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मंगलाण व सलेसः पठलं हवह मंगलम॥
## CONTENTS

### ENGLISH SECTION

<table>
<thead>
<tr>
<th>Preface</th>
<th>Ahimsa International in Retrospect</th>
<th>Editorial</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 The Concept of Paryaya-</td>
<td>Dr. S. R. Bhatt</td>
<td>1</td>
</tr>
<tr>
<td>A Singular Contribution</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of Jainism to World Philosophy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Concept of Soul in Jaina</td>
<td>Dr. R. M. Kasliwal</td>
<td>4</td>
</tr>
<tr>
<td>Philosophy and its Scientific</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interpretation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 Space, Time and the Universe</td>
<td>Prof. G. R. Jain</td>
<td>7</td>
</tr>
<tr>
<td>4 Jaina Yoga</td>
<td>Dr. Mohan Lal Mehta</td>
<td>19</td>
</tr>
<tr>
<td>5 Fundamentals of Jaina Mystic</td>
<td>Dr. Kamal Chand Sogani</td>
<td>23</td>
</tr>
<tr>
<td>6 The Positive Content in the</td>
<td>Dr. M. M. Kothari</td>
<td>28</td>
</tr>
<tr>
<td>Concept of Non-Violence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7 Ahimsa and Vegetarianism</td>
<td>Shri Satish Kumar Jain</td>
<td>31</td>
</tr>
<tr>
<td>8 Food, Health and Jainism</td>
<td>Dr. Dhananjay Gunde</td>
<td>37</td>
</tr>
<tr>
<td>9 Vegetarianism</td>
<td>Shri Nitin Mehta</td>
<td>45</td>
</tr>
<tr>
<td>10 Ahimsa</td>
<td>Shri Shrenik Kasturbhai</td>
<td>47</td>
</tr>
<tr>
<td>11 Ahimsa-Best solution for</td>
<td>Dr. S. S. Jhaveri</td>
<td>49</td>
</tr>
<tr>
<td>all Problems</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 Ahimsa-Non-Violence</td>
<td>Sant Kirpal Singh</td>
<td>51</td>
</tr>
<tr>
<td>13 Non-Violence : Religions and</td>
<td>Dr. Z. P. Thundy</td>
<td>54</td>
</tr>
<tr>
<td>Common Sense</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 Sauraseni Jaina Scriptures</td>
<td>Dr. Raja Ram Jain</td>
<td>56</td>
</tr>
<tr>
<td>15 Jainism in Buddhist Literature</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16 Contribution of Jaina Poets to</td>
<td>Dr. Bhagchandra ‘Bhaskar’</td>
<td>59</td>
</tr>
<tr>
<td>Rajasthani Literature</td>
<td>Dr. K. C. Kasliwal</td>
<td>62</td>
</tr>
<tr>
<td>(9th to 16th Cent)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Title</td>
<td>Author</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>---------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>17 Sarasvati in Jain Art</td>
<td>Dr. Maruti Nandan P. Tiwari</td>
<td>68</td>
</tr>
<tr>
<td>18 The Art and Iconography of Jaina Caves at Ellora</td>
<td>Prof. V. L. Dharurkar</td>
<td>72</td>
</tr>
<tr>
<td>19 Contributions of the Jainas to Mathematics</td>
<td>Dr. G. C. Patni</td>
<td>77</td>
</tr>
<tr>
<td>20 Contributions of Jainism to Indian Culture in Ethical and Social Spheres</td>
<td>Dr. K. C. Jain</td>
<td>81</td>
</tr>
<tr>
<td>21 Jaina Contribution to Indian Culture</td>
<td>Dr. Vilas A. Sangave</td>
<td>84</td>
</tr>
<tr>
<td>22 Glimpses of Jaina Cultural Heritage</td>
<td>Dr. Jyoti Prasad Jain</td>
<td>88</td>
</tr>
<tr>
<td>23 Outstanding Contribution of Jainism to Karnataka Culture</td>
<td>Dr. B. K. Khadabedi</td>
<td>91</td>
</tr>
<tr>
<td>24 Namokara Maha Mantra</td>
<td>Shri Pravinchandra J. Shah</td>
<td>94</td>
</tr>
<tr>
<td>25 Puja or Worship as practised among the South Indian Jainas</td>
<td>Dr. M. D. Vasantharaj</td>
<td>98</td>
</tr>
<tr>
<td>26 Jaina Concept of the Sacred</td>
<td>Prof. Padmanabhi S. Jaini</td>
<td>102</td>
</tr>
<tr>
<td>27 Status of Women in Jainism</td>
<td>Dr. Jagdish Chandra Jain</td>
<td>106</td>
</tr>
<tr>
<td>28 The Role of Lay-Votary in Jainism</td>
<td>Dr. Arun Pratap Singh</td>
<td>109</td>
</tr>
<tr>
<td>29 The Relevance of Jainism in the Present World</td>
<td>Dr. Sagarmal Jain</td>
<td>112</td>
</tr>
<tr>
<td>30 The Role of the Jaina Heritage in Today's World</td>
<td>Dr. John R. A. Mayer</td>
<td>117</td>
</tr>
<tr>
<td>31 Dynamics of Extinction</td>
<td>Shri Bharatbhai B. Shah</td>
<td>121</td>
</tr>
<tr>
<td>32 Siddhachalam</td>
<td>Shri Chander Jain</td>
<td>123</td>
</tr>
<tr>
<td>33 Jaina Centers and Societies</td>
<td>Shri Laksmi Chandra Jain</td>
<td>126</td>
</tr>
<tr>
<td>34 The Spell of the ‘Mantra’</td>
<td></td>
<td>133</td>
</tr>
<tr>
<td>35 International Mahavira Jain Mission</td>
<td></td>
<td>137</td>
</tr>
<tr>
<td>36 Jaina Society : Jain Centre</td>
<td></td>
<td>139</td>
</tr>
<tr>
<td>37 Shri Atam Vallabh Jain Smarak Shikshan Nidhi</td>
<td></td>
<td>143</td>
</tr>
<tr>
<td>38 Svaraj in Ideas in Jainism</td>
<td>Shri Gyan Chand Biltiwala</td>
<td>147</td>
</tr>
</tbody>
</table>
हिन्दी खण्ड

(1) जैन प्राचीन साहित्य

(2) जैन राजनीति

(3) जैन वर्णन में प्रतिविदित ब्राह्मणिक जीवन-मूल्य

(4) जैन धर्म-विचार

(5) जैन वर्णन का सामाजिक-विश्लेषण

(6) "महाभारत" में भाषियता का विवेचन

(7) गुरुवार की संस्कृति में ब्राह्मण-भावना

(8) जैन वर्णन और 'कहाँ?

(9) विविध भारतीय भाषाओं के क्रमांक: विकास की कहानियों की सुरक्षा में जैनों का भ्रमणीय प्रदर्शन

(10) जैनवर्णन में मुद्रा-विवरणक प्रवासार्थ

(11) जैन प्राचीन व युग्म: सामाजिक और साहित्य

(12) जैन वर्णन में व्यवसायिक सामाजिक बितना के तत्व

1  साहित्य प्रकाश

10  डॉ. श्रीमती गुरुङला जैन

14  प्रो. प्रभासकुंद्र जैन

17  भी शब्दालम बैंकेट

24  डॉ. नारायण सिंहा

30  डॉ. रिमां उद्दीन

32  डॉ. कुमारराय वेसाले

36  भी कन्हैयालाल लोहा

39  डॉ. के. वर्त. जान्म

43  डॉ. श्रीमती शान्ता भानाकर

46  डॉ. राजेन्द्र लक्ष्मण भट्टानगर

51  डॉ. नरेन्द्र भानाकर
<table>
<thead>
<tr>
<th>No.</th>
<th>शीर्षक</th>
<th>लेखक</th>
<th>पृष्ठ</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>राष्ट्रीय बिकास यात्रा में जैन चर्चा एवं जैन पत्रकारों का योगदान</td>
<td>भी. विनेश्वर कुमार जैन</td>
<td>57</td>
</tr>
<tr>
<td>14</td>
<td>आधुनिक युग में जैनदर्शन की प्रारंभिकता</td>
<td>डॉ. रामजी सिंह</td>
<td>61</td>
</tr>
<tr>
<td>15</td>
<td>जैनदर्शन क्षैर विवरणानि</td>
<td>आम्बार विजय इतिहासिन्द सूरि</td>
<td>65</td>
</tr>
<tr>
<td>16</td>
<td>बिदेशों में प्राकृत क्षैर जैनविद्वानों का अभ्यास</td>
<td>डॉ. हरि महेश्वर जैन</td>
<td>67</td>
</tr>
<tr>
<td>17</td>
<td>बिदेशी विद्वानों द्वारा जैन साहित्य का अभ्यास व अनुसंधान</td>
<td>डॉ. देवेन्द्र कुमार शास्त्री</td>
<td>71</td>
</tr>
<tr>
<td>18</td>
<td>हस्ताक्षरम्</td>
<td>भी. महेन्द्र कुमार ‘मस्त’</td>
<td>76</td>
</tr>
</tbody>
</table>
PREFACE

The First International Jain Conference was held on October 3 & 4, 1981 at 777, United Nations Plaza, New York, U.S.A. Acharya Sushil Kumarji, Shri Chitrabhanujii and residents of America had taken keen interest in the Conference with the objective of bringing unity, fostering brotherhood and propagation of Jain doctrines, non-violence, respect for all living beings and vegetarianism. About 500 delegates from various parts of the world representing 25 Jain Societies, Ahimsa International, International Mahavir Jain Mission Centers in U.S.A., Canada, U. K., West Germany and Thailand had attended the Conference. Delegates were mostly from U.S.A. including 20 from India. The Conference included sessions of guest lectures and delegates’ statements, panel discussions on vegetarianism and non-violence, religious music, slide shows and demonstration of Yoga postures. It was a beginning in a very good direction to prepare an international forum for propagating non-violence, vegetarianism, unity and brotherhood among Jains and for discussing matters of mutual interest.

The Second International Jain Conference was held in London on 1st & 2nd Oct., 1983. About 500 delegates from various countries, including 28 from India, and a large number from United Kingdom had attended the Conference. The first day sessions, meant for delegates, were held in Conference Room of City University, London. The second day sessions on 2nd October were held in Wembley Hall, about 15-20 miles away from London, and were attended by about 2500 persons most of whom were from U. K.

Many papers were read and eloquent speeches were made by delegates from various countries. The discussions were free and frank on several important matters, like promotion of Jain ideals, culture and literature. Substantial funds were collected and promised at the Conference for the establishment of International Institute of Jainology at London. An offer was made by Ahimsa International, through the Secretary General Shri Satish Kumar Jain, to give a cash award of Rs. 10,000/- on a good manuscript or published book of about 250 pages written on vegetarianism particularly bringing out the medical aspects.

The invitation given at London Conference by Secretary General of Ahimsa International for holding the Third International Jain Conference at New
Delhi (India) was accepted. Preparations for the Third Conference are, therefore, being made since then to make it a larger and meaningful Conference.

Needless to say that Jains are now settled in many parts of the world. They need good literature, scholars from India, tapes of preaching of Jain saints, songs and Pujas and designs for building of Jain temples. All this can be well done by India where Jainism had its origin.

In the Third International Jain Conference, attention is therefore also being paid to discuss the spiritual and literary needs of the Jains world over and to find out ways and means to fulfil those. It is proposed to form a Board of Scholars who can be deputed for lectures and fellowship in various countries. Printing of Jain literature which can be easily understood even in foreign countries, bringing out a large and profusely illustrated book on art and antiquity of Jain temples, caves and icons, and a book on the rites to be performed at the birth, marriage and death in order that the Jain householders may perform these rites themselves will also be considered at the Conference. Another imperative need is of marriages of Jain boys and girls living in various countries. This aspect will also be considered with a view to take up the work of publishing an International Jain Directory giving suitable information on Jain families.

A wide range of subjects will be discussed at the Conference viz., (i) unity, brotherhood and close link among the Jains of the world; (ii) world-wide propagation of Jain doctrines and ideals; (iii) to put Jainism on World Religions’ Map; (iv) movement on Non-violence (Ahimsa), prevention of cruelty to animals, world peace, nuclear weapon-free world & vegetarianism, (v) promotion of Jain philosophy, culture and literature. (vi) serving the needs of Jain community in India and abroad. (vii) recognition of eminent Jains, (viii) marriages of Jain boys and girls (International Jain Marriage Bureau), (ix) educational scholarships, (x) involvement of youth in living an ethical life, and (xi) role of women in Jain culture and literature.

The present Souvenir named “Perspectives in Jain Philosophy & Culture” containing about 60 scholarly articles written by eminent scholars of India and other countries introduces the reader with the glorious aspects of Jain thought & culture. The Boards of Advisors and Editors include celebrated authorities on Jain studies and writings. Considerable efforts have been made by Dr. K. C. Sogani, Head, Department of Philosophy, Sukhadia University, who is the Executive Editor of the Souvenir, to collect and edit the articles. He has made dedicated efforts along with the undersigned, who is the Chief Editor, to make the Souvenir a memorable production worth preserving. Credits are also due to Dr. G. C. Patni of Jaipur who is an Editor on the Board of Editors. He has a long record of meritorious teaching and research in Mathematics. Shri Gyan Chandra Khinduka, a respectable social figure of Jaipur (Rajasthan) has dedicatedly discharged his responsibility in getting the Souvenir printed at Jaipur under his
supervision. He has not only supervised the proof reading, printing and its layout, but has also rendered much assistance in collection of advertisements and funds for the Conference. Thanks are also due to Shri C. L. Laiwani (Jaipur), who has been much helpful in collection of funds and to Shri Ajay Kala, owner of the Journal Press, who has brought out the Souvenir with an attractive get up.

The Souvenir also contains photographs of a few most famous Jain temples and icons of India which have been used from the large collection of Shri Satish Kumar Jain, Secretary General. Photography is one among his varied interests.

Many Centers and Institutions have actively co-operated with the work of the Conference. The names of Shree Akhil Bharatiya Hinsa Nivaran Sangh, Ahmedabad, Jain Sabha New Delhi, International Mahavir Jain Missions (U. S. A. & Canada and U. K.) and Jain Society of Toronto need special mention. Their office-bearers have made their significant contribution for extensive field work, publicity and collection of funds.

Many prominent persons of various countries and India have provided active assistance for collection of funds and making various arrangements. Dr. S. S. Jhaveri, M. D., M. R. C. P., Hony. Chief Secretary, Shree Akhil Bharatiya Hinsa Nivaran Sangh, Shri Bharatbhai B. Shah, Mrs. Varshaben Bharat Shah and Shri Hansmukh Shantilal Shah (Ahmedbad), Shri Kiran K. Gandhi (Bombay) and Shri Raj Kumar Sethi (Dimapur) have made their sincere contribution for the success of the Conference. Dr. K. C. Bhaiji, Dr. Sulekh C. Jain and Dr. T. J. Salgia (U. S. A.) who are the Adviser, Chairman and Vice-Chairman, respectively of the North American Organising Committee of the Conference. Mr. Chander M. Jain, Mr. Kamal M. Jain and Mr. Pravinchandra J. Shah (Canada) and Dr. S. K. Dhariwal, Chief Executive of Second International Jain Conference and President of Jain Association of U. K., have throughout been making sincere efforts for larger participation of delegates from their countries and collection of funds. Mr. Ummed C. Golechha and Mr. Jawahar Golechha, business magnates of London, U. K., have taken keen interest in the success of the Conference.

Shri Mulukh Raj Jain, President, Ahimsa International, has throughout provided his active co-operation on all fronts i.e. raising of funds, enlisting of members for the Reception Committee and making various arrangements of the Conference. Shri K. C. Jain, Chairman. Finance Committee. Sahu Ramesh Chandra Jain, Chairman, Publicity Committee. Shri K. C. Jain, Chairman, Transport Committee and Shri Vijay Kumar Jain, Chairman, Hospitality Committee have throughout been active to make the Conference successful and have rendered sincere advice and help from time to time. Shri Jagmohan Jain, an enthusiastic social worker of Delhi, has worked like a soldier and undertook various responsibilities of the Conference.
At the Conference, a Book Exhibition has been arranged. The credit for this nice exhibition goes to Shri Mahavir Prasad Jain who has taken lot of pains in arranging it.

Sincere thanks are also due to the hosts of dinners and lunches, Shri Prem Chand Jain (Chairman, Jayna Time Industries), Shri Rikhab Chand Jain (Chairman, T. T. Industries), Shri Mulkh Raj Jain (Managing Director, Mahavir Metal Works and President, Ahimsa International), Shri Ramesh Chand Jain (P. S. Jain Group), Shri Kashmir Chand Godha (a leading jeweller), Shri Adhishwar Lal Jain (a senior businessman), Shree Atam Vallabh Smarak Shikshan Nidhi through Shri R. K. Jain (Rubber industrialist) and Jain Milan International through its President, Shri A. P. Jain.

Thanks are also due to Films Music Director and Composer Shri Ravindra Jain (Bombay), Prof Pratap Kumar Toliya (Bangalore), Kumari Anita Jain (New Delhi), Kumari Deepika Yashwant (New Delhi), and Kumari Shalini Lunia (New York) for their offer of performance at the Cultural Programme. There are still many others including Shri Padam Chand Jain, Secretary (Organisation), Ahimsa International, Shri Suresh Chand Jain, Shri Subhash Chand Jain and Shri Inder Chand Jain, active members of the Governing Council of Ahimsa International, who have shouldered various responsibilities.

Publicity has an important place in the Conference of this nature. Sahu Ramesh Chandra Jain, Executive Director, Times of India Publication and Chairman of the Publicity Committee along with Rapporteur of the Conference Shri M. K. Dharmaraja, a journalist of calibre, Shri Paras Das Jain and Shri Swaraj Jain, journalists of Navbharat Times, have taken much pains in organising the Press Conferences and other publicity work. The advice of veteran Journalist and former Chief Editor of Nav Bharat Times Shri Akshay Kumar Jain has always been available to us.

H. H. Acharya Sushil Kumarji gave the idea of organising International Jain Conference by holding the first such Conference in New York, U. S. A. in October 1981. His dedicated services for the propagation of Jain doctrines, retention of religious Sanskars among the large number of families, who have settled in U. S. A., Canada and other countries, non-violence and vegetarianism are highly creditable. The observance of Jain traditions, celebration of Jain Parvas and festivals collectively on large scale in various countries is now largely due to his efforts. Establishment by him of a Jain Temple at Siddhachalam in 108 acre large naturally beautiful plot in New Jersey State, U.S.A. has become a common worship place for Jains of all sects of America, Canada and other countries.

Finance plays the most important role in organising an activity of this magnitude. Our sincere thanks are due to the Patrons, donors and advertisers
whose financial assistance has enabled us to make all the arrangements so smoothly.

If the deliberations of the Conference will result in actual furtherance of the movement of non-violence, peace, vegetarianism, propagation of Jain doctrines, promotion of Jain culture and literature and finding out ways and means for meeting the spiritual and literary needs of the Jains all over the world, the purpose of holding the International Jain Conference will truly be achieved. It is hoped that all the participants would please take the objectives of this Conference to their respective countries for a dedicated follow-up.

Satish Kumar Jain
Secretary General

688 Baba Kharak Singh Marg,
New Delhi-110001 (INDIA)
Phone 344022
1 February 1985
AHIMSA INTERNATIONAL IN RETROSPECT

A band of enthusiasts had the missionary zeal to establish an institution which in course of time may develop into an organisation to propagate Ahimsa and Vegetarianism on national and international levels. Thus, came into being the organisation “Ahimsa International” on January 26, 1973 with the blessings of Dr. D. S. Kothari, former Chairman of the University Grants Commission and a great scientist and educationist of the country and with the late Smt. Om Prabha Jain, Ex-Finance Minister of Haryana State as the first President and Shri Satish Kumar Jain as the Founder Secretary-General.

Dr. Kothari is one of our Patrons. The other Patrons are: Sahu Shriyans Prasad Jain, Shri Shrenik Kasturbhai, Sahu Ashok Kumar Jain, Shri Dharam Chand Jain, leading industrialists and philanthropists. Dr. L. M. Singhvi, the internationally renowned jurist, Dharmadhikari Veerendra Heggade of Dharamasthala and Shri S. S. Backliwal, a leading jeweller and Rotarian. Shri Backliwal served the organisation as President from August 27, 1978 to February 26, 1984. Shri M. R. Jain, an industrialist, is now its President since February 1984.

Shri Jainendra Kumar, the famous Hindi writer, Shri Yashpal Jain, renowned Gandhian writer, Shri Akshay Kumar Jain, former Chief Editor of Nav-Bharat Times and Prof. Padmanabha S. Jaini, Professor of Buddhist Studies in the University of California are our distinguished honorary Members.

Among the objectives, Ahimsa International aims at the creation and fostering of international brotherhood, peace, spirit of mutual understanding and love among the people of the world, to propagate the theory and practice of Ahimsa (Non-violence) and Vegetarianism, to promote culture, literature and archaeology, to help the destitutes, needy and helpless; to establish Chapters, Foundations, Charitable Trusts and Educational Institutions for the furtherance of objectives, to take delegations to foreign countries and to invite delegations from there for the promotion of Ahimsa, Vegetarianism, culture, fine arts etc.

Service to suffering humanity is the field to which Ahimsa International attaches considerable importance. On several occasions, medicines, aid equipment and other articles have been provided to sick and disabled persons and
children, food, sweets, woollen jerseys etc. to Lepers, sewing machines to the needy women, monthly scholarships to the needy families and children for education, and building material for village schools etc. Ahimsa International has made a standing offer to all the large hospitals in Delhi to recommend suitable cases for defraying the cost of blood transfusion and life-saving drugs. It proposes to provide medical and equipment assistance to the sick and disabled persons on permanent basis.

During the 2500th Nirvan year of Bhagwan Mahavir in 1974-75, the programmes presented by Ahimsa International before the audience have won it spectacular popularity. It has presented devotional music in a modern way in its classical character with aesthetic fervour. The rendering of dance sequences by famous artists on the life and philosophy of Tirthankaras and the Buddha and on the Bhajans of great poets have been arranged at various places.

A significant achievement of Ahimsa International is the production of Ballet on Bhagwan Mahavir by Shri Ram Bharatiya Kala Kendra, a renowned dance and music institution of the country. It was presented on three days on November 27, 28 and 29, 1974 at the Kamani Auditorium, New Delhi and again on the pressing demand on December 26 and 27, 1977. The press and the public appreciated the lyric verses and superior performance of the artists, choreography, music and light effects. A bold venture, it opened new dimensions for presenting religious themes in appealing classical style which hitherto were considered unstageable. On the pattern of this Ballet many associations and institutions prepared and presented the Jain Ballets.

Honouring and extending recognition to the scholars and bringing together persons of the various fields have been the endeavour of Ahimsa International. Various large and small functions have been organised to honour the distinguished scientists, scholars and those persons who have established large hospitals in the country and those Doctors who are providing medical and social service of a high calibre.

Ahimsa International has taken up with the Government of India, with the institutions and individuals the need for propagating vegetarianism as a movement and the need for opening separate kitchens and hotels for vegetarian food. A letter written to the Ministry of Tourism has been circulated to all the hotels and restaurants of the country for necessary action. This organisation proposes to further the cause of non-violence and vegetarianism and has approached the Government to reform its nutrition policy and food service to the patients in hospitals, to stop open display of meat-food and for showing compassion to animals.

Suitable literature is also proposed to be brought out and adequate publicity intended to be made about the positive harm and ill effects caused
by non-vegetarian food and the virtuous benefits and the salutary effects of vegetarian diet.

The work of non-violence is also to be taken up on a much bigger scale than hitherto by seeking the co-operation of thinkers, writers and social workers. Suitable literature it proposed to be brought out on non-violence and prevention of cruelty to the animals.

The First International Jain Conference was held in New York City, U. S. A. on October 3 & 4, 1981. The Second International Jain Conference was held at London, U. K., on October 1 & 2, 1983. These two conferences with the efforts of Acharya Sushil Kumarji, Shri Chitrabhanuji and others concerned have created international forums for the furtherance and discussion of subjects which are of vital importance for the Jains of the entire world.

The invitation to hold the Third International Jain Conference at Delhi in India was extended by the Secretary General of Ahimsa International who had attended the London Conference. As the same was accepted, the Third International Jain Conference is being held at New Delhi on February 8, 9 and 10, 1985, on a large scale. Eminent scholars and delegates from various parts of the world and India are attending this Conference. The Conference will be of importance in several respects as the range of important subjects to be considered is much larger. Ahimsa International in association with many Jain centers and institutions of various countries and India has made suitable arrangements for holding the Conference, discussion on various subjects, reading of papers by eminent scholars and social figures and for lodging and boarding arrangements of the delegates.

Ahimsa International has at present its head-quarters at New Delhi (India) and Chapters at Gwalior, Jaipur and Khatauli (U. P.). It is proposed to establish Chapters at several other cities of India and foreign countries. The delegates participating in the Conference shall be of much assistance in furthering the objectives of Ahimsa International and the opening of its Chapters. They are requested to please open Chapters in their cities and to co-operate in all works undertaken for the propagation of Non-violence & Vegetarianism.

Satish Kumar Jain
Secretary General

New Delhi
EDITORIAL

In the cultural history of mankind, only those people who have remained alive to the essential values of life are capable of meeting the challenge of situations arising from the animal nature in man. Psychologically speaking, we may say that animality is very strong in man, so much so that in every walk of life it makes its gross as well as sophisticated appearance. In fact, the history of civilization presents a constant fight between the humane and the animal in man. The rise of humanistic religions in different parts of the world invites our attention to this fact, with the message that ethico-spiritual values inaugurate the all-round progress of the individual and society. But with the advancement of science and technology, new values of life have emerged. The rate of value change has grown very high, and in consequence it has baffled the great intellectuals of our times. It has shattered “the presumed identity between one generation and the next and has made it impossible to predict future values by simple straight-line projection.” Thus the present century is the century of conflict between the values arisen from the impact of science on human behaviour and the values fostered by religions. Notwithstanding all this, religions which are the guardians of the essential values of life are not antagonistic to the scientific advancements. On the contrary, they are disposed to make use of the findings of science, so long as the essential values of life are not hampered.

In consonance with the above-mentioned spirit of religions, the Third International Jain Conference has been dedicated to the promotion of Ahimsa and World-peace, to the propagation of vegetarianism and spiritualism, to the upliftment of women and to the inculcation of value-oriented behaviour patterns in the Youth. Besides, this conference proposes to highlight the contributions of Jainism in diverse fields of knowledge. The publication of the Souvenir presenting the varied perspectives in Jaina philosophy and culture will bring forth the cultural heritage of the Jainas in a nutshell. The following running survey will introduce the reader to the general outline of the material presented in the Souvenir.

In the history of Indian Philosophy, the answer to the question, ‘how the world has come to exist?’ has been given either by evolutionism (Sargavada) or by creationism (Srstivada). The latter accepts substance-attribute distinction. Here the significant contribution of Jainism is to introduce the concept of Paryaya
(mode of existence), the like of which we do not find in the metaphysics of
the non-Jaina schools of Srtivada. According to Jainism, the Universe is
composed of six substances: Jiva (Soul), Pudgala (Matter), Dharma (Medium
of motion), Adharma (Medium of rest), Akasa (Space) and Kala (Time). The
doctrines of Anekantavada and Syadvada follow from Jaina Metaphysics. Every
substance is universal-particular and bears the relation of identity-in-difference.

There is no denying the fact that Jainism is an ethico-spiritual religion which
substantiates the notion of self without ignoring the loftiest mystical heights.
From the Niscaya point of view the soul is pure, but from the Vyavahara point
of view it is impure because of its association with Karmic particles. These are
attracted towards it on account of its passionate activities. By following the
dictates of Jaina Yoga, the soul makes itself free from these activities. The whole
Yogic or mystic way may be summarised as follows: Spiritual awakening,
Purgation, Illumination, Dark night of the soul and Transcendental life. For
mystical realisation devotedness to the Panca-Paramesthis (The Five Great Ones)
is of great significance. With these Five Great Ones, Namokara Maha
Mantra is constituted. This Mantra is the fountain-head of all the Mantras. It
constantly reminds us of the ultimate goal step by step. It is a universal
Mantra, devoid of any reference to name, gender, race, nationality, class
and creed, it represents the Jaina concept of 'the Sacred'.

In Jainism, the basis of socio-spiritual ethics is Ahimsa, which means love and
respect for life. Though the doctrine of Ahimsa sounds negative, yet positively
it may be called the doctrine of good-will towards all life. The principle of
Ahimsa has been preached by all the religions of the world in one form or the
other, although Jainism has preached it in great detail including compassion,
charity etc. under its purview. Food and Ahimsa have close relationship. Ahimsa
necessarily requires the taking of vegetarian food. Many abdominal, cardiac and
mental diseases are associated with the consumption of non-vegetarian food.
Again, food contributes to a larger extent in deciding the nature of a person. No
doubt, aggressive and violent behaviour are produced by non-vegetarian food.
It is a myth to say that strength and power depend on non-vegetarian food. Above
all, the finer sensibilities of man are vitiated and imperceptibly replaced by cruelty,
brutality and inhumanity by the intake of non-vegetarian food. Vegetarian food
is favourable to the purity of thought and leads to refinement of character. A
movement in favour of vegetarianism is a great necessity, if both healthy and
peaceful living are to be sought after. "The greatness of a nation and its moral
progress can be judged by the way it treats its animals." It is only by following
an Ahimsa way of life that an individual dies a noble death. This is known as
pious Marana in Jaina scriptures.

Along with Ahimsa, Samata which includes both socio-economic equality and
mental equanimity is basic to Jainism. In fact, Ahimsa and Samata are the
obverse and the converse of the same coin. From the spiritual point of view all
the souls are identical in nature. The development of sensibility in man for
sensing the sufferings of others is Karuna (Compassion). Kindness (Daya) is the
conative expression of Karuna. The depth of Karuna is the criterion of the spiritually
evolved souls. The values of Ahimsa, Samata and Karuna are of prime importance
in Jainism. These values colour Jain outlook with democratic flavour. Social
freedom, socio-economic equality, welfare of all beings and ethico-spiritual
secularism, and equality of both the sexes are the hall-marks of democratic
set-up and Jain philosophy subscribes to the development of democratic social
consciousness in man. For a successful democracy, regard for the views of
others is imperative. This is Anekantavada in society. It is the social principle
of open-mindedness and intellectual tolerance. It is of capital importance to
note that Ahimsa fructifies in an atmosphere of Aparigraha, which we can
cultivate by following the principle of ‘trusteeship’ advocated by Gandhiji. All
this shows that the principles of Jainism are very much relevant to the solution
of the present-day problems facing the world wherein nuclear weapons are
piling up, international tensions are constantly growing, exploitation and
possessiveness are not uncommon and co-existence and mutual assistance are
in danger.

It goes without saying that the fundamental principles of Jainism have come
down to us through the Agamas preserved in the Ardhamagdhi and Sauraseni
Prakrita languages. On the Agamic literature, number of commentaries have been
written. The non-Agamic literature of the Jainas has been written in various
languages like Prakrita, Apabhramsa, Sanskrita, Tamila, Telgu, Kannada, Gujarati,
Rajasthani and Hindi. The subjects covered are varied, such as logic, philosophy,
poetics, grammar, astronomy, astrology, geography, lexicography, mathematics
and medicine. The narrative literature of the Jainas is voluminous. It has to be
added here that Pali canon of the Buddhists discusses some of the doctrines of
the Jainas. Besides, the literature of Jaina mathematics reveals that the text,
Ganitasarasamgraha by the Jain scholar Mahaviracarya (850 A.D.) is perhaps
the first book wholly dealing with mathematics. The knowledge of Jaina
mathematics can also be gleaned from the Agamic literature. As regards
medicine, the Kalyanakaraka of Ugraditya (8th cent.) seems to be the original
contribution of the Jainas to Ayurveda, though the Agamic literature discusses
the treatment of patients by medicine and surgery. In Karnataka, Gujrat, and
Rajasthan the literature on Ayurveda has been abundantly written. Nowhere in
the Ayurvedic literature, the doctrine of Ahimsa has been violated. Because of
the cultural importance of Jaina literature, both Agamic and non-Agamic, the
foreign scholars from Japan, Germany, England, U.S.A., France etc. have been
attracted towards its study and research. In regard to journalism, the Jaina
Journalists deriving inspiration from the ancient democratic set-up have always
fostered national and international consciousness and have always tried to make
the society free from social ills. They have actively participated in the freedom
movement of India and have played an important role.

In the field of Jaina art, Jainas have produced numerous and the finest specimens
of architecture in different parts of the country. They have constructed
temples, temple-cities, cave temples, stupas, pillars and towers. In the area of
iconography the contribution of Jainas is also outstanding. Beautiful images of
Tirthankaras and presiding deities carved on stone and metal have been
preserved in Jaina temples and also in private collections. The colossus at
Sravanabelgola, set-up by the great Camundaraya in 981 A. D. is world famous
and has brought a distinctive cultural status to India. The Ellora Jaina caves
constitute a unique specimen of the configuration of northern and southern
features of Jaina art.

Along with the Jaina monks and nuns, the role of lay-votary in Jainism has
been of tremendous significance. A healthy process of mutual co-operation
between the Jaina ascetics and lay-votaries has been maintained since the
emergence of Jainism. It is to be borne in mind that if the followers of Mahavira
dedicate themselves to the propagation of the Ahimsite way of life in socio-
-economic sphere, an all-round progress can be effected at the national
and international levels.

We are grateful to the learned scholars who have contributed their articles to
this Souvenir. We express our gratitude to the Members of the Advisory Board
and the Board of Editors, who helped us in getting this Souvenir ready for
publication. Our thanks are due to Dr. G. C. Patni, Shri Gyan Chandra Khinduka
and Sushri Priti Jain for assisting us in the press work. We are thankful to the
members of the Souvenir committee, who collected advertisements for meeting
the heavy expenses on its publication. We also record our thanks both to the

Satish Kumar Jain          Dr. Kamal Chand Sogani
Chief Editor               Executive Editor
I am glad to know that Ahimsa International is hosting the Third International Jain Conference in New Delhi from February 8, 1985.

I send my greetings to the organisers and the participants and best wishes for the success of the Conference.

ZAIL SINGH
MESSAGE

I am glad to learn that Ahimsa International will organise the 3rd International Jain Conference in New Delhi from the 8th February, 1985.

The Jaina thinkers have given us a number of vows which we have to practise. Ahimsa, satya, asteya, brahmacarya and aparigraha are the five principles which we are called upon to adopt in our every day life. Ahimsa means the practice of love. Universal love means looking upon the difficulties of other people as our own and trying to help them out of them. Wherever we are and whatever we may do, we must exemplify and demonstrate the validity of these great principles.

I send my best wishes for the success of the Conference.

