinguishes Jainism from other religions; e.g. Christianity, Muhammadanism, Hinduism. No God or his prophet or deputy or beloved can interfere with human life. The soul, and it alone is directly and necessarily responsible for that it does - Jugmander Lal Jain, *Outlines of Jainism*, pp. 344.

## RIDDLE OF THE CREATION

The first question, which arises in connection with the idea of Creation is, why should God make the world at all? One system suggests, that he wanted to make the world, because it pleased him to do so, another, that he felt lonely and wanted company, a third, that he wanted to create beings who would praise his glory and worship; a fourth that he does it in sport, and so on.

Why should it please the creator to create a world where sorrow and pain are the inevitable lot of the majority of his creatures? Why should he not make happier beings to keep him company?

(It is really a most unchallengable argument) - Barrister Champat Rai Jain, 'Key of knowledge' p. 135) -



## SUPREME JUDGMENT

‘In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others and that, therefore, it is of great importance for the study of philosophical thought and religious life in ancient India’ - Dr. Harman Jaikobi, Read in the 3rd International congress of the History of Religions. -

‘The complete and flawless practice of Ahimsa raises the man to Godhood. It gives light, provides delight and bestows might to its faithful and honest aspirant.

Gandhiji aspired to practise highest type of Ahimsa by becoming a nude Jain Monk (Muni). When Churchill had rebuked Gandhiji by calling him a ‘A Naked Fakir’. He had informed Churchill ‘I would love to be a naked fakir, but I am not one yet.’ - The life of M. K. Gandhi, L. Fisher, p.473.

### A Fact

*Truth is not something material object. It is the essence and name of those practices which the saints formulate for the commoners. But in this system whatever desirable honesty should the so called saints be following, their this honesty is not found (or seldom found) free from one's own selfish attitude directly or indirectly. HOWEVER KUND KUND ACHARYA'S TEACHINGS ARE FREE FROM THIS DEFECT.*

- Hemchand Jain

Kund-Kund Chhaya, M-10/A, Sonagiri,  
B.H.E.L., Bhopal (M.P.)

**KEEP AWAY FROM PESSIMISM  
THE KEY TO SUCCESS IS OPTIMISM.**

*If your painting was wiped away by rain  
Why do you repent on the effort gone in vain?  
Tomorrow there will be sunshine  
And you can paint again  
If you lost something somewhere  
Why do you sit and shed your tear?  
Get up and start working.  
You will gain something else elsewhere.  
If you did not succeed today  
Why do you cry for it and waste another day?  
Make yourself strong for tomorrow  
If not today, you will succeed some other day  
**Keep away from pessimism  
The key to success is optimism.***

## WHICH CATEGORY YOU BELONGS TO ?

There are four categories of persons on this earth:

1. One who does not know and does not know that he does not know is a fool, shun him.
2. One who does not know and knows that he does not know is an ignorant, teach him.
3. One who knows and does not know that he knows is asleep, wake him.
4. One who knows and knows that he knows is a wise man, follow him.

"JAI - JINENDRA"