R. VENKATARAMAN
आचार्य श्री धर्मसागरजी महाराज

किशनधार

जनवरी ११, १६४५

आशीर्वचन

‘अहिंसा इंटरनेशनल’ के तत्त्वाधार में ‘इंटरनेशनल जैन कामेन्स’ के रूप में यह तीसरी कामेन्स होने जा रही है। इससे पूर्व ग्रेटरकॉर्न और लंडन जैसे मुद्रंवृक्षी देशों में दो कामेन्स हो चुके हैं। एक परिपत्र के माध्यम से ‘अहिंसा इंटरनेशनल’ के उद्देश्य जात हुए। उनमें अहिंसा प्रथा जैन धर्म के प्रचार-प्रसार के साथ-साथ समस्याओं में करण एवं वातावरण से आपात्कात्मक भाई चारी की स्थापना भी एक प्रमुख लक्ष्य है। बस्तुन्तः कहना एवं परस्पर मन्त्री संयुक्त जनजीवन की स्थापना ही अहिंसा का प्रयास लक्ष्य है। मानव मात्र तक ही नहीं अपितु प्राणिमात्र तक के प्रति करण एवं मन्त्री की उदात्त भावनाएँ हमारे मन में जागृत हो जाई यहीं अहिंसा प्रथा जैन धर्म का विश्व की उपदेश है।

जैन धर्म की श्रीहिंसा का बहुत व्यक्ति अर्थ है जैन वह ‘व्यक्ति के मन-वचन-कर्म एवं बाहर-विहार, भावना आदि में व्यक्त है। मे सभी आहिंसामय होने चाहिए।’ अहिंसा के इस व्यक्ति एवं उदात्त अर्थ को समझने हुए प्राणिमात्र जैन धर्म को प्रस्तुत कर सकता है। जो लोग जैन धर्म को संकुचित विचार बालामानत हैं वे बहुत बढ़ी भूल करते हैं। ‘अहिंसा’ शब्द में निहित समस्याओं धर्म को समझना एवं समझना यहीं उद्देश्य उठती संस्था का है, किसी यह समझना-समझना आरोग्य के परिप्रेक्ष्य में हो, मनोमूलक न होकर यथार्थ के धरतन पर प्राप्त होना चाहिए।

अहिंसा के साथ सत्य, बल, रहस्य और अपरिलक्षौ जैसे ग्रन्थों का भावना कर प्रत्येक व्यक्ति व्यक्ति अर्थ है। जैन धर्म को सभी प्राणिमाणियों को अपील योग्यता के अनुसार यथार्थकर्ता प्रतारण की आशा प्रदान की है। बस्तुपुष्ट एवं अप्राणिमाणि जैसी का परिप्रेक्ष्य जीवन में आपात्क्षम है।

हमारा यही आयोज़ित है कि विश्वव्यवस्था यह संस्था जिनागम के परिप्रेक्ष्य में यथार्थ के धरतन पर जैन धर्म के प्रतिपादित तत्व दर्शन को समस्याओं विश्व के समक्ष प्रस्तुत हो तथा जैन धर्म का प्रारंभ-प्रसार कर प्राणिमाणि का भाव के प्रति जागरूक करे, इसी में स्वप्न सर्वश्रेष्ठ निहित है। इसके साथ ही यह मंगल कामना करते हैं कि ‘अहिंसा इंटरनेशनल’ के माध्यम से समस्याओं विश्व के प्राणों अहिंसा को समन्वय उसे धारण करते हुए प्रश्न प्राणिमाणि, बाहर विहार आदि को मनसा-वाचा-कर्मणा से अहिंसामय बनावंत एवं विश्व बस्तुपुष्ट विधारण के धार्मिक रूप में स्थापना करें।

आचार्य धर्मसागर
आचार्य श्री देशभूषण जी महाराज

शांतिगिरी
जनवरी ७, १९६५

मंगल ग्राशीवांद

बहिःसा इन्टरनेशनल संस्था की भ्रोर से जैन विद्या, जैन साहित्य एवं संस्कृति, बहिःसा,
शाकाहार, नैतिक जीवन, विश्व शान्ति के महान संकल्पों की सफलता के लिए तथा जागतिक
जैन संस्कृति के पुनरुत्थान एवं प्रभावना हेतु महमंगल शुभाशीवांद।
सिद्धान्त चक्रवर्ती ऐलाचार्य
श्री विद्यानन्द जी महाराज

मंगल कामना

पौहन
जनवरी १२, १९५५

चर्माण्यार्गी,

० से १० फरवरी, १९५५ तक अंतरराष्ट्रीय जैन कार्यकाल संयोजन की जा रही है।
अहिंसा, विश्व शांति और शाकाहार को जो सही दिशा देने का प्रयास है वह सफल हो। ऐसा शुभाविषयक है।

नई पीढ़ी का भावक समाज धीरे-धीरे अहिंसा एवं शाकाहार में विश्ववास खोता जा रहा है। उस विश्वास को पुनः प्रतिष्ठापित करने में आपकी मदद सफल होगी। ऐसी हैं पूर्ण भाषा हैं।

कहशा जीव का स्वभाव है। यदि कुछ प्रयास किया जाए तो बहु अज्ञातों को अपना सकता है। इसके साथ-साथ बुधिज्ञों वर्गी में पर्यवेक्षण तत्त्वों के भाव भी जागृत होंगे जिससे राष्ट्र वहुत मजबूत होगा तथा शांति बढ़ेगी। "अत्काव्य प्रहिसा" आत्मा स्वभाव से ही बहुत है। चेतना का तत्काल जगाने मात्र का आवश्यकता है जिससे तो वह प्रभ ओर अहिंसा को ओर प्रसार हो सके।

ऐलाचार्य विद्यानन्द मुनि
आचार्य श्री विजय इन्द्रदिन्न सूरि जी महाराज

बम्बई

१२ दिसम्बर, १६५५

श्रम सन्देश

आपका १६ नवम्बर, १६५५ का पत्र मिला। यह जानकर प्रसन्नता हुई कि तृतीय अंतरराष्ट्रीय जैन काफ्केस का आयोजन ५, ६, एवं १० फरवरी, १६५५ को दिल्ली में किया जा रहा है। यह अंतर्राष्ट्रीय जैन काफ्केस जैन दर्शन के मानवतावादी सिद्धांतों के प्रचार प्रसार के लिए प्रभावशाली व्यापक कार्यक्रम बनावे। इसके अन्तर्गत सप्त व्यस्तता मुक्त समाज रचना का विशिष्ट कार्यक्रम होना चाहिए। सदत्थसन-जुभा, मानाधार, मिरामण माधि से राष्ट्रीय चरित पतलोस्मृत हो रहा है अन्तराष्ट्रीय का बोलबाला है, धर्मीय श्रुतिय ध्यान विचारधारा के पाथार वस्त्र रहे हैं, राष्ट्रीय भविष्य बागान तंत्र में है। भोज, दुरालार, परस्परत्व के कारण जगत प्रभात है। ऐसे समय में अंतरराष्ट्रीय जैन काफ्केस अहिन्सा संघ और तप के सिद्धांतों का व्यापक प्रचार कर मानवीय मूल्यों की प्रतिश्रुति कर। काफ्केस की सफलता के लिए हमारी सहयोग है।

आचार्य विजय इन्द्रदिन्न सूरि
आचार्य श्री सुशील कुमार जी महाराज

शुभाशीर्वाण्ड

श्रीदेहर ग्रामम में जन्म किया जाने वाला एक श्रद्धालु का जीवन है। बर्ष 1929 में जन्मा श्री शृंगार ग्रामम में बड़ा हुए। उनका शिक्षा समाप्त होने के बाद, उन्होंने ग्रामीण जीवन में निवास किया। उन्होंने यह विचार किया कि ग्रामीणों को शिक्षा प्रदान करना बहुत जरूरी है। उन्होंने ग्रामीणों को शिक्षा प्रदान करने के लिए सार्वजनिक संस्थाओं में काम किया। उनके नेतृत्व में शिक्षा और राजनीति में बहुत समर्थन हुआ।

इसी संकल्प श्रीर उद्देश्य को लेकर मैंने आज से १० वर्ष पूर्व इस कार्य को करने के लिए विद्वानों में जाने का निश्चय किया। मेरा सारा जीवन प्रभु महाशिवर व आलोचकों एवं जीन समाज के एकता एवं उत्साह के लिए समर्पित रहा है। मैंने इस उद्देश्य की पूर्ति के लिए कभी व्यक्तिगत मुख्यता या प्रयास की परवहार न करके अपनी श्रीर से अपने प्रयास किया है। मुझे सत्यवत्त है कि आज जीन समाज विश्व के स्तर पर एकता का प्रयास करने की सीमा पर रहा है। पहली दो श्रद्धालु जीन क्राकतों के इस एकता की जो चेतना उभरी है, उसे इस तीव्रता क्राकतों से स्वायत्त बना मिलेगा। मेरी यह कामना है कि जीन समाज अपनी एकता के लिए, विश्ववाणित में भ्रमण महाशिवर के सिद्धांतों की उपयोगिता के प्रचार के लिए प्रयास करें और प्रयास करें का यह सर्वसाधारण उपयुक्त समय है। इस एकता से अहिल्यासामक पृष्ठभूमि में राष्ट्रीय एकता व विश्ववाणित का सार्वभौम रूप जन्म चेतना का रूप ले।

अर्थों के धर्म और अर्थ विज्ञान की अभिव्यक्ति विषय से विवश मानव आध्यात्मिक मुद्राओं से साथ जुड़कर विश्व को उड़ान के साथ संवर्धित एवं उपयुक्त रूप प्रदान करने में अपना योगदान दे। इन सब्प्रयासों मे मेरा प्रयास और मेरा आशीर्वाण्ड अपने साथ रहा है, आपके साथ रहेगा।

आचार्य मुनि सुशील कुमार
आचार्य जिन उदयसागर सूरि जी महाराज

वेतुल, महाराष्ट्र
दिसम्बर १२, १९६४

शुभाशीवादि

आचार्य गुजील कुमार जी की प्रेरणा एवं प्रयास द्वारा प्रथम ब्रह्मतंत्रशिष्य जैन कारकेस अमेरिका में अक्टूबर १९५९ में आयोजित हुई थी। द्वितीय कारकेस को इंग्लैंड निवासियों ने अक्टूबर १९६६ में आयोजित किया था। इन्हें बहुत प्रसन्नता है कि तृतीय विश्व जैन कारकेस का आयोजन ५, ६ एवं १० फरवरी, १९६५ को, अहिंसा इंटरनेशनल ने विद्वान की अनेक संस्थाओं के सहयोग से किया है।

आपके द्वारा मानव मात्र को ही नहीं विश्व के भाषा मात्र की सेवा का हम आदर करते हैं। विश्व के प्रत्येक भाग में जैनाचार्यों के उपदेशों के प्रभाव के साथ विज्ञान में प्रगति प्रसार की भावना जगी है। विश्व जैन कारकेस द्वारा बिखरे मोंटो अब माला का रूप छोड़ रहे हैं, इसकी तत्काल प्रसन्नता है। ममतान महाद्वीर का अहिंसामय जीवन एवं संदेश जीवन जीवन जीवन जीवन जीवन के तुलनात्मक साधन है।

हितेऽस्तु
आचार्य जिन उदयसागर सूरि
MUNI SHRI RAMKRISHNA JI MAHARAJ

JAIN STHANAK
Trinagar
Delhi-110035

January 27, 1985

MESSAGE

It is much consoling to my soul to know that the Third International Jain Conference is being held with great enthusiasm by its organisers at Delhi on February 8, 9 & 10, 1985.

Jainism creates in human beings AHIMSA which means compassionate feeling. Ahimsa alone can relieve the whole world from violence, injury and oppression of the weak. The compassion i.e. Ahimsa is the basic need for a Happy Home, Happy Society, Happy Nation and Happy World.

I wish this Conference all success from the core of my heart.

Muni Ramkrishna
मुर्ति श्री रूपचन्द जी महाराज

जैतरण, जिला पाली,
राजस्थान
जनवरी १४, १९५५

शुभ कामना

बिल्ली में ५, ६, एवं १० फरवरी, १९५५ को हो रहे वृत्तीय विषय जैन सम्मेलन की सफलता की हम मंगल कामना करते हैं । भारत के अन्तर्गत विदेशों में भी जैन धर्म के प्रचार-प्रसार के लिए जैन धर्म की कार्य आरम्भ हो गया है । इसके बाद जैन संस्कृति एवं संस्कार को जीवित रखना भी महत्वपूर्ण है ।
श्री सुभद्र मुनि जी महाराज

जैन स्थानक
मिनगर, दिल्ली-110034
जनवरी 26, 1945

तृतीय अंतर्राष्ट्रीय जैन कांग्रेस के बैठक पर
घेरी कामना

सत्य और प्रेम की शांति को भगवान महावीर ने विश्व के समस्याओं प्रस्तुत किया था। उनके अनुगामी आज भी विश्व के यहूदी बता रहे हैं कि इससे बड़ी और बता नहीं है, परन्तु संसार की समस्याएं यह नहीं आ पा रही हैं। असत्य और घोष पर मानव का विश्वास दिन प्रति दिन बढ़ रहा है। आवश्यकता है इस अजान के भाग्यों को मिटा देने की।

मैं तृतीय अंतर्राष्ट्रीय जैन कांग्रेस की सफलता की कामना करता हूं।

सुभद्र मुनि
महासती साध्वी मृगावती जी
महाराज

श्री बलभ स्मारक
जनवरी २५, १९८५

प्रबन्धक

तृतीय अन्तरराष्ट्रीय जैन क्राङ्क्रों
साँडर चरमळाम।

दिल्ली में तीसरा अन्तरराष्ट्रीय जैन सम्मेलन हो रहा है जानकर बड़ी प्रसन्नता हुई।
भगवान महाबीर के बहिस्य, ब्राह्मकाल, अध्यात्मिक एवं सार्वजनिक सिद्धांत ही बलान्त एवं
वृत्ति जीवों को शान्ति देने वाले हैं।

सम्मेलन पूर्णतया सफल हो यही शुभ कामना है।

साध्वी मृगावती
Karmayogi
H. H. Charukeerty Swamiji

SRI JAIN MUTH
SHRAVANABELLAGOLA-573 135
KARNATAKA (INDIA)

Jan 18, 1985

Sri Satish Kumar Jain,
Secretary-General,
Ahimsa International,
688, Baba Kharak Singh Marg,
New Delhi-110001.

Dharmabandhu,

We are happy to receive your letter dated 24.12.84 and to note that Ahimsa International is arranging an International Jain Conference to be held from 8.2.85 to 10.2.85 at New Delhi.

This Conference is very essential now-a-days because the need of the hour is that people should sincerely try to imbibe the spirit of Ahimsa as enunciated in the sacred Jain literature. It is not only a fundamental doctrine in Jain Philosophy but also the beginning and ultimate goal of religion. It is the quintessence and Summamobnum of Wisdom. Ahimsa strictly advocates that one should neither deprive any being of life, nor rule over him; nor excite him. Ahimsa is Pure and Eternal Dharma. The appearance of any sort of passion on the surface of self is Himsa and the self in its pure form is Ahimsa. Ahimsa is an internal state of mind. But those who practice Ahimsa should avoid the internal and external attachment. The concept of Ahimsa is ethical and philosophical discipline, necessary for every human being. The monk is meant for translating Ahimsa into practice, the actual realisation of which can only be effected in the plenitude of mystical experience. Ruskin’s observations are thought provoking “unless you are deliberately kind to every creature you will often be cruel to many”. The life of mercy has a touch of divinity and it is an attribute for an onward journey of the self from manhood to godhood.

We wish the International Jain Conference a grand success.

With Blessings,
Charukeerty Bhottarak Swamiji.
खरतरगच्छ आचार्य उदयसागर जी महाराज

जनवरी २६, १९५५

आशीर्वाद-पत्र

अन्तर्राष्ट्रीय जन कान्फेंडेंस जेन समाज की सभी कड़ियों को जोड़ने का काम करेगी जिस से जिनशासन का गौरव वस्त्र फूले यहीं कामना है।

विशेषकर मेरे परम मित्र आचार्य सुशील कुमार जी का इसे सानिध्य प्राप्त है। यह मेरी परम प्रसन्नता का विषय है।

कान्फेंडेंस सफल हो यहीं मेरी कामना है।

आचार्य उदयसागर
श्री विजय मुनि जी महाराज

जनवरी २५, १६५५

बाप लोग तीसरी प्रत्याण्डीय जैन कांफ्रेंस का आयोजन नई दिल्ली में कर रहे हैं। यह जानकर मुझे अत्यधिक प्रसन्नता हुई।

आज का मानव भयाक्षांत है। राह्मान चितातुर हैं। समस्त केला श्रद्धने सुरक्षित भविष्य के प्रति चकित है। आण्विक ईदियारों की दश्ती दोड़ ने पूरी मानव सूचना को ऐसे मोड़ पर लड़ा कर दिया है जहाँ जिन्द्री का हर दिन उचाई का दिन है। किसी एक व्यक्ति का पागलपन पूरी जाति का संहार कर सकता है। इस मनाहिक स्निकत को टालने के मान की तलाश है और वह भगवान महाश्वर के सिद्धांतों की आरण में आमे से सम्भव है। महाश्वर के सिद्धांतों को विश्व स्तर पर समान और समान न को जो भी प्रयास हो रहा है वह अभिनवदर्शी है, सराहनीय है, प्रसन्नतीय है। इस विश्व में मैंने अंतर्ग भिन्न भावनाय गुलील मुनि जी ने जो पहल की है और विश्व स्तर पर जैन सिद्धांतों को जो प्रतिष्ठा दिखाई है वह जैन समाज के लिए गौरव की बात है।

पूरे विश्व का जैन समाज एक मंच पर आकर एक स्वर से भगवान महाश्वर के सिद्धांतों की बात करे इससे अधिक हुमारे समाज और पूरे विश्व के लिए बहुत हो सकता है। मैं इस सदस्यसंघ के लिए श्री मुलील कुमार जी को और कांफ्रेंस के आयोजकों को साखुवाद देता हूँ, उनके प्रयासों का समर्थन करता हूँ, और उनको अपना पूरा सहयोग देने के लिए हमेशा तैयार हूँ।

श्रापकी इस कांफ्रेंस से भगवान महाश्वर के सिद्धांत विश्व के सामने लक्षक हैं, मानवता को उससे जीने का नया रास्ता मिले और जैन समाज के सुदृढ़ मेरी इस अवस्था पर यह मंगल कामना है।

विजय मुनि शास्त्री
JAIN TEMPLES & ICONS

Photos by Courtesy
Satish Kumar Jain
688 Baba Kharak Singh Marg,
New Delhi - 110001 (India)
Bhagwan Mahavir, Shri Mahavir Ji Tirthakshetra (Chandanpur) Rajasthan
57 feet colossal world famous monolith Gommateswara Bahubali 10th century A.D.
Shravanabelagola, Distt. Hassan, Karnataka State
Satrunjaya Part of Temple City, Palitana (Gujarat)
Tripple Shrine Temple by Vastupala, Girnar, Distt. Junagadh (Gujarat)
Kirti - Stambha and Mahavir Temple, Chittorgarh Fort (Rajasthan) 14th cent. A. D. Circa.
Jaina Tirthankara
Lucknow Museum

Jaina Tirthankaras
from Santinath Temple, Khajuraho

Torana slab from Mathura, Lucknow Museum, Stupa flanked by flying Vidyadharas
Marble Vedi—Naya Jain Mandir, Dharampura, Delhi  By Raja Harsukh Rai, Consecrated in 1807
Adinatha Chomukh (Four faced) Temple, Ranakpur (Rajasthan) (1439 A.D.) by Dharmaka (Dhanna Seth). Famous for large number and variety of columns and art work.
Kanch Mandir, Indore (Madhya Pradesh)
Interior
Halebid, Hassan District, Karnataka State Parsvanatha Basti—Central Hall
Pillars, 1133 A.D. Southern Karnataka Style, Soapstone
Parsvanatha Temple, Khajuraho (Madhya Pradesh)
Saraswati from Pallu—White Marble, 12th Cent. in National Museum, New Delhi

Jain Saraswati 10th Cent. Shri Digamber Jain Temple, Ladnun (Rajasthan)
Massive Maladevi Jain Temple—Decorative Design on Entrance—Gyaraspur, Distt. Vidisha (Madhya Pradesh)
Kanch Mandir, Indore (Madhya Pradesh)
Entrance
BLESSINGS

Acharya Dharam Sagar Ji Maharaj
Acharya Deshbhooshan Ji Maharaj
Ailacharya Vidyamand Ji Maharaj
Acharya Vijay Indradin Suri Ji Maharaj
Acharya Jin Udaisagar Suri Ji Maharaj
Acharya Yashodev Suri Ji Maharaj
Muni Shri Remkrishna Ji Maharaj
Muni Roopchand Ji Maharaj
Muni Shri Subhadra Ji Maharaj
Acharya Udaisagar Ji Maharaj
Shri Vijay Muni Ji Maharaj
Mahasati Sadhvi Mrigawati Ji

SPIRITUAL ADVISORS

Acharya Sushil Kumar Ji Maharaj
Muni Dr. Nagraj Ji Maharaj
Muni Abhay Chandra Vijay Ji Maharaj
Swasti Charukeertty Bhattarak Swami Ji
Objectives of the Conference

1. Unity, brotherhood and close link among Jains of the World.

2. World-wide propagation of high Jain ideals.

3. To put Jainism on World Religions Map.


5. Promotion of Jain Philosophy, Culture & Literature.

6. Involvement of Youth in Living Ethical Life.

7. Contribution of Women to Jain Culture and Literature.

8. Ways and means to serve needs of Jain Community of the World in important spheres.
Sahu Shriyans Prasad Jain  
Chairman, Reception Committee

Shri Dipchand S. Gardi  
Co-Chairman, Reception Committee

Shri Shrenik Kasturbhai  
Co-Chairman, Reception Committee

Shri Mulkh Raj Jain, President

Shri Satish Kumar Jain, Secretary General

Dr. S.S. Jhaveri, Programmes Secretary

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A view of Second International Jain Conference at City University, London on 2nd October, 1983. Shri Harish Chandra Jain (Bombay) in Chair. Dr. S.K. Dhariwal, Chief Executive addressing the delegates. Among others on dias are Acharya Sushil Kumar Ji, Muni Abhay Chandra Vijay Ji Shri Chitrabhanu Ji and Samni Suman Pragya Ji.
Acharya Sushil Kumar Ji giving a Yogic demonstration at General Session of Second International Jain Conference in Wembley Hall at London on 3rd October, 1983. Sitting on the dias among others include, Muni Abhay Chandra Vijay Ji, Mr. R. P. Chandaria (London) Dr. S. K. Dharriwal (London), Shri Satish Kumar Jain (New Delhi), Mr. U. C. Golechha (London) and Shri Harish Chandra Jain (Bombay).
The Concept of Paryaya—A Singular Contribution of Jainism to World Philosophy

Dr. S. R. Bhatt

The history of mankind reveals a constant recurrence of some fundamental problems which have agitated human mind right from the dawn of human civilization. One of such perennial problems is the problem of the nature of reality. The demand for some kind of universally acceptable conception of reality is one which inquisitive human mind cannot help making. But not two human minds have ever agreed with each other in their pronouncements on the same. The conclusions of reason and reflection at times lead us to the idea of One Being, an all-inclusive Absolute. But the facts of life and experience, on the other hand, compel us to admit a plurality of existence which cannot be confined within the narrow walls of rigid identity. We cannot help believing in the existence of one fundamental, all-inclusive unity, but at the same time we cannot deny the existence of the manifest plurality.

A corollary of the problem of the nature of reality is the question, ‘how the world has come to exist?’ The earliest philosophical view with regard to the reality seems to have arisen out of an attempt to answer the question, ‘whence this universe?’ On this issue, in the history of philosophical thought in India there seem to be two distinct and diverse trends running parallel through the ages. One trend is that of evolutionism (Sargavada) advocated by the Samkhya, Vedanta and the Tantra. And the other one is creationism (Srstivada) put forth by most other schools. Instead of approaching the variety of philosophical schools in India in terms of a subjective and sectarian dichotomy of Astika and Nastika schools, it will be logical and philosophically rewarding to relook them in the light of the distinction between Sargavada and Srstivada.

The Sargavada begins with one unitary being as the ground of the entire variegated world, be it the pradhana of the Samkhya or the Brahman of the Vedanta or the Tantra. The cosmic process is regarded as that of evolution i.e. one splitting
up into multiples. It is a different thing whether this rise of the multiplicity from the bosom of the unitary being is a matter of appearance (Vivarta) or real transformation (Parinama). The advocacy of Sargavada naturally leads Satkaryavada or Satkaranavada (Vivartavada) in the sphere of causation. It also implies the autonomy, and perhaps self-sufficiency, of the causal stuff for effectuation. Thus, strictly speaking, rules out the creative role of Karma or Isvara in the cosmic process and demands the postulation of a kinetic view of matter in which motion is inherent and not imparted from outside. Of course, as a substitute for Karma or Isvara, Sargavada has to bring in the role of Purusa or Avidya.

The Srstivada, on the other hand, starts with a pluralistic approach to reality. The cosmic ground here is not an undifferentiated unitary entity, but it consists of infinite reals having homogeneous and heterogeneous differences. This naturally leads to atomistic conception of mind and matter which we find in the Nyaya-Vaisesika, Mimamsa, Jainism and Buddhism. Matter is regarded here as static, all motion is coming to it from outside. The cosmic process is regarded as the combination of diverse simple elements resulting into more and more complex wholes. But for this a need is felt to postulate Karma or God as a catalytic agent in the creative process. Arambhavada or its variant Pratityasamutpada, Avayava-Avatavya model of the ‘wholes’ etc. are the natural outcome.

Another philosophically significant difference between Sargavada and Srstivada in the field of ontology has been the acceptance of the Dharma-Dharmabheda (substance-attribute distinction) in the latter and its rejection in the former. The Brahman of the Advaita Vedanta and the Purusa and Prakriti of the Sankhya are attributeless.

Coming to the central theme of this paper, we find that the substance-attribute distinction has been the basic plank of Srstivada. It is commonly accepted by the schools of Mimamsa, Nyaya-Vaisesika, Jainism, Buddhism and Carvaka. The Buddhists do not accept this distinction at the ultimate level because of their adherence to Anatmavada; at the empirical level in the form of Samanya Laksana or Kalpana, it is not unacceptable to them.

Now the most significant and singular contribution of the Jaina school in the field of metaphysics is to carry forward this distinction to a step further by introducing the concept of Paryaya. Though the reality has substantial and adjectival aspects, both substances and attributes exist in a particular form or mode at a particular time under particular conditions. This conditioned mode of existence of substance and attributes is known as Paryaya.

The point is that substances and attributes are conceived to exist not in an absolute or isolated way but in relation to other reals. So this non-absolutistic or relativistic view of reality leads the Jaina thinkers to postulate Paryaya.
According to the Jaina thinkers, thus no reality, whether in the form of substance or in the form of attribute, exists as such but only in a specific mode of existence. There are infinite ways or modes in which reals can exist and this idea paves the way for the advocacy of Anekantvada, the central thesis of Jainism. Likewise, in the field of knowledge, to know a thing is to know its substantival and adjectival aspects in a particular mode or form. A particular mode appears only in a particular set of conditions. With the changed conditions there will be another mode of existence of that thing. So all our knowledge of a thing at a particular spatiotemporal locus is conditional and relative to the circumstances. Of course, the possibility of absolute knowledge is all the while there. This is the Nayavada or the relativistic theory of knowledge. Since all knowledge is relative, the judgemental and linguistic expression of it has also to contain the relations and the conditions which characterise such a knowledge. This is the theory of Syadvada which is further formalised in the form of Sapta-bhangi.

Thus we find that the introduction of the concept of Paryaya brings about a tremendous modification in the Jaina metaphysics and epistemology, the like of which we do not find in the metaphysics of other schools of Srstivada. The implications of this concept are deep and far-reaching in the fields of ethics, logic, mathematics, statistics and linguistic analysis. Many of such elements have been worked out and developed by the Jaina thinkers, but many more are yet to be brought out. For example, the qualitative dimension of the theory of the probability is a unique idea of Jainism which is only in an embryonic form and if its details are fully worked out, it is sure to result in a copernican revolution in the methodology of natural and social sciences. It is a challenging task for the scholars of Jainology which, I think, should be highlighted in and earnestly taken up through the agency of this conference. This can be achieved if inter-disciplinary and multi-disciplinary approaches are made to these areas of potential studies and whatever literature exists in this respect is made available in a language intelligible to us.

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Concept of Soul in Jaina Philosophy
And its Scientific Interpretation

Dr. R. M. Kasliwal

In Jainism the concept of Soul or Atma is very important. In fact some even call it Atma Dharma. Every living organism has a Soul or Atma and it manifests through a body. The physical body is therefore only a vehicle in which Atma, the living principle which gives rise to consciousness, resides. Without this life force, the body is only a dead matter. From the real point of view or Nischaya Naya, every soul is pure, perfect, all-knowing, all peaceful and all-blissful. It is free from passionate thought activity, defect or infirmity, desire or ambition, care or sorrow. It has infinite knowledge, infinite power and infinite happiness. It knows all, sees all and is not affected by praise or defamation and maintains equanimity under all circumstances. Therefore by nature it is pure and perfect and is capable of attaining Godhood and becoming Parmatma.

But from the practical point of view or Vyavhara Naya, the Soul or Atma appears impure because of the various thought activities like anger, pride, deceit and greed and other passionate thought activities which taint the Atma just as the particles of dust or dirt may make a piece of white cloth appear dirty. These thought activities and other similar activities produce Karmic matter or molecules and these get attached to the Atma (Soul) which is an unbroken whole substance, non-material in nature.

Therefore, although basically every soul which is immortal and non-perishable, is pure and perfect but because of its association with Karmic matter it remains impure and does not attain Godhood and according to the Karmic actions of the individual it goes on through the cycles of deaths and births and so on, till such time that the Atma is able to get rid of the Karmic bondage by various processes and procedures and is able to reach the pure and perfect state, when it gets liberated and attains Moksha. According to Jaina philosophy this is possible in every human being by his own individual efforts. Therefore, in a nutshell the whole of the Jaina religion inspires to attain liberation or Moksha by knowing the true nature of one’s soul. This is the main goal. Rites and rituals, vows and
penances, Sadhana (meditation), Svadhyaya (study of scriptures) are among some of the many steps suggested towards the attainment of this goal so as to liberate the Atma from bondage and make it free.

In the strict sense in Jaina religious philosophy the individual Atma besides being immortal and non-perishable, is all powerful and by one’s own actions (Purushartha), one can attain and reach the highest goal. The individual Atma (Consciousness) has the capacity to become Paramatma by getting rid of all the Karmic matter. It does not believe in the theory of supreme God or cosmic consciousness. According to Jaina philosophy the universe is full of infinite souls and each one is separate from the other and by its own Karma it goes on passing through various cycles of birth and death, till finally it succeeds in getting rid of all the accumulated Karmic matter and thus liberates itself and attains the supreme goal of Moksha.

This in brief is the concept of Atma or soul according to Jaina philosophy. Therefore, in the light of modern scientific knowledge, is it possible to describe it in a scientific language which is verifiable and repeatable? As soon as life starts, it generates its own electrical energy, which can be detected on suitable instruments like oscillographs, electrocardiographs, electroencephalographs etc. Now there is a law in physics that every current of electricity when in motion must have its own magnetic field and hence it is presumed that every living organism also has its own magnetic field.

According to this concept, this magnetic field is the Soul or Atma of the individual and it gets attracted and attached to the electrical energy as soon as a suitable affinity between the two is established in accordance with Karma.

Thus the electrical energy with its magnetic field goes on operating intimately in the individual through the media of electromagnetic waves. It is well-known that speech is easily transmitted through electromagnetic waves over long distances and similarly it is assumed that even thought processes have similar electromagnetic waves and even telepathic signals may have electromagnetic waves. Great Yogis have been known to influence persons by virtue of their powerful personalities which are nothing else than their powerful Souls which according to this concept are their magnetic fields and thus it is possible to generate powerful electromagnetic waves capable of being transmitted by them. This works in the same way as powerful magnets which are able to generate their own electromagnetic currents.

During life all actions and thought process, specially powerful acts and serious incidents have an impact on the soul of the individual and these in the form of Karmic matter in waves are attached to the magnetic field which is the Soul. When an individual dies the electrical energy vanishes and the magnetic field along-with the Karmic matter escapes and this goes on roaming about in the universe till such time that it again finds its suitable electrical energy or nidus, when it again
adopts a body and starts manifesting through it, according to its Karma. So long as the Karmic waves or matter are attached to the magnetic field it goes on through the cycles of births and deaths. Thus this magnetic field can explain to a certain extent in scientific language the concept of soul and its transmigration.

In the end, I wish to draw the attention to the fact that Jainism is one of the oldest living religions of the world. Although it was prevalent in India in some form or other even during the pre-vedic period, yet due emphasis on its antiquity has never been seriously given. It is therefore essential that proper research may be carried in this direction and approximate period of its origin be established. It is even more important in these days because of the scientific nature of this religion and its unequivocal emphasis on Non-Violence (AHIMSA) which has become necessary in this modern world if it is to survive.

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The best thing is a life spent in penitential practices.
The middle course is to live with dear ones around.
The worst of all is, with the thought that we have not enough, through desire of wealth subserviently to follow those who understand us not.
—Naladiyar, 365.

In the law of Jina that is knowledge by which the Jiva becomes free from attachment, by which he is absorbed in the virtue and by which (the feeling of) amity is engendered.

—Samanasuttam
Space, Time and The Universe

Prof. G. R. Jain

The noble laureate Sir Albert Einstein, the brainiest man in the world, who was declared as a good man for nothing by his teachers in the school, startled the scientists all over the world by his theory of Relativity. The birth centenary of this great scientist has been just celebrated all over the world. He gave the dimensions of the Universe as in Table 1.

Table 1. Einstein’s Dimensions of the Universe

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<table>
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<tbody>
<tr>
<td>1. Mass</td>
<td>$2.143 \times 10^{58}$ gm.</td>
</tr>
<tr>
<td>2. Mean density</td>
<td>$1.05 \times 10^{-27}$ gm./ml.</td>
</tr>
<tr>
<td>3. Radius</td>
<td>$1.01 \times 10^{27}$ cms. or 1068 million light years.</td>
</tr>
<tr>
<td>4. Number of electrons in the Universe</td>
<td>$1.29 \times 10^{79}$</td>
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With regard to its origin, he announced the Cylinder theory according to which this Universe of ours is a four dimensional space continuum consisting of three dimensional space with time as its fourth dimension. This is limited in three dimensions of space like a cylinder but un-limited in the direction of time. In common language, it means that the universe is limited in three directions, but in the direction of time it runs from an infinite past into an infinite future. It is interesting to note that if we regard our universe as infinite, it cannot be stable at the same time, for in that case all our energy would get scattered into the infinity of space and the attractions of myriads of other universes filling this infinite universe would scatter it into the infinity. The picture of the universe as given by Jain thinkers is very similar to this which we shall develop into the following here. The volume of the Universe according to the Jains is 343 cubic Rajju, a Rajju being a quantity of the order of $10^{21}$ miles. The use of the word Brahmanda (Universe of the ellipsoidal form) by the Hindus for the universe is also suggestive of the finitude of the latter.

The Universe:—The Universe of Jains is composed of six substances. The substance has been defined as that reality which undergoes modifications through permanance. To give one example of such modification, consider an ingot of gold.
Suppose we make an ornament out of it. The original mass of gold suffers a modification, the original form is destroyed, a new form is produced but substance gold persists throughout the change.

The six substances are as below:

1. Living substance or Soul or Jiva, 2. Non-living substance or Ajiva or Matter and energy, 3. Medium of motion or Dharma, 4. Medium of rest or Adharma, 5. Space or Akasha and 6. Time or Kala. We will describe them in brief with some details of space at first.

1. Space.---Space is one of the six substances which compose the universe according to Jains. The function of space is to give place to all other substances, i.e. interpenetratability is the characteristic of space or Akasha. For purposes of measurement, space has been divided into space points called Pradesas. A Pradesa is the smallest three dimensional volume occupied by an atom or parmanu. According to the Rutherford’s planetary model of the atom, the positive charge of electricity known as Proton is situated in the center of the atom with a number of planetary electrons moving round it in fixed orbits. The atom of Hydrogen is the smallest and lightest. An estimate of its smallness and lightness can be gathered from the fact that if two hundred million atoms of hydrogen are placed in line, one touching the other, the total length would only be 2.55 cms. and the weight of $4 \times 10^{21}$ atoms would be equal to the weight of a poppy seed. The number of gold atoms in a single drop of sea water is fifty billion. But this is not the atom of the Jains.

In the last few years, a new model of the atom called the Quark model is emerging in the world of physics. An intensive hunt has been going on all over the world for the search of the “Ultimate particle” of matter called the Quark by the scientists. The hunters are some of the leading physicists. The hunting grounds: almost anywhere from the high atmosphere to the bottom of the sea to the inside of the latest atom smasher. Despite this painstaking search, it has not been possible so far to track down the Quark. The physicists say that the Quark is the simplest particle in the Universe out of which everything is made. The two most prominent workers in this field are Murray Gell Mann and Richard Feynman of the California Institute of Technology and their collaborators. These people have won high honours for this work including Noble prize in 1965.

From the very start of civilisation, philosophers have wished to find a simple idea that would unite everything we experience in the world around us. So there has been a search for the building block like the cell or gene in biology. The burning questions before the physicists of today are: (a) What are things really made of? (b) Have we at last come down to the last foundation stone from which we can build anything: a table, a human being or a universe? or (c) Must we go on looking at smaller and smaller pieces and going deeper and deeper into a bottom-
less pit? To answer these questions, very elaborate and expensive experiments were performed in U. S. A. as a result of which the number of new particles emerging from nucleus has increased fantastically. By 1962, their number had been counted up to one hundred. Some of their names are neutrons, protons, pions, positrons, muons, electrons, neutrinos and their anti-particles such as anti-protons and so on. Millions of photographs were taken and even those particles were recorded which lived for as small a period as one-ten billionth of a second—10⁻¹¹ second and then died but the Quark remains undiscovered. We congratulate the scientists for their hard perserverence and uneasing labor. If some day, the Quark is discovered, it will be the atom of the Jains and the volume occupied by it will be the unit of space, the space point or Pradesa.

The space has two varieties; Lokakasha and Alokakasha. The constituent elements of the world are the infinite number of Jivas and the infinite number of the physical objects, principles of motion and rest and time—all contained in space—the sixth. The space which is coextensive with these objects is called Lokakasha. But this is only a part of the real space. Beyond this, there is Alokakasha or Anantakasha. This is pure space. There are no objects animate or inanimate in this infinite region.

For measurement of celestial space, two units are in use. They are Yojana and Rajju corresponding to miles and light years. In order to evaluate the magnitude of Yojana, we consider the following table of length in Vedic literature:

- 24 Angula = 1 Hasta = 18 inches
- 4 Hasta = 1 Danda or Dhanus = 6 feet
- 2000 Dhanus = 1 Kosa = 12000 ft or 25/11 miles
- 4 Kosa = 1 Yojana = 100/11 miles or 9 miles 160 yds.

This value is further corroborated from a Sukta of Rigveda, according to which light travels at the rate of 2202 yojanas per half Nimesha. As per Hindu Puranas,

- 15 Nimesas = 1 Kastha
- 30 Kastha = 1 Kala
- 30 Kala = 1 Muhurta or 48 minutes.

Thus the value of one Nimesa comes to be 1/4 second.

Taking the value of Yojana as 100/11 miles and half Nimesa as 1/4 second, the velocity of light comes to be 1,87,770 miles per second. This is the same value as arrived at by modern science.

In order to calculate the value of Rajju in miles, we begin with the quotation given by the German Professor Von Glassnap in his famous book “Der Janismus”
on the basis of the famous English astronomer Colebrooke. According to him, Rajju is the distance travelled by a Deva in six months at the rate of 20,57,152 yojanas per Nimesha. Taking the value of Yojana as $2000 \times 100/11$ miles and six months as $1,55,52,000$ seconds or $1,55,52,000 \times 4$ Nimesas, the distance travelled by the Deva is $2.23 \times 10^{18}$ miles. Einstein has assumed the universe as spherical and calculated its volume as $1037 \times 10^{63}$ cubic miles. If we equate it to the volume of the universe given in cubic Rajjus by Jain Thinkers, i.e., 343 cubic Rajjus, we obtain a Rajju equal to $1.45 \times 10^{21}$ miles. Finally, therefore, we arrive at the following space unit distances:

1 Yojana = 100/11 miles
1 Mahayojan = 2000 Yojanas = $2000 \times 100/11$ miles
1 Rajju = $1.45 \times 10^{21}$ miles

(2) Living Substance, Jiva or Soul:—The soul is the reality that possesses the faculty of knowing and perceiving, in which the sensations of pain and pleasure inhere and through which the volition functions. Modern experimental psychology has already discovered the electrical counterpart of the soul called the Taijas Sharira. This soul has the potency of changing its size by contraction and expansion. It can occupy the smallest possible body of a bacteriophage or the biggest body of a whale fish. Since a body grows from a microscopical size in the mother's womb to its full proportions and contracts again at the end of its earthly career, to reincarnate into a new seed, it follows that the size of the soul cannot remain fixed. Modern science identifies life with protoplasm or the living cell and it is well known that it possesses a remarkable property of contraction under external stimuli. The theory of transmigration of soul is an extraordinary conception also supported by Hindu and Buddhist philosophies. According to Jain view, all actions of embodied living beings, whether mental or physical, are followed by influx of fine molecules of energy towards the soul—the former constitutes a fine material body around the soul. It is technically called Karmana Sarira. To use the modern language, the activities of mind and matter constitute a super radio with the quantillions of living cells sending out their individual waves to be tuned in by quantillions of receiving sets in the brain. Influx of these waves is the influx of subtle karmic matter, which we can call the fourth state of matter, the other three being solid, liquid and gaseous states. Activity of a good kind attracts meritorious while activity of a bad kind attracts the opposite kind of karmic matter. The karmic body is responsible for dragging the soul from one physical body to another, and it keeps the soul bound to the confines of the universe owing to the gravitational forces operating on all sides. When karmic matter is shed off the soul by following the path of liberation, being the lightest substance, the latter rises to the top of the universe and rests there as pure “Effulgence Divine”. It cannot travel further on owing to the absence of the medium of motion called the luminiferous Aether by the scientists.
In recent years, the scientists are trying to explain the processes of life, i.e., growth and reproduction in terms of special properties of various kinds of proteins and the two nucleic acids-DNA and RNA. Although the artificial synthesis of a biologically active living cell, which automatically grows by multiplication has been reported, it has not been possible so far to correlate the proteins, DNA and RNA with functions of memory, thought, reason, logic, intuition and free will. In other words, consciousness could not be explained on the basis of physics and chemistry and hence the existence of soul remains unchallenged. Its existence and transmigration has been amply corroborated by the recent researches in para psychology.

(3) *Ajiva or Matter and Energy or Pudgala*:—*Ajiva* is the second principal constituent of the physical universe. The use of the word *Pudgala* for matter and energy is quite peculiar to Jain philosophy. This word has been coined from two words—Pud means to combine and Gala means to dissociate. Hence the root meaning of the word *Pudgala* is a substance which undergoes modifications by combination and dissociation. One who is familiar with modern developments in atomic physics cannot but admire the choice of this word for denoting matter and energy. We now know full well that all atoms are assembly of protons, neutrons and electrons. In the phenomenon of radioactivity, atoms are seen disintegrating themselves on their own accord into others. For instance, an atom of Uranium after undergoing various modifications is ultimately converted into the metal lead. In the phenomenon of artificial radioactivity, the bombardment by alpha particles, protons or neutrons brings about such transformations as the conversions of aluminium or sulphur atoms into those of phosphorons. By bombarding a nitrogen nucleus by with alpha particles, it is converted into oxygen. Similarly, by bombarding a beryllium atom with alpha particles, it is converted into carbon atoms. Such examples can be multiplied.

The chief characteristic of the substance-Pudgala is that it is the subject of sense perception, it has a form in contrast with other five constituents of the universe which are without form. The physical properties of hardness, density, temperature and either positive or negative charge are associated with it. It has one of the five colors depending on the temperature.

This matter is divided into six subclasses: solids, liquids, gases, energy, fine karmic matter and extraneous matter consisting of the streams of the ultimate particles of matter. Until the beginning of this century, the classical physics of Newton and Galileo regarded energy as perfectly weightless and without any association with matter. It was the genius of Einstein who definitely proved that every form of energy has mass and that there is no difference between matter and energy but that of the form. According to him, one gram of any kind of matter when fully changed into energy is equivalent to the quantity of heat which would be produced by burning 3000 tons of best variety of coal. It is really wonderful to note that this truth of particulate nature of energy was already discovered several centuries ago.
ago by the Jain philosophers. They regarded every form of energy as a manifestation of Pudgala and hence one form of energy could be interconverted into the other. It is really interesting to see that whereas in the history of modern science the nature of heat, light and electricity could not be elucidated for a long time—they being regarded as fluids for several centuries.

The true nature of sound was also known to Jaina thinkers. Unlike the other systems of thought, which associate sound with Aether or space, Jain system explains it as being due to the vibrations of the molecules. This sound is further divided into musical sounds and noises. The musical sounds are given different names depending upon their production by vibrations of strings, reeds, pipes, bells and stretched membranes.

Matter is then thought of as made up of Skandhas (molecules), Skandhas bishas (atoms), Skandhapradeshas (ionised or stippled atoms) and paramanus (indivisible elementary particles such as electrons and the positrons). In conformity with the version of the modern kinetic and electron theories of matter, the Jain philosophy also regards elementary particles inside atom and the molecules in a piece of matter to be in a state of motion.

Although the space-point technically called Pradesa has been defined as the volume of the space occupied by an atom, but it is mentioned at the same time that an infinite number of atoms can occupy a pradesa under abnormal conditions.

The modern science has discovered a substance called nuclear matter, first discovered by Admas which is two thousand times denser than platinum, the heaviest metal on earth. The formation of such a matter in certain stars such as the dark companion of Sirius (the brightest star in northern heavens) can be explained in no other way but by saying that somehow a very large number of atoms have become packed in a small compass in nuclear matter. Writing about the nuclear matter, the great astrophysicist Eddington once said that one ton of nuclear matter can be easily carried in a waist coat pocket.

According to Valmiki Ramayana, the bow of Siva which was broken by Bhagwan Rama was 13 cms in length and was made of nuclear matter called Vajra.

(4) Medium of motion or Dharma:—Dharma has been defined by Jains as the auxiliallary cause of motion. As water helps the movement of a moving fish so does the Dharma help the motion of the matter and soul. But it does not move those which are not moving. It should be noted that the word Dharma in Jain cannon has been used entirely in a different technical sense here than it is ordinarily understood to mean. Hindu philosophers have used this word in the sense of duty or righteous deeds only, but here the Jains mean the Aether of space, the medium of motion peculiar although it may seem. It is formless, inactive and eternal. It has none of the qualities associated with matter, i.e. it is devoid of qualities of contact, taste, color, smell and sound. It is a continuous medium pervading the whole universe. It remains unchanged by the motion of objects.
The first problem before the scientists was that if light waves were real waves they must be waves something. They were plainly not waves in matter, it was necessary, therefore, to invent something else, which was not matter, for them to be waves in. This something they called the Aether and imagined it as an utterly thin and elastic fluid that flowed undisturbed between the particles of the material universe and filled all empty space of every kind.

What was this Aether like? Material media are penetrated by aether, their molecules being surrounded by it such as the leaves of tree are surrounded by air. But difficulties and contradictions appeared at once. For, it was proved to be: (1) thinner than the thinnest gas; (2) more rigid than steel; (3) absolutely the same everywhere; (4) absolutely weightless; and (5) in the neighbourhood of any electron, immensely heavier than lead. It is difficult to imagine the planets as moving with their enormous velocities through aether without any loss of energy. The motions of the planets are perfectly regular and show no signs of any loss of this kind. In the words of Denton, the Newtonian aether is rigid, yet allows all matter to move about it without friction or resistance; it is elastic but cannot be distorted. It moves but its motion cannot be detected; it exerts force on matter but matter exerts no force on it: it has no mass nor has it any parts which can be identified; it is said to be at rest relatively to the fixed stars, yet the stars are known to be in motion relatively to one another.

A great many phenomena, culminating in the Michelson experiment and the theory of relativity, showed that the aether must be something very different from ordinary terrestrial substances.

Eddington writes about aether in his famous book, “The Nature of Physical world” that it does not mean from the above that the aether is abolished. We need an aether........In the last century, it was widely believed that the aether was a kind of matter. It would be difficult to say when this view died out. Nowadays, it is agreed that aether is not a kind of matter. Being non-material, its properties are quite unique.

Thus, it seems that science and Jain physics agree absolutely in so far as they call Dharma non-material, non-atomic, non-discrete, continuous, co-extensive with space, indivisible and as a necessary medium for motion and one which does not move.

(5) Medium of Rest or Adharma: Adharma is auxiliary cause of rest to soul and matter. It is the principle which guarantees the permanance of the world structure. It assists the staying of soul and matter which are stationary just as the shade of a tree helps the staying of travellers. But Adharma does not stay those which are moving. It also pervades the entire universe and has all other characteristics like Dharma. To summarise, it is a non-living, formless, inactive, continuous medium without which equilibrium in the universe would be impossible and the souls and the atoms would have become scattered in infinite space. It is the bind-
ing force which is responsible for a stable universe, without it, there would be chaos and no cosmos.

The modern equivalent of Adharma may be looked upon as Newton’s force of gravitation. According to Newton’s law, all bodies with which we are acquainted, when raised into, the air and quietly abandoned, descend to the earth’s surface. They are urged thereto by a force effort which, although it is beyond our power to trace, we call Gravity. According to law of gravitation, every particle of matter pulls every other particle directly as the product of their masses and inversely as the square of the distance between them, i.e. the heavier the bodies are, the greater is the mutual force of attraction and greater the separation, the smaller is the force of attraction. If the distance between them is doubled, the force of attraction becomes one-fourth and if it is trebled, it becomes one-ninth and so on.

It was the genius of Newton to extend the law of gravitation from the earth to heavenly bodies. He came early to suspect that the force which keeps the moon in its orbit is none other than the power of attraction of the earth. However, it should be borne in mind that this force of Newton was taken as an active force although acting like an invisible agency. The Newtonian concept of gravitation was modified by Einstein who rendered it quite inactive and thus brought it on the same level as the Adharma of the Jain thinkers.

In the case of atoms, however, gravitational attraction plays no real part. The masses of electrons and protons are too small for that. On the other hand, here there is an incomparably greater electric force, i.e. the force of attraction between oppositely charged protons and electrons. However, the law which governs this attraction is exactly similar in form to law of gravitation, so that it is merely a change of name. It is again a force of attraction which keeps an electron moving round a proton. Thus, we are led to the conclusion that Adharma corresponds to Einstein’s Unified Field of Gravitation and Electromagnetism.

(6) *Time or Kala* :—Time is also a substance. It is divided in two categories: absolute and apparent; de jure and de facto. The former is made up of Kalanus (grains or quantas of time). Innumerable grains of time reside one in each space-point of the finite universe like heaps of jewels. In other words, the time consists of units which never mix with one another but are always separate. The whole universe, excluding the pure space is full of these grains of time; no part of the space within it is devoid of them. These grains are invisible, formless and inactive i.e. in a static condition and in countless number. The distinction between absolute and apparent time is that the former is eternal while the latter has a beginning and an end. The scientists also suspect that there is a real time behind the apparent time. Prof. Eddington says, Whatever may be time de jure, the astronomer’s time is time de facto.........You may be aware that it is revealed to us in Einstein’s theory that time and space are mixed up in a rather strange way. This is a great
stumbling block to the beginner.” One startling conclusion from this theory is that both space and time vanish away into nothing if there is no matter. It is matter in which originate space and time and our universe of perception. So is the conclusion of Jain thinkers. In the infinite pure space extending beyond loka, no other substance exists but space, there is no matter and hence there are no grains of time. The resemblance is striking.

The practical unit of time is two fold—one for the measurement of small intervals and the other for the measurement of extremely long intervals. Earlier, Nimesha has been indicated as the smallest unit of time equivalent to 1/4th of a second. A still smaller unit of time is Prativipalansha which is 1/9000 th of a second.

According to the Hindu Puranas, 43,20,000 years make a Mahayuga and 1000 mahayugas make a Kalpakala. The period of Kalpakala is the Brahma’s day and an equal interval is Brahma’s night. At the end of each Kalpa, Brahma creates a new universe. Thus the number of years in a kalpa is 4,32,00,00,000 (total number of digits is 10). But according to the Jainas, the years of Kalpakala can be expressed by a number consisting of 77 digits of which 26 are numerals followed by 50 ciphers. The numerals are in the following order:

826905260616406355499024384×10^60

Origin and end of the Universe:—In Hindu Trinity, Brahma, Visnu and Mahesa have been allotted specific functions of creation, preservation and destruction of the universe respectively, i.e. these are the attributes of the Godhood. There are fixed times for creation and destruction. As already stated above, a Mahayuga consists of 43,20,000 years and 71 mahayugas make a Manvantara. The word Manvantara means the time interval between the successive Manus or the law givers. Fourteen Manus are born in a Kalpakala. Before and after the birth of each of the 14 Manus the world is submerged under water for a period of years equal to 4,32,000×4. Thus the total number of times that the world is submerged under water is 15 and the corresponding total period is 4,32,000×4×15=43,20,000×6 years i.e. 6 mahayugas. Since there are 14 Manus in each Kalapakala and they are born at intervals of 71 mahayugas and 6 mahayugas elapse during the period of floods which occur 15 times in one Kalpa, the total period of a Kalpa is 71×14 = 994+6 = 1000 mahayugas. Therefore, corresponding to our 24 hours day, Brahma’s day consists of 8640 million years.

The Puranas state that the Brahma creates the universe afresh at beginning of the day and it is submerged under water during night. The disappearance of the universe in this manner is called Naimittika Pralaya. In this the entire matter of the universe concentrated in one place but is not destroyed. During one such Pralaya, the great sage Markandeya alone was alive and all other celestial and terrestrial objects ceased to exist. There was water and water everywhere and
the sage wandered through empty space. He saw a baby in yogic sleep on a banyan leaf. The baby opened his mouth wide enough for the sage to enter. On entering the mouth, he saw all three worlds inside the stomach, thus proving that during a pralaya, all objects merge into Supreme being. He then releases all these objects at the time of new creation.

The submerging of the earth under water has occurred about four times since the beginning of the earth. This fact has been accepted by the modern geologists. They have given it the name of “Glacial Epoch” and in Jain terminology, it is called “Khand Pralaya.” The scientists have assigned the Deluge due to the melting of ice at the polar caps.

The Mahapralaya occurs at the end of the life period of the Brahma, which is of 100 years duration, each day and each night of the year being of 4,32,00,00,000 years. In this absolute pralaya, everything in the universe, material as well as non-materials, is dissolved into atoms and finally absorbed into the body of Supreme Being. At the time of creation, the process is reversed and our universe can be looked upon as the projection of Lord God himself. The process of dissolution and creation goes on cyclically for eternity.

The concept of Mahapralaya in Jain theory is a different story. The cycle of time here is divided into two parts called Avasarpini and Utsarpini. During the first, there is a gradual decline while during the second, there is a gradual progress. Utsarpini comes again and so on alternately. Each epoch is further divided into six parts. At the end of Avasarpini, there is a situation like Khand Pralaya for 49 days and then creation starts again with the seven day rains of water, milk, butter, amrit and sweet juice respectively.

The following points of difference should be noted between the Hindu and the Jain concepts regarding the Universe:

1. According to the Hindus, the whole earth is submerged under water 15 times during one kalpa whereas according to the Jains, it is only once during each epoch and that too partially.

2. According to Hindus, at the time of Mahapralaya, all matter, space and time are engulfed into the Supreme Being and then it is He who unfolds the Universe again, whereas according to Jains, the nature of the Universe is such that after it has completely run down, it regenerates itself by carrying out the cycle in reverse order.

According to modern science, the Universe is gradually running down in the material sense of the word. The scientist say it as that the entropy of the world is tending towards the maximum. This has been proved mathematically by Maxwell from the second law of thermodynamics. In nature, heat is constantly flowing without interruption from a body at a higher temperature to a body at a lower temperature and air automatically flows from a region of high pressure to that of
low pressure. Thus, there is tendency towards equalisation of temperature and pressure all over the Universe. Efficiency of a heat engine is greater if the difference of temperatures between the source and the exhaust is large, i.e. greater the difference of temperatures, the higher is the efficiency. In other words, we can say that the availability of energy for doing work is becoming less and less every moment and when the temperature and pressure will become the same everywhere, the available energy for work will become zero and the entire universe will come to a stand still. The sum total of the energy in the universe will be the same as before but it will not be available for work. Living beings will neither be able to move nor to breathe. Blood will not circulate in their veins. Life of all forms will be extinct.

What next? is a glaring question before the scientists. They believe that the universe cannot end as declared by Einstein in his Cylinder theory referred to in the beginning. Some unknown force must rewind the clock of the Universe so that it may be set running once again. According to Hindu belief, the rewinding is done by the Almighty God whereas according to Jains, the process is automatic.

There is another line of thinking in science. According to this, sun is the source of energy for all life on earth. According to the principle of equivalence between mass and energy, sun is loosing its mass at the rate of 46,000 tons per second and if it continues to radiate energy at the present rate, its mass will be reduced to zero after a few billion years, Universe becomes devoid of solar energy, all life on earth will disappear and it will be a sort of Pralaya.

In recent years, another interesting discovery has been made. It is well known that the magnetic north pole does not coincide with the geographical north pole. There is an angle between them. Now, it has been found that magnetic poles of the earth are slowly rotating and a time will come when the north pole will go into the position of south pole and vice versa. In between, there will be a period of 100-200 years when the earth will have no magnetic field at all because when we go from a negative quantity to a positive one, zero comes in between.

The earth's magnetic field acts like an umbrella for the showers of destructive cosmic rays which are coming profusely from inter-stellar space. The earth's magnetic field deflects them to one side and it is only in very small numbers that they are able to reach us. The rotation of the poles has a period of about 7,50,000 years and the last reversal took place some 7,00,000 years back. Thus after 40 to 50 thousand years, it is likely to occur again. At the time of zero magnetic field, all cosmic ray showers fall upon the earth with full destructive force and the latter is completely scorched to death. This is Mahapralaya.

On 30th June, 1908, there was an unusual explosion in Siberia in the Soviet Union. The explosion may be compared to a 30 megaton hydrogen bomb explosion, i.e. equal to 1500 Hiroshima atomic bombs exploding together. American
scientists are of the opinion that it was an explosion caused by an antimatter intruder of about one kilogram weight, that entered accidentally into our atmosphere and fell upon the earth. If someday a lump of antimatter weighing about 10 tons enters into our universe, it will create such a violent explosion that whole world will be reduced to dust. This is the latest view of science on the subject of Mahapralaya.

Meerut (U. P.)

O Lord! Make myself such that I may have love for all beings, joy in the meritorious, unstinted sympathy for the distressed and tolerance towards the perversely inclined.

Samayika Patha

"O Lord! May my mind be absolved from all feelings of egotism, be equanimous in pleasure or pain, among friends or foes, in gain or loss, in a mansion or wilderness.

Samayika Patha

Salutation to that Anekantavada which is the singular teacher of mankind, without which even the transaction of the world does not at all go on.

Samanasuttam, 660

Through knowledge, accomplishment of meditation takes place, through meditation, the shedding of all the karmas occurs; the outcome of the shedding of karmas is emancipation. One should, therefore, pursue knowledge.

Samanasuttam, 478
JAINA YOGA

Dr. Mohan Lal Mehta

The Jaina holds that the self possesses an innate capacity of activity known as energy (Virya). On account of the rise of power-obscuring Karma this innate capacity is distorted. This distorted energy is manifested in the form of the activities of body, speech, and mind. These three types of activities are called Yoga in the Jaina system. Thus, the traditional meaning of the Jaina Yoga is directly opposed to that of the Patanjali Yoga. Patanjali defines Yoga as the cessation of mental activities, whereas according to the Jaina, Yoga is nothing but the activities of mind, etc. The later Jaina writers have defined Yoga also in the sense of the control and arrest of activities.

Mental Activities:

Mind is the internal sense organ. It cognises all the objects of the external senses. The Jainas hold that all our mental activities can be classified into four kinds: true, untrue, true and untrue, and neither true nor untrue. A true mental activity corresponds to its object. A mental activity that does not correspond to its object is untrue. A mental activity is said to be true and untrue if it is partly true and partly false. Our desires, purposes, inclinations, etc., are of the fourth kind. Such activities of thought are neither true nor untrue, since they have no corresponding objects.

Vocal Activities:

Vocal activity is in the form of speech. Speech is a particular form of sound resulting from the rise of physique-making Karma. The activities of speech are also of four kinds: true, untrue, true and untrue, and neither true nor untrue. These four kinds of speech are exactly like those of mental activity.

Physical Activities:

According to Jaina conception, there are five types of bodies: gross, transformable, projectable, electric and Karmic. According to different combinations of these five types, the Jainas recognise seven types of physical activities: activity of gross body, that of transformable body, that of projectable body, that of Karmic body, activity of gross body mixed with that of Karmic body, activity of transform-
mable body mixed with that of Karmic body or that of gross body, and activity of projectable body mingled with that of gross body. The activity of electric body is not counted separately, since it is always connected with the activity of Karmic body, inasmuch as electric body and Karmic body always co-exist.

Control of Activity:

The problem of control, regulation, and stoppage of all our activities is one of capital importance in the Jaina doctrine of Karma. Indian philosophy discusses this problem chiefly under the head of Yoga. In Jaina philosophy the stoppage of activities is called Samvara. Through it we can check the inflow of new Karmic matter as well as annihilate the acquired one. This constitutes the path to self-realisation.

Means of the Control:

There are certain essential conditions recognized by the Jaina thinkers for the successful control, regulation, and cessation of various activities. Following them, the final spiritual emancipation can be attained. The Buddhists, the adherents of the Patanjala Yoga, and others prescribe the following conditions for the control of various activities and the realisation of final liberation: self-regulation, moral virtue, contemplation, conquest of affliction, auspicious conduct, and austerity. Self-regulation consists in the control of the five-fold activities, viz., walking, speaking, receiving of something, keeping of things, and performing of excretional activities. Moral virtues are ten in number: forbearance, modesty, straightforwardness, contentment, truthfulness, self-restraint, austerity, renunciation, non-attachment, and celibacy. Contemplation consists in repeated thinking of a particular idea or object.

A self-disciplined person is required to contemplate the following twelve-fold objects: the fleeting nature of things, the helplessness of the individual, the miserable nature of the world, the loneliness of the worldly sojourn, the distinctness of the self from the body, the impure character of the body, the conditions and consequences of the inflow of Karmic matter, the means for the stoppage of the inflow, the conditions of the dissociation of Karmic matter from the self, the nature of the constituents of the universe, the difficulty of the attainment of enlightenment, and the true nature of reality. The Jaina gives a list of twenty-two troubles to be learnt and conquered by one practising self-control. Hunger, thirst, cold, heat, nakedness, isolation, begging, etc., are some of the troubles. The Buddhists do not attach much importance to the conquest of various afflictions. The Jaina thinkers have recognised five stages of auspicious conduct. The first stage is known as Samayika. A person belonging to it does not do any harm to others. He develops the sense of equanimity. The second stage is called Chedopasthakapuna. At this stage the person begins to follow the path of self-discipline rigorously. The third stage is known as Parthara-visudhi. The person observes a particular type of auste-
rity at this stage. The fourth stage is known as *Suksma-samparaya*. One belonging to this stage suffers from subtle passions. The last stage is called *Yathakhyata*. At this stage the self-disciplined person possesses perfect and pure conduct. All his passions are annihilated.

**Physical Austerity**

There are two varieties of austerity: physical and mental which are also called external and internal. The Jainas, the followers of Yoga, and to some extent the Buddhists, too, recognize the value of both these types of austerity. It is a fact that physical mortification is essential for a successful self-control. It should, of course, not be practised for its own sake. It is welcome so long as it serves the cause of self-discipline. The Jaina philosophers admit this fact. They say that the six forms of physical austerity practised in a right manner result in non-attachment, lightness of body, conquest of the senses, protection of self-discipline, and finally annihilation of Karmic particles. Some mystics also establish the same fact. They maintain that the object of mortification is to kill the old self, break up its egoistic attachments and cravings. Mortification is not an end in itself. It is a process, an education directed towards the production of a definite kind of efficiency. It tends to subject the body to the spirit.

**Meditation**

Meditation is the chief constituent of internal austerity. It includes all the four requisites of self-discipline advocated by Patanjali, viz., withdrawal (Pratyahara), concentration (Dharana), meditation (Dhyana), and ecstasy (Samadhi). It is defined as the fixation of thought on a particular object by a person of excellent physical structure. The act of meditation is conditioned by the possession of an excellent body and a strong mind. A particular act of concentration can last for about an hour (forty-eight minutes). The Jaina does not admit the capacity of mind to concentrate any longer than the said period. He, of course, admits its capacity of re-concentration.

Meditation or contemplation is classified into four varieties: mournful contemplation (*Arta-dhyana*), cruel contemplation (*Raudra-dhyana*), inquisitive contemplation (*Dharma-dhyana*), and metaphysical contemplation (*Sukla-dhyana*). Mournful contemplation and cruel contemplation are of sinful nature, hence, a person of self-control should avoid their practice. The rest two are to be practised. At the last stage of metaphysical contemplation, first of all, the mental activities of the meditator are completely stopped, then his vocal activities are arrested, and lastly, all his physical activities are stopped. This is the completion of the control of activities. Now, the self exists in its pure nature. This state is free from all fear, all delusion, all attachment, all aversion, all physical, vocal, and mental activities. There is no inflow of new Karmic matter, no accumulation of previous Karmas.
Eight Stages of Self-Realisation:

Exactly like the eight-fold path of self-discipline in Yoga, Haribhadra has given a lucid account of self-realisation according to Jainism. He has given a list of eight stages of self-discipline leading to the complete cessation of all our activities. These stages are styled Mitra, Tara, Bala, Dipra, Sthira, Kanta, Prabha, and Para. Of these, the first four are fallible and unsteady, while the last four are not so. At the first stage one has very faint spiritual light. At the second stage the enlightenment is a bit distinct. One possessing it is in a position to practise self-restraint. The third stage is possessed of more distinct enlightenment. One possessing it is capable of controlling the various postures. At the fourth stage one gets control over breath. For him, spiritual realisation is more valuable than life. At the fifth stage one is capable of deep thinking and good conduct. He withdraws his senses from external objects. The sixth stage is in the form of internal concentration. At the seventh stage the person develops self-meditation. His power of right discrimination is fully developed. The eighth stage is the consummation of development. The person now attains ecstasy. He gradually destroys all his obscuring (Ghatin) Karmas and achieves omniscience. In course of time the non-obscuring (Aghatn) Karmas are also annihilated. Thus, he attains final liberation and is completely free from all the Karmas.

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Knowledge is like food, and becomes ours only when it is absorbed, assimilated and digested by the intellect.

—Key of Knowledge

As water for certain washes away blood, so does the giving of food to homeless saints, without doubt, destroy the sins incidental to a house holder’s life.

—Ratnakaranda Sravakachara

22
Fundamentals of Jaina Mysticism

Dr. Kamal Chand Sogani

In the cultural history of mankind, there have been persons who regard spiritual quest as constituting the essential meaning of life. In spite of the marked environmental differences, their investigations have exhibited remarkable similarity of experience and expression. Such persons are styled mystics and the phenomenon is known as mysticism. Like the mystics of Hinduism, Buddhism, Christianity, Islam etc., Jaina mystics have made abundant contribution to the mystical literature as such. They have dealt with mysticism quite systematically and in great detail.

The equivalent expressions in Jainism for the word ‘mysticism’ are: Suddhopayoga, Arhat and Siddha state, Pandita-Pandita Marana, Paramatman-hood, Svasamaya, Paradrsti, Ahimsa, Samatva etc. All these expressions convey identical meaning of realising the transcendental self. The traditional definition of Jaina mysticism may be stated thus: Mysticism consists in the attainment of Arhat-hood or Siddha-hood through the medium of Samyagdarsana (spiritual awakening), Samyag-Jnana (spiritual knowledge) and Samyakcaritra (spiritual conduct) after dispelling Mithyadarsana (perverted attitude), Mithyajnana (perverted knowledge) and Mithyacaritra (perverted conduct). Kundakunda records departure from this terminology when he says: Mysticism consists in realising the Paramatman (transcendental self) through the Antaratman (awakened self) after renouncing the Bahiratman (bodily self). Haribhadra also employs a different terminology when he announced: Mysticism consists in attaining to Paradrsti (transcendental insight) through Sthira (steady spiritual insight), Kanta and Prabha Drstis (elementary and deep meditational insights) after passing through Mitra, Tara, Bala and Dipra Drstis. All these definitions of mysticism are fundamentally the same. Paramatman refers to Arhat-hood, Siddha-hood and Paradrsti; Antaratman points to Samyagdarsana, Sthiradrsti, and Samadrdsti, and consequently to Samyagjnana, Samyakcaritra and the Kanta and Prabha Drstis; Bahiratman refers to Mithyadarsana along with Mitra, Tara, Bala and Dipra Drstis and consequently to Mithyajnana, and Mithyacaritra.
Thus we may say that the Paramatman is the true goal of the mystic quest. The journey from the Antaratman to the Paramatman is traversed through the medium of moral and intellectual preparations, which purge everything obstructing the emergence of potential divinity. Before this final accomplishment a stage of vision and fall may intervene. Thus the whole mystic way may be put as follows: (1) Spiritual awakening, (2) Purgation, (3) Illumination, (4) Dark-night of the soul and (5) Transcendental life.

Dark period of the self prior to spiritual awakening

In this stage the empirical souls remain in a perpetual state of spiritual ignorance owing to the beginningless functions of Mohaniya (deceiving) Karma. This Karma on the psychical side engenders a complex state of ‘Moha’ having perverted belief (Mithyadarsana) and perverted conduct (Mithyacaritra) as its ingredients. Here the effect of Mithyadarsana is so dominant that self does not evince its inclination to the spiritual path, just as the man invaded by bile-infected fever does not have liking for sweet juice. This Mithyadarsana vitiates knowledge and conduct alike. In its presence both knowledge and conduct, however extensive and suffused with morality they may be, are impotent to disintegrate the hostile elements of the soul and to lead us to those superb heights which are called mystical. Consequently the darkest period in the history of the self is the one when the self is overwhelmed by Mithyadarsana. It obstructs all our mystical endeavours. Thus the plight of the self in this stage resembles that of a totally eclipsed moon or a completely clouded sky. It is a state of spiritual slumber with the peculiarity that the self itself is not cognizant of its drowsy state. Led astray by the perverted attitude, the soul staying in this stage identifies itself with bodily colour, physical frame, sex, caste, creed, family, friends and wealth. The consequence is that it is constantly obsessed with the fear of self-annihilation on the annihilation of the body and the like and is tormented even by the thought of death. Kundakunda and following him, Yogindu, Pujyapada, Subhacandra, Karttikeya etc. recognise this stage as the state of Bahiratman.

1. Spiritual awakening:

Spiritual awakening is the result of Granthibheda (cutting the knot of ignorance). By virtue of cutting the knot, the Bhinnagranthi sees supreme variety and acquires unswerving conviction in the true self. This occurrence of Samyagdarsana (spiritual awakening) is consequent upon the instruction of those who have realised the divine within themselves or are on the path of divine realisation. Yogindu points out that insight is attained by the Atman, when at an opportune time, delusion is destroyed.

It will not be idle to point out here that the soul in this stage is called Samyagdrsti, Antaratman, Bhinnagranthi, and the occupant of Sthiradrssti, Antaratman, Bhinnagranthi, and the occupant of Sthiradrssti. Being spiritually converted,
the Samyagdrsti considers his own self as genuine abode, regarding the outward physical dwelling places as artificial. He renounces all identification with the animate and inanimate objects of the world and properly weighs them in balance of his discriminative knowledge. His is the only self that has acquired the right of Moksa. Besides, he practices universal compassion (Anukampa), does not hanker after worldly opulence and empyreal pleasures, shows no feeling of disgust at the various bodily conditions caused by disease, hunger etc. and is free from all fears. Again, being over-whelmed by fear, inferiority and greed for profit, he does not recognise Himsa as Dharma. Apart from this, he has deep affection for spiritual matters and strengthens the conviction of those who are faltering in their loyalty to the path of righteousness and disseminates spiritual religion through various means best suited to time and place.

Fall from spiritual awakening

If the spiritual awakening is due to the total annihilation of Darsana Mohaniya (vision-deluding) Karma, the self has thrown over all the chances of its fall to the lower stage. But if the spiritual awakening is consequent upon the suppression of Darsana Mohaniya Karma, the self either falls to the lower stage or remains in the same stage with the emergence of certain defects ordinarily incognisable.

2. Purgation

After dispelling the dense and intense darkness caused by the vision-deluding (Darsana Mohaniya) Karma, the ardent longing of the awakened self is to purge the conduct deluding (Caritra Mohaniya) Karma which now stands between it and the transcendental self. Only those who are in possession of sturdy will are capable of doing so, says Amrtacandra. In this stage, the aspirant gradually makes himself free from all Himsa root and branch. In consequence, he first adopts the five partial vows (Anuvratas) in order to sustain the central virtue of Ahimsa, as far as possible. This state of self's journey may be called partial purgation, since here the aspirant avoids intentional Himsa of two to five sensed Jivas, but he has to commit the intentional Himsa of one-sensed Jivas, namely the vegetable bodied, fire bodied etc. Besides, the Himsa which is committed in being engaged in a certain profession, in performing domestic activities, and in adopting defensive measures cannot be avoided by him. Afterwards, the aspirant, being motivated by certain incentives to spiritual life (Anupreksa) becomes a saint in order to negate Himsa to the last degree. In consequence, the saint observes five Mahavrata and practises internal and external austerities with special attention to meditation, devotion, and Savadhayaya. Besides, he gets food by begging, eats only a little, gets over sleep, endures troubles, practises universal friendship, adheres to spiritual upliftment, and turns away from acquisitions, associations and life-injuring
activities. Thus from the life of saint, vice totally vanishes and there remains virtue which will also be transcended as soon as the flight into the realm of spirit is made.

3. Illumination

By the time the aspirant reaches this stage, he has developed a power of spiritual attention, of self-merging and of gazing into the ground of the soul. It is through the aid of deep meditation that the mystic now pursues the higher path. Pujiyapada rightly observes that meditation produces supreme ecstasy in a mystic who is firmly established in the self. Such an ecstatic consciousness is potent enough to burn the Karmic fuel; and then the person remains unaffected by external troubles and never experiences discomposure. In consequence, he moves higher where exists the state of profound purity. If the self follows the process of annihilation instead of suppression, it rises directly to transcendental life. Here the conduct deluding Karma is destroyed instead of being suppressed.

4. Dark Night of the soul Post-Illumination

Owing to the suppressed passions gaining strength the illuminated consciousness falls either to total darkness or to the stage of spiritual awakening. The consequence is that the ecstatic awareness of the transcendental self gets negated and an overwhelming sense of darkness envelops the mystic. It may be noted that not all mystics experience this dark night. Those of them who ascend the ladder of annihilation escape this tragic period, whereas those who ascend the ladder of suppression succumb to its dangers and pains. Mystics of the latter type—no doubt will also reach the pinnacle of transcendental life, but only when they climb up the ladder of annihilation either in this life or in some other to come.

5. Transcendental Life

The slumbering and the unawakened soul, after passing through the stages of spiritual awakening, moral and intellectual preparation, now arrives at the sublime destination by dint of ascending the rungs of meditational ladder. In this stage the soul now possesses dispassionate activities along with omniscience (Kevalajñana). It is a state of Jivana Mukta, a supermental state of existence and an example of divine life upon earth. The self becomes Arhat. It may be noted here that the self in this stage is called Paramatman, and the possessor of Paradrsti. This perfected mystic is established in truth in all directions. He experiences bliss, which is supersensuous, unique infinite, and interminable. Whatever issues from him is potent enough to abrogate the miseries of tormented humanity. His presence is supremely enlightening. He is the spiritual leader of society. Just as a mother educates her child for its benefit and a kind physician cures diseased orphans, so also the perfected mystic instructs humanity for its upliftment and dispenses spiritual pills to the suffering humanity. He is always awake. He has transcended
the qualities of friends and foes, pleasure and pain, praise and censure, life and death, sand and gold, attachment and aversion. Since he is the embodiment of spiritual virtues, he leads a life of supermoralism but not of a-moralism. Thus we may conclude by saying that the cognitive, conative and affective tendencies of the perfected mystic reveal their original manifestation in supreme mystical experience, which is ineffable and transcends all the similies of the world.

After this, disembodied liberation results (Videha Mukti). The self now earns the title of Siddha’.

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One should pursue the spiritual path, as long as old age does not afflict, disease does not grow and the senses do not decline.

(Samanasuttan, 295)

Just as a needle with thread, even if fallen in the heap of straw, is not lost, so also the Jiva with moral and spiritual observances, even if also arched in the world, does not ruin.

(Samanasuttan, 248)
The Positive Content in the Concept of Non-Violence

Dr. M. M. Kothari

All religions prescribe certain dos and don’ts which constitute the positive and negative aspects of their ethical base. The injunctions to act in certain matters in certain definite ways are to be scrupulously adhered to in the conduct of their followers. However, more important than the dos are the don’ts. Doing things which are forbidden is sinful. This invites punishment at cosmic level here or hereafter.

The doctrine of non-violence, which has a very important place in some religions, particularly Jainism, contains a number of such don’ts. The critics have often dubbed it as a negative doctrine, a mere bundle of don’ts, lacking in positive content.

Etymologically considered, non-violence means the negation of violence. Thus, so far as the form of the concept is concerned, it is apparently a doctrine of negative injunctions. In order to understand what is non-violence, we have first to be quite clear as to what constitutes violence, so that non-violence would mean all that is the negation of what we mean by violence. If people differ in their understanding of what constitutes violence, they are bound to differ in their notions of what constitutes non-violence. And this would in turn affect their theory and practice of non-violence.

The doctrine of non-violence can be found in some form or the other in every religion. But nowhere has it assumed a form given to it in Jainism. In its most comprehensive sense which Jainism has given, violence means the causing of death, injury, pain, suffering or sorrow to any living being by thought, word or deed, and non-violence means the negation of all such acts.

Jainism, from its very inception, proclaimed that life (Jiva or soul) exists even at micro-levels, in infinitesimally small organisms invisible to the naked eye as well as in the larger vegetable, animal and human organisms. We are surrounded by billions of such Jivas and every action that causes injury to any Jiva is returned to the person who inflicts that injury.
All kinds of movement affect these Jivas in some way. In fact, nature itself is doing a lot of violence in the movement of inorganic elements like wind, water and fire. In the biological realm, life feeds on life, the stronger, on the weak. Man also commits a lot of violence for food as well as fun. The Jaina doctrine of non-violence takes into consideration only those acts of injury which are due to human volition.

**Semitic Attitude towards Non-Violence:**

The semitic religions believe that the world was created by God and man is the crown of creation. The plants and animals have no souls and were created by God for food and the service of mankind. Moses gave a list of “clean animals” to be used as food for man. Jesus did not reject this doctrine and never preached vegetarianism. The Koran also explicitly declares that Allah created oceans and big rivers so that man could get fresh meat. As such, in semitic religions, the concept of non-violence had a limited application, viz., to the relations among human beings and there also to those belonging to one’s own sect or society. Moses taught: “Love your neighbour as yourself”, but here the term ‘neighbour’ included only those human beings who lived according to his other commands. For those who violated his commands, there was no love or forgiveness. For them, he laid down the Retributive Theory of Punishment. Universal brotherhood in Islam practically meant the brotherhood of Muslims only. The teaching of Jesus was however more humanistic and compassionate than that of Moses and Mohammed as he went further when he taught: “It hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you: ‘Love your enemies, bless them that curse you, do good to them that hurt you. . . . Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.’” The Jaina sages went farther still and commanded “Love all life”, and not merely coreligionists, not merely human life, but also animal and vegetable life.

**Hindu Attitude towards Non-Violence:**

In India, although Hinduism preached non-violence, it has not been such a central concept as it has been in Jainism and Buddhism. Animals were killed for food as well as sacrifices. Manu and others commend animal-killing at sacrifices. Jainism and early Buddhism severely denounced animal-killing for food as well as sacrifices. The result of these protests was that Hinduism also began to glorify the the doctrine of non-violence. But because of its different background, Hinduism did not preach the doctrine with missionary zeal. The Hindu thinkers went on preaching non-violence but did nothing to stop animal-killing for food and also sacrifices. Very few Hindu thinkers condemned it in unequivocal terms.

**The Doctrine of Universal Love and Good Will:**

By the time of Mahavira and Buddha in India, non-violence came to be preached as the supreme virtue, but practical application of the doctrine brought
many problems. It had been realised long ago that owing to the very nature of the life-processes, absolute non-violence is not practicable. There are conditions or occasions in human life when violence is inevitable, a necessary evil which is done out of a sense of love, pity or duty; and this is the most controversial part of this doctrine. When is violence justified, and in what forms and to what extent? Some of Gandhi’s teachings and practices in this regard were condemned by orthodox Jainas. Even among the Jainas, there is no common understanding for the practice of non-violence. Even among the monks, many reject the use of loud-speakers; many keep a piece of cloth for covering the mouth to avoid violence to the air-Jivas.

The disagreement among the protagonists of the doctrine of non-violence is embarrassing. This predicament is due to the fact that like other such terms as Asteya, Aparigraha, etc., a negative term was chosen to command people to refrain from certain acts. A positive word alone could have given a positive content to the idea. The positive content however remains in the background. To realise this positive content, we have to go behind the word and see the spirit. The spirit of the doctrine can be represented by the term ‘love’. Jainism has given the most comprehensive doctrine of non-violence in the sense that it has given the most comprehensive doctrine of love. It is love without limitation. Jainism does not preach love in any narrow sense.

It does not mean love for any particular Jiva or class of Jivas. Love here means respect for all life. He who has respect for any thing would normally refrain from causing injury or pain to it. The teachers of non-violence therefore maintain that an act of violence does not involve sin if the motive is good. Motive thus becomes more important than the actual act. This brings us to the Kantian view that there is nothing in the world or even out of it that can be called good without qualification except good-will. Good-will is therefore the supreme virtue of life, and the concept of non-violence is inseparable from the concept of good-will, so that any act done out of ill-will is violent. The positive content in the doctrine of non-violence is therefore the inherent good-will of the person which manifests itself in respect for all life, and violence, if any, done out of good-will is only to be tolerated and treated as a surgical operation to restore the equilibrium if and when that equilibrium is lost or disturbed owing to the manifestation of ill-will on the part of some Jivas here and there.

In conclusion, we can say that though the positive content of the doctrine of non-violence cannot be fixed like a mathematical formula, a positive and universal good-will provides an essential and inseparable content to it.

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Ahimsa and Vegetarianism

—Shri Satish Kumar Jain

Ahimsa i.e. non-violence has become very much relevant during the present time when production of the deadliest weapons is on the increase, tension between the superior powers is high, racial and communal hatred is much on the surface giving vent to wars, arson and assaults. How much the acts of violence are dreaded by the world at large today is evident by the filming of ‘The Day After’ in which the dreadful consequences—the annihilation of the use of modern warfare have been exhibited.

Practice and preaching of non-violence is the only course to establish peace. Non-violence not only means non-injury but also perfect understanding to co-exist. Most of the acts of violence are committed because of lack of mutual understanding and faith, political rivalry, urge to usurp, greed etc. If the hearts are clean, most of the acts of violence will not be committed. It is the capability of cooperation and co-existence and not the increase in arsenal power or application of force or violence which has been the cause of survival or success of life in the process of evolution. The human beings have always progressed in peace and not in war. All our developments are the result of peace which is the basic cult of non-violence.

The concept of Ahimsa is not new. Even in Upanishadas, Bhagvat Purana and holy scriptures, of other religions its importance has been acknowledged. In Bhagvat Purana, Ahimsa has been counted one among the measures which help in attaining salvation. In some Puranas, Ahimsa has been narrated as a great virtue of man. In the six schools of philosophical thought which developed in the post-Upanishad period the three viz; Samkhya, Yoga and Mimamsa do not approve of killing or making sacrifices of living beings in Yajnas.

Even though Mahatma Buddha approved of accepting non-vegetarian diet from householders, if not deliberately cooked for the Bhikshus, but he greatly condemned injury of any kind to the living beings. He avowedly preached kindness to animals.
The propounder of Parsi religion, Saint Zerthustra, who is believed to have been born during 10th century and 6th century B.C. has strongly stressed in the holy scripture ‘Zend Avesta’ that to make enemy as friend is one among the three prime duties of man. It is obviously based on the concept of Ahimsa. The 6th Commandment among the Ten Commandments propounded by prophet Mozes, the propounder of Jew religion, says ‘Do not kill any one.’ Christ, who gave new dimensions to the contemporary religions and started the Christian religion, very much condemned the doctrine of ‘Doing same for the same.’ He preached ‘Love thy neighbour’ and ‘Love and service of all living beings.’ Islam has also condemned violence or injury. In Guru Grantha Sahib violence has not been liked.

Ahimsa has been preached by the 24th Tirthankara Mahavir as a great religion ‘Ahimsa Parmo Dharma’, as it causes protection to all beings. Ahimsa is a complete religion in itself. Ahimsa contains in it the virtues like forgiveness, tolerance and feeling of equality. Generally it is one of those great ethical virtues which cause happiness in life and guide the persons to follow right path.

In its wider concept Ahimsa means non-injury. We discard not only physical violence of any kind but also injury of any kind to the living beings.

Violence or injury occurs in two ways i.e. by thought or determination (Bhava Himsa) and occurrence of Himsa (Dravya Himsa.) In Jainism, Himsa, of both types has been condemned.

Non-violence or non-injury (Ahimsa) actually means no living being should be got killed, captured or mentally hurted.

There are two aspects of Ahimsa negative and positive. Negative aspect means not to allow or commit violence in any form and to prevent committance of violence. The negative aspect is generally more known to the people. Its positive aspect includes compassion, help, charity etc.

Violence occurs because of four mental vices viz; anger, pride, illusion and greed. It is, therefore, essential to control these mental vices in order that violence may not be committed.

Food and Ahimsa have close relationship. Ahimsa necessarily requires taking of vegetarian food. The term vegetarian derived is from the Latin root “vegetare” and was spoken for the first time in 1842 A.D. This means “one who abstains from the use as food of flesh, fish and fowl, with or without the addition of eggs and dairy produce.” A vegetarian is a firm believer in abstinence from meat, fish, eggs etc. and lives wholly on vegetarian food.

At present most of the vegetarians in the world are lacto-vegetarians who live on vegetables, food, milk and milk products. Some of them consider egg as a vegetable whereas others eliminate the use of eggs completely treating it as non-
vegetarian. There are still many who abstain from animal products like milk and its preparations who are known as ‘Vegan vegetarians’. Some go still further and live only on fruits, who are called ‘fruitarians.’ In India, there are lacto-vegetarians who generally do not take eggs.

Initially the human beings may have been non-vegetarians because of living in primitive conditions and absence of agriculture. But as the vegetation increased and agriculture was practised the food habit went on changing from non-vegetarian to vegetarian. What is the need of taking non-vegetarian food by killing the living beings while there is abundant variety of vegetable products and food.

Many people take to non-vegetarian food because of imitation, social conventions, luxurious way of living, taste of tongue, addiction to drinks, sensual enjoyments, cruel aptitudes etc. or misguided notions about the nutritive and protein value of non-vegetarian products.

The advocates of non-vegetarian food do not consider the vegetarian products very rich in proteins and consider non-vegetarian food more nutritive because of high content of proteins. What is protein? It is derived from the Greek language meaning ‘First place’ indicating thereby how important an item of food it is. Proteins not only supply energy or calories but are also necessary for growth purposes as those are for the repair of wear and tear in the body. Those are necessary for the manufacture of hormones, enzymes, haemoglobin, antibodies, immunoglobulins etc. The protein molecules are a mixture of several so-called amino acids.

It is falsely believed that animal proteins alone supply all the proteins required for good health. Many vegetarian products contain enough protein and nutritive elements which help in the growth of good health. Vegetarian proteins are even higher in biological values than animal proteins. The current of thought is now against the excessive protein intake. Big official bodies, such as FAO, have reduced their recommended intake of protein by at least 50 per cent. Conditions of malnutrition that once were ascribed almost exclusively to lack of proteins are now thought to be caused by lack of food in general.

There has been tremendous advancement in the field of medical sciences during the last 10-15 years and so has also been the research on dietary habits and diet effects which are so closely related to the incidence of diseases. It has been found that the cancer is related partly to the dietary intake. High fat and low fibre/diet are stated to increase the incidence of cancer of colon, pancreas, breast, ovary, prostate and womb. It has also been stated in research reports that genetic changes occur in the human body as a result of animal food. The genes develop the cancer property. Besides, in the intensive research on cancer treatment, the preventive aspect of cancer has been gaining importance all over the world. In United States of America, U.K. and other western countries, the medical
scientists are appealing to the people to stop eating animal food and also smoking for prevention of cancer.

The role of dietary fibre in the prevention of coronary artery diseases, stroke, chronic constipation, piles, ulcerative colitis, heart attacks, paralysis, kidney failure, skin diseases, gall stone formation, etc. has been recognised recently. The rising trends of these diseases in the western countries have been considered to be due to low dietary fibre intake as a result of animal food intake. In the countries having more of vegetarian dietary habit the incidence of these diseases has been considerably low.

There are two main categories of fat in the diet-the triglycerides and cholesterol. Both are found in blood. High levels of cholesterol lead to coronary heart disease. A high intake of triglycerides can raise blood cholesterol. But triglycerides are of two types—saturated and unsaturated—and it seems that whereas the saturated fats do indeed raise blood cholesterol, unsaturated fats reduce the blood cholesterol. In general, the fats of animals are highly saturated and increase blood cholesterol, while oils of plants tend to be unsaturated and are safe for consumption.

The epidemiological surveys have revealed that the vegetarians have lower levels of conglutination factors II and VII which protect them against coronary heart disease and stroke.

Dietary fibre is a significant part of vegetarian diet. Doctors are beginning to realise that it has a role to play in the prevention of diseases. Long transit times resulting from low fibre diets allow toxins produced by the bacteria in the gut to remain in contact with gut wall for longer time, giving rise to diverticular diseases as well as cancer of large intestine and rectum and a whole host of other problems.

What is dietary fibre? The carbohydrates, starches and sugars almost provide half of the energy. Carbohydrates are the major constituents of plant food. If the carbohydrates are eaten as they grow, then plant cell walls are also must to be eaten—which for the most part are indigestible and were called as “roughage”, but are now called as ‘dietary fibre’. There is increasing evidence that fibre is positively beneficial for the human body. Lack of it is now considered to be the reason for many disorders of the gut.

A large number of meat borne diseases like cysticercosis, hydatid cysts, trichnosis etc. are some of the diseases which do not have any specific treatment. Their counter-part in the vegetarian diet, that is cysticercosis, can be checked by washing of vegetables but those cannot be removed from the meat by the conventional cooking.

Papers published in many medical journals have now been reporting that the aggression and violence are associated with the influence of human diet. It has
been seen that specific neurotransmitters are released in the brain following the intake of food substances. Some of these neurotransmitters produce excitement in the brain neurons while others produce a sedative effect. Animal meat produces an aggressive behaviour.

During the last few years a large number of immunological disorders have been recognised. Many of these diseases develop as a result of hypersensitivity to animal proteins. These diseases may assume very serious dimensions and may be fatal. However, plant protein is safer from immunological point of view. Hypersensitivity reactions to plant protein are relatively unknown. Hypersensitivity reaction to pollen grain should not be interpreted equivalent to dietary plant protein.

Many people consider egg as vegetarian article which is not correct. Eggs fertilised as well as unfertilised have high cholesterol contents. These enhance the development of atherosclerosis which can increase the incidence of coronary artery diseases, stroke, renal failure. The use of eggs has therefore also to be avoided.

There is nothing nutritionally wrong with the variety of vegetarian diet which we have in India or throughout the world. The nuts and soyabean contain high contents of nutritive elements. Fresh fruits and vegetables are rich in vitamin C. A perfectly constituted diet is one in which the principal ingredients are milk, milk products, any whole cereal grain or mixture of cereal grains, green leafy vegetables, nuts and fruits. These are the protective food items and do not cause even the remote adverse effects. These protect the body against infection and diseases of various kinds. Their use in scientific quantity ensures physical efficiency. Along with protein, the vegetarian food is cheap. The pattern of vegetarian diet has been in vogue in India from times immemorial and the people have maintained sound and robust health with full mental faculty and longevity.

Nature has divided the entire animal kingdom and human beings generally into three categories—carnivora, herbivora and frugivora. The carnivora sustain the selves on flesh food. The elephant, bison, camel, horse, buffalo, cow etc. are herbivora animals which live upon grass or herbivorous vegetation, leaves of trees etc. The strength and power of some of these animals is no less superior than the carnivora animals like lion, tiger and panther. Frugivora animals are those which sustain themselves on fruits or seeds. The world's strongest, most enduring and long living animals are all vegetarians. What to say of the animals, even the vegetarian men are as strong as meat eaters and in many cases enjoy greater endurance and stamina than those who consume non-vegetarian diet. Vegetarians live longer and comparatively more disease-free life.

By the very process of evolution man was not equipped physically to be carnivora being. The jaw construction of man is much different than that of the
carnivora animals. By physical attributes man must be and is a vegetarian both for health and longevity. Vegetarianism is better for man. Many nutritive elements required by the human body are available more easily and in a more assimilable form in vegetarian food than can be had from non-vegetarian food. There is no dearth of scientific and authoritative literature on the subject which substantiates and confirms this fact.

Our great teachers of the past were not unpractical vegetarians. They knew that it is possible to live on vegetarian food. In Hinduism including Jainism, vegetarianism is considered to be the best way of living. Today science has come to help us still further and is teaching us how to be vegetarian.

The results of some of the researches on non-vegetarian diet are frightening. They speak of higher occurrence of various types of diseases. It causes indulgence in liquors etc. Many of the present abdominal, cardiac and mental diseases are due to taking of non-vegetarian food and liquors and immoral habits generated out of that. Non-vegetarian food tends to lead the man away from humanness. Gradually, the finer sensibilities are vitiated and are imperceptibly but surely replaced by cruelty, brutality, inhumanity and ruthlessness which Ahimsa never permits to occur. Vegetarian food is, therefore, in complete conformity with the ideals of non-violence.

Diet is a powerful factor in moulding temper and thinking. A well selected balanced vegetarian diet is in harmony with the laws of nature and in the words of Nathaniel Aitman, "helps to assure a healthy, vital and strong body which serves as the temple for our thoughts, feeling and spiritual essence. Vegetarian diet is favourable to purity of thought and chastity and leads to refinement of character.

A movement in favour of vegetarianism has now been growing in many parts of the world. Upsurgence of vegetarian societies, Hare Krishna Hare Rama, vegetarian clubs, vegetarian leagues etc is the clear indication that even the conventionally meat eating West has now woken up to the cause of vegetarianism realising the bad points of non-vegetarianism and good points of vegetarianism. It is now the pious duty of the doctors, the scientists and the social workers in particular to undertake more and more researches and surveys in the field and propagate the same through their reports. We should hope that the coming era would be of the vegetarians—who are decidedly the more rational and peaceful people.

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Food, Health And Jainism

—Dr. Dhananjay Gupte

Food has a very important role to play in the day-to-day life of every living organism. Hence it is not surprising that animals, plants, insects etc. spend most of their time in various processes connected with food, namely, finding food, eating it, assimilating or storing it. Man is not an exception to this. (If you ask anybody, 'Why do you work?' his immediate reply would be, 'For the sake of food.') When food plays such an important role in our life, it is obligatory on our part to know the scientific aspects of food.

Why do we need food?

It is very surprising that though we strive so much to earn our food, we do not know precisely why we have to eat. Well, most people think that we derive energy (calories) from the assimilation of food, and this energy is required for all our day-to-day activity. A hardworking blacksmith for instance has to eat more than a person doing sedentary clerical work. Well, they are not wrong, though their knowledge is incomplete. If an adequate supply of calories was the sole aim of eating food, then half a kilo of sugar every day would have been sufficient. But we know that man cannot survive by eating only sugar. He needs a balanced diet.

Why do we need a balanced diet?

It is very interesting to note that our body is continuously changing. Though our body looks as if it is one unit, it is not so. It is composed of innumerable tissues like skin, muscles, bones, nerves, blood etc. These tissues are made of trillions and trillions of very minute cells. It is estimated that the number of cells in one adult body is equal to the number of world population multiplied by 17,000. The second important point about our cells is that different tissue-cells have got different life spans. For example, a red blood corpuscle (R. B. C.) has got a life of 3 weeks, a skin cell has got a life of a few hours to few weeks. In the same way bone and muscle cells have got different life-spans.

It is estimated that every second 1.2 million R. B. Cs. die, and those many R. B. Cs. are newly produced. In one's life-time half a ton of R. B. Cs. are pro-
duced and destroyed. If we take into account the death and birth of all types of cells in our body, we will be surprised to know what tremendous change goes on continuously in our body. The beauty of this is that it happens very smoothly, continuously and automatically. It is estimated that within 6 years all the cells of all the tissues in our body are totally changed. It means that every 6th year we are totally equipped with new tissues. (For example, we know that the snake casts away its skin every 6th month.)

This regeneration of cells is from the food we eat.

These new cells are formed from the food we eat. For the formation of new cells, its constituents, namely proteins, carbohydrates, fats, minerals, etc. are required. Hence we are required to have food containing all these in a proper proportion. So it is very easy to understand that the quality of new tissues depends upon the quality of raw material i.e. the food we eat. Hence it is obvious that if we eat a sufficient quantity of good, and suitable food, our health will be good.

What should we eat?

It is very interesting to note that there is a great deal of diverse opinion about what human beings should eat. Plenty of literature is published and many conferences are arranged to discuss what one should eat. But it is a fact that what to eat has never been a problem to other animals, insects or plants. We never hear that a conference of cows, or elephants or, for that matter tigers or lions is convened to decide what they should eat. The animals, excepting man, are quite steady in their natural instincts and habits for thousands of years. A tiger was carnivorous (flesh-eating) one thousand years ago and it continues to be so today also. A horse or an elephant was herbivorous (plant-and-plant-products-eating) one thousand years back and it continues to be so now also. If a tiger is kept starving for a week or so and then if it is served with very nice and healthy green grass, it won’t eat the grass. The same is true of sheep. If it is starved for a week and given pieces of flesh to eat, the sheep will not eat flesh. All animals are unchanging in their basic nature even in adverse or extreme situations. They strictly follow nature’s rules and hence we see that they always maintain good health.

But it is not the same with human beings. Man is called a special animal, as he has got the power of thinking, remembering and deciding what is right and what is wrong. With this power of discrimination (i.e. ‘Viveka’) he has made astounding progress in the field of engineering, medicine etc. With the help of the technology that he has invented, he has been able to land on the moon, to fly like a bird in the sky and to remain in deep waters like a fish. But as regards the matter of what food should be eaten, it is very surprising to see that he is confused. He has not left anything, on this earth, in eating, from ants, frogs, snakes and cockroaches to man. And he is paying for it in the form of diseases from which he suffers.
Human food and rules of nature for healthy life:

The human body is an extremely complicated machine. We know that the efficiency of any machine depends upon the supply of proper and unadulterated fuel it requires. If it is a petrol engine, a good quality petrol has to be supplied. If it is a diesel engine, it needs pure diesel. If there is any adulteration in the fuel, the engine gets spoiled. What is true of a mechanical engine, is also true of a human body. Here the fuel is the food we take. We must, therefore, have a precise knowledge of what type of food (e.g. vegetarian herbivorous) or non-vegetarian (carnivorous food) is good for our human machine.

Nature has prescribed a particular type of food for a particular animal, considering its aim of life, the type of work it has to do, etc. And, accordingly, nature has created its anatomical arrangement, the physiological function of its body and its mental set-up. So if one has to take the maximum benefit from one's human machine i.e. from one's body one has to choose the right fuel (food) for one's body.

Which is the right food for a human being?

We have to understand scientifically and biologically which food suits our body for maintaining its optimum physiological function. In this context it will be worthwhile to compare the anatomical and physiological features of (1) Herbivorous animals and (2) Carnivorous animals with those of human beings and to find out which fuel (food) this human machine (body and mind) requires.

(1) Arrangement of teeth:

All carnivorous animals have got only canine and incisor teeth and not molar teeth, while herbivorous animals have got special and large size molar teeth. Herbivorous animals have to masticate (chew) their food in the month, turn it into fine powder and then swallow it. Hence, nature has provided these molar teeth which help to grind the food. While carnivorous animals never chew the food. They just clutch and gulp the food (flesh).

If one studies the arrangement of teeth in a human being, one finds that nature has provided him with molar teeth. Man has to masticate the food, convert it into powder and then swallow it for better digestion. Man's anatomical arrangement and physiological function of teeth are similar to those of herbivorous animals.

(2) The manner of drinking water:

All carnivorous animals lick the water with the help of their tongues, while herbivorous animals suck the water with the help of lips.

Similarly herbivores human beings also drink the water with the help of lips.
(3) Arrangement of nails:
Carnivorous animals have got long, sturdy, pointed and mobile nails (claws). These animals use their nails to catch or hold their prey. Herbivorous animals have got broad, sturdy nails (hoofs) which help them to protect and support their limbs. A human being nails are fixed, they protect the finger tips, and they are flat and broad like those of herbivores.

(4) Length of Intestine:
There is a definite ratio of the lengths of trunk and the intestine in all animals. In carnivorous animals it is 1 to 6, while in herbivores it is 1 to 12. It is very interesting to note that in human beings also the ratio is 1 : 12 as it is with herbivores.

(5) Blood-pH (Chemical state of blood).
The blood of all the animals is required to have a specific pH. The function of different organs, like liver, kidney, heart, gall bladder, pancreas, nervous system etc., depends upon the pH. If the pH is disturbed, that is, if the chemical state of blood is disturbed, the electromagnetic waves (impulses), which are continuously produced in the body gets spoiled.

Now the pH of the blood of all carnivorous animals is low, that is, it tends towards the acidic side, while the pH of herbivores is high, that is, it tends towards the alkaline side. The pH of the human blood is also high like that of herbivores.

(6) Blood Lipo-Proteins:
It has been found that there is a great similarity in the Lipo proteins that are found in the blood of herbivores and those found in human being, while lipo proteins found in carnivores are of quite different types.

(7) Man and Monkey:
It is said that man has evolved from the monkey, and the monkey is strictly a vegetarian animal. There is a great similarity in the anatomical arrangement and physiological functions of the monkey and man.

Considering all the above basic scientific facts, namely, anatomical and physiological features, one realizes that the human engine needs herbivorous fuel, i.e. vegetarian food. The purer the fuel we use, the better will be the function of the engine.

Food and Health:
One has to provide that type of food to the body which will help (1) to rebuild the dead cells, (2) to supply day-to-day energy for the activity, (3) to protect the body from different agencies which produce diseases, (4) to help the physiological system and, especially, to develop the functions of our nervous system, and (5) to maintain the pH of blood at an optimum level.
It has been proved that the proteins, C'dates, fats, minerals and vitamins found in the combination of vegetables, fruits, grains, nuts etc. and their proportion are quite suitable to human tissue regeneration. On the contrary, though the protein content in flesh food is more, it lacks the availability of calcium, phosphorus, C'dates, and other essential minerals in proper proportion. Not only that but all kinds of animal source food contain a great amount of saturated fats, which are the precursors of cholesterol. It is known that the cholesterol is the main cause of blood pressure and heart attacks. On the contrary, there are many vegetarian substances which reduce the blood cholesterol level and protect man from heart attacks. The flesh food contains uric acid, urea, lactic acid, which act as toxins in the human body and are prone to produce joint pain (gout), kidney stones etc. Presence of toxic products like Uric Acid in flesh food (Per Pound)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Fish</td>
<td>5 gr./pound</td>
</tr>
<tr>
<td>Mutton</td>
<td>6 gr./pound</td>
</tr>
<tr>
<td>Pig</td>
<td>9 gr./pound</td>
</tr>
<tr>
<td>Mutton Soup</td>
<td>50 gr./pound</td>
</tr>
</tbody>
</table>

This toxic material (uric acid, urea etc.) is harmful to the human tissues and precipitates joint pains, kidney stones, heart attacks and drowsiness, and lowers general body resistance.

Blood pH and food:

It is clear that different organs and systems in the body function at an optimum level, if the pH of blood is maintained. The pH of blood depends upon (i) The type of food we take, and (ii) the capacity of body (liver, kidney) to maintain pH. The vegetarian food is known to help the human body to maintain the pH on the alkaline side. But all the food from animal sources (except milk) is known to disturb the pH and make it acidic. The acidic pH is not suitable for the human physiological function. One immediately starts suffering from the problem of indigestion, joint pains, heart burns, gas trouble etc.

It should be noted that the so-called non-vegetarian eaters are not totally carnivorous. Along with flesh, a large amount of vegetarian food is also consumed. The vegetarian part of food neutralizes to a certain extent the toxins or acids produced by eating flesh. If a man, following a lion or a tiger, decides to eat only flesh and no vegetables he will not survive more than 2 or 3 weeks, because this flesh food will produce so much acid and toxins in the body that all body functions will be completely disrupted.

Food and strength:

It is a totally wrong assumption that vegetarian food gives low strength, and that flesh food provides more strength. It is interesting to note that all big sized and strong animals (e.g. elephant, camel, zebra, giraffe, hipo, bison etc.) are strictly vegetarian animals. The vegetarian animals are not only strong, but their
strength has got a great tenacity. Hence horses, bulls etc. can work continuously for days together. (That is why while describing machine power it is spoken of "Horse Power" and not Lion Power). This strength and tenacity are the result of vegetable food. The calories we get from vegetarian food are much more than those we get from flesh food.

### Percentage analysis of food stuff

<table>
<thead>
<tr>
<th>Matter</th>
<th>Protein</th>
<th>Fats</th>
<th>Minerals</th>
<th>Carbohydrate</th>
<th>Calcium</th>
<th>Iron</th>
<th>Calories %gms</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Vegetarian Food:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wheat flour</td>
<td>12.1</td>
<td>1.7</td>
<td>1.8</td>
<td>72.2</td>
<td>0.04</td>
<td>7.3</td>
<td>352</td>
</tr>
<tr>
<td>Rice</td>
<td>8.5</td>
<td>0.6</td>
<td>0.6</td>
<td>77.4</td>
<td>0.01</td>
<td>2.8</td>
<td>346</td>
</tr>
<tr>
<td>Moong</td>
<td>24.0</td>
<td>1.3</td>
<td>3.6</td>
<td>56.6</td>
<td>0.14</td>
<td>9.4</td>
<td>534</td>
</tr>
<tr>
<td>Soya</td>
<td>43.2</td>
<td>16.5</td>
<td>4.6</td>
<td>20.6</td>
<td>0.24</td>
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<td>432</td>
</tr>
<tr>
<td>Ground Nut</td>
<td>31.5</td>
<td>36.9</td>
<td>2.3</td>
<td>16.3</td>
<td>0.05</td>
<td>5.0</td>
<td>560</td>
</tr>
<tr>
<td>Ghee</td>
<td>—</td>
<td>98%</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>900</td>
</tr>
<tr>
<td>Milk powder</td>
<td>38.0</td>
<td>0.1</td>
<td>6.8</td>
<td>51.0</td>
<td>1.37</td>
<td>1.4</td>
<td>437</td>
</tr>
<tr>
<td><strong>Flesh Food:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Egg (Hen)</td>
<td>13.3</td>
<td>13.3</td>
<td>1.0</td>
<td>—</td>
<td>0.06</td>
<td>3.1</td>
<td>173</td>
</tr>
<tr>
<td>Mutton</td>
<td>18.5</td>
<td>13.3</td>
<td>1.3</td>
<td>—</td>
<td>0.15</td>
<td>2.5</td>
<td>194</td>
</tr>
<tr>
<td>Pig</td>
<td>18.7</td>
<td>4.4</td>
<td>1.0</td>
<td>—</td>
<td>0.03</td>
<td>2.3</td>
<td>114</td>
</tr>
<tr>
<td>Fish</td>
<td>22.6</td>
<td>0.6</td>
<td>0.9</td>
<td>—</td>
<td>0.02</td>
<td>0.6</td>
<td>91</td>
</tr>
</tbody>
</table>

Source: Govt. of India Health Bulletin No.-23

### Food and Nature of Person:

The nature of a person is described as Satvika or Rajasika or Tamasika. The Satvika nature denotes virtues like Calmness, Alertness, Feeling of Contentment, Tolerance etc. As against this the Tamasika nature is identified with idleness and drowsiness, cruelty, and intolerance. The foods are also classified as Satvika that which promotes Satvika nature, and Tamasika—that which promotes Tamasika nature.

All animal source food (except milk and its products) e. g. flesh from all sources, eggs, decaying good, is Tamasika food.

Tamasika food increases Tamasika nature represented by animals (e.g. tiger, lion etc.), while Satvika food increases Satvika nature, represented by cow, horse etc.

So food contributes to a larger extent in deciding the nature of a person.
Diseases and food.

It is very interesting to note that the diseases which affect the plants and vegetables do not affect the animals and men. So if proper vegetarian food is taken, there are less chances of getting diseases. But in the case of non-vegetarians the diseases that affect the animals affect the men also. So by eating the flesh of animals men might contact diseases like (i) Tape Worm, (ii) Trichinosis (Meningitis, Paralysis, Joint pain), (iii) Tuberculosis, (iv) Joint pain (gout), (v) Heart attack and Blood pressure, (vi) Cancer of Colon, (vii) Food poisoning after consuming rotten flesh, (viii) Liver fluke etc.

On the contrary, it is proved in Ayurveda that by eating particular vegetables, roots etc. many diseases can be cured. Thus every root has got a medicinal value and we should know it.

Jainism, Health and Food.

The important principle of Jainism is excellent and most scientific art of joyful living. Its principle right faith, right knowledge and right conduct—leads to salvation from un-natural bondages and helps man to enjoy immense and permanent happiness, strength and knowledge.

It is not surprising why Jainism advocates pure and Satvika vegetarian food! The Jains emphasis on vegetarianism is based purely on a scientific approach to reality. It is this food which is suitable for our anatomical structure, to the physiological functioning of different systems of body and to the development of a proper Satvika mental attitude towards purposeful living. Proper vegetarian food alone helps us to have the proper regeneration of dead and dying cells, and to maintain the proper pH of blood. It is the most proper fuel for our human body machine, since it helps to maintain proper harmony between body (sense organs) and mind, on the one hand, and between them and the soul, on the other.

Food should not only be vegetarian but also Satvika.

The Satvika nature promotes alertness, endurance and develops strength with tenacity, calmness or tranquility. Jainacharyas have advocated different kinds of food for different seasons. Even among various kind of vegetarian food, one has been advised to abstain from garlic and onions for all seasons and leafy vegetables in the rainy season. Further, the Acharyas have advised us to avoid a high protein diet like turdal, basan dal, as they are Rajasika in nature. They have advised us not to eat stale food, because in stale food organism develops which destroy the Satvika nature of food and make it Tamasika. There are great chances even for cooked food to develop microorganisms after 6 hours, if it is not properly preserved. Hence Jainacharyas have advised us to eat only freshly prepared food, and drink fresh water which is properly seived, and they have also advised us to avoid eating that vegetarian food which is extremely hot, sore and fried.
Follow Nature’s Rule.

All principles of behaviour that are advocated in Jainism are purely based on the observation of nature’s rule. By following these rules, one is rewarded with peace, tranquillity and health. The principle of ‘Live and let live’ or principles of non-violence, truth, non-stealing etc. are based on the same scientific approach to reality. Those who follow these are benefitted. Those who break the rules of nature pay the penalty in the form of mental unrest and bodily diseases.

Hon. Orthopaedic Surgeon and Yoga Therapy Consultant Savitribai Phule Hospital, Kolhapur (Maharastra).

Jaina Song

Tune: Merrily we Roll Along

Arhat oh Arhat
Absolute liberation
What a beacon!
What a beacon!
Oh Arhat

This Greed This Jealousy
Freedom is the choice
What a beacon!
What a beacon!
Oh Arhat

This want This mirage
Liberty is the choice
What a beacon!
What a beacon!
Oh Arhat.

—Pravin J. Shah, Canada.
Vegetarianism

Shri Nitin Mehta

Frankly Speaking.........

Violence against defenceless animals remains the greatest indictment of the human race. Our so-called modern civilization has perfected the most abominable and despicable ways of exploiting the Animal world. At no time in history of world have animals been treated as cruelly as they are today.

Just one example is sufficient to prove my point—as if there was not enough to eat, people in certain parts of the world have developed a love of frog’s legs—and until recently India was a willing supplier of this ‘delicacy’. In this terrible situation who else can be expected to take up this fight against barbarism but the followers of Lord Mahavira?

Why are such a powerful and influential people silent in reply to the call of Ahimsa?

It is well known that in this land of Dharma and Ahimsa, meat eating is spreading fast. Our youths are being brain-washed in to ape-ing all that is negative in western way of life. Jains must mobilise their resources and drive back this horror of violence towards defenceless animals. Let the Jains ‘buy out’ those involved in the frog trade and re-employ them usefully somewhere else. Let the whole fish-killing industry be re-employed somewhere else. Let the slaughter of cows be stopped immediately throughout India. I am told that even during the time of Akbar, Jains managed to halt the slaughter of the cow for a certain time.

The Jain Community can bring about change if they wish to. Be on your guard:

The meat industry in the West is extremely rich and powerful. Indian people should expect the international ‘fast-food’ chains to come to India very soon if they are not there already. Money without morals is the motto of many involved in meat trade. The Jain Community should be vigilant and try to ensure that the Indian people do not ‘get hooked’ on Western ‘fast foods’-hamburgers, beefburgers etc.

Growth of vegetarianism in the West

Millions of people in the West are giving up their meat diet and a growing number of them are working day and night to reduce the suffering of animals. I
call them the ‘practising Jains’. Many are even sent to prison when they are caught rescuing animals from laboratories where painful experiments are carried out on them. They need our moral and material support which, at present, is not available.

**Our Punya is running out**

For those who are ignorant of God’s Laws, punishment is not as severe as it is to those who know it and break it. The Jains and the Hindus who eat meat are knowingly and willingly breaking God’s Laws and so the punishment will be severe.

For our own sake we should re-establish the teachings of Lord Mahavira. India can set the example for the world, but time is running out.

I end with a quotation from Gandhiji:

“The greatness of a nation and its moral progress can be judged by the way it treats its animals.”

---

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33 Goldwell Road, Thornton Heath.
Surrey (England)
Telephone : 681-1125

*Man should subvert anger by forgiveners; subdue pride by modesty; overcome hypocrisy by simplicity; and greed by contentment.*

(Samanasuttam, 136)

*The night that passes does not return. Nights of the man committing vicious acts pass in vain.*

(Samanasuttam, 118)

*Anger dissolves affection; pride is subversive of modesty; hypocrisy throws out friends and greed is destructive of everything.*

(Samanasuttam, 135)
Ahimsa

Shri Shrenik Kasturbhai.

It is a matter of deep gratification for me that I have been afforded this opportunity of adding my voice to the concern being expressed regarding the ever escalating incidence of Himsa in human attitudes and conduct. It is all the more regrettable that even a country like India, with its thousands of years of cultural and religious traditions of compassion and mercy, should succumb to an extent that it condescends to organize on a massive scale operation of exporting meat and fish to earn foreign exchange. It is, indeed, an irony of fate that at such an advanced stage of what we call civilization, the man instead of having achieved peace and prosperity, as one would expect, should be so mindlessly bent upon producing weapon of total destruction like the atom bomb.

It is undoubtedly a pertinent question today, as to how this tide of mounting Himsa can be stemmed and an era of Ahimsa ushered in. With the scientific and technological progress achieved during the last couple of decades, we have willi-nilly arrived at the crossroads, not only of the history of the human race, but of the entire life on the planet. We possess the capacity today either to hopelessly cripple and even totally annihilate life on the planet, or to eradicate, all want, and misery on earth and transform it into a happy dwelling place for man and all. Unfortunately, the voice of reason, and sanity sounds feeble amidst the din of aggressiveness which is clearly symptomatic of the misjudged development of human character. Our near total preoccupation with the development of the intellect, coupled with a near total neglect of spiritual cultivation is creating an environment which is more conducive to the creation of Ravan's, where knowledge, strength and valour turn malavolent, rather than to the evolution of Ramas where they become benevolent.

When our sages proclaimed "AHIMSA PARMO DHARMAH", they had a penetratingly clear perception of the implications of the phenomenon of cause and effect, and that is why they saw no place for Himsa in DHARMA which is the righteous way of life. The inference is clear, and unambiguous. AHIMSA is the very core of a righteous life and devoid of it, an individual, and consequently a society, is incapable of achieving that blissful state of creative harmony acknowledged by the enlightened as the ultimate destiny of man as God's noblest creation.
Born in a family of devout Jains who have for generations taken such keep interest in the preservation of the Jain heritage, and in the promotion and propagation of Jain values, AHIMSA as a precept has been instilled in me from my very childhood. Maturity and serious thinking, however, have brought home to me that the Principles and precepts are extremely hard to put into practice and require a great deal of sensitivity and compassion in one's being to assimilate them. One has only to look around the world, not excluding our own country, to witness the callous indifference of man to the destruction of even his own species. In the face of such gross insensitivity, to expect him to show compassion towards other species would be, to say the least, naive. So long as there are negative elements like covetousness, greed, envy, lust and the like dominating the human psyche, and smothering all sensitivity, expectation of the state of AHIMSA will remain illusory. It requires a high degree of sensitivity to feel a natural revulsion for depriving a living being of life. All religious injunctions are ways and means of self-purification to attain that state of serenity and peace whereby the rule of AHIMSA can become feasible.

What we confront today is, to borrow Dr. Radhakrishnan's phrase, a 'crisis of character' and nothing short of a complete transformation of the human psyche can reverse the dangerous drift. The rule of AHIMSA can never be brought about through legislation or an executive fiat. HIMSA is too deep-rooted and complex a phenomenon to be dispensed with so perfunctorily. If we are truly concerned about establishing the rule of AHIMSA, we shall have to squarely confront the fact that it can only be done by the spiritual elevation of man. A near impossible task one might say. But then it would not help to sit back and passively watch the suicidal decline either. Even Shraman Bhagwant Mahavir and Lord Buddha did not liberate all mankind. But they strove relentlessly through the conduct of their lives that what is important is not the extent of achievement but the doing of one's sincerest best.

That is what we need to do too. Without being overly presumptuous regarding our capacity to usher in, with the waive of a wand, the rule of AHIMSA, let us sedately chalk out a course of action whereby we might make a contribution, however small, in the right direction.

We are all aware, for example, that nearly half of the world's resources are wasted in destructive armaments in the name of defence. If this expenditure is kept within the limits of genuine defence requirements, enough resources can be salvaged to offset the need to export meat and fish. With the economies of nations getting even more intricately entangled and the defence expenditure becoming a global vicious circle, even this is not easy. But then nothing good or great is easy of achievement. Any measure of success in this direction too will need sustained hard work of educating the people for creating an effective enough public opinion.

"Laibag"
Shahibag, Ahmedabad-380004
Gujarat (India)
Ahimsa-Best Solution for all Problems

Dr. S. S. Jhaveri

In the present times when there is violence in several places in India and in some parts of the world, the philosophy and message of non-violence have a special significance. Our civilisation, which appears to be bleeding today needs the healing touch of love, compassion and non-violence, i.e. AHIMSA.

To my knowledge, the greatest heritage of India and the greatest contribution of India to the civilisation of the world is the philosophy and culture of non-violence. This is a gift of India’s hoary, prehistoric past to us and to the humanity at large, through the Jain Tirthankaras long before the birth of the living great religions of the world and their ethics.

Ahimsa is sometimes not correctly understood even by some of the elite and is regarded as a negative term, which means abstinence from killing any living being. In fact, Ahimsa is a positive virtue which bases universal love and mercy towards all living beings in the world. It is most comprehensive and conducive for living a peaceful and fearless life.

Ahimsa is not only for Jains but it is for all people and it is Jainism which threw open for the first time the portal of the spiritual realm to all without any distinction of race, caste or sex and all men and women are treated as equals. Ahimsa is the first and over-riding principle of the Jain ethical code, namely, Ahimsa (Non-violence), Satya (Truth), Asteya (Non-stealing), Brahmacharya (Chastity), and Aparigraha (Non-possession). Even truth comes next to Ahimsa and from Ahimsa all human virtues follow.

In the case of Jain ascetics, Ahimsa covers even plant life besides all living beings. Ahimsa is all pervading universal love, mercy, brotherhood and identification with nature and life. It is not only abstention from violence and killing but is abstention from any kind of expression or action whether direct or indirect, whether active or passive, which causes injury in any form.

Ahimsa has to be observed by all in thought, word and deed (Mana, Vachana and Kaya). If such a code of life is observed, there cannot be any kind of violence anywhere in the world and there will be ever lasting peace and
happiness without suspicion and fear and such society will be having universal brotherhood.

Ahimsa, which is Indian heritage was put to the severest test by Mahatama Gandhi, the father of our nation and proved as the most powerful weapon, both in war and peace. He believed that even if he did not succeed fully in his life, his faith in non-violence did not diminish. We have to follow the life pattern of that great apostle of peace, and practitioner of practical Ahimsa. Prophets and incarnations all have taught the lesson of Ahimsa. Not even one of them has professed Himsa.

The world has advanced in the fields of art and science with meteoric speed but what the man has yet to learn a great deal is to live peacefully and really love mankind and practice Ahimsa.

If this way of living can be adopted, great deal of cruelty would cease and compassion, pity and consideration for others would grow and life would be happier all over the world.

Kind Hearts are the Gardens,
Kind Thoughts are the Roots,
Kind Words are the Blossoms,
Kind Deeds are the Fruits.

Hon. Chief Secretary,
Shree Akhil Bhartiya Hinsa Nirvan Sangh
Ahmedabad (Gujarat) (INDIA)

When men of ungrudging soul declare the way of virtue, those who are not rightly disposed, although they give ear, hear not.

Even so the currier's dog seizes on and devours leather, not appreciating the flavour of milk and rice. Naladiyar, 322

He who before old age comes, has not undertaken and zealously carried out works of virtue, will be pushed about in the house addressed in harsh language, and hidden to get on one side or to go out, by even the maidservants. Naladiyar, 326

Men of scanty wisdom are those who do not themselves enjoy the sweets of life, bestow no benefactions on worthy persons, draw not nigh the good path that safeguards (the soul), but infatuated and absorbed in the acquisition of wealth, pass away their days of life in vain. Naladiyar, 327
Ahimsa--Non-Violence

Sant Kirpal Singh

Ahimsa or non-injury to all living creatures, and more so to fellow beings, by thoughts, words and deeds—the injunction in this behalf being: “Injure not a human heart for it is the seat of God.” It is an ennobling virtue that brings each one on par with his or her fellow beings and ultimately leads to the principle of the brotherhood of man and the Fatherhood of God. The cultivation of this virtue demands a broad development of toleration towards all, irrespective of their shortcomings and failures. To radiate the grand principle of the Family of Man on the divine ground of loving and compassionate desire for the well-being of all, costs very little but counts very much. A heart full of divine compassion is the abode of all virtues.

Jesus always preached the two cardinal virtues: (I) “Love Thy Neighbor as Thyself” and (2) “Love Thine Enemies.” Does that mean that it is out of timidity or weakness that one should love and forbear one’s enemies? No, there is something moral and divine that lies at the root of such an attitude.

So, love the sinner but hate the sin. Purity mainly lies in not thinking evil of others, in thought, word and deed. If you think good of others, you will radiate good. If you purify your mind you will purify the minds of others.

Never hurt anybody. We hurt others by thinking ill of them. We think ill of others, we scheme. This is wrong, as thoughts are very potent. When you think ill of others that reacts to them like a telegraphic wire. You may not be telling anybody anything but if you think of them, radiation is there.

When one thinks evil thoughts or commits an evil deed, it strengthens the forces of evil. Those who desire to belong to God should feed the sacred fire with the fuel of pure thoughts, good words and noble deeds.

Any time you feel overtaken with unloving thoughts towards anybody, you should report to the Simran of names and think of the Master. You should develop the Christ-like attitude. So the foremost thing is not to think evil, speak
evil or hear evil of others. If you will cast out evil thoughts about others, all are friendly.

There is no evil in the world. If it appears to be evil, it is due to the smoky or colored glasses that you are wearing on your heart or mind. You will find that if you think in the way that I have just told you, then naturally you will have respect and love for all, even for your enemies. They might think otherwise of you, but if you have thrashed out every evil thought within you for everybody, you will see with that angle of vision, which the Master gives you, that it is all the manifestation of God, then naturally, everybody will be beautiful. You will see this beauty even in your enemy. A perverted view is only on account of smoky glasses.

We must all learn to look within and not without. It is far easier to see a mote in another’s eye than to see a beam in one’s own. We must reform ourselves before we can reform others, but unfortunately we are always anxious to reform others. We should weed out all imperfections one by one self-introspection and this will bring peace all around. Love beautifies everything and if we learn to love everyone, all our imperfections can be washed away, especially by loving kind words. Kind words imbued with humility don’t cost anything. If you have that attitude in life, I think ninety percent of your troubles will be avoided.

The place where fire burns becomes heated first and then transmits its heat to the atmosphere around. So it the case with fire or anger. An imagined or supposed wrong keeps rankling in the mind like a thorn. When one cannot bear its intensity, one bursts forth into flames of hatred and contempt (begins abusing right and left), loses his balance of mind, and like a canker keeps emitting a malign odor that virtually goes on polluting the atmosphere around. Most of the injuries and wrongs are the outcome of our own process of thinking, and such thoughts breed countless others, multiplying in geometrical proportion. We can get out of this vicious circle only by changing our attitude towards life. Why sacrifice our natural equanimity for mere trifles, for passing bubbles and vapory nothings that are things of no consequence? Instead of brooding over these supposed and imagined wrongs it would be better by far to contemplate on the higher aspects of life, the divinity within and the divinity without, for this world is verily of the divine and divinity resides therein.

You will gradually have greater control over your feelings and emotion, such as vanity, greed and lust, and develop instead virtues of humility, contentment, chastity and love. You will give up your habit of judging others and start adjusting yourself to their weaknesses and shortcomings, either by overlooking or affording constructive help to them. By this adjustment, you will bring much sunshine and happiness for yourself as well as for all those around you. If you think with a calm and cool mind, you will realize that most of us have not become perfect as yet.

52
In this vast creation, everyone is gifted with an individual perception. The heredity, the environment and the teachings inculcated, all combine to make one what he is. We cannot blame anyone for thinking differently in his own way. Everyone has his own temperament and his own way of thinking. They must differ and do differ vehemently. There is no help for it. It is, on the other hand, the sign of sentimental life. We must not therefore on that account cross swords with them. Even if in their ignorance they, at times, may talk ill of the spiritual teachings and use harsh words, they cannot help it. But that should not disturb the true seekers after Truth. We must be polite and gentle and even humble in our conduct. Bandying of words does not help. We may try to remove misunderstandings, if any, sweetly and gently, but not in an antagonistic spirit.

"Where there is compassion, there is religion. Where there is greed, there is sin. Where there is anger, there is negation. Where there is forgiveness, there is the Lord Himself."

Kirpal Ashram  
International Headquarters  
2-5-7 Canal Road, Vijnanagar  
Delhi

Jaina Songs  
(Tune : BAA BAA Black Sheep)

Raa Raa Parsvanath  
Twenty third Tithanka

Teacher Teacher there are  
Four Jain Vows

One for non-violence
One for the Truth
One for non-possession
and one for honesty

There are Vows that  
bring great salvation.

—Pravin J. Shah, Canada
Non-Violence: Religions and Common Sense

Dr. Z. P. Thundy

It is flippant to argue that human beings, having descended from the simians, are by nature violent: *homo homini lupus* (man is a wolf unto man) and that natural selection or survival of the fittest is the law of life for individuals, societies, and races. Such an extreme view can lead to genocide, which has happened not only in Nazi Germany but also in most parts of the world. It is this conception of man that has formulated the law of tooth-for-tooth and eye-for-eye. It is this view that spawns seeds of violence and thrives on blood-feud. This philosophy creates an unending cycle of violence not only in the human family but also in the animal world through the scorched-earth policy that warring nations follow. This view based on distrust not only would justify a war fought in defence but also a "just" war of aggression based on the principle of get-them-before-they-get-us.)

The antithesis of violence is non-violence which is preached by all the great religions and religious masters but broken by their followers. All religions in principle abhor violence and promote peace. This is true of Judaism, Islam, Hinduism, Buddhism, Jainism, Sikhism and Christianity. For instance, Jesus says: "Resist not evil; if anyone smite you on your right cheek, turn to him the other also..........Love your enemies; bless them that curse you; do good to them that hate" (Matthew 5: 39-44). Similarly, Jainism preaches the noblest form of non-violence.)

In fact the genuine teaching of the great master is the golden rule or the middle road. The extreme forms of asceticism are all right only for exceptional individuals like the Mahavira, the Buddha, the Baptist, and Jesus Christ. The masters, as a rule, preach the avoidance of extremes in the practice of worship and Ahimsa. Jesus would say: "do unto others what you would others do unto you. For this is the Law and the prophets" (Matt. 7: 12); "I did not come to destroy the Law and the Prophets but to fulfill them" (Matt. 5: 17). Jesus, like the great Buddha, was kind, understanding, and forgiving. Warmth, understanding, and compassion are the hallmarks of genuine religion. The *Acaranga Sutra* of the Jaina canon reads: "A wise man should be neither glad nor angry, for he should know and consider the happiness of all things ...........Life is dear to the many who own
fields and houses and who get dyed and colored clothes and jewels and earrings, and grow attached to them..............Only those who are of controlled conduct do not desire things; therefore, knowing birth and death, you should firmly walk the path. For nothing is inaccessible to death, and all beings are fond of themselves; they love pleasure and hate pain; they shun destruction and cling to life. They long to live. To all things life is dear”.

Indeed, moderation and the middle road characterize religions’ attitude toward everything in life and life itself. Religion rejects the position that this life is an absolute end in itself and is its own justification. Mahavira admonishes Gautama in the Uttaradhyayana Sutra: “As the dead leaf, when its time is up, falls from the tree to the ground, so is the life of man. So cast away all attachments and be pure as a lotus or as water in autumn”. In other words, there is openness to the life after, but this openness is not incompatible with commitment in this life. Since limited violence in this life is unavoidable and justifiable, as in the case of self-discipline and discipline of children without the incurring of sin, the principle of non-violence is not an absolute principle. While being open to the other world, we must be committed to this world; while preaching and practising non-violence, we must be willing to tolerate limited violence. It is this principle of the middle road, of balance, of limited violence that the book of Ecclesiastes teaches. “There is a time for everything, and a season for every activity under heaven: a time to be born and a time to die........a time to weep and a time to laugh ........a time to love and a time to hate, a time for war and a time for peace”.

In brief, all major religions of the world teach the doctrine of moderate or the middle path. On this common ground they can unite and find the golden rule in the handling of the problems of war, nuclear freeze, abortion, capital punishment, animal abuse, child abuse, and ecological balance, all of which involve the practice of limited violence and the observance of non-violence. There are no easy answers for these issues in any religion. And no single religion can claim a body of infallible revealed teachings of the problem of violence. But they together can help develop a consensus which will enlighten their perplexed faithful. This common consent of religions should be based on common sense which characterizes the teachings of the great masters.

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Sauraseni Jaina Scriptures

Dr. Raja Ram Jain

Indrabhuti Gautama, the Chief disciple of the 24th and the last Tirthankara, Mahavira (599-527 B.C.), was the first Ganadhara, who rendered the Dwadasanga vani (twelve canonical texts) of Mahavira in Sutta-form. The Sutta-knowledge was preserved for centuries in the form of Kantha Parampara (oral tradition). Gradually, with the lapse of time, the knowledge decayed and by the time of Acarya Dharasena (85 A.D.) it was preserved only partially. Hence, in order to preserve the remaining knowledge he transmitted the “Purva-Sahitya” (Pre-Mahavira-Sahitya) of Drstivadanga (the twelfth Anga) and part of the Vyakhya-Prjapti-Sutta (the 5th Anga) to his two trusted and intelligent disciples, Acarya Puspadanta and Acarya Bhutabali.

The two Acaryas who were distinguished scholars, rendered the knowledge received into 6000 Suttas in between 85-135 A.D., which were originally known as Khanda-Siddhanta or Saktinanda-Siddhanta or Paramagama or Agama-Siddhanta and finally as the Sarkhandagama (S.K.) written in the Sauraseni Prakrit language. Acarya Padmanandin or Kundakunda (2nd century A.D.), Acarya Samantabhadra (2nd century A.D.), Acarya Samakunda (3rd century A.D.), Acarya Tumbulura (4th century A.D.) and Acarya Bappadeva (6th to 8th century A.D.) wrote vast commentaries in about 5 lacs of Slokas (Verses) in different languages intelligible to common people, but these commentaries either were destroyed or are unavailable due to some unfortunate and unknown reasons.

In the above chain of commentators the last was Virasena Svami, who wrote commentary on the Satkhandagama known as “Dhavala” which contains 72,000 Slokas (Verses). Today, only this commentary is available and is published. The commentary was named “Dhavala”, probably because the writing work was finished on Kartika Triyodasi (Wednesday) of Dhavala-Pakṣa (Moonlit-fortnight) in the year 737 V.S. (680 A.D.). According to the other version Virasena Svami named his commentary as Dhavala on being highly impressed with the devotion of Rastrakuta King Amoghavarsa I who had the title of “Atisaya-Dhavala”.

Gunadhara (38 A.D.) was another Acarya of the time, who was almost the senior contemporary of Acarya Dharasena. He possessed partial knowledge of
Dvadasanga-Vani. In order to preserve it he wrote an Agama-Granthi known as the Kasaya Pahuda (K.P.) in Sutta-form, which was propagated by his disciple, Acarya Aryamanksu and Nagahastin. Acarya Yativrsabha wrote Cunni-Sutta (Commentary and explanatory notes in prose-style). Virasena-Svami also started writing Commentary on this Agama-Grantha, but he expired after writing only 20,000 slokas. After his death his disciple Acarya Jinasena II completed this commentary in the year 837 A. D. by writing further 40,000 slokas. This commentary is known as “Jai-Dhavala”. Thus the above mentioned Satkhandagama and the Kasaya-Pahuda are said to be the original and authentic canonical literature of Digambara-Jain Sect, written in Sauraseni Prakrt language. The Satkhandagama has been divided into 6 parts from the point of view of the subject-matter: (1) Jivatthana (2) Khuddabandha, (3) Bandha-Svanmitva-Vicaya (4) Vedana (5) Vargana and (6) Mahabandha.

The Acarya who acquired a thorough and comprehensive knowledge of all the 6 parts was conferred the distinction of “Siddhanta-Cakravartin.” Among the Jainacaryas it was Acarya Nemicandra (the teacher of Chief-commander, Vira-Camundaraya) who got this distinctive credit. He has very ably and in a simple and lucid style presented the whole substance of the Satkhandagama in his writing known as the Gommatasara. Similarly, those who got mastery over the first three parts of S. K. were distinguished as Traividya-Deva. Acarya Madhavacandra is a reputed scholar of this category.

The two valuable Agama-Granths (S.K. and K.P.) of Digambara Jainas either would have been rotted in the old Sastra-Bhandaras or would have been eaten by moths, had reverend persons like Prof. Dr. Hira Lal Jaina, Siddhantacarya Pandita Phulacandra Sastri and Pandita Hira Lal Sastri not dedicated their herculean efforts made in text-compilation, editing and getting these published. They were very much helped by Vyakhyana-Vacaspati Pt. Devakinandana Sastri and Prof. Dr. A. N. Upadhye in the beginning.

The respectable Bhattarakas of Mudhabidre (Karnataka State) deserve all praise who valued the original Palm-Leaf copies of the The Agama texts of S. K. and the K. P. more than their lives and treasured them for centuries. They were, however, not in making these texts public, but some devoted and affluent persons like Setha Manikacanda J.P. of Bombay, Setha Pannalala Jaina of Amaroti (M.P.) etc. made up their mind to get these published at any cost. With the inspiration and help of these affluent persons, scholars like Pt. Gajapati Upadhayaya, Mrs. Pt. Luxmibai, Pt. Sitarama Sastri, Pt. Lokanatha Sastri etc. deeply and devotedly studied the ancient Palm-Leaf mss. of the S. K. with the Dhavala and the Jai-Dhavala commentaries written in old Kannada-script and prepared some copies in Devanagari-script by keeping themselves confined in a solitary room for years together and faced all sorts of difficulties. With this base-material and with the financial assistance of Srimanta Setha Sitabraj Laxmicandra Jaina of
Vidisa (M.P.), three Scholars viz., Prof. Dr. H.L. Jaina, Pt. Phulacanda Sastri, and Pt. H.L. Sastri started editing and translating the S. K. with the Dhavala commentary in 1936 A.D. and by the year 1959 they got 5 parts of it published in 16 volumes. The editing and translation work of the Mahabanda, the 6th part of the S.K. was taken up by Pt. Phulacanda Sastri who has till now got 7 volumes published and is almost completing the 8th and the last volume of it.

The editing and translation work of the K. P. (with the Maha-Dhavala commentary) was completed by Pt. Phulacandra Sastri and Pt. Kailasacandra Sastri together, which has been published in 13 Volumes.

The learned scholars have completed the work of editing and translating these valuable texts in such a devoted and dedicated manner that history will ever remember them as “Sarasvati-Putra” (distinguished sons of Goddess of Learning).

The S.K. Literature is undoubtedly of high degree from the point of view of spiritualism and philosophy of life. At the same time, it is a precious treasure of Indian classics from the point of view of history, culture, literature, philology, language and style. It is therefore, necessary to popularise this literature among the people for study, teaching and comparative research.

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If the achievement of spiritual conversion is on the one side and the achievement of the three worlds is on the other, (out of these two) the achievement of spiritual conversion is undoubtedly better than that of the three world.

(Samanasuttam, 225)

O men I keep always awake. The intellect of the awakened sharpens. He who sleeps (ignores spiritual values) does not become happy, (but) he who always makes (adheres to spiritual values) becomes happy.

(Samanasuttam, 168)

The waking of the virtuous and the sleeping of the vicious—both the things are excellent.

(Samanasuttam, 162)
Jainism in Buddhist Literature

Dr. Bhagchandra Jain ‘Bhaskar’

Jainism belongs to the Sramana cultural system of India which is based on the socio-spiritual equality of human beings, not on the basic identity of all life. It discounts ritual as a means of emancipation and establishes the path of moral, mental and spiritual development as the only means of escaping from the misery of Samsara.

Nearly more than hundred years ago, Weber, on the basis of some superficial similarities, came to the conclusion that Jainism is an off-shoot of Buddhism. In 1884 Jacobi corrected this view and with a thorough investigation into the historical and traditional records of the two religions, established the fact that Jainism is an earlier and independent religion of India. On the grounds of the latest researches it can be said that the Sramana cultural system led by Jainas existed perhaps prior to Brahmana cult and that most of the leaders of different sects of that time were influenced by the Jaina dogmas.

The Buddhist Pali Canon refers to Nigantha Nataputta, (Mahavira) as an elder religious teacher and is also familiar with some characteristics of Parsvanatha tradition. Besides, the Buddhist literature mentions Rsabhadeva, Padma, Canda, Puspadanta, Vimal, Dharma and Aristanemi as the Jaina Tirthankaras.

The Pali Canon does not mention anything of the early life of Mahavira, but refers to the period of his mission as a religious teacher. His teachings have also been mentioned, sometimes criticised, in the Pali Canon. It is important to note that both Jainism and Buddhism arose and grew up in the same province of India. Though the leaders of both the sects were sometimes living in the same city, yet they never met personally. Their followers, however, used to indulge in discussions and conversations with one another.

In this paper, it is not possible to enumerate all the references to Jainism occurring in the Pali and Buddhist literature. I shall, therefore, give a brief account of them. The philosophical references as found in the Buddhist literature may be summed up as follows.
1. The six Dravyas and the seven Tattvas of Jainism were known to early Pali literature and further refuted in Sanskrit Buddhist philosophical literature. According to Jainism, the soul is formless and its essential quality is consciousness. Mundane soul attracts Karmas and then both of them stand towards each other in the relationship of phenomenal conjunction. This relation is beginningless and continues till one attains salvation.

2. Among sixty-two contemporary philosophies depicted in the Brahmajalsutta and at some other places in the Pali Canon, the Jaina view is described as both Uccedavada and Sasvatavada.

3. Kayadanada is more heinous than Manodanda, if a wrong deed is committed intentionally. That means intention is the main source of evil acts or of virtuous acts. Soul will have to enjoy the fruits of Karmas alone. All is, therefore, a result of previous Karmas. The destruction of Karmas depends on Triyoga and on severe penance with right understanding.

4. Universe is not a creation of any God, but it is a combination of atoms. World is atomic in character, and Akasa (Space) is eternal and consists of parts.

Though the references to Jaina ethics as found in the Pali literature are meagre and sometimes defective, yet they are very important. From our survey of these references, we may conclude that:

1. Catuyamasamvara was followed by the Parsvanatha tradition, and not Nigantha Nataputta tradition, and the Buddha and his followers were not perfectly aware of this difference in the two traditions. Nigantha Nataputta divided the last vow of Catuyamasamvara into two, i.e. Brahmacarya and Aparigraha, which was known to the Pali Canon.

2. The Gunavratas and Sikavratas were so popular among both the monks and the laity that their nature and implications were well known to Buddhist circles.

3. Acalaktva and other severe forms of penance were put into practice in Jaina community during that period, and Jainism had already acquired a fame for the severity of its vows and observences.

From the brief survey of the epistemological and logical concepts of Jinas as recorded in the Buddhist Philosophical literature, we can state as follows:

1. Among the ancient thinkers, the Jinas were classified as a group of philosophers who attained higher knowledge on the basis of personal experience.

2. Knowledge and vision were two characteristics of self. Of these, Vision (Darsana) was originally considered to be the revealer of self (Atmaprakasaka). This idea was developed in logical form and Darsana, like Jnana, was considered to be valid knowledge.
3. Knowledge (jnana) was classified as Canonical or Agamic, and Philosophical or Darsanik. The five kinds of knowledge were based on the former, while Pratyaksa and Paroksa are developments of the latter. Pratyaksa was divided into Samvyavaharika and Paramarthika, while Paroksa into Smriti, Tarka, Pratyabhijna, Anumana and Agama. Unlike Buddhism, Parmarthika. Pratyaksa was Savikalpaka (determinate). Sumati’s theory was referred to in the Tattvasangraha in this connection.

4. Pure self could attain omniscience. Hence Jaina Tirthankaras achieved this stage of complete purification and became omniscient. The ideology of omniscience was gradually developed in Buddhism as a result of Jaina influence.

5. Pratijna and Hetu were the only organs of Pararthanumana. Patrakesari’s views was referred to by Santarakshita in the Tattvasangraha in this connection. It was mentioned there that Anyathantu-papatti was the essential character of Hetu.

6. Apart from the knowledge of other’s epistemological theories, the Jainas and the Buddhists, through centuries of mutual criticism, contributed substantially towards the enrichment of philosophical speculation in India and added to the sum total of human experience in its quest for the Truth.

In regard to the conception of Anekantavada and Syadvada, we may conclude as follows:

1. The rudiments of Syadvada conception of Jainas can be gleaned from the early Pali literature. It originally belonged to Jainas and all the subsequent thinkers adopted it in a somewhat different way as a common approach to conceive the nature of reality.

2. Syadvada in neither Ucchedavada nor Sasvatavada as Buddhaghosa understands, but it recognises permanence-in-change. According to this theory, the triple characters, viz., origination, destruction and permanence, can be in a substance at one and the same time.

3. Arthakriya (casual efficiency) is the essence of Syadvada conception. According to the Jainas, the Arthakriya is possible only in a dynamic (Parinami) substance.

4. The nature of reality is universal-cum-particular.

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Contribution of Jaina Poets to Rajasthani Literature

(9th to 16th Cent)

Dr. K. C. Kasliwal

There is scarcely any province of Indian Literature to which the Jainas have not contributed. The Jaina Acharyas remained always keen enough to write works in every branch of literature. Besides the religious works, they have developed voluminous narrative literature. They have written epics, Puranas, Rasas and other kinds of works. Moreover, they composed their works in the simple language of the people and for the people. They were always broad minded, as such they did not stick to only one particular language but equally contributed to all the Indian languages. Though their main language is Prakrit, yet, when demanded by their followers, they did not lag behind in writing works in Sanskrit, Apabhramsa, Rajasthani and Hindi and also other provincial languages.

In Rajasthani, the contribution of the Jaina poets is immense. As a matter of fact, the Jainas were the first scholars who started writing in Rajasthani. In the 9th Century when Apabhramsa was developing language, Udyotan Suri, a Jaina Scholar named Marwari as a language. From the 9th to 12th century when Apabhramsa was regarded as the language of the people, Rajasthani and Gujarati were also making their room in Rajasthan and Gujarat side by side. It may be stated that Rajasthani language came into existence in the 9th century and was honoured by the great writer, Udyotana Suri. From the 12th century onwards works were being written in Rajasthani and the Jaina writers took initiative in writing Rajasthani works. First of all they composed works called Rasas which were popular at that time. Bharteshwara Bahubali Rasa composed by Shalibhadra Suri in the year 1184 A. D. is the first Rajasthani work in this field. The work having 203 verses describes the battle which was fought between Bharat and Bahubali. After this work, Jambuswami Rasa was composed by the poet Dharma in the year 1209 A. D. It contains 41 verses. In the year 1231 A. D. Vijaysuri wrote Revanti-
giri Rasa which describes historical importance of Revantigira Tirtha. Asagu, another poet composed Chandanabala Rasa in the year 1257 A.D.

In the end of 13th Century Raj Singh composed Jinadatta Charnam. The work describes the life of a Jaina Shravaka Jinadatta who was the son of a rich man. It contains 553 stanzas. The main metre of the work is Chaupai, but metres like Doha and Vastu Bandha have also been used.

In the 14th Century Ambadeva Suri enriched the Rajasthani literature by writing Samara Rasa, an important work, from literary as well as historical point of view. In Samvata 1410 Shalibhadra Suri composed Pancha Pandva Rasa on the request of Deva Chandra. After two years, Upadhyaya Vinaya Prabha wrote Gautama Rasa which remained very popular in Rajasthan for several centuries. It describes the life of Gautama Ganadharana, the main disciple of Lord Mahavira in a very lucid way. Delhia, in the year 1314 A.D. composed Chaubisi Gita. It contains 26 verses, written in the praise of Twenty Four Tirthankaras.

In the 15th Century Bagada Pradesha, mainly the area of Dungarpur, Banswara and Pratapgarh states, also became the centre for Rajasthani literature and Digambera Bhattarakas began to write. Bhattaraka Sakala Kirti and his disciple Brahma Jindasa were the main poets who enriched the Rajasthani literature. Rama Sita Ras is his biggest work which is a Jaina Ramayana, Yashodhara Rasa, Hanumata Rasa, Naga Kumar Rasa, Holi Rasa, Ajitnatha Rasa, Shrenika Rasa, Jambusvami Rasa, Bhavisyadatta Rasa, Jivandhara Rasa, Paramahansa Rasa, Karkandu Rasa, Dhanya Kumara Rasa are some of his important works. Adinatha Purana and Harivansa Purana are his narrative works. Brahma Jindasa was a very popular Rajasthani poet. His works are available in most of the Grantha Bhandars of Rajasthan. The language of his work is most simple and easily understandable. Padma Nabha was also a Rajasthani Poet belonging to Chittor. He composed a Bavanj dealing with various topics. Bavanj was completed in the year 1486 A.D. The whole Bavanj is in Chappaya metre. Some of the verses are of high standard composed in a strong and good literary style.

Chhitala was a Rajasthani poet of 16th century. His seven small works have so far been searched out in Rajasthan Bhandars. Pancha Saheli Gita, Panthi Gita, Bavanji, Lahaulevi are his main works. His Pancha Saheli Gita remained most popular. Dr. Ram Kumar Verma and Dr. Shiva Prasad Singh described this work as one of the lucid works of Rajasthani literature.

Thakkurs was another Rajasthani scholar of this century. In most of his works he quotes himself as the son of the poet Delha. There are 15 works so far found out in various Bhandars out of which Parsvanatha Shakuna Sattavis; (2) Kripana Chhanda; (3) Panchendriya Veli; (4) Nemi Rajmati Veli; (5) Shila Gita are some of them. He completed Panchendriya Veli in the year 1528 A.D. Voocharaj, another poet of this century, is also regarded as a great Rajasthani poet.
He was a Jaina saint used to travel from one place to another. He wrote several works. His most popular work is Mayana Jhujha which was completed in the year 1527 A. D. His other works are Santosh Jaya Tilaka, Baramasa, Chetana Pudgala Dhamala, Neminatha Basontu, Tandana Gita, Bhuvankirti Gita, Nemi Gita and eleven other Gitas composed in various Ragas. Voochraj was a devoted scholar as such his works are purely Rajasthani works. His way of description is very simple and also interesting.

Acharya Somakiriti was a great saint and scholar of his time. Six works so far have been made available. Out of them Yashodhar Rasa is his biggest work describing the life of King Yashodhara. The work was completed in Samvata 1536.

Chaturmla (1584 A. D.) was a famous poet of 16th century and belonged to Gawalior. His main work is “Nemiswara Ka Urgano” composed in the year 1524 A. D.

Brahma Jayasagara 1523--1600 A. D. was one of the main pupils of Bhattaraka Ratnakiriti, of whom he has mentioned the name in most of his works. His twenty works, big as well as small, are available.

Brahma Rayamalia, was a great Rajasthani poet who contributed more than 15 works to Rajasthani literature. He completed Nemishwara Rasa in the year 1558 A.D. Hanumanta Rasa in 1571, Sudharshana Rasa in 1572, Shripala Rasa in 1573 and Bhavisyadatta Chaupai in 1579 A. D. In his other eight works he has not mentioned the dates of their completion. Out of his fifteen works, Bhavisyadatta Chaupai was very popular and is available in most of the Jaina Grantha Bhandars of Rajastan. His way of describing the things is very attractive. He wrote all his works for common people, using very simple language in them.

Bhattaraka Tribhuwana Kirti was contemporary to Brahma Rayamalla. He was a great saint of his times. He was the pupil of Bhattaraka Udaisen. Two works, namely, Jivandhara Rasa (1549 A. D.) and Jambusvami Rasa (1568) have been found so far. Both the works remained very much popular and were liked by the people.

Kushala Labha was a popular Rajasthani poet. His two works--Dhola Maru and Madhavanala Kamkandla Chaupai are very much famous and popular. He completed both the works in the year 1559 and 1560 A.D. respectively for Kunwar Har Raj, son of Rawal Maldeva of Jaisalmer. His Dhola Maru become so much interesting that several manuscripts are available in the Jaina Grantha Bhandaras of Rajasthan.
In the 17th century, Jain poets/writers intensified their speed of writing and wrote various kinds of works in Rajasthani. This century proved to be the golden period for the Rajasthani literature. It is upto the 19th century that the Jaina writers contributed a lot to the Rajasthani literature.

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*With a fool hold no converse. If you speak with him, in replying he will pervert your words. To slip away from him as best you can is well.*

Naladiyar, 71

*It cannot be taken from its place of deposit; it does not perish anywhere by fire; if kings of surpassing grandeur are angry they cannot take it away; (and therefore) what any man should provide for his children as a legacy is learning. Other things are not (real wealth).*

Naladiyar, 134
Sarasvati in Jaina Art

Dr. Maruti Nandan Prasad Tiwari

Saraswati, also called Srutadevata, the personified knowledge embodied in the sacred Jaina scriptures preached by the Jinas and the Kevalins in Jaina pantheon was accorded an exalted position from at least the Kushana period, if not earlier. The Dvadasanga—the twelve Anga—texts are described as the different limbs of Srutadevata, while the fourteen purva—texts are said to be her ornaments. She is invoked for dispelling the darkness of ignorance, for removing infatuation caused by Jnanavaraniya Karma (i.e., the Karma matter covering right knowledge) and also for destroying miseries. As compared to the Brahminic pantheon, wherein Saraswati is the goddess of both learning and fine arts, she, in the Jaina pantheon, has remained as the goddess only of learning, that is so at least up to the close of ninth century A.D. As a result, no literary reference or sculptural representation suggesting her connection with music and other fine arts is available before the 10th century A.D.

Saraswati, as the bestower of knowledge and purity, has been endowed with symbols like swan (as mount), manuscript, rosary, Varada-mudra and water-vessel, which do represent her characteristic. The antiquity of worship of Sarasvati in Jainism is established on the testimony of literary references in the Vyakhyaprajnapti (2nd-3rd century A.D.), the Paksika Sutra of Sivasarma (5th century A.D.), the Pancakasa of Haribhadra Suri (A.D. 775), Samsara-davanala stotra (also of Haribhadra Suri), Mahanisithasutra (9th Century A.D.) and the Sarada-stotra of Bappabhatti Suri (3rd quarter of the 8th century A.D.) and also by archaeological evidence of the famous image of Sarasvati from Mathura belonging to Kusana period (A.D. 132 or 149). The popularity of her worship can also be understood from the large number of Saraswati figures placed at different parts of Jaina temples particularly in western India. A special festival held in the honour of Sarasvati is called Jnana-pancam in Svetambara tradition and Srutapancami in Digambara tradition. Besides this festival, special penance like Srutadevata-tapas and Sruta-skandha and Srutajanana Vratas are also observed by the Jinas. The worship of Sarasvati was far more popular with the Svetambaras, that is why, her images at famous Digambara Jaina sites like Badami, Aihole, Ellora, etc. are absent.
Jaina Sarasvati has also some bearing of Brahminic Saraswati which is conceived as the consort both of Brahma and Vishnu. This closeness can be established on account of their common attributes, like Pustaka, Vina, Aksamala, Kamandalu, Sruk, Ankusa and Pasa. The Acaradinaikara (A.D. 1412) however, envisaged the same sets of symbols for Shrutevdevata and Brahmani. The four-armed Brahmani here is visualized like Sarasvati as riding on Hamsa and holding Vina, Pustaka, Padma and Aksamala. The rendering of Sruk with Sarasvati although never prescribed by any Jaina text is noticed in good number of Jaina Sarasvati figures which happens to be an invariable feature of Brahma.

The early Jaina works conceive Sarasvati only with two hands and as holding either a book and a lotus or a water-vessel and a rosary, and riding a swan. The Saraswati-yantra-puja of Subhacandra, however, describes the two armed Mayura-vahini with three eyes and holding a rosary and a book. The four-armed Sarasvati appears to have enjoyed the highest veneration among both the Svetambara and Digambara sects. The four-armed goddess in both the sects bear almost identical attributes, except for the Vahana. Svetambara works invariably conceive her with Varda-mudra, a lotus, a manuscript and a rosary. The Sarasvatikalpa of Bappabhatti Suri (10th-11th century A.D.) however, gives two sets of symbols for four-armed Sarasvati; the first showing her with Abhaya Mudra, Varada-Mudra, a Pustaka and a lotus while in other the Abhaya and Varada-Mudra have been replaced by a Vina and a rosary. The Bharati-Kalpa of Mallisena (11th century A.D.) renders the Dhyana of goddess showing Abhaya-mudra, Jnana-mudra, rosary and manuscript. It was only sometime after 9th century A.D. that Shrutevdevata became the goddess of music as well and was consequently provided with a Vina, replacing the Varada-mudra. As she became the goddess of music, peacock, symbolic of dance and music, was associated with her. The Jainendrakalyanabhyudaya refers to Sarasvati as holding a Pasa in place of Vina. According to the Nirvanakalika of Padalipta Suri (III) (A.D. 900), Sarasvati bears a book, a rosary, a lotus, the Varada-mudra and various other symbols in her numerous hands.

The earliest representation of Sarasvati is known from Mathura (A.D. 132 or 149). The two-armed goddess, seated squatted on rectangular pedestal, holds a manuscript in her left hand while her mutilated right hand was in the Abhayaksia. The Hamsa Vahana is not carved in the present instance. Deogarh (Lalitpur U.P.) a prolific Digambara Jaina site, has yielded a number of independent figures of Sarasvati, datable between 9th to 12th century A.D. Sarasvati at Deogarh, riding either a swan or a peacock, has been represented with two or four arms. The rendering of Sarasvati twice in the group of 24 Yaksis is particularly interesting. These figures, carved on the facade of temple No. 12 (A.D. 862) at Deogarh, represent her as Yaksi respectively of Jina Abhinanda and Jina Suparsvanatha with the labelling Bhagavati Sarasvati and Mayuravahini.
A non-parcel figure of Sarasvati from Deogarh, carved on the exterior wall of the temple No. 1 (late 11th century A.D.) shows the goddess in Tritirthi Jina image. Sarasvati occupying the left extremity of Tritirthi, is shown equal in size to Jaina figures, which may, however, be interpreted that Srutadevata, personifying Jina Vani, here is given a status as honourable as that of the Jinas. The four-armed goddess, standing in Tribhanga with peacock mount, shows Varada-mudra, a rosary, a lotus and a manuscript. She also finds representation on different door-lintels with Cakresvari, Rohini, Ambika and Laksmi.

The two-armed Sarasvati in Deogarh usually bears Abhaya-mudra and a manuscript (Temple No. 16). The four-armed figures, either wearing a Dhammilla or a Jata-Juta, show Varada-mudra, Vyakhyana-cum-rosary, a long-stalked lotus and a manuscript. In one instance (Temple No. 19), Sarasvati is accompanied by fly-whisk bearers, tiny Jina figures and also Jaina acaryas, holding a manuscript, Vyakhyana-mudra and a Mayurapicika which is the manifestation of her being goddess of Jaina Vani or Agamic literature. A few instances, carved mainly on door-lintels, show her with a Vina and a water-vessel, sometimes the latter being replaced by a conch.

Khajuraho, a Digambara Jaina site in Chhatarpur district of Madhya Pradesh, has yielded eight figures of Sarasvati wherein she, except for one instance is always four-armed. The figures, datable between A.D. 950-1100, depict her in Lalita-mudra and as holding a manuscript, a Vina (either in one or two hands), a lotus (usually in two hands) and also Varada-mudra (or a water-vessel or a rosary). However, the Vahana, swan is carved only in one instance on the northern Adhisthana of Parsvanatha temple (A.D. 950-70). The six-armed Sarasvati on southern Adhisthan of the same temple, shows a lotus and a manuscript in upper pair of hands, while the middle pair of hands are engaged in playing on Vina. The remaining two hands, however, show Varada-mudra and water-vessel. The presence of female Camara-bearers, adorers, hovering Maladharas and above all, small Jina figure overhead, signify that she was accorded a favoured position at the site,

Belonging as they do to Digambara tradition, a few sculptures from different places in Karnataka have some indications as to the power aspect of Sarasvati. Three such examples, datable to 11th-12th century A.D., are known from Pancakuta-basti, Humnea (Shimoga district), Santinatha-basti, Jinanathapura and Adinatha temple, Halebid (Hassan) Sarasvati, seated in Dhyana-mudra without Vahana, in all the instances shows Abhayaksa, goad, noose and manuscript.

The Svetambara Jaina temples in western India have yielded sufficient figures of Sarasvati coming as they do mainly from Osian, Kumbharia, Mt. Abu and Taranga. The figures on Mahavira temple at Osian (Jodhpur, Rajasthan) (close of
eighth century A. D.) show the goddess both with two and four arms and riding either a peacock or a swan. The two-armed goddess holds a lotus and a manuscript, while the four-armed goddess (Mukhamandapa on west) shows a sruk, a lotus and a manuscript. The figures of five Jaina Devakulisas at Osian (10th–11th century A. D.) invariably show the four-armed goddess riding a swan and as holding a manuscript and a lotus in two hands, and the remaining two showing Abhaya-mudra and a water-vessel or Varadaksa and a book.

The figures on Mahavira, Santinatha, Parsvanatha, Neminatha and Sambhavanatha temples at Kumbharia (Bansakantha, Gujarat), datable between mid 11th and early 13th century A. D., invariably show the four-armed goddess in Lalitasana and riding a swan. She shows the Varada (or Abhaya-mudra or Varadaksa), a lotus, a manuscript (sometimes the two attributes being juxtaposed) and a water-vessel (or a fruit). In one of the instances from Santinatha temple (Navacauki ceiling), the goddess is flanked by two beautiful dancers as well. The figures on Mahavira temple at Nadel (11th century A. D.), both in Pali district of Rajasthan, show Sarasvati as seated either in Lalitasana or in Dhyanu-mudra but without Vahana. She bears Varada or Abhaya-mudra, a manuscript, a Vina and a water-vessel (or a fruit).

The figures from Vimala Vasahi (latter half of 12th century A. D.) and Luna Vasahi (13th century A. D.) Mt. Abu, Rajasthan and Ajitanatha temple at Taranga (Mahesa, Gujarat, 12th century A.D.) are particularly interesting since they exhibit the goddess with two, four, six, eight and even sixteen arms. Besides the usual four-armed figures of Sarasvati with swan as mount and Varada (or Abhaya-mudra), a lotus, a manuscript (sometimes sruk or Vina replacing lotus or manuscript) and a fruit (or a water-vessel) in hands, Vimala Vasahi has two other such figures which deserve attention. In one case, carved in southern bay ceiling, Sarasvati seated in Lalitasana on a Bhadra Pitha and holding Varadaksa, a spiral lotus, a manuscript and a water-vessel, is accompanied by two male figures, standing close to her with folded hands. These figures bear inscriptions, according to which the bearded figure to her right is Sutradhara Loyana, while the figure to left with a measuring rod is Sutradhara Kela. The first seems to be the chief architect of the Rangamandapa, while the other was possibly the chief sculptor. The present figure apparently suggests that Sarasvati here has been visualized as the goddess of fine arts. The figure of 16-armed goddess, carved in a Bharamika ceiling, depicts her as sitting on a Bhadrasana in Lalita pose with swan and holding Varadamudra, a conch (suggesting her Vaisnavite character), a Vina (in two hands), a noose, keratri-mudra, a small stick (possibly measuring rod in two hands), a chain (in uppermost pair of hands), an indistinct object, a goad, the Abhayaksa, a fruit, a manuscript and a water-vessel. The goddess is joined by a six-armed dancing male figure on each side, thus suggesting command over musical power.
The figures in Luna Vasahi show the goddess with four and six hands and riding a swan. An interesting point in this regard is the collective rendering of eight Sarasvati figures on each of the four pillars of Navacauki. The four-armed Sarasvati in these instances shows Vardā-mudra (or varadakṣa), long-stalked lotus (or manuscript), manuscript, or Vīna) and water-vessel. There are two examples wherein Sarasvati possesses six hands. These figures are carved in Bharamika ceiling of Devakuli No. 11 and in the ceiling close to Rangamandapa on north. Accompanied by a swan, she in latter case bears the Abhayakṣa, a double petalled lotus (in two hands), a water-vessel and jnana-mudra (with the middle pair of hands). The other instance, again revealing her musical power, shows her as holding symbols in middle pair of hands with a Vīna in the upper left. The remaining three hands, as usual, show Varadakṣa, a spiral lotus and a manuscript.

The four-armed figures from Ajitanatha temple at Taranga show the goddess with swan as mount and varadamudra, a goad (or a srūk or a lotus or even a vīna, a manuscript and a water-vessel (or a fruit) in hands. In a solitary instance showing her with six hands, (on west facade of Mulaprasada), she bears Varada, mudra-Abhaya mudra, a srūk, a manuscript, a lotus and a water-vessel. In two instances showing the goddess with eight hands and standing in Tribhanga (or atibhanga,) she carries Varada-mudra, a lotus (or rosary), a lotus bud, a manuscript, a noose (or a chaṭra-pādma), a lotus bud (or a noose), a kalasa and a manuscript.

The most exquisite of all the known figures of Sarasvati are the two images from Pallu (Bikaner, Rajasthan). Of the two identical figures, one is in the National Museum, New Delhi (Acc. No. 1/6/278) while the other is in Ganga Golden Jubilee Museum, Bikaner (Acc. No. 203.) These figures, belonging to mid 11th century A.D., show the four-armed goddess as standing in Tribhanga on a lotus pedestal with a small figure of swan. The goddess, benign in appearance, is bedecked with beautifully carved ornaments and Karanda mukuta. The whole composition is endowed with sedate, so beautifully expressed here. She shows the Varadakṣa, a full blown lotus, a manuscript and a water-vessel. The goddess is accompanied by two female figures playing on Vīna, topped by another two figures playing flute, thus revealing her musical power. What is particularly interesting about the image in Ganga Golden Jubilee Museum, Bikaner is the beautiful Prabha-torana containing the two armed figures of 16 Maha-vidyas. Some of them may be identified with Apratīcakra, Vajrakusika, Kali, Rohini and Prajnapati. The figures on prabha-torana possibly suggest that Sarasvati here has been conceived as the superintending goddess of all the Great Powers (Maha vidyas).

Sarasvati, although with a differing appellation Siddhayīka or Sidhayini was also conceived sometime in late ninth century A.D. as the Yakṣi of Mahāvīra. Since all Agamic literature is basically attributed to Mahāvīra and, as
Srutadevata, it is Sarasvati who presides over these sacred Jaina scriptures or Jina-vani. Like Sarasvati, Siddhayika also is invariably visualized, in both the Seven-tambara and Digambara texts, as holding manuscript and Vina. She rides a lion which connects her with Mahavira whose cognizance is lion. However, in one of the Canarese Dhyana-slokas, she is provided with Hamsa as Vahana. In concurrence with textual injunctions, Sidchayika, in concrete manifestations, is variously represented with pustaka and Vina. Her figures, assignable between 9th and 14th century A. D., however, do not show Hamsa as her Vahana; instead she always rides a lion.

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Though mingled in a Complete intimacy so that all the world knows of it, the friendship of the little will last but little time. Connection with the firm unyielding man endures till the great one's path, who never swerve, is reached.

(Naladiyar, 204)

The lowest sort of men in friendship are like the Arecanut tree. The middle sort are like the cocoa-nut tree. Attachments to the chief of men—who are old friends—is like the Palmyra tree of rare worth: what was given that first day was given once for all.

(Naladiyar, 216)
The Art and Iconography of
Jaina Caves at Ellora

Prof. V. L. Dharurkar

1. Introduction

The exuberance of life that sprouts up from and spells on all sides is reflected in crowded bas-reliefs, pillars and in the paintings on ceilings of rock-cut caves. The cave temples formed a constant, continuous and common mass media in ancient India. In one way or the other, from social or religious point of view, they are the mirrors of everyday life of the masses or a popular culture.

The contents of these cave-temples as mass-media serve the simple purpose of providing people with a common ground for pleasurable interaction and indicate that there used to be a simultaneous process of integration and reintegration. Here the role of media in everyday life cannot be regarded as externally, but is to infuse the spirit of cordial, social relations and sound social organisation. Ellora Jaina Caves provide a remarkable nexus of this process.

Ellora caves (Lat. 20.08 N., Long. 75.05 E) represent unique cultural harmony in three ancient religious orders, viz, Brahmanical, Buddhists and Jainas. The religious catholicity is reflected through the various artistic and iconographic exchanges through 5th century to 13th century A.D.

Period

Divergent views have been expressed regarding the chronology of Jaina group of caves at Ellora. However, it is evident that the excavation of Jaina group of caves is the latest excavation in the entire group. Burgess and Fergusson date the caves between 9th to 13th century A.D. Gupta expressed the same opinion. Whereas Pathy extended the lower limit of execution from 9th to 10th century leaving the upper limit unchanged. On the other hand Srinivasan dated these to 800 A.D. Pereira has compared the date of Chhota Kailasa with that of Kailasa (Cave No. 16). His view that Jaina Caves were executed soon after the completion of Kailasa, may not be accepted. On the basis of architectural decay in the style and monolithic presentation of Chhota Kailasa both may not be assumed as
contemporary. It is a late manifestation, certainly after the great Kailasa. Chitravāya
precisely dates these Jaina Caves to a time bracket of 850 to 960 A.D. The Jaina
execution at Ellora has major share to the region of Jaina patron Amoghavarsha
(9th century A.D.) of Rashtrakuta dynasty.

Krishna II, Indra II and Indra IV were the prominent Rashtrakuta kings, who patronised Jainism. The Chhota Kailasa and Indra Sañgha are the products of this period. The minute carvings and details in architecture clearly exhibit the Rashtrakuta influence on these caves. Goswami’s view also supports these arguments.

The two inscriptions on pedestals of Tirthankaras in Cave No. 32 are evidently of Yadava period assigned to 12th century. It appears that even in the
cave like Indra Sañgha, the executions were under operation during the second
phase also. It appears that what Pathy has observed seems true. On the basis of
epigraphy and on stylistic grounds it may be surmised that the dates of execution
of Jaina caves would range between 9th and 10th centuries. In the inscribed
legends, Brahmi and Kannada character can be noticed. On the basis of paleogra-
phic study of inscription in Cave No. 34, Ramesh has also assigned these caves to
10th century A.D.

Thus the Jain group can be divided into two phases of execution, one in
the Rashtrakuta and the other during the Yadava. The Jaina execution began in
the middle of 9th century and witnessed a stage of decline in the end of 12th cen-
tury. Soundarajan has rightly cautioned, one cannot be so dogmatic about the
actual dates.

Architectural Features

The caves at Ellora in Aurangabad district of Maharashtra are the largest
of its kind in India on account of their extent, huge dimensions and elaborate
carvings. They represent unique assimilation of art features and synthesis of the
types of architecture of the period. There is no doubt that Deccan was the melt-
ing coudron in which the Aryan and non-Aryan cultural and architectural
trends fused and became antecedents in Maharashtra and adjoining provinces.
The area witnessed a process of consolidation and evolution in the form of archi-
tecture also.

Ellora Jaina Caves represent the concluding facet of rock-cut architecture
at Ellora. Cave No. 30 inaugurated the Jaina executions in the area. This cave is
known as Chhota Kailasa, a smaller copy of Kailasa. Chhota Kailasa is a free
standing shrine separated from the surrounding rock. It is one-fourth size of the
original model. In the process of reduction the architect of Chhota Kailasa has
left behind a tower that is unfinished and which has rather assumed stunted pro-
portions. The area of the shrine is 130x18 m. The entire scheme of the excavated
shrine is divided into three elements—garbhagriha, antarala and sabhamandapa. The garbhagriha is surrounded by a Vimana and Sabhamandapa is preceded by Praveshamandapa. On the side wall of the excavation there is a subshrine on the side walls of the sabhamandapa in the main shrine. There are twenty-four figures of Tirthankars. The portico is supported by a pair of pillars and two pillasters. It is decorated with dancing figures at the top, where there is a long parapet wall decorated with floral designs. The guardian figures attend the entrance side. There are vestiges of paintings on the ceiling. The sabhamandapa is supported by sixteen pillars and decorated with carvings of seated Tirthankars. The architrave in front of the shrine is majestic and reminds the spectators the site of Kailasa. The figures of Parsvanatha and Gommatesvara dominate the scene.

The pillars in the caves are characterised by two types. The base of pillars rises in series of offsets and in the upper part it becomes squarish. The eight-sided shaft has floral patterns and the pearl-like pattern on the shaft is surmounted by eight-sided amalaka and a square abacus terminating in a four-sided capital. The second type of pillar rises upward in series of off-set and is surmounted by a shaft with perpendicular off-sets. It is decorated with floral design on the neck. The flowers combine with pearl-like designs. Eight-sided amalaka is followed by a square abacus and terminates with eight-sided capital. The pillars have ghatapallava pattern, dressed in Jaina fashion of ornamentation and design. Sivaramamurti has cited the unique character of Jaina pillars as fluted and floriated dome.

Cave No.31 is a small four pillared hall and a shrine cut in the rear wall. Parsvanatha and Dharanendra dominate the scene. Dharanendra is seen protecting the Tirthankara with snake-hood held over him. Gommatesvara with his legs entwined by serpents and overgrown by ant-hill is shown on the right wall of the hall. Inside the shrine there is a figure of Mahavira. There are also figures of Matanga, Siddhaila and flying Gandharvas. According to Sivaramamurti the pillars in the Mandapa of this cave have purnaghata design with floriated lotus leaves and flowers issuing from the mouth, which suggest plenty and prosperity.

The cave No.32 is popularly known as Indra Sabha. It is a south facing double excavation and marks the largest and most important execution. In front of main cave is a courtyard containing monolithic vimana with elephant and a manastambha. The courtyard is approached through stunted entrants. The lateral walls have two smaller excavations of the type of a pillared mandapa on one side and unfinished gallery on the other side containing sculptures of Parsvanatha, Gommata, Kubera, Ambika and other Tirthankars. The lower storey of the main excavation is unfinished and at the right end of varandah is a stairway leading the upper storey.

The upper storey consists of a central main hall with two additional structures with each wing. Inside the eastern wing are five standing Jaina figures and Sarvabhuti and Ambika at each end. The hall proper has 12 pillars of different
types and the principal shrine is dedicated to Mahavira. The ribbed pillars in Indra Sabha are aesthetically and architecturally pleasant and represent an evolution in pillar pedastıwa. The South-east corner mandapa can be reached through a rock-cut doorway. The shrine is dedicated to Sumatinath. The mandapa has Kailasa topped pillars and a beautiful lotus on the ceiling.

The wall ceiling and shrine interior is covered with exquisite paintings. Besides the flying Gandharva or Vidyadhara couples, the most interesting painting is of a eight handed deity on the ceiling of antarala in chatura mode of dance.

The most striking feature of this excavation is the elaborately carved Kapota entablatures of the facade, a lion and elephant series in the frieze and a chain of miniature shrines.

Indra Sabha dates from 9th to 10th century. The shadow of Kailasa hovers over Indra Sabha by way of the emblem crown pillar. The figure of Bahubali of this cave recalls the famous image of Gommateshvara at Sravanabelagola. The entrance to the main shrine has an interesting architectural feature. It is a shallow portico with a pair of finely carved Kailasa topped pillars, carving an architrave with kapota that is surmounted by a row of five miniature shrines.

The cave No. 33 known as Jagannath Sabha is similar to the Indra Sabha, but lacks in regularity in plan. The ground floor is complex of three sanctuaries, each consisting of a complete unit made of a agra and mahamandapa. Main shrine opens into the entrenched courtyard. The niches on the wall space contain Gommatesvara and Tirthankara figures. The shrine is dedicated to Sumatinath. Kailasa topped and Kumbhavall-cum-Kailasa topped pillars are the characteristic of this shrine. Their intricate carving and other features point to the relatively late period. The pillar style slightly changes, but the types are the same.

The navaranga hall of upper floor with its twelve massive pillars, Kailasa capitals is an architectural master piece of Jagannath Sabha. It has close similarity with Indra Sabha pillars.

The upper floor is more intact and finished, called as navaranga hall, with twelve massive pillars. Jaina with Sarvabhuti Jaina, Kubera and Ambika are in the entrance of shrine. On the ceiling are the remains of Sannavasarana of which only fragments can be seen.

The brief account of Cave No. 34 concludes the Jaina group of Ellora. It is a small replica of the preceding cave. Apart from sculptural elements which are of high quality this cave gives us a small inscription which helps us to date the cave sometime around 10th century. The pillar profiles of this cave present the distinctive characteristics of the Rashtrakuta School.

This brief documentation of Ellora Jaina caves reveals that the rock-cut monolithic friezes had an optimum fusion of art, architecture and iconography.
The expression to aesthetic impart observed in several themes gives distinction to Rashtrakuta art. It is sometime a motif, sometime the iconographic form or an episode from literature. Especially in Chhota Kailasa and Indra Sabha caves the projecting courts in front of the mandapa appear with profuse decorations of Punnakumbha motifs. Further it is noted that Chhota Kailasa is the most pleasant form of Sukanasa which is not found in succeeding centuries. It has been observed that the southern temples with their characteristic tiered vimana shrines, major and minor, their axial and peripheral mandapa, their flat roofed halls and the towering gopura entrances form a distinct class by themselves, as against the Northern Prasada, with their curvilinear superstructures, the crowing amalaka, and mandapa with rising tiered roofs. The Jaina excavations on soft trap ridge cut at Ellora testify the same thing. The Jaina group of caves enjoys an important position in the evolution of Jaina architecture, that assimilates both northern and southern features. Moreover, they excel rest of the caves particularly in details and perfection in cutting of their pillars, which can be noted as florrated fluted pillars with exquisite decorations. Beauty of ornamentation, drapery, grace poses, and stances have been infused in the sculptured pillars of dwarpalas. The architectural carvings and painted designs eloquently reflect the cultural dynamics of the period.

The Ellora Jaina rock cut shrines perfectly reflect the varied currents of Indian art. It is interesting to note that Ellora Jaina caves were the product of the confluence of Northern and Southern Indian art trends and constitute a unique specimen of the configuration of northern and southern features of Jaina art.

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The friendship of the virtuous is of exceeding excellence, and yields glorious results—like (seasonable) rain; but the friendship of the vicious, even in the time of its exuberance, is as when the rain fails in the time of drought. (Naladiyar, 232)
Contributions of the Jainas to Mathematics

Dr. G. C. Patni

Ancient India has contributed a lot to the development of mathematics and the part played by the Jaina scholars in this field is very significant. These contributions are far superior to those made by other nations and countries up to the 12th century A.D. or so. In ancient India, mathematics and astronomy were given a very high place in the field of knowledge. It is said, "As are crests on the heads of peacocks, as are gems on the heads of snakes, so is mathematics at the top of all the branches of knowledge."

In fact all knowledge can be divided into two main streams: (1) the science of letters and (ii) the science of numbers. In the former are included subjects like Grammar, Literature, Logic etc., while in the latter are included Ganita, Astronomy, Science, Economics, Commerce etc. The great Jaina mathematician, Mahaviracarya (850 A.D.) has said that Ganita is used in almost all the branches of knowledge for their perfect and mature study. The Jaina literature has been divided into four main classes: (i) Prathamanyuyoga, which includes purana, stories, descriptive books, biographies etc., (ii) Karananyuyoga, which includes literature on astronomy, mathematics etc. (iii) Carananyuyoga, which includes the rules, and sub rules to be followed by saints, sages, Sravakas etc. and (iv) Dravyananyuyoga, which includes the exposition of Dravya like Jiva, Pudgla etc. This classification brings out the importance of mathematics in Jaina literature.

Our knowledge of the history of Indian mathematics prior to Aryabhata (498 A.D.) is very imperfect; whatever is available is through Jaina mathematics contained in the religious texts of the Jainas. But our knowledge of even these is at present very limited and it is felt that as more and more of Jaina works and other ancient Hindu and Buddhist writings are discovered, more and more of knowledge on the contributions of ancient India to mathematics, as in other fields of knowledge, would be obtained. Even the Bhakhsali manuscript found in Bakhsali village near Peshawar in 1881 and containing the description of a number of arithmetical and algebraic operations is said to belong to 12th century A.D., though according to some scholars, it may belong to 3rd or 4th century A.D. Further the work
‘Aryastata (Arya–Bhatiya) contains only one independent chapter consisting of 33 verses on mathematics. Similarly the other great mathematician Brahmagupta (628 A.D.) has added only one chapter on mathematics in his book ‘Brahmasphuta Siddhanta’. It appears that the text, Gātisāra Sāmagraha by the Jaina scholar Mahāvīracaraya (850 A.D.) is perhaps the first book wholly dealing with mathematics. However, long before Mahāvīracaraya, the Indian mathematicians including the Jainas had developed mathematical sciences, which in turn helped in the development of many other subjects of Science, Arts, Humanities and Social Sciences—a fact which Mahāvīracaraya has himself acknowledged in the following words; ‘With the help of the holy accomplished sages who are worthy to be worshipped by the lords of the world and of their disciples and disciples’ disciples who constitute the well-known jointed series of preceptors, I glean from the great ocean of the knowledge of numbers, a little of its essence, in the manner in which gems are picked up from the sea, gold from the strong rock and the pearl from the oyster shell and give out according to the power of intelligence, the Sāra–sāmagraha, a small work on arithmetic which is, however, not small in value.’ He further remarks, ‘In all transactions which relate to worldly, Vedic or other similar religious affairs or in the science of love, in the science of economics, in music or in drama, in the art of cooking, in medicine, in architecture, in prosody, in poetry, in logic and grammar and in many other things, the science of calculation i.e. mathematics is held in high esteem. Not only this, but in relation to the movement of the sun, the moon and other heavenly bodies, in all astronomical phenomena and summarily, in all the spheres of life which the man can think of, ganita is used. In other words, whatever there is in all the three worlds, cannot exist apart from ganita’ Such was the importance of ganita recognised by Mahāvīracaraya even during those old days. During the modern times also, looking to the importance of mathematics and its applications to all other abstract sciences, the great social philosopher Comte has placed mathematics as first in the hierarchy while considering certain subjects like mathematics, physics chemistry, biology, sociology etc.

As in some other parts of the world, so in India also the stream of spiritual thinking has been going on for the last so many centuries. Through this spiritual thinking only, man has achieved his spiritual progress. Many preceptors have worked in this field and guided men. All have worked in their own manner for the welfare of mankind. The efforts made by Lord Mahavira and his followers for achieving love and affection towards all, unity in diversity through the great principles of Ahimsa and Syadvada are worth mentioning. As a matter of fact, in India the aims of most of the philosophies specially of the Jaina Philosophy, have been mainly: Atma–trupti, Ananta–Trupti, and Svarupa–Prapti. And for all these it is necessary that one should be able to concentrate on one’s Atma. One of the aims of mathematical teaching is to develop the concentration of mind.

Thus the possibility of having a close relationship between a sound philosophy and mathematics is natural and self-evident. Now for the study of cosmos
and the self, two worlds, one the macro-world and the other, micro-world are to be manifested to the human intellect and with this object in view the Jaina scholars in ancient India have contributed a lot to astronomy, mathematics as well as to the doctrine of Karma Theory with mathematical approach. Some of the important works on basic mathematics now known include the Ganita Sara-Samgraha of Mahaviracarya (850 A.D.), while some other treatises relating to astronomical sciences are the Surya-Prajinapti and the Candra-Prajinapti of about 300 B.C.

The Jaina Agamas discuss, amongst other things, the Karma Theory in particular. In these Agamas lie the deep secrets of periodic event of nature, involving ten types of infinites. It is unfortunate that many of the Agamas in which mathematics has been developed either as post-universal(Alaukika) study of measures and counting or applied in the form of results through analysis and comparibility either have been lost or are not traceable at present. Some of the important available Agamas are the Kasaya-pahuda, the Satkhandagama, the Tilopannatti, the Gommatasaras, the Trilokasara etc. Some of these original works are more than 2000 years old, but many of these lay hidden and could be brought to light only recently. Rangacarya in 1912 found a copy of the Ganitasara-Samgraha of Mahaviracarya and produced an English translation of it. It is only after 1912 that active research work on Jaina School of mathematics started. Even within this short span of time there have been discovered certain mathematical results and principles which are not only highly interesting but are also considered very important and useful for the study and exposition of ancient Indian mathematics in general and the Jaina mathematics in particular. Dr. A.N. Singh has remarked that a study of the Jaina canonical works reveals that mathematics was held in high esteem by the Jains and the knowledge of mathematics and astronomy was considered to be one of the principal accomplishments of the Jaina ascetics and scholars who have written, apart from those listed above, works like Sthananga-sutra, Tattvarthadhigama-sutra, Surya-Prajnapti (Ganitanyoga), Anuyogadvara-sutra, Jambudvipa-Prajnapti, Lokavibhaga, Bhagavati-sutra, Kalpasutra, Candraprajnapti, Jyotisa-Karandaka etc. Though many of these works are non-mathematical in character yet the knowledge of Jaina mathematics can be gleaned very much from them. Most of these works belong to the period much before the 5th century A.D. Aryabhata First (498 A.D.), Brahmgupta (628 A.D.) Mahaviracarya (850 A.D.) and Bhaskaracarya (1150 A.D.) are the most eminent known mathematicians of ancient India, though a number of other persons also have worked on mathematics. One of the most important, fundamental contributions of ancient Indian mathematicians to the progress of civilisation is the invention of what is called the decimal system of Numeration including the invention of the number 'ZERO' and a symbol for it, and the principle of local value which had revolutionised the system of counting and measurement and these were given thousand of years ago by Indian mathematicians, their names still being unknown. The importance of the decimal system of numeration has been appreci-
lated by foreign mathematicians. Laplace (1742–1827), one of the greatest mathematicians of all times says, “The idea of expressing all quantities by nine digits and a symbol for zero, whereby imparting to them both an absolute value and a positional (local) value is so simple that this very simplicity is the reason for our not being sufficiently aware how much admiration it deserves.” Prof. G.B. Halstead also remarks, “The giving to airy nothing not merely a local habitation and a name, a picture, a symbol but also a helpful power is the characteristic of the Hindu race whence it sprang up. No single mathematical invention has been more potent”. What a greater tribute can be paid to the genius of the Indian mathematics? Prof. Halstead has also proved that the ‘zero’ existed in India at least at the time of Pingala’s work Chanda Sutra—a work on prosody before 200 B.C.

It is said that the concept of infinity in mathematics was conceived for the first time by the Indian mathematician Brahmagupta (628 A.D.) while in the western countries, this credit goes to Bernhard Bolzano of the 19th century A.D. A study of infinity in mathematics as a mature concept was however taken up by Bhaskaracarya (1150 A.D.). He appears to be the first mathematician to have deduced the value of the quotient \( \frac{a}{0} \)—mathematically, where \( a \) is a finite quantity and termed it as Ananta. But the description of infinity as endless or countless can be traced in Rgveda and many other ancient works including those by Jaina and Buddhist scholars. An elaborate classification and philosophical explanation of infinity (Ananta) is however found in the Jaina canonical texts as old as 300–400 B.C. where infinity of even ten types has been mentioned. In the Sthananga-Sutra and the Uttaradhyayana-Sutra, the idea of infinity has been combined with that of dimensions, e.g. infinity in one direction, infinity in area, infinity everywhere and infinity perpetual. While in the Dhaavala and some other Jaina philosophical texts, ten types of infinity have been described e.g. nominal attributed, fluent, numerical, dimensionless, mono, bi, areal, spatial, phase and indestructible (everlasting).

In the Kalpa-Sutra and the Navatattva, infinity is described as a number as great as the number of sand grains on the bricks of all rivers on the earth or the drops of water in all the oceans. The Tilloypannatti, another important Jaina text, deals with infinity under mathematical discipline. The Jaina concept of infinity in mathematics can be explained in modern technology as, ‘If the law of variation of a magnitude \( x \) is such that it becomes and remains greater than any preassigned magnitude, however large, then \( x \) is said to become infinite and this concept is denoted by \( \infty \).

The Jaina works on mathematics also deal with the rules of operations with numbers, permutations and combinations, solutions of simultaneous equations, indeterminate equations of the first degree, laws of indices, arithmetical and geometrical progressions, the rules for operations with infinity, mensuration formulae for different surfaces and solid bodies and any other topics.

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Contribution of Jainism to Indian Culture in Ethical and Social Spheres

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According to tradition preserved in the scriptures, Jaina religion is eternal, and that before Mahavira c. 600 B. C., there appeared twenty three Tirthankaras at certain intervals of time to propagate true religion for the salvation of humanity. The first Tirthankara, Rishabhadeva is known to be the founder of Jainism. The twenty second Tirthankara Arishtanemi or Neminatha is said to be the contemporary of Shrikrishna. Parsvanatha, the immediate predecessor of Mahavira, who is said to have flourished some 250 years before him, has been proved to be a historical figure on the authority of both the Jaina and the Buddhist records.

Jaina religion seems to have remained a moral code for the uplift of the masses, because Jaina teachers preached ethics but not the religious dogmas. Parsva preached the four vows; Non-violence (Ahimsa), Truthfulness (Satya), avoidance of theft (Asteya), and Non-possession (Aparigraha). To these four vows, Mahavira added the vow of celibacy (Brahmacharya). After Mahavira, the subsequent Jaina teachers such as Kundakunda, Samantabhadra, Haribhadra, Jinesvarasuri, Hemachandra and Hiravijayasuri propagated only these ethical principles among the people irrespective of caste and creed. Their objective was not to convert these people to Jainism, but to bring about moral uplift in the society. Jainism made contributions to Indian culture in different spheres, but in the ethical and social spheres, they are very significant.

The most important contribution of Jainism is the principle and philosophy of AHIMSA or non-violence. Though this doctrine has been accepted in most of the Indian religions from time to time in different degrees, it was preached by Jainism in minute form. This principle of non-violence was responsible for reducing the element of violence in Vedic sacrifices and rituals. It is due to the influence of Ahimsa that most of the people in India gradually became vegetarian. Some ruling chiefs of India ordered strict observance of non-violence on certain days in their kingdom. Even the great Mugal emperor Akbar forbade the slaughter of animals at the persuasion of the saint, Hiravijayasuri. Ahimsa does not mean that Jainism does not sanction fighting on the battle-field for the right cause. In the history of
India, there are instances where numerous Jaina warriors did not lag behind the followers of other faiths in battle fields for the cause of mother-land, self respect and family honour. This does not constitute violation of Ahimsa prescribed in Jainism. It prohibited wars and battles only for the wrongful cause.

Another great contribution of Jainism to Indian culture is the doctrine of Aparigraha or non-possession. Jaina teachers owned nothing and wanted nothing. They were free from fear and want. It was natural that those who came into contact with them were influenced by their example of renunciation. As a result, several kings, ministers and wealthy merchants led simple lives thinking wealth and power to be used for the welfare of all living beings. They spent it for themselves only to the extent of their minimum needs, and the surplus was spent on the gifts of learning, food, medicine and shelter. They patronized art and literature.

Jainism considers the vow of celibacy (Brahmacharya) to be the highest austerity, and Jaina teachers in all ages propagated it among the masses. As a result, Jainas, in spite of being rich, merchants and occupying high official posts, did not indulge generally in polygamy. Not only Jainas, but others also like kings, ministers, and ordinary men observed the vow of celibacy in one form or other. The observance of this doctrine by the people in some form protected them from committing many crimes and evils. It created healthy atmosphere in the society, and made the people virtuous.

The theory of Karma is also a notable contribution of Jainism. This is known as the notion of the freedom of will. According to it, pleasure and pain, happiness and misery of the individual depend upon his free will. Karma is the deed of the soul. Eternal peace and infinite bliss are to be attained through annihilating the old Karmas by the practice of austerities, and by stopping the influx of new Karmas by the practice of self-restraint. Right faith, Right knowledge and Right conduct are three essential points which lead to perfection by the destruction of Karma. This theory does not believe in God or creator, but emphasizes that man is the architect of his own destiny. By propagating such ideas of the theory of Karma, Jaina monks made the people rational. They did not believe in superstitious beliefs and useless rituals performed by the priests to please God.

The doctrine of Naya resulting from Anekantavada is an outstanding and important contribution of the Jainas. Nayas are actually the ways of expressing the nature of things from different points of view. It does not mean compromise or doubt or uncertainty, but it means that Truth is many-sided, and one must be tolerant enough to understand the viewpoint of others. This doctrine produced an atmosphere of mutual harmony and made the Jainas broad-minded. Throughout the history whenever the Jaina rulers were in power, there is not a single instance of tyranny on the followers of other religions. Because of the broad-mindedness of Jainas, there are several instances when rulers became patrons of Jainism by giving liberal grants to them even though they did not adopt it.
The great contribution of Jainism in social sphere is that it observed no distinction of caste and creed. According to it, religious salvation is the birthright of every one, and it is assured if one follows the prescribed rules of conduct. According to it, birth is nothing, caste is nothing but action is everything. The doctrine of Karma (action) made the individual conscious of his responsibility for all actions. One becomes a Brahmana or a Kshatriya or a Vaisya or a Sudra by one's actions. Even at the time of Mahavira, Jainism was accepted by a large number of men and women belonging to different castes and classes. Several contemporary kings, queens, princes and ministers became his followers. His chief eleven disciples known as Ganadhars were also Brahmanas who helped the master in spreading his faith. Besides, he attracted a large number of rich bankers and merchants. He also tried his best for improving the lot of the oppressed people of Vajrabhum and Svabhramhum by his teachings. Even after Mahavira, Jainism observed no distinction of caste and creed based on birth. The Nanda ruler and Chandragupta Maurya, who are said to be the Jainas, were of humble caste. The early medieval period was the most flourishing time for Jainism in India. Most of the ruling dynasties in one way or other came under the influence of Jainism. A.S. ALTEKAR holds the view that probably one-third of the Deccan was the follower of Jainism. Even in Northern India, a large number of people accepted Jainism and formed the castes of Osavala, Khandelawala, Porawala, Agrawala, etc.

Another notable contribution of Jainism in social sphere is that it made no distinction of sex by admitting women into the Jaina Sangha. They used to lead a life of celibacy with the aim of understanding and following the eternal truths of religion and philosophy. Ajita, Chandana and Jayanti were the famous nun-disciples of Mahavira. These nuns were permitted to study Jaina scriptures. Some of them were learned scholars. Haribhadrasuri, a notable scholar of Jainism of the eighth century A.D., was deeply inspired by a Jaina nun. By wandering from place to place, even now nuns by their noble conduct and teachings inspire the masses.

One noteworthy feature of Jainism is that it made laity as also monks participants in the Jaina Sangha by imposing certain strict rules of conduct. As a consequence, laymen of Jainism became greatly conscious, disciplined and enlightened. They kept a watchful eye on the monks. This type of organization gave the Jaina a deep root in India, and that root firmly planted amongst the laity enabled Jainism to withstand the storm that drove Buddhism out of India. Besides, by occupying the influential posts of administration and by becoming leaders of society, these laymen gave proper guidance to the society from time to time.

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83
Jaina Contribution To Indian Culture

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Jainism is an ancient religion of India and right from hoary antiquity to the present day it has continued to flourish, along with other religions, in different parts of India. Jains, the followers of Jainism, are, therefore, found all over India from ancient times. The Jains are known everywhere for the strict observance of their religious practices in their daily lives. That is why, Jainism could survive in India for the last so many centuries. The Jains, in this way, succeeded in continuing to exist as devout followers of a distinct religion in India. But this is not the only distinguishing feature of Jains in India. In fact the most outstanding characteristic of Jains in India is their impressive record of contributions to Indian culture. In comparison with the limited and small population of Jains, the achievements of Jains in enriching the aspects of Indian culture are really great.

Literature:

Perhaps the most creditable achievement of Jains is in the field of literature. It is evident that right from the Vedic period two different currents of thought and ways of life known as Brahmana culture and Shramana culture are prevalent in India. The Shramana culture is mainly represented by Jains and the Buddhists and of them the Jains were the first to propagate that culture. That is why from ancient times we have the Shramana literature besides the Brahmanic literature. The authors of this Shramana literature have contributed their full share to religious, ethical, poetical and scientific literature of ancient India. A close examination of the vast religious literature of the Jains has been made by the great oriental scholar M. Winternitz in his "A History of Indian Literature." The Jains were foremost in composing various kinds of narrative literature like Puranas, Charitra, Kathas, Prabandhas, etc. Besides a very extensive body of poetical and narrative literature the noncanonical literature of the Jains consists partly of independent works on dogma, ethics and monastic discipline. They also compiled legends of saints and composed works on ecclesiastical history. Always fond of story-telling, the Jaina writers were good story-tellers themselves, and have
preserved to us numerous Indian tales that otherwise would have been lost. Kavyas and Mahakavyas, too, of renowned merit have been composed by Jaina poets. Lyrical and didactic poetry also are well represented in all literature of the Jainas. Apart from these, most valuable contributions have been made by the Jainas to the Indian scientific and technical literature on various subjects like Logic, Philosophy, Poetics, Grammar, Lexicography, Astronomy, Astrology, Geography, Mathematics and Medicine. The Jaina authors have paid special attention to the Arthashastra (or Politics) which is considered to be worldly science par excellence. Thus there is hardly any branch of science that has not been ably treated by Jaina writers.

The literature of the Jainas is also very important from the point of view of the history of Indian languages; for the Jaina authors always took care that their writings were accessible to considerable masses of people. Hence the canonical writings and the earliest commentaries are written in Prakrit dialects and at a later period Sanskrit and various modern Indian languages were used by the Jaina authors. It is not an exaggeration when Wilson says that “Every province of Hindustan can produce Jaina composition, either in Sanskrit or its vernacular medium.” It is quite evident that the Jainas have enriched various regional languages and especially Hindi, Gujarati, Kannada, Tamil, and Telugu. Regarding the Jaina contribution to Kannada literature, the great Kannada scholar R. Narasinghacharya has remarked as follows: “The earliest cultivators of the language were Jainas. The oldest works of any extent and value that have come down to us are all from the pen of the Jainas. The period of Jaina predominance in the literary field may justly be called the Augustan Age of Kannada literature.” As the Jainas have produced their vast literature in these languages from very ancient times, the Jainas have certainly played a very important part in the development of the different languages of India. The medium of sacred writings and preachings of the Brahmins has all along been Sanskrit and of the Baudhhas’ Pali. But the Jainas alone utilized the prevailing languages of the different places, besides Sanskrit, Prakrita and Apabhramsha, for their religious propaganda as well as for the preservation of knowledge. The Jainas thus occupy an important position in the history of the literature and civilization of India.

Arts and Architecture:

Along with literature the Jainas have always taken their due share in the development of the arts in the country. The Jainas have contributed their mite to enhance the glory of India in several branches of art and architecture. Compared with their number, their contribution appears to be imposing. It must be remembered that Jainism did not create a special architecture of its own, for wherever the Jainas went they adopted the local building tradition. While in Northern India they followed the Vaishnava cult in building, in Southern India they adhered to the Dravidian type. Even though the Jainas have not evolved
a distinct Jaina style of architecture, yet it must be said to their credit that they have produced numerous and finest specimens of architecture in different parts of the country. More than any other sect in India the Jainas have displayed their intense love of the picturesque, while selecting the sites for the construction of their sacred buildings like temple-cities, cave temples, Stupas, pillars and towers. The Jainas have erected their temples either on lovely hill tops or in deep and secluded valleys. As the Jaina religion considers construction of temples as a meritorious act, the Jainas have constructed an unusually large number of temples throughout India. Nearly 90 percent of Jaina temples are the gifts of single wealthy individuals and as such the Jaina temples are distinguished for elaborate detail and exquisite finish. Further, the grouping together of their temples into what may be called “Cities of Temples” is a peculiarity which the Jainas have practised to a greater extent than the followers of any other religion in India. Such notable temple-cities are found, among other places, at Shatrunjaya or Palitana and Girnara in Gujarata, at Sammeda Shikhar in Bihara, at Sonagiri in Madhya Pradesha, at Muktagiri in Maharashtra, and at Shravanabelgola and Mudabidri in Karnataka.

Philosophy:

As the Jainism is an original system, quite distinct and independent from all others, the Jainas have developed a separate philosophy which is regarded as a valuable contribution to the Indian Philosophy. In philosophy the Jainas occupy a distinct position between the Brahmanic and Buddhist philosophical systems. This has been shown very clearly by H. Jacobi in his paper on “The Metaphysics and Ethics of the JAINAS.” The Jainas call their theory the theory of multiple viewpoints (Anekantavada), in contradistinction to the theory of permanency (Nityavada) of the Vedanti, and to the theory of transitoriness (Vinashavada) of the Buddhists.

Ethical Code:

As the Jainas have evolved a philosophy of their own, they follow a distinct ethical code based on their philosophy. The Jaina ethics stands as a class by itself in the sense that it is the only system which is founded on the main principle of Ahimsa. It is quite clear that the principle of Ahimsa forms the basis of various rules of conduct prescribed for both the Jaina laymen and ascetics. Thus one of the significant contributions of the Jainas is the Ahimsa culture. If the Jainas are known for anything, it is for the evolution of Ahimsa culture, and it must be said to the credit of the Jainas that they practised and propagated that culture from ancient times. The antiquity of Ahimsa culture is mainly due to the incessant efforts of the Jaina Acharyas. Naturally wherever the Jainas were in great numbers and wielded some influence, they tried to spread Ahimsa culture among the masses. That is why we find that the areas of Karnataka and Gujarata, which are the
strongholds of Jainas from the beginning, are mainly vegetarian. In fact, it is admitted that as a result of the activities of the Jainas for the last so many centuries Ahimsa still forms the substratum of Indian character as a whole.

Political Life:

The Jainas also distinguished themselves in giving their unstinted reports for the improvement of political and economic life in the country. The Jainas, especially in Southern and Western India, produced a large number of eminent and efficient monarchs, ministers, and generals and thereby contributed to maintain and improve the political conditions of the people. Not only the ordinary Jainas but their saints or Acharyas also aided materially to create the proper political environment necessary for the resuscitation of life in the country. It is considered that due to the keen interest taken by the Jaina saints in political affairs of country, Jainism occupies an important place in the history of India. The Jaina saints were never indifferent towards the secular affairs in general. So far as Karnataka was concerned, Jainism, through its course of one thousand years, was an example of religion which showed that religious tenets were practised without sacrificing the political exigencies when the question of rejuvenating life in the country was at stake. That is why in Karnataka we find that the Jaina Acharyas ceased to be merely exponents of dogmas, but they turned themselves also into the creators of Kingdoms. It is well known that the Jaina Acharyas were virtually responsible for the founding of the Ganga Kingdom in the 2nd century A.D. and of the Hoysala Kingdom in the 11th century A.D.

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_The men of noblest mood pass their time in learning. The middle sort pass their time in the enjoyment of good things. The last and lowest cry: 'Our food is not sweet.'_

'We've not got our fill,' and in angry mood lie sleepless.

Nadaliyar, 366.
Glimpse of Jaina Cultural Heritage

Dr. Jyoti Prasad Jain

Jainism represents one of the oldest and very comprehensive religio-cultural systems, indigenous to India. It is also endowed with a rich and varied cultural heritage and a distinctly ennobling way of life. In order to convey all this, I shall quote a few eminent authorities.

"It goes back to a very early period, and to primitive currents of religious and metaphysical speculation, which gave rise to the oldest Indian philosophies. The Jainas seem to have worked out their system from the most primitive notions about matter." (Hermann Jacobi)

"Only in Jainism, of all the living religions, do we see a fusion of the primitive with the profound. It has preserved elements from that first stage of man's religious awareness, animism. It affirms the separateness of spirit from matter, even though our modern philosophers and religionists regard any form of dualism as untenable. Despite the opinions of these men, Jainism is fundamentally scientific. And, it may very well be, contrary to the opinions of many anthropologists and students of comparative religion, the oldest living faith." (Noel Retting)

"There is truth in the Jaina idea that their religion goes back to a remote antiquity, the antiquity in question being that of pre-Aryan, so-called Dravidian period, and that Jainism is the oldest of all Dravidian-born philosophies and religions . . . (even) Jaina Yoga originated in pre-Aryan India, and has nothing to do with orthodox Brahmansm which simply appropriated it in later centuries" (Heinrich Zimmer)

"He who has a thorough knowledge of the structure of the world cannot but admire the inward logic and harmony of Jain ideas. Hand in hand with the refined cosmo-graphical ideas goes a high standard of astronomy and mathematics." (Walther Schubring)

And, Professor L.P. Tesitori observes, 'Jainism is of a very high order. Its important teachings are based upon science. The more the scientific knowledge advances, the more the Jaina teachings will be proved.'"
The so-called ahimistic belief of the Jainas, that not only human beings, beasts and birds, but also all insects, vegetation, even earth, water, air and fire, are all endowed with their respective souls, and thus represent embodied life in various forms, is the chief source of their respect for life i.e., for all the forms of living beings. Consequently, Ahimsa, or non-injury to life in any form, along with kindness, compassion and love for all living beings has come to be the very keynote of practical Jainism, Dr. Rajendra Prasad remarked, “Jainism has contributed to the world the sublime doctrine of Ahimsa. No other religion has emphasized the importance of Ahimsa and carried its practice to the extent that Jainism has done.” Another orientalist says, “Of all religious groups of India, Jainism has always been the most fervent supporter of non-violence, and undoubtedly the influence of Jainism in the spread of that doctrine throughout India has been considerable.” (A.L. Basham) Yet another avers, “The Jaina philosophy is an almost perfect one. It is a life philosophy, ennobling and reassuring. It puts a supreme and beautiful value on life . . . and gives a sanctity to life and its preservation. This sanctity of life, it insists, is the highest religion, the only evolution. This philosophy is optimistic, for it believes, too, that in the end, spirit must triumph over matter; for once consciousness is restored to life in the form of Right knowledge, matter has no longer any power over the soul” (Elizabeth Sharpe)

And, herein lies the secret of the success which Jainism has achieved in moulding the lives of countless people to a higher plane of mental discipline, morality and of spiritual evolution. It is a way of life which is fully capable of raising an ordinary individual to the acme of spiritual realisation.

To a student of philosophy, Jainism constitutes a vast subject and a complete system of thought, so much so that “About each of the various problems of Indian philosophy, nay, about some of those of the present day speculative systems, Jainism has a definite theory of its own.” (H. Bhattacharya)

In the Jaina path of religion, built as it is on the bedrock of self-realisation, the entire conduct of the aspirant is imbued with the spirit of Ahimsa, sanctity of life, equity and equanimity, and his thinking processes are dominated by Anekantist Syadvada manifesting itself in sympathetic understanding of other peoples’ viewpoint. Jainism has always been opposed to all forms of fanaticism, whether of race, religion or anything else, has ever opposed slavery of all kinds, and has been the exponent of compassion, pity and love, which transcend the human barrier and embrace all living creatures. Materialism and superstition are both equally inimical to its spirit. It is not a no-question religion, and being primarily a cultural system, Jainism took its firm roots in a peaceful civilization, not in a power-civilization; hence it provided maximum liberty to its adherents. As a matter of fact, as Vincent Smith says, “Jain ethics are meant for men of all positions; for kings, warriors, traders, artisans, agriculturists, and indeed for men and women in every walk of life. Do your duty, and do it as humanely as you can. This in brief
is the primary principle of Jainism.” It is a practical path, simple, easy, dynamic and straight. Every step forward makes the next more pleasant and joyful. The aim of this system is the good and happiness of all, without any distinction.

It is, moreover, the possessor of a very rich cultural heritage; vast and varied literature, both religious and secular, written in different languages, viz., Prakrt, Sanskrit, Apabhramasha, Kannada, Tamila, Hindi, Gujarati, Marathi, etc., numerous monuments, antiquarian remains and artistic relics including sculptures, mural and miniature paintings, beautiful and splendid temples, peaceful and picturesque places of pilgrimage, big manuscript libraries, a large number of humanitarian establishments, educational and social welfare institutions, inspiring ideals like humanitarianism, Ahimsa and vegetarianism, make up this remarkable heritage. Hence, the account of historical development of almost every branch of Indian learning along with the social, economic and political institutions would be incomplete without incorporating the corresponding contributions made by Jainism.

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Though you wash it with milk for many days and dry it, charcoal on no hypothesis becomes white. So into the undisciplined body wisdom enters not, though you teach it, driving it in with a stick.

Naladiyar, 258.

Men void of understanding, though they learn, learn not. Men of understanding, though unlearned are as men learned. They are rich, though utter paupers, who never beg; the rich are paupers if they bestow nothing.

Naladiyar, 270.
Outstanding Contribution of Jainism
To Karnataka Culture

Dr. B.K. Khadabadi

Jainism is an ancient religion. It is rightly called Ethical Realism. Deeply moved by the chaotic and miserable political, social and economic conditions prevailing in the north-eastern region of India in 600 B.C., Lord Mahavira rightly preached this ethical code with its five-fold great vows as an effective antidote to those awful conditions and also for the common good of all the mankind. It was received very well round about the area. Soon Lord Mahavira had a unique band of close disciples and well organised four-fold sangha. Later on his disciples and, then, the pontiffs and numerous other teachers carried on the torch of his valuable preachings and teachings, which can be said to have culminated into Ahimsa, Anekantavada and Kriyavada, to the various parts of the country.

Events of history no doubt indicate us that the first team of Jain teachers may have entered South India, viz., the Telugu country first, through Kalinga as early as 600 B.C. and, thus, they were pioneers in bringing the teachings of Lord Mahavira to the South. But it is the second team certainly a larger one, headed by Bhadrabahu I and accompanied by his royal disciple Candragupta, that entered Karnataka region in 300 B.C. It firmly established its first colony at Kalbappu, the modern Sravanabelagola, and, then, conveyed and radiated therefrom those teachings more effectively and extensively to the nearby and deeper southern regions. Thus Karnataka can be said to have been rather the Southern Headquarters of this great faith in the early days. Then assuming further strength, later in the medieval period, it became the very “home of Jaina-dharma” as history would announce through the well-known Kuppatura Stone Inscription dated A.D. 1408 (Epigraphia Carnatica. Vol. VIII, Sh. 261). Perhaps taking all this in view, Dr. Saleatore seems to have observed in his Medieval Jainism: “The history of Jainism in South India is primarily the history of that religion in Karnataka.”

Hence it is but natural that the contribution of Jainism to the culture of Karnataka, indeed as a constituent part of its contribution to Indian culture in general, could be not only manifold but also of abiding value. Even the outstanding-
ing glimpses of such contribution would thrill every one of us with joy as well as pride.

It was a sublime virtue and practical attitude of the Jaina teachers that wherever they moved and settled down, they adopted the language of the soil, cultivated it and used it for preaching and propagating their religious and spiritual tenets among the people of the region. This has been exactly true also of the Jaina teachers, settling at the Sravanabelagola colony, in respect of the Kannada language. They, with Prakrita as their own language, within years must have learnt the Kannada language, and gradually cultivated and improved it so as to suit for their preaching, teaching and later on, for composing literary works in it. Most of the so-called Tadbhava words in the Kannada language are none else but Prakrita words and words; derived from Prakrita. Some of the early Kannada inscriptions, literary works and after all the Apabhramsa chapter in the Sabdamanidarpuna (the most authoritative Kannada grammatical work), hold evidence to this fact.

The earliest cultivators of the Kannada language or preaching, teaching and propagating the Jaina religio-spiritual principles, further, also laid the foundation of the literary Kannada and gradually raised on it a magnificent structure. The first phase of Jaina literature in Kannada (c.600 to 700 A.D.) happens to be in the form of commentaries on the canonical works like the Satkhandagama, the Mularadhana, the Tattvartha Sutra etc., which are known by references only. Moreover, some works of scholars like Vimala, Udaya, Nagarjuna (c.700 to 800 A.D.), referred to by Nrpatunga, are not at all traceable. However the period between 900 and 1200 A.D. is specifically known as Jaina period in Kannada literature (though Jaina authors were active still later until 18th century A.D.), which also happens to be the Augustan Age of Kannada literature with numerous valuable works of varied interests. It is interesting to note that the first available Kannada work on poetry, the first one on prosody, the first one on grammar, the first classic in prose and similarly the first one in poetry are all by Jaina scholars. Moreover the volume and value of the Jaina epigraphic wealth in Kannda has its own multi-sided importance. On the whole it can be said that both in extent and range, Jaina literature in Kannada stands supreme in South India.

It is well-known that the most outstanding contribution of Jainism to art in India is in the field of iconography. And Karnataka has its own treasure of beautiful images of the Tirthankaras and the presiding deities carved on stone and metal and preserved in the Jaina temples and also in private collection. Some of the folios of palm-leaf and paper manuscripts, preserved in such collections depict excellent artistic expressions of the Jaina religious ethos.

Jaina architecture in Karnataka has its distinct specimens. The cave temples at Badami, Aihole and Chandragiri are notable for their seclusion, serenity and sanctity. Then some of the Jaina temples (Basadis) at Sravanabelagola, Karkala, Mudabidire and Helebidu are known for their excellence of structural architecture.
Who can forget the free-standing pillars (Manastambhas) standing in front of almost every Jaina temples (BASADI) in Karnataka, particularly the one at Muda-bidire with its unique elegance? Moreover, this region is also known for its having about seven monolithic Bahubali statues set at various centres of Jaina culture in different periods of its history. The one, the colossus, at Sravanabelgola, set by great Camundaraya in 981 A.D., being world-famous, has brought a distinctive cultural status to Karnataka.

It would rather sound like a paradox, at the outset, when we say that Jainism has its own contribution to Karnataka in the domain of politics as well. But it is a historical fact that, maintaining intact its religio-spiritual tenets and metaphysical beliefs, Jainism kept on accommodating itself to the age and environment, and gradually became the dominant religion of the land for nearly twelve centuries (200 A.D. to 1300 A.D.) and guided the fortunes of some of the most powerful royal families ruling over it, besides being a creator of two kingdoms—the Ganga and the Hoysala. During this whole course of history the role of the Jaina teachers was of all benevolence both to the rulers as well as the ruled. It is enough, at this context, if we bring back to our memory the words of advice extended by Acarya Simhanandi to the Ganga kings, Dadiga and Madhava: “That if they failed in what they promised, if they did not approve of the Jaina-sasana, if they seized the wives of others, if they ate honey or flesh, if they formed relationship with the low, if they gave not of their wealth to the needy and if they fled from the battle field, then, their race would go to ruin” (Kallurgudda Stone Inscription, dated 1122 A.D.)

Helping towards stability and success of many kingdoms in Karnataka for several centuries, the Jaina wisdom also endeavoured, all along, for the social uplift and welfare of the land. Cultivating the Kannada vernacular, the Jaina teachers composed numerous works of varied interests and utility. Carefully preserving such and other works in the Jnana–bhandaras, the Jaina monasteries also acted as veritable centres of learning. The social organisation of Jainism, particularly with its four-fold gift (Caturvidha–dana), fulfilled manifold needs of the society–intellectual, philanthropic, humanitarian, moral etc. Moreover, the Jaina teachers, ever moving from place to place, carried on a kind of mass–education through their regular sermons with interesting moralising tales and illustrations. Inscriptional and literary references are eloquent about the fact that, these teachers, some of which are noted as Moving Tirtha (Jangama–tirtha) incessantly worked to eradicate the seven vices (Sapta-vyasana) and other bad elements from the masses and to cultivate among them social virtues like compassion, honesty, charity etc. The percolative process and cumulative effect of all such efforts and endeavours through centuries, it may be observed, have made the people of Karnataka to be (comparatively more) tolerant, accommodative and vegetarian even to this day.

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Namokara Maha Mantra

Pravinchandra J. Shah

The ancient Namokara Maha Mantra is recited by the Jains in its original form since time immemorial. This Mantra has remained as a cornerstone of the Jain endeavour to achieve the ultimate goal of salvation from the cycles of birth and death (NIRVANA). It has provided (to the secker of the ultimate salvation) the statement and continual reminder of such goal and at the same time the steps necessary to achieve this goal. The Namokara Maha Mantra is considered the mother of all Jain Mantras and is composed with such precision as to include all the letters and groups of vowels, semi-vowels and consonants of classical Sanskrit and to invoke associated colours, planets, numbers, elements and deities. If recited with proper knowledge of such composition, the real purpose and meaning, this powerful Mantra would bring substantial benefits and lead the seeker on to the Right Path and to his/her ultimate goal.

The Mantra crystallises the essence of human spirit devoid of any reference to gender, race, nationality, class and creed. Further it leads by becomong the human soul step by step to free itself of KARMA including activities such as passion, possessiveness, greed, jealousy and violent attitude. The seeker is led to become non-attached with the happenings around and within the human mind. Further, the seeker is also imbied with compassion towards all living beings.

The ancient Mantra is composed from the Prakrit-based language. This language is not used extensively at present times and thus many Jains, the world over, do not have the grasp of the true purpose and meaning of this Mantra. New generations of the Jains are left with the simplest meaning of each stanza in the Mantra, mainly by the most direct translation process in other languages. The translated meaning, invariably, comes out like a prayer offered by a worshipper to the Jina. The Namokara Maha Mantra is a Mantra and not a prayer. In the Jain religion, prayers have really no place as this religion does not believe in an all-powerful Creator who will come down to help a worshipper in mundane things. Jainism, as I understand it, believes in the intrinsic ability of all living creatures and especially of human beings to rise by his/her own efforts to the purest state and achieve salvation.
The Namokara Mantra is the Mantra of self-awakening. The first five stanzas of the Mantra represent the five steps of development of the Self and five states of consciousness leading to ultimate salvation.

The first step is to renounce the worldly attachment and become a SADHU. This step is the most difficult one as it requires relinquishing the real worldly goods, the loved ones and comforts. The SADHU undertakes to observe the five vows of the Jain religion. The SADHU is striving for self-mastery. The colour associated with this state is black. Black is the absence of colour. It is receptive and thus helps to remove negativities and enable the SADHU to begin his inner journey.

Next, after self-mastery, the SADHU becomes the UPADHYAYA. The UPADHYAYA has attained divine knowledge through direct experience and also have mastered the right scriptures and understood the spiritual teachings of the TIRTHANKARAS. Two colours, green and blue, are associated with this state of consciousness. Green is the colour of harmony and balanced strength. Blue is the colour of truth, religious aspiration and devotion. It also represents calm and peace to mind.

The next step is to attain the state of ACHARYA. The ACHARYA represents perfect control, self-discipline and guidance in self-discipline for others. The ACHARYA also represents organisational powers and is a head of congregation. Two colours, yellow and orange, are associated with this state of consciousness. Yellow signifies wisdom and power to choose the goal in life. Orange shows developed power of the soul and strong will-power.

The next step is to attain the state of ARIGHANTA which is the state of complete perfection, a human being can attain. This is the highest result of Right Conduct and Right Knowledge. The colour associated with this state is white. The white colour is the mother of all colours and represents pure knowledge. White signifies purity, selflessness and cosmic consciousness.

Finally, the ARIGHANTA achieves the ultimate salvation and omniscience and becomes SIDDHA, a perfected bodiless soul. The soul is now liberated from the cycle of life and death. It no longer has to take worldly life-form with attendant attachment to KARMIC materials. The SIDDHA is a symbol of Right faith and perception. The colour associated with this state of consciousness is red. The red signifies ultimate control and is a great energizer and serves as a beacon.

The recitation of the MANTRA reminds the seeker of the depth of the above five states of consciousness and progressively helps him to

- receive messages of true self and awakened intuitive power.
- analyze and understand the Self.
- remove KARMIC attachments.
- reach the highest state of consciousness.

However, the recitation shall be done with proper knowledge of the real purpose and underlying meaning.
The following meaning in English is offered for each stanza of the MAHA MANTRA. This meaning conforms to the principles behind the composition of MAHA MANTRA and also to the Jain philosophy. If each Jain understands the real meaning of the MANTRA and recites the MANTRA accordingly, it will help in bringing the much sought after salvation sooner and will spread peace and bliss all around. H. H. Acharya Sushil Kumarji Maharaj has said “Whoever ponders the deepest meaning of the NAMOKARA MANTRA is on the road to self-realisation. The NAMOKARA MANTRA is an ocean of knowledge. Go deep and you will find hidden treasure.” Let us now take the step to understand the meaning of this most ancient and powerful join MAHAMANTRA and join many enlightened souls in the journey of salvation.

The meaning of MAHA MANTRA in the English Language

NAMO ARIHANTANAM

I offer with humility to all perfected human beings, the ARIHANTS (who have achieved perfect knowledge and absolute truth) my profound reverence for such achievement. My heart is full of joy and happiness at this offering. I pray to muster such resolve and self-discipline to take necessary steps to realise such knowledge and to establish compassionate non-attached bearing towards all.

NAMO SIDDHANAM

I offer with humility to all supreme beings the SIDDHAS (who have achieved complete enlightenment, freedom from KARMIC attachment and liberation from cycle of life and death) my profound reverence for such achievement. My heart is full of joy and happiness at this offering. I pray to muster such resolve and self-discipline to take necessary steps to realise such freedom and liberation, I resolve to seek salvation by the removal of KARMIC matter by the Right Conduct.

NAMO AIRIYANAM

I offer with humility to all the sages who are ACHARYAS (who have mastered self-discipline and self control and who provide enlightened leadership, direction and preaching to others) my profound reverence and humble prayers for such direction for me to obtain scriptural and spiritual knowledge.

NAMO UVAJJHAYANAM

I offer with humility to all the sages who are UPADHYAYAS (who have attained divine knowledge through direct experience) my profound reverence. I humbly seek the teachings and direction for gaining such scriptural and spiritual knowledge.

NAMO LOE SAVYA SAHUNAM

I offer with humility to all the sages who are SADHUS (who have renounced the worldly attachment and are seekers of the Right Knowledge) my profound reverence. I offer my humble prayers for their success. I pray to muster such
resolve to be able to extricate myself from the worldly attachment and follow the path of the 'enlightened souls'.

ESO PANCA NAMOKARO

SAVVA PAVAPPNASNO
MANGALANAMCHA SAVVESIM

PADHAMAM HAVAI MANGALAM

— These five-fold offerings and reverence of the 'enlightened souls' at various stages of achievement and consciousness

— Result in my resolve to take the virtuous and right path. This then will result in the removal of my KARMIC attachment and will bring me close to self-realisation

— Recognition of such enlightened achievement and path to perfect knowledge fills my heart with uplifting joy and bliss

— So auspicious as to spread such profound joy and bliss all around.

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I know to Anekanta, which is the root basis of the Highest Scriptures, 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 point of view.

(Purusharthasiddhyupaya, 2)

He who has firmly established himself in the knowledge of the self, such a one does not speak while speaking, does not move while moving and does not see while seeing.

(Istopadesa, 41)
Puja or Worship as practised among the South Indian Jainas

Dr. M. D. Vasantharaj

Man, with all his power and might, has not been able to ward off miseries that befall him and so also has not been able to get comforts of life fulfilled. Therefore he thinks that there is certain invisible power behind it. This invisible power, according to few religions is almighty God, by whose mercy alone man can make himself free from miseries and gain the bliss. Therefore it becomes necessary to win the favour of the God through some means and such means is puja or worship. There are also other religions, which though do not believe in the concept of God, look upon puja, offered to spiritually elevated souls, as one of the means for the attainment of spiritual elevation and finally the bliss, and Jaina religion is one such religion.

Jainism accepts the principle of Jiva or soul, which in its mundane existence, is bound by Karma. Under the force of this karma the soul migrates from one body to another resulting in the cycle of birth and death. Even under the bond of Karma the soul has an innate capacity to wake up at times and free itself from its fetters and attain its pure form or Siddhahood. For this it is required to follow the path shown by those pure souls - Jinas or Paramatmans, who themselves, after treading the same path have attained their pure form. Passions such as anger, pride, conceit, and greed, are the main binding forces which keep the soul in bondage to the cycle of birth and death which in essence is misery. Once these passions are got rid of, the soul gains purity - Vitaraga state - resulting in the attainment of Siddhahood. This Vitaraga state cannot be attained all at once. It needs constant practice with an unswerving faith (Samyagdarsana). For this, one will have to take as models those who have already attained purity or are on the path of purity. Thus it becomes necessary to cultivate devotedly the qualities or virtues of those pure souls in one’s own self with triple instrumentality of mind, speech and body. In other words, one needs to take to the path of devotion or Bhakti expressed forms of which are the worship or puja and stotra or prayer. In this context a statement by Samantabhadra is noteworthy: ‘Since you are devoid of all attachments, worship of you is of no significance to you, since you are devoid of anger, abuse of you
is of no significance to you either; even then, remembering of your virtues purifies our mind of all dross.

Stavana is one of the twenty eight Mulagunas ordained for a Nirgranthamuni. Siddhhabhatti, Yogibhatti, Tithayarabhatti and other few Bhattis in Prakrit are the Stavanas which, it can be said with certainty, have come down from very early times.

The Stavanas or Prayers of early times are generally free from such eulogies which speak of the power of either the Jinas or of Mantra itself to either ward off the miseries or award the desired objects to the worshipper, but simply give an expression to the merits or virtues of Jinas. However there arose gradually, one can observe, a tendency to attribute efficacy to the Jinas almost on similar lines with that of the religious systems which accept the principle of Almighty God. For instance Manatungacarya states: “Let alone be there your Stotra which is free from all blemishes, but even the utterances relating to you are capable of removing the miseries of the universe” Further again: “Those men who are broken by the terrible affliction of dropsy and have reached a sorrowful state, and have lost hopes to live further, will become as beautiful as Manmatha when they have their bodies smeared with the pollen dust of your lotus feet.”

However, such statements should be taken only in their metaphorical sense: Thought concentration on virtues of the Jina keeps the mind free from wickedness culminating in Dharmadhyana which in turn results in the acquisition of merit or Punya and this again in turn results in happiness; and as such the Jina is considered to be the indirect cause or Nimita karana in the realisation of happiness.

Devapuja or worship of Jinadeva finds first place among the six essential religious acts ordained for a Jaina house-holder or Sravaka. The procedure of puja may be divided into three parts: viz., (1) Prastavika - preparatory. (2) Abhiseka-Anointing and (3) Archana—adoration. A Sravaka shall, taking to his right side, get up from his bed early in the morning, sit facing the east, ponder over the miserable state of mundane existence and then recite the Suprabhata Stotra. After this he shall attend to the call of nature choosing a place where no injury is caused to living beings. Then he shall take bath and perform Sandhya Vandana and thereafter proceed to Jinabasadi i. e., temple reciting caityalaya stuti and observing Iryapatha - an act of taking care from causing injury to creatures on the path. Afterwards he shall, on reaching the temple, circumambulate it and then shall enter the temple and recite the Darasana stuti keeping his folded hands on his forehead. Next he shall do the samayika. Thereafter he shall recite Mangalastaka, and then take the Yajnadiksa or the vow worshipping the Jina. This shall be followed by Sakalikarana, an act of purifying one’s own self and also of the materials of worship. Than the Nityamaha shall take place. To start with, demigods such as Ksetrapala, Vayukumara, Agnikumra and many others shall be invoked individually with a request to render their service in the Abhiseka
or anointing ceremony of the Jina, and they shall be honoured with Arcana by offering Arghya, padya, etc. Next to this, the acts such as punyahavacana, kalasa-sthapana or consecration of pitcher, pitha-sthapana, Jina-pratima-sthapana, Avahana and Arcana of the image of Jina shall take place. Thereafter the ten Dikpala Devas or guardian deities of ten quarters shall be invoked, honoured with Arcana and shall be requested to prevent any of the obstacles that may arise. This shall be followed by Prasasti Mantra Vacana which comprises praise of Jina and well-wishing for the Sanghas of Muni, Aryika, Stravaka and Sravika. After this the Abhiseka performance shall take place.

This Abhiseka usually shall be performed with five amrosia like materials and hence is known by the term ‘Pancamrithabhiseka’. The Abhiseka performance shall commence with 1) ‘Jalabhiseka’ i.e., pouring on the Jina image the water that shall have been kept in a pitcher while kalasa-sthapana was being made earlier. This shall be followed by Abhiseka with (2) tender coconut water and also with juices of sugar-cane and of other different kinds of fruits, (3) Ghee, (4) milk and curds. Now the image shall be smeared with powders to remove oiliness and then it shall be given a bath with kasaya waters prepared out of pieces of barks of milky trees. Next shall follow (5) Gandhabhbiseka, i.e., anointing with water mingled with sandle paste. These Abhisekas shall be made one after the other each one being intervened by an Arcana. Finally the Abhiseka performance shall be concluded with Santijalabhiseka. Through out the performance of the puja, Mantras, which constitute partly directions how a particular act should be performed and partly the praise of Jina or a deity shall be recited. Almost all of these Mantras, it should be noted, exhibit poetic skill and beauty.

After the Abhiseka performance, there shall take place the Astavidharcana or worshipping with eight kinds of materials namely: (1) water, (2) sandle paste, (3) unbroken rice, (4) flowers, (5) eatables, (6) light, (7) incense, (8) fruits and finally followed by an Arghya, (offering of all the eight materials together), Santidhara (pouring water in a continuous thin stream) and puspanjali (offering hand-ful of flowers). Usually there shall be a series of Astavidharcanas, the first one normally being that offered to Navadevatas constituted of (1) Arahanta, (2) Siddha, (3) Acarya, (4) Upadhyaya, (5) Sarvasadhu, (6) Jinadharma, (7) Jinagama, (8) Jinacaitya, and (9) Jinacaityalaya. This shall be followed by Astavidharcana offered to Caturvimsati (twenty four) Tirthankaras unitedly. Afterwards there shall be Astavidharcana offered to one or some of the Tirthankars separately. This shall usually be succeeded by the Astavidharcana offered to Bahubali, well known by the appellation ‘Gomateswara’. Next to this shall take place the Arcana of Srutadevata or the personified deity of Agama and in this Arcana two more articles namely cloth and jewels are added. Afterwards the Astavidharcana of Ganadharas and Nir-grantha-Munis shall take place. This shall be succeeded by the Arcana of several deities or Jinasasana Devatas such as Yaksas and Yaksis, which, when considered
from the viewpoint of the Digambara Jaina community, is currently exclusively among the South Indian Digambara Jains only. But it is necessary here to note that the Jina-sasana Devatas are never considered on par with the Jinas, and that the honour accorded with Arcana to them is just an affectionate treatment similar to the treatment accorded to Sadharmi Atithis or coreligious guests. The honour accorded in this way is termed as ‘Sodsopacara’. The process of puja shall be concluded with a Mangalarati succeeded by Santidhara, accompanied by the recitation of Santimantra, wishing peace and tranquility to one and all, and finally followed by Purspanjali. Thereafter the worshipper shall take to the Kayotsarga posture and shall recite Bhakti pathas viz., Siddhibhakti, Caityabhakti, Pancagurubhakti, Santibhakti, and Samadhibhakti. Afterwards the deities who were invoked to render their service in the performance of puja shall be requested to go to their own abodes. Thereafter, all the persons, who shall have partaken with the performance of puja shall take the Gandhodaka, i.e., sandle-paste-water, that shall have been collected in a vessel at the end of the Abhiseka performance, and sprinkle the same on their heads with devotion and there ends the performance of Nitya Puja or daily worship. Apart from this daily worship there are also special pujas and Aradhana which are performed on special occasions such as Astahnikas and others.

The night that passes out,
It is never to return again,
The night passes in vain for one,
Who acts not according to Law,

Uttaradhyayana, Chap. XI 24

If the wealth of entire sphere,
Be bestowed lavishly on a man,
Even then he is not happy,
Difficult it is contentment to attain.

Uttaradhyayana, Chap. VIII 16

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Jaina Concept of the Sacred

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Eliade, in his celebrated work *The Sacred and the Profane*, the sacred as being "equivalent to a power, and, in the last analysis, to reality". "Man becomes aware of the sacred," he observes, "because it manifests itself, shows itself, as something wholly different from the profane." He maintains further that "for those who have a religious experience all nature is capable of revealing itself as cosmic sacrality." Accordingly, Eliade sees a religious man as one "who attempts to remain as long as possible in a sacred universe" and believes that "the completely profane world, the wholly desacralized cosmos, is a recent discovery in the history of the human spirit."

It is obvious that Eliade's concept of the sacred and his idea of religious man are appropriate only to those religions which affirm the existence of a "wholly other reality" capable of manifesting in the "profane." The idea of a reality that is wholly other is somewhat unsatisfactory to the Hindu tradition: otherwise, Eliade's scheme, if suitably modified, would appear to be adequate to comprehend the classical Vedic darsanas and Hindu theism in its multiple forms. The latter has all the major ingredients of a "sacred" tradition: belief in an Almighty Creator, his divine incarnations and power of his grace; belief in the authority of a revealed text, namely the Vedas, which are seen as the source of all knowledge, both ritual and spiritual; and belief in the divine origin of a social system which defines and regulates the activities of each and every member of society. Eliade's concepts of the sacred are deficient when we consider the religion of the Jains. Unlike the Carvakas, the Jains are salvationists; unlike the Buddhists, they believe in the existence of souls; hence they must have a concept of the sacred. Nevertheless, their atheism requires that this sacrality be located neither in a Deity nor in its divine ordinances and manifestations, but in man himself, both in the middle of his bondage and in the very act of his isolation (kaivalya) from that bondage. Jainism is distinguished by its man-centredness, a feature which forcefully presents itself in the Jain opposition to all forms of theism and the alleged sacrality of the phenomena inspired by the Deity.

Yoga is one Vedic system which probably comes close to the fundamental teachings of the Jainism. The term Jina is primarily a description of a yogin who
has attained the goal of isolation (kaivalya) and omniscience (kevalajnana); indeed, the Jains have claimed that they are the true successors of the yogin depicted in the Indus valley seal.

What mainly distinguishes the Vedic yoga from that of Jainism is Patanjali’s adoption of Isvara-pranidhana (devotion to the Deity) as a means of attaining yoga. Patanjali describes this Deity (Isvara) as one who has never been in bondage, a being who is eternally free from afflictions, actions and their results. He is also an eternally omniscient being, ‘the guru of all gurus,’ unrestricted by time. Although called a ‘Purusa-visesa,’ Patanjali’s ‘guru’ is not a human being like Mahavira or Gautama, both of whom also claimed to have acquired freedom from bondage and an irreversible state of omniscience. The belief in an eternally free person capable of dispensing salvation by grace is a feature conspicuously absent in the heterodox systems. The Jains as well as the early Buddhists rejected this special category of an eternally free soul as purely arbitrary and observed that the activities of a teacher were inconsistent with one deprived of the means of communication, namely mind, body and speech. They also maintained that the belief in such an omnipotent power makes the salvation of the human being dependent on the will of an agency outside the control of the aspirant. They affirmed, and sought to drive home by the examples of Mahavira and the Buddha, the message that human beings formerly in bondage, are able to break the beginning less bond of samsara, that they have within them the innate powers to realize, here and now, perfection and omniscience, independent of a Deity.

The Jain idea of the “sacred” is clearly shown in one of their most ancient litanies, which lists four Saranas or refuges, also called Mangalas, the auspicious ones. These are Arihanta (Skt. Arhat), Siddha, Sadhu and the Dharma taught by the Kevalin or omniscient one. The first of these, the Arhat, means the Worthy, the Holy One; he is also called Jina (The spiritual victor), after whom the Jains take their name. Both Arhat and Jina were originally Jain terms, which were adopted by many other Samayas including the Buddhists; the terms are conspicuously absent in the Brahmanical tradition. The Arhat is an ascetic, like Mahavira, who by contemplation and exertion, has attained to omniscience and has achieved an irreversible state of freedom from the bonds of Samsara. While the current state of embodiment continues, he preaches the law (Dharma) as he has perceived it through his omniscience. At the end of his normal life, his pure soul discards the last of the physical and karmic bonds; becomes totally isolated from all associations, and resides forever at the peak of the universe (Loka-akasa), endowed with infinite knowledge and bliss. He is then called Siddha, the Perfected One. Theoretically the Siddha is higher than the Arhat, but the latter is given precedence in the Jain litany, for only the Arhat is able to preach the law and be a guide to the disciples. The third refuge, the Sadhu, is an aspirant, an ascetic who follows the path of purification and adheres to the doctrines preached by the Arhat. These doctrines and practices will constitute what is called Dharma, the fourth refuge, the Mangala by which the Jain abides.
It is the contention of the Jainas that a person becomes an Arhat not by the grace of any Higher Being, but by dint of his own insights (darsan) and exertions (caritra.) He is no doubt helped by the example and preachings of previous Teacher-arhats, called Tirthankaras (Ford-makers); similarly, he will help others who follow in his wake. The line of Teachers had no beginning and will have no end; any one can at any time join the line, be counted a Teacher and become a Siddha. The Jaina thus replaces the Yoga doctrine of a single and eternally free Isvara with an interminable succession of ‘human’ Teachers rising in the course of time. These Teachers do not respond to the aspirant’s devotion (pranidhana) nor can they influence his career; they remain totally indifferent to whether their teachings are received or rejected. The relationship between a Jaina and his Jina is strictly impersonal. There is no concept of īṣṭa; although Mahavira is recognised as a historical person and his nirvana is commemorated by an era (the Vira-nirvāna-samvat, 527 B.C., probably the oldest historical era in India), he receives the same worship as any other Jina, since they all preached the same perfection and taught the same doctrine. The Jain layperson worships the image of the Jina totally independent of any priest; he does this in a rather lavishly furnished shrine—an imitation of the holy assembly (samavasarana) where the Jina preached his sermon—and is fully aware of the absence of any Deity, considering the whole act as purely a reminder of his true goal. Nor is there any expectation of gaining absolution from the confessions (Pratikramana) he makes in the presence of the Jina image or of the sadhu, for the laws of Karma are irrevocable and no power, however mighty, can enable one to escape the consequences of his own acts.

Through acts of worship a Jaina may hope to secure such results as karmakṣaya (destruction of karma), Bodhi-labha (enlightenment) or samadhimarana (holy death in meditation), but as far as worldly gains are concerned, the Jina is past granting any boons; it is unbecoming to even entertain such thoughts in his presence. It is true that this situation makes it possible for the Hindu divinities and Jaina demi-gods (yaksas) to creep into the Jaina temples in the guise of door-keepers (dvāra-palas) or guardian deities (sasana-devatas,) catering to the emotional needs of the weaker sections of the Jaina laity. But the informed Jaina pays no more attention to them than he would to a distinguished guest visiting the temple; for he firmly believes that one reaps the fruits of one’s own Karma, whether good or evil; no one can add to or take away from another’s karma, not even the mightiest of the gods, for they too are subject to the same law. Karma is a psycho-physical complex; although neither holy nor sacred, it is nevertheless a power to be reckoned with, a power which is not to be propitiated but rather to be challenged by the aspirant and overcome by his insight and pure conduct. The Jaina acaryas who struggled against the bhakti movements contended that Isvara and Karma are not compatible; the God will always be invested with powers labeled as “sacred,” to intervene in the automatic operation of Karma, to nullify its effects and finally to set it aside as mere illusion. They argued that such a belief destroys the roots of
Universal ethics and justice; instead of making a man self-reliant and motivated to develop his innate powers, it makes him a fatalist resigned to the mercy and favour of a higher power.

The Jains are proclaiming their firm belief that violence (himsa) is not compatible with the "sacred"; that the scriptures which approved violence as a means of dharma were not holy; and also that no person, however exalted, is to be emulated if his conduct brings harm to other beings. Non-violence or ahimsa is the basis of all dharma; and this ahimsa itself rests upon the knowledge that all beings, even the most insignificant ones, possess an immortal soul, capable of attaining perfection. This seed of perfection called samyaktva is the single most "sacred" thing for the Jain. Upon this foundation he has built a very elaborate network of holy practices for the realization of his true nature.

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Jaina Song

(Tune: Rain Rain go away)

Violence Violence go away
Return not another day
Little brother
Little brother
Little children want to live
Jealousy Jealousy go away
Return not another day
Little brother
Little brother
Little children want to be free
Greed Greed go away
Return not another day
Little brother
Little brother
Little children want to share
Anger Anger go away
Return not another day
Little brother
Little brother
Little children want total peace.
Karma Karma go away
Return not another day
Little brother
Little brother
Little children want salvation.

Praveen J. Shah, Canada
Status of Women in Jainism

Dr. Jagdish Chandra Jain

They say that the cultivation of land originated from a woman. She is also held responsible for acquiring magic art in early society. We learn from the folktales of Santhales that a Santhal woman had a meeting with Marang Buru, a mountain deity of the Mundas, and acquired magic art from him. We come across various goddesses, who surely are the representatives of women in ancient India in Brahmanic, Jaina and Buddhist scriptures and who played an important role in human society. The Angavijja (a work dealing with the science of prognostication), an important work of the 4th century A.D., provides a list of gods and goddesses. It has referred to the goddesses such as Ila, Sita, Vidyā, Utkosa, Ahodevi, Airika, Alambusa, Miskresi, Menaka, Apala, Anadita, Airani, Rambha, Salimalini, Tilottama, Urvasi and others besides the goddesses of vegetation, of hills, of seas, of crematorium, of a place of voiding excrement and of dung-hill.

It shows that a woman occupied an important place in early society and was not looked down as inferior to man. A man was considered complete only if he was united with wife, who was supposed to be the source of happiness, wealth and prosperity. But in course of time as the patriarchal society developed and the money power was centred in man, she lost her status and was degraded.

In Mahāvīra’s Jainism there had been no distinction of caste, creed, colour or sex and anybody could follow his religion. We meet numerous distinguished women in the Jaina scriptures who achieved the highest end in their life.

They fought against all kinds of odds, passed through crucial tests, encountered physical and mental tortures and still were able to maintain their virtue and integrity. The episode of Rajimatī (also known as Rajul; Rajul’s Barahamasa is recited with great interest by women of north India) is well known. After renouncing the worldly pleasures she was practising penance on the mountain of Gīrṇara where her brother-in-law Rahānemī was also engaged in practising penance. Rahānemī lost control of himself and began to woo his sister-in-law. But the strong-minded virtuous Rajimatī resisted his attempts, putting him on the right path by offering a drink in which she had vomitted. Narmādasundarī was another virtuous woman, who was deserted by her husband in a solitary island, reached the
country of Barbara, where she was enticed and tempted to accept the profession of a prostitute. But she rejected the offer vehemently and remained steadfast in carrying out her pursuit.

According to Jaina tradition, Rsabhadeva, first Tirthankara, is said to have been the first to create an institute of marriage, so that the patriarch was able to maintain the continuity of race. It has been stated that when Aristanemi, the twenty-second Tirthankara, was going to relinquish the world, he was cited the example of Rsabha and other Tirthankaras, who enjoyed the married life, raised children, gave charity to poor, ruled over the earth for the welfare of people, and then at the end, joined the ascetic order.

Women are condemned in all ascetic religions and Jainism is no exception. In the Agadadatta story narrated in the Vasudevahindi after listening to the condemnation of women by a Jina monk, Dhamila questioned the monk, "0 revered one, all women are not of the same nature, there must have been women of character and integrity." Thereon the monk narrated the story of Dhanasri, a woman of strong character, who remained virtuous for a long period of twelve years without her husband.

It appears that as Mahavira did not make any distinction in his preaching to man and woman, the later Jaina writers could not reconcile with the view of women's condemnation with his teachings. The commentator Bhadrabahu while commenting on the Suyagadanga-Nijjuti has noted that as far as the violation of rules of chastity is concerned, men and women both are to be blamed equally. The reason of the fall of men from moral virtue depends on their moral strength and not on women. As a man, on account of infirmity of moral virtue, falters by coming into contact with women, so is the case with women who slip from their virtue by coming into contact with men. Such a failure is due to the weakness of mind and not due to women. Acarya Sivakoti, the author of the Bhagavati Aradhana, has affirmed, "The faults which are indicated in women are also noticed in vicious men, or in lesser quantity in those who are more powerful. As women are condemned by virtuous men, so men are equally condemned by women of virtue. As meritorious women are well-renowned in the world, so is the case with meritorious men. The women, who have generated the personalities like a Tirthankara, a Vasudeva, a Baladeva and a Ganadhara are highly adorned by divine beings and excellent people... As a matter of fact, one gets debased by one's own delusion (Moha) which is common to both men and women."

It is interesting to note that the Yapaniya sect of Jainas originated in the soil of South India, which is regarded as the stronghold of women. The sect came into being more or less at the time of bifurcation of the Digambara and the Svetambara sects towards the end of the 1st century of Christian era. The renowned grammarian Sakatayana, the head of the Yapaniya sangha of his time, in his treatise entitled Strimukti-Kevalibhukti-prakarana, has maintained the view of
achievement of salvation by women in the same birth. Otherwise also the South
India has a rich tradition of illustrious women of the Jaina community.

Numerous women hailed from royal families and the homes of ministers
and generals following Jaina religion. They were great devotees of Jainism and
have promoted the cause of religion by spending lavishly in constructing Jaina
shrines, groves, watersheds and bathing places and bestowing gifts of food, medi-
cine, knowledge and shelter. More than this, they occupied not only the positions
of officers and successful administrators, but also took active part in fighting the
enemy in defence of their native land. We learn that Lakkale or Laksham-
mati, the wife of the general Gangraja, has been called the Lady of Victory, who
participated in fighting the battle side by side of her husband. Queen Bhairavadevi
ruled over the territory of Geresoppe (Joag Falls) in the 16th century A.D., and
defeated the neighbouring chieftains when attacked by his army. Then we are told
about the brave woman Abbakkadevi of Moodbidri (South Canara) who is known
for giving a stiff fight to the Portuguese in the battle-field.

Our purpose here is not to discuss whether a woman can attain spiritual
salvation in this birth. The question does not arise, as according to Jaina tradi-
tion neither sex is permitted to achieve salvation in the existing age. But surely we
are concerned with the liberation of women from her social bondage by which she
is tightly tied up. She is neither safe in the market place nor while travelling by
rail or public bus. The cases of eve teasing are growing every day so much so that
the Government is seriously contemplating to enact a law to that effect. The inci-
dents of rapes are reported to have increased during the recent years and the toll of
horrifying deaths of young women due to inadequate dowry are on increase day
by day. Under the circumstances, if the mission of Jainism preaching equality of
both sexes is to be rightly fulfilled and their status is to be raised in our society,
women have to be provided with social and economic equality as provided to men.
Then only they will be emancipated from the man-made bondage and will be able
to realise their identity.

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_Ego, anger, delusion,
Idleness and disease,
Such are giants five,
Which obstructs learning._

_Uttaradhyayana, Chap. XI-3_
The Role of Lay-Votary in Jainism

Dr. Arun Pratap Singh

Jainism is one of the oldest religions of India. The emergence of Jainism and Buddhism in India was a revolutionary one. Both the religions preached the new way of life: the way of Non-violence, Non-absolutism and Non-attachment. Both the religions were against war and violence and emphasised to lead a simple and pure life – a life which was free from luxury and prodigal show. Besides it, they rose against inequality in society. Jainism opened the door of Nirvana or Moksa to every one without any distinction of cast and creed.

Mahavira travelled from one place to another after attaining Kevala Jnana, and preached the essence of religion in the native language of people. In order to spread the teachings of Jainism, four-fold order was established which consisted of Monks, Nuns, lay-men and lay-women. Each organ was given its due importance and each organ has played its role with dignity. In this short essay I would like to throw light on the important place of the lay-votaries (lay-men and women) of Jaina order whose role in the propagation of Jainism is undoubtedly significant and praiseworthy.

The ultimate end of Jainism is to put an end to human sufferings. For realising this, monks and nuns accept ascetic life. Monks and nuns represent the first wheel of the chariot of religion, while the laities represent the second wheel, without which the chariot of religion can not reach its goal. Without the continuing assistance of lay-people, Monks and Nuns are not able to lead their pious life. This help is necessary, for, without it, the ascetic life is not possible to exist.

The laities pay due respect to the venerable monks and nuns. They give them all the facilities so that they can build the edifice of their religion and philosophy. It is the pious duty of every laity to feed and serve monks and nuns. Monks and Nuns are dependent on laities for their biological or physical necessities. From this point of view, lay-people are called the parents of ascetic. It is advised that monks and nuns should not be a burden to lay-people. They are advised to obtain food in the same way as the bees do. As bees obtain their food without getting attached to a particular flower, so monks should get food without getting attached to the food or without troubling the house-holder. In the later period
also, when Chaitya and Matha came into existence, the lay-people financed them. It is a fact that monks and nuns are made free from day-to-day problems of fulfilling physical necessities.

The lay-people have played their role well in the spread of religion. As we know, Mahavira spent thirty years in delivering sermons, in preaching the people by going from one place to another. People got attracted to him and a good number of men and women took initiation from him. According to the Kalpstrtra, there were 1,59,000 male lay-votaries and 3,18,000 female lay-votaries in his order. It included kings, queens, prince, princess, ministers, workers etc. and especially those who were looked down upon. This augmentation never stopped. Gradually but steadily, it spread all over the Indian subcontinent with the assistance of its followers. It reached Kalinga in Orissa in 4th century B.C. and with the support of king Kharavela in 1st century B.C., it became prominent in that region. And if we rely on the Buddhist work Mahavamsa, it reached Ceylon before the accession of Emperor Ashoka. In South India also, its prominence can be traced to 2nd century B.C. Monks as well as lay-people were the main instruments in extending its boundary. The whole community took active part in it. If we go through the inscriptions of Mathura of Kushana-period only, it becomes clear. Lay-people are shown here to have dedicated the images of Jinas. In these inscriptions, sons, daughters, daughter-in-laws and wives of bankers, ironmongers, caravan-leaders, dyers, perfumer, village headmen, Metal-workers, treasurers, actors, gold-smiths etc. are frequently mentioned. A Brahmana of Saigreva gotra is presented to have dedicated a tank, a reservoir, a garden, a pillar and a stone-slab to the Samgha. A courtezen (Ganika) is also mentioned. She, with some of her other relatives, is shown to have made a shrine (Davikulika) of the Arahat, an Ayagasabha, a reservoir, and a stone-slab in the Arahat-temple.

The instances mentioned above prove obviously this fact that not only the higher casts or wealthy men, but also the people belonging to the lower cast of society showed devotedness to Jainism and did their best in its propagation. It is interesting to note that just as in ascetic life the number of nuns is more than the monks, so is the case with lay-votaries, where female lay-worshippers had a lion's share.

The reason why Buddhism disappeared from its birth-place and Jainism survived lies in the role played by lay-votaries and it can be well stated in the words of Late Herman Jocobi, "It is evident that the lay-part of the community were not regarded as outsiders, as seems to have been the case in early Buddhism. Their position was, from the beginning, well defined by religious duties and privileges; the bond which united them to the order of Monks was an effective one. The state of lay-man was one preliminary and, in many cases preparatory to the state
of Monks—in the latter respect, however a change seems to have come about, in so far as now and for some time past the order of Monks is recruited chiefly from novices entering it at an early age not from lay-man in general. It can not be doubted that this close union between lay-man and monks brought about by the similarity of their religious duties differing not in kind but in degree has enabled Jainism to avoid fundamental changes within and to resist dangers from without for more than two thousand years while Buddhism being less exacting as regards the laymen underwent the most extra-ordinary evolutions and finally disappeared altogether in the country of its origin."

A healthy process of mutual co-operation between ascetic and lay-people is found since the emergence of Jainism. Both were dependent on each other for the sake of their development and existence. One can not go ahead without the other and that is why both of them remained conscious of the problems of each other. Jaina Acharyas made rules and regulations for the mutual relationship and the moral upliftment of lay-followers. We can find this from the various works of Sravakacara i.e. ethical code of lay-people compiled by great Acaryas (Law-givers). On the one hand it is the sacred duty of monks and nuns to preach the lay-man and lay-woman in the simple language so that these people could follow it easily and live a better life. On the other hand it is the duty of lay-votaries to offer food and other objects necessary for their religious life and to protect the Sramana-Samgha. Obviously, there is no fundamental difference between Monks and lay-people in their moral-code the difference is only of degree, not of kind.

Besides, lay-people are asked to watch the behaviour and way of life of monks and nuns. The monks and nuns, if they deviate from the five basic tenets, are asked to give up their monkhood and consequently signs of their monkhood are taken off. The co-operation and mutual understanding brought a healthy environment owing to which the development of Jaina-samgha in the right direction has become possible.

Thus lay-votaries have important place in the history of Jain religion. The role played by them in the propagation of Jainism is preponderant and laudable. Obviously, monks and lay-votaries are the first and second wheel of the same chariot of Religion.

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The Relevance of Jainism in the Present World

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We are living in the age of science and technology. The growth of scientific knowledge and technology has given new dimensions to our life and has influenced each and every field of our living. Science has done a great service to mankind by providing amenities of pleasant living and has saved mankind from many miseries and uncertainties of the primitive past. Besides, it has destroyed many superstitions and religious dogmas, with the result that many of our traditional religious values and beliefs have been thrown away by growth of scientific knowledge and outlook. Today we know much about the atom but not about the values needed for a meaningful and peaceful life. In fact, we are living in the state of chaos. Our life is full of excitements, emotional disorders and value conflicts. Thus our age is full of anxiety and mental tensions.

Today what is needed for man, is mental peace and also harmony with his social environment. The question is: can Jain religion meet this need of our times? My view is that it can.

For Jainas, religion is the firm belief in the eternal and spiritual value of life. Lord Mahavira has given two definitions of religion in the Acaranga Sutra. (1) He says, 'Worthy people preach that the religion is mental equanimity'. Equanimity is considered as a core or essence of religion, because it is the real nature or essence of all the living beings including human beings. In a Jaina text known as the Bhagwati Sutra there is a conversation between Lord Mahavira and Gautama. Gautama asked Mahavira "What is the nature of soul? and Mahavira answered, "the nature of soul is equanimity" Gautama again asked "What is the ultimate end of soul"? and Mahavira replied, "The ultimate end of soul is also equanimity". Acharya Kundakunda also equated the word 'Samaya or Samata' with svabhava or essential nature of soul, further he also explained "Svasamaya or Sva-svabhava as the ultimate goal of our life." Thus in Jainism, religion is to realise mental equanimity which is the essential nature of man. This enjoying of one's own essential nature means to remain constant in Saksibhava or Drstabhava. It is the state of pure knowership or subjectivity. In this state the consciousness is completely free
from constant flickerings, excitement and emotional disorders and mind becomes equanimous. It is the pre-condition for enjoying spiritual happiness and the way to get freedom from mental tensions, which are the Vibhavas or the impure states of our mind. This state of pure knowership is known in Jainism as Samayika which is the same as the equanimity of mind. This shows that our real nature is working in us for mental peace or equanimity and religion is a way of achieving this mental peace. According to Jainism the duty of a religious order is to explain the means by which man can achieve the equanimity of mind or mental peace.

The main objective of Jainism is to emancipate man from worldly sufferings and mental tensions. First of all we must know the cause of these mental tensions. For, Jainism, the basic human sufferings are not physical, but mental. These mental sufferings or tensions are due to our attachment towards worldly objects. It is the attachment, which is fully responsible for them. The famous Jaina Text, Uttaradhyayanasutra mentions, “The root of all sufferings—physical as well as mental, of everybody including gods, is attachment towards the objects of worldly enjoyment”. It is the attachment, which is the root cause of mental tensions. Only a detached attitude towards the objects of worldly enjoyment can free mankind from mental tensions. According to Lord Mahavira to remain attached to sensuous objects is to remain in the whirl. He says—misery is gone in the case of a man who has no delusion, while delusion is gone in the case of a man who has no desire; desire is gone in the case of a man who has no greed, while greed is gone in the case of a man who has no attachment. The efforts made to satisfy the human desires through material objects can be likened to the chapping off of the branches while watering the roots. Thus we can conclude that the lust for and the attachment towards the objects of worldly pleasure is the sole cause of human suffering.

If mankind is to be freed from mental tensions, it is necessary to grow a detached outlook in life. Jainism believes that the lesser will be the attachment the greater will be the mental peace. It is only when attachment is vanished that the human mind will be free from mental tensions and emotional disorders. For this Jainism preaches the vow of complete non-possession for the ascetics and the vow to limit one’s own possession for the householders, which are technically called as Aprigrahamahavrata and prigrapha-parimana-vrata respectively.

(2) Samata or equanimity is a personal or inner aspect of our religious life, when it is applied to the social life or when it is practised outworldly, it becomes Non-violence. Thus non-violence is a social or outer aspect of our religious life. Thus in the Acaranga, Lord Mahavira gives another definition of religion. He remarks: “Living creatures should not be slain. should not be governed, should not be enslaved and should not be tormented. This is the pure, eternal and unchangeable Law or the tenet of religion”. In other words, non-violence is the eternal
and pure form of religion. In Jainism non-violence is the pivot on which its whole ethics revolves. In other words, violence represents all the vices and non-violence represents all the virtues. Non-violence is not a single virtue, but it is a group of virtues. In the Prasnnavakarana-sutra the term non-violence is equated with sixty virtuous qualities, namely peace, harmony, welfare, trust, fearlessness, etc. Thus non-violence is a wider term which comprehends all the good qualities and virtues.

The concept of non-violence and the regard for life is accepted by almost all the religions of the world. But none of the religions observes it so minutely as Jainism. Jainism prohibits not only killing of human beings and animals but also killing of the vegetable life. To hurt the plants is also an act of violence or Himsa. Its basic principle is that the life, in whatever form it may be, should be respected, we have no right to take another’s life, because every one wants to live as we do. The Dasavaikalika mentions that every one wants to live and not to die, for this simple reason, Nigghanas prohibit violence. It can be said that the Jaina concept of non-violence is not practical, even than we cannot challenge its relevance for human society. Though Jainism sets its goal as the ideal of total non-violence, external as well as internal, yet the realisation of this ideal in the practical life is by no means easy. Non-violence is a spiritual ideal, which is fully realisable only on the spiritual plane. The real life of an individual is a physio-spiritual complex; at this level complete non-violence is not possible. A person can proceed towards the fullness of non-violent life only when he rises above the physical level.

All the human beings have an equal right to lead an peaceful life. Though violence is unavoidable, yet it can not be the directive principle of our living, because it goes against the judgements of our faculty of reasoning and the concept of natural law. If I think that nobody has any right to take my life then on the ground of the same reasoning I also have no right to take another’s life. The principle of equality propounds that every one has a right to live. The directive principle of living is not ‘Living on others’ or Living by killing’, but ‘Living with others’ or ‘Living for others’.

Though in our world complete non-violence is not possible, yet our motto should be ‘Lesser killing is better Living’.

Further we must be aware of the fact that in Jainism non-violence is not merely a negative concept i.e. not to kill; but it has a positive side also, as service to mankind. Once a question was raised to Mahavira, ‘O Lord, one person is rendering his services to the needy persons, while the other is offering puja to you; among these two, who is the real follower of yours. Mahavira answered “First one is the real follower of mine, because he is following my teachings”.

Though some or other forms of violence is inevitable in our life, yet on this basis we can not conclude that the non-violence is not necessary at all. Just as violence is inevitable for living, non-violence is also inevitable for social living.
So far as the existence of human society is concerned, it depends on mutual cooperation, sacrifice of self-interest for the sake of fellow-beings and regard for other’s life. If the above-mentioned elements are essential for our social life, how can we say that non-violence is not necessary for human life. Society exists not on violence but on non-violence, not on fulfilment of self-interest but on the sacrifice of self-interest, not on claiming for our own rights but on accepting the rights of others as our duty. Thus we can say that the non-violence is an inevitable principle of the existence of human society. At present we are living in an age of nuclear weapons and due to this the existence of human race is in danger. At present it is only the firm faith in the observance of non-violence, which can save the human race. It is mutual credibility and the belief in the equality of human beings which can restore the peace and harmony in human society.

*Regard for other’s ideologies and faiths:*

Jainism holds that the reality is complex. It can be looked at and understood from various view-points or angles. For example, we can have hundreds of photographs of one tree from different angles. Though all of them give a true picture of it from a certain angle, yet they differ from each-other. Not only this but neither each of them, nor the total of them can give us a complete picture of that tree. They individually as well as jointly will give only a partial picture of it. So is the case with human knowledge and understanding: we can have only a partial and relative picture of reality, we can know and describe the reality only from certain angle or view-point. Though every angle or view-point can claim that it gives a picture of reality, yet it gives only a partial and relative picture of reality. In fact we can not challenge its validity or truth-value, but the same time we must be aware of the fact that it is only a partial truth or one-sided view. One who knows only partial truth or has a one-sided picture of reality, has no right to discard the views of his opponents as totally false. We must accept that the views of our opponents may also be true from some other angles. The Jaina-Theory of Anekantavada emphasises that all the approaches to understand the reality give partial but true picture of reality, and due to their truth-value from a certain angle we should have a regard for others’ ideologies and faiths. Thus Anekantvada forbids us to be dogmatic and one-sided in our approach. It preaches us a broader outlook and open mindedness, which is more essential to solve the conflicts due to the differences in ideologies and faiths. Prof. T.G. Kaighatgi rightly observes ‘The spirit of Anekanta is very much necessary in society, specially in the present day, when conflicting ideologies are trying to assert supremacy aggressively. Anekanta brings the spirit of intellectual and social tolerance.

For the present-day society what is awfully needed is the virtue of tolerance. This virtue of tolerance i.e. regard for others’ ideologies and faiths is maintained in Jainism from the very beginning. Mahavira mentions in the Sutrakrtanga,
“those who praise their own faiths and ideologies and blame that of their opponents and thus distort the truth will remain confined to the cycle of birth and death.’ Jaina philosophers all the time maintain that all the view points are true in respect of what they have themselves to say, but they are false in so far as they refute totally other’s view-points. Here I would like to quote beautiful verses of Haribhadra (8th century A.D.) and Hemchandra (12th century A.D.), which are the best examples of religious tolerance. Haribhadra says: ‘I bear no bias towards Lord Mahavira and no disregard to the Kapila and other saints and thinkers, whatsoever is rational and logical ought to be accepted.’ Hemchandra says: “I bow all those who have overcome the attachment and hatred, which are the cause of worldly existence, be they Brahma, Visnu, Siva or Jina.”

Jaina saints have tried all the times to maintain the harmony in different religious faiths and they tried to avoid religious conflicts. That is why Jainism has survived through the ages.

The basic problems of present society are mental tensions, violence and the conflicts of ideologies and faiths. Jainism has tried to solve these problems of mankind through the three basic tenets of non-attachment (Aprigraha), non-violence (Ahimsa) and non-absolutism (Anekanta). If mankind observes these three principles, peace and harmony can certainly be established in the world.

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Kills he anger by forgiveness
Pride by humility
Attachment by Simplicity
And greed by contentment.

Dasavaikalika, Chap. VIII 38
The Role of the Jaina Heritage in Today’s World.

Dr. John R.A. Mayer

The underlying assumption of the present paper is that while spirituality is a global phenomenon, manifesting itself in the wisdom literature of the variety of religious traditions, nonetheless each of the major traditions has distinctive emphases and elements which constitute a unique contribution to the global spiritual heritage. Furthermore, we believe that the significance of modern technology and the facility of communications from one culture to another is that each tradition can enrich and enhance the living, dynamic aspects of every other one, so that while cultural variety can and should be maintained, mutual religious understanding and appreciation can develop among the traditions.

Herein we shall explore the specific contribution of the Jain tradition to the human heritage, emphasizing the special need that Western societies now have to recognize, value and integrate the teachings of the Jaina into their lifestyles and their spirituality.

Although the Jaina heritage is very ancient, since the twenty-fourth of its great teachers or Tirthankaras, Lord Mahavira lived 2500 years ago, and his predecessor, Lord Parshva, is thought to have lived 250 years earlier, it has so far had a substantial impact only on the culture of India. This is largely due to the fact that its spiritual practitioners were enjoined to travel on foot only, out of reluctance to be injurious to animals others use as beasts of burden. We believe that the 21st century can augur a substantially increased global influence for the teachings of the Jaina Tirthankaras, and the sages and devotees who have kept alive those traditions. These survive not only in literatures, sutras, and architecture, the physical expressions of a civilization, but, even more importantly, in personal life-styles and attitudes whose relevance to our present world is beyond question, beyond doubt.

The first and foremost of the Jaina teachings is Ahimsa, non-violence, non-injury. In a world which is violent, and, regrettably, increasingly so, it is of utmost importance that the call to non-injury be effectively put, so as to awaken the
echoes of the awareness of each one of us, wherein the recognition of the truth of this imperative is both deeply established and deeply hidden. Too many modern human beings are out of touch with the awareness of the impropriety of violence, and hence have become insensitive to the ever-increasing intrusion of violence into domains of our existence where heretofore it had a much lesser role. I have in mind areas such as entertainment and amusement, which often takes a seemingly innocent but actually very pernicious violence as its focus. As human beings amuse themselves with violent presentations, attitudes are developed which can be translated from the imaginary world of amusement to the actual world of other sentient beings, so that one becomes almost unconsciously, almost inadvertently malevolent, vicious toward those one deems opponents, willing to harm them even to the point of extinction. And as these attitudes harden into lifestyles, the world becomes a dangerous place, threatening even the survival of civilization. The increasingly sophisticated weaponry of modern militarist states, in the hands of individuals who are not deeply aware of and committed to the doctrine of Ahimsa, is one of the greatest sources of challenge to mankind. Purely political or economic approaches to the preservation of peace on the planet are bound to fail unless undergirded by spiritual values, which are focussed in the principle of non-injury. Of course, non-injury is not merely abstaining from physical or military destruction; its roots are in the attitudes, the intentions of individuals. Malice, disregard, yes, even indifference to the plight of the other is a source of injury, and thus, the integration of Ahimsa into our lives entails the concernful caring of the well-developed spiritual being toward all sentience. And such an attitude must become an active accompaniment of every state of consciousness-sleeping, wakeful and meditative–contemplative.

Clearly, non-injury also has implications to diet and animal husbandry. It is well known that Jainas are vegetarians. They recognize that the eating of meat implies the deliberate slaughter of the animal consumed. They further see that the ingestion and integration of the energies and attitudes of the frightened and suffering, dying animals harms those who partake of them. Jainas would rather cultivate a wholesome, scientifically sound vegetarian diet, which would benefit everyone.

On reflection it becomes evident that a carnivorous society inflicts injury on animals not only when they are killed, but also, frequently, in the very way they are raised. Many chickens, turkeys are hatched, herded in crowded conditions, prevented from moving, fed on artificial, hormone-soaked feed, and permitted to develop prematurely, only to be slaughtered. Such a procedure may be “efficient” and “profitable” from an economic perspective, but it clearly violates any respect that the life of animals should command. Insensitivity to animal rights is one dimension of a fading contact with the fundamental principle of non-injury. A further beneficial side-effect of the vegetarian approach to life is the fact that by not cycling edible grain through unnaturally kept animals, there will simply be more
food to feed the many undernourished people in the world, for it takes approximately 5 kg. of edible grain to produce 1 kg. of meat. Thus the observance of Jain precepts on a larger scale will directly reduce hunger in the world!

Living in a non-injurious way is not easy. Temporal, goal-oriented activity usually involves struggle, overcoming, transcending, competing. The problem is how to do all this in a non-injurious way. Clearly, this does not mean that one is never to oppose an opponent, or never resist an oncoming aggressive force. That would be mere passivity, a non-caring for what happens. The man of good-will, in contrast, must resist evil, but not harm anyone, including the evil-doer. Preventing the evil-doer’s wicked will from being effective and realized is not harming the wrong-doer; to the contrary, it is helping him, for the process of energetic prevention may give him time and opportunity to realize the damaging character of his intentions.

Non-injury also entails the realization that one is occasionally causing injury to another unintentionally. Even if such unintended actions cannot be entirely avoided, their consequences are minimized by the development of a forgiving attitude. The Jain liturgical reminder for the need to seek the forgiveness of those wronged, and to forgive those who have hurt one, are very functional elements in the character of a spiritually developed being.

It takes little reflection to realize that unless one is actively forgiving, one cannot fully appreciate the nature of being forgiven. Thus it is enjoined in the tradition of the Jainas to forgive and forget ones wrongs. Therewith it is much easier to cultivate an attitude of compassion toward all and each, even those who inadvertently or deliberately injured one.

Finally, we come to the genius of the Jain recognition that truth is perspectival. Assertions are always assertions from a point of view, and often seeming contradictions, oppositions are reconcilable once one admits the perspectival character of each. Thus unlike the absolutism of most spiritual traditions, which have so frequently led to intolerance and bloodshed, the Jain teaching of Syadvada enables the Jaina practitioner to recognize that what seems so from his own perspective may have no less nor greater a truth that what seems to the genuine perspective of another. Consequently it is specifically Jain spirituality which is particularly well suited to the needs of a society which embraces pluralism, and values the variety, multiplicity, and distinctiveness of the cultures and civilizations that humanity has given rise to. With the growing awareness for the need to protect and value diversity, and prevent it from being engulfed by a monotonous and imperialistic mode of thinking and being, we can recognize, value, honour and accept the teaching of the Jainas concerning perspectival truths, ultimately recognizing that honest disagreement needs invite no more conflict between those who disagree than is called for when one individual expresses a preference for milk in
one's tea, while the other wants lemon. The recognition that no predication exhausts what can be said about something, that from different aspects different claims may hold true about the same thing, is an important philosophical teaching whose practical consequences will facilitate a genuine brotherhood of mankind. We must recognize that the condition for community is not identity of views, but rather, an imaginative appreciation of how it may be the case that what is so for us is not so from the position of our neighbour.

In conclusion, then, we see that it is important for the whole world to learn the teachings of the Jains, so that everyone may profit from the wisdom of that heritage. Unless we do so soon, we may discover that the neglect of these principles can teach these very principles much more harshly than the gentle Sutras and their gentle practitioners would.

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_Those who have attachment,  
For shape, colour, form and all,  
By mind, word and body,  
All such live in misery._

_Uttaradhyayana, Chap. VI 12_
Dynamics Of Extinction

Shri Bharatbhai B. Shah

To satisfy human egoistic, political and economic objectives, the corporate exploration of the 'natural world-life proceeds space from the artict to the antarctic. Habitat loss, unhealthy competition for remaining finite resources, air-water pollution and species extinction are examples of devastating effect 'Homo-Sapies' has exerted upon the planet.

Earth's biota now appears to be entering an era of extinction that may rival or surpass in scale that which occurred at the end of 'CRETACEOUS' some sixty-five million years ago. What is unique and particularly frightening about the current global destruction is that for the first time, the crisis is going to be a result not of some catalysmic, intersteller event, such as the asteroid impact which forced the dinosaurs and about 55% of earth's other marine species into extinction but rather is being precipitated by an overshoot of carrying capacity by an ever-enlarging human population and ruthless destruction of animals and forests.

The steeply rising curve of exponential human growth superimposed on a plot of the rapidly declining life-sustained both should herald alarm and call for responsible emergency action. But instead there is increased political immaturity and instability as nations are themselves in an attempt to obtain ever-dwindling all natural resources of the world for their own self-centered economic benefit.

As the earth's expensiveness becomes seemingly smaller it is imperative to begin thinking in terms of members of an international community which can't survive without mutual trust and co-operation and love must supplant the patriarchal dominicist attitudes of competing, warring nations. The homocentric assumptions which sanction the destruction have neither a moral nor rational basis and we all must challenge them on every front. The continued destruction of all animal lives and wild lands in order to obtain more legal tender to keep a frail economic system in power a little longer must be viewed as the genociide which it really is.

Although the violent history of humanity gives us a little cause for hope, we must also remember that in our bodies is the genetic information beginning with the dawn of biologic life and shared with all the creation. We have an inherent will
to survive, to evolve, to become more life-affirming. We must cease listening only to our analytic, rational left hemisphere's proclamations that simply another technological fix can pull us through these current global straits or for believing that lower-animals (so-called) must continue to die to provide non-essential goods to human population who are unwilling to accept the responsibility for having grown beyond the carrying capacity of the environment. We must attend to the intuitive, creative vision of what even a slight shift in moral consciousness could achieve. We must move from an egocentric world view to an ecocentric one, from an I-relationship with others to an ‘I-thou’, for we are all members of one family with one shared future and that future can only be assured if we give up our seperateness and egocentric attitude and commit to the revolution of life and revere it. Animals should no longer be considered ‘things’ but should receive a special status of sympathy and compassion.

What is man without the ‘beasts’. If all the beasts were gone, man would also die from a great loneliness of spirit and ecological imbalance. For whatever happens to the animal kingdom soon happens to man. All things are interconnected.

Alas ! whatever befalls the earth, befalls the sons of the earth. Man did not weave the web of life; he is merely a strand to it. Whatever he does to the web, he does to himself.

‘Nishit’
St. Xaviers College Road
Navrangpura
Ahmedabad-380009

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*Men who acquire wealth by evil deeds,*  
*By adhering to principles which are wrong,*  
*Fall into trap (of their own passions)*  
*With Karma fetters, they go further down.*  

**Uttaradhyayana, Chap. IV 2.**
Siddhachalam

Guru Shakti, Siddhachalam
Chander Jain, London, Canada

In the United States, Guruji’s main Ashram is Siddhachalam, in New Jersey. It is a beautiful 108-acre hill-top property located near the Pocono Mountains in New Jersey. Its establishment, by His Holiness Acharya Sushii Kumarji Maharaj (Guruji), in 1983 marked the fulfilment of his dream for a spiritual, non-violent community... a retreat for spiritual renewal... and an international center for Ahimsa.

Siddhachalam provides the ideal peaceful environment for the practice and study of the esoteric science of Arhum Yoga. This system is based on the ancient teachings of the Arihantas, the highest enlightened prophets in the Jain tradition.

Ahimsa is the foundation of this spiritual community, whose objective is the upliftment of the individual and the greater family of man through spiritual practice and studies in self-awareness.

Retreats & seminars are offered for adults with special summer camps for children in the many aspects of Arhum Yoga. This is Guruji’s main Ashram in the United States. From here work is carried on concerning correspondence, publications, coordinating activities among Guruji’s centers and dispersing teachings.

Siddhachalam is a resident community for monks and nuns, laymen and laywomen. And it is headquarters for the International Mahavir Jain Mission, the World Fellowship of Religions and the Kundalini Science Center—all founded by Guruji.

The center is the first Jain community of its kind in the West, for Jains of all sects and practitioners of all religious backgrounds.

Siddhachalam actively promotes Ahimsa for world peace, and vegetarianism and non-violence to animals. The ashram property is a wildlife sanctuary.

Future Plans

Several beautiful statues of marble and brass of various Tirthankaras (Arihantas) have been installed at Siddhachalam and are presently in the temporary temple in the meditation hall. These were kindly donated by Shree Jain Saagh, Mamblam, Madras. Future plans for worship facilities at the ashram include the establishment of “Panch Tirth”. These will be replicas of five of India’s beautiful shrines-Palitana, Sikharji, Pavapuri, Bahubali and Mahaveerji.
Also to be established is the Ahimsa University offering accredited courses in religious, philosophical, yogic and social studies. The ashram will include wholistic healing center, library and Jain art gallery.

Other Centers

Other resident Ashrams are the Acharya Sushil Jain Ashram in Staten Island, and the Acharya Sushil Jain Meditation Centers in Long Beach CA, and Aurora OH. There are many other centers and branches of the International Mahavir Jain Mission in the various cities of the U.S. and Canada. These are active communities of devotees who regularly host Guruji for retreats, seminars and lectures in their areas. The same is true for the many centers and IMJM branches established throughout the East and West, when programs are scheduled during Guruji’s extensive tours.

In India the main Ashram is Ahimsa Vihar in New Delhi. The headquarters for South India is the newly renovated Ashram in Madras. Property has been donated in Hyderabad and Ratlam for the construction of other Ashrams. Also in the planning are ashrams in Bangalore, Calcutta and Bombay.

Residents

The Ashram is comprised of a now small community of residents and a much larger general membership which help to serve and support Siddhachalam physically and/or financially.

Of the resident staff, some manage the center’s business, publications, correspondence, maintenance, teaching programs, etc. Others work outside of the ashram in the fields of health care and education, thus supporting the ashram monetarily.

Several renunciates are among the staff of Siddhachalam. These swamis are members of the Arbat Sangh, which was established in 1979 with the blessings of H.H Upadhyaya Kavi Shri Amar Muniji Maharaj at Veeraytan in Raigir, India, for the purpose of spreading the teachings of the Arihantas in the West.

Guruji with devotees
Jain Centers and Societies
(North America—U.S.A., Canada and others)

The number of Jains residing in U.S.A. and Canada is growing rapidly, with a total number nearing fifty thousand. The Jain Community can now claim about ten following well-established Jain Temples and Ashrams besides others.

SIDDHACHALAM (New Jersey)
JAIN CENTER OF NEW JERSEY (U.S.A.)
JAIN CENTER OF AMERICA (QUEENS-NY)
MUNI SUSHIL JAIN ASHRAM (STATEN ISLAND-NY)
JAIN CENTER OF BOSTON (NORWOOD, MASS.)
JAIN TEMPLE (PITTSBURGH)
JAIN TEMPLE (CHARLOTTE, NC)
JAIN ASHRAM (LONG BEACH, CALIF.)
JAIN ASHRAM (AURORA, OH)
JAIN CENTER (TORONTO, CANADA)

Under the able guidance of Acharya Sushil Kumar ji, many chapters of International Mahavir Jain Missions (IMJM’s) have been opened in U.S.A., Canada and other parts of the world. Siddhachalam is the Headquarter of IMJM, and also growing into an active link between many independent Jain Societies/ Centers. The Jains in North America are taking a very keen interest in future development of Siddhachalam as a place of great pilgrimage in this part of the globe.

Gurudev Shri Chitrabhanu ji has also established many Jain Meditation Centers and contributed substantially through his publications and lectures for propagating Jain religion in U.S.A. and Canada.

In the following pages is given the list of Jain Centers and Societies of North America (U.S.A. & Canada) and other countries. Any errors and omissions in the list may kindly be intimated to:

The Secretary General, Ahimsa International,
688 Baba Kharak Singh Marg, New Delhi-110001 (INDIA) and Siddhachalam R.D. No. 4, Box 374, Blairstowns, N.J. 07825. U.S.A.
SOCIETIES AND CENTERS OF NORTH AMERICA (U.S.A. & CANADA)

Jain Society of Toronto, 247 Parklawn Rd., Toronto, Ont, Canada M8Y 3J6
Mr. Ramanak Kothari 416 498 1597
This society has a place of worship. Regular Puja and Jain School for children along with celebration of all Jain festivals are the main activities.
V.P. Mr. Motilal Champa, Sec. Mr. S.A. Bhuvanendra, Tre. Mr. M. Shah.

Jain Society of Metro Washington, 11820 Triple Crown Rd., Reston, VA 22091,
U.S.A. Dr. Manoj Dharamsi 703 620 9837
Puja, Bhavana, Teaching Jain Religion to children, adult discussion group once a month, arranging speeches by Jain Scholars, maintaining a Jain Library and a yearly camp are the main activities.
V.P. Mr. Ramanik Sanghvi, Sec., Dr. Harshad Shah, Tre. Mr. S. Shah.

India House of Worship Inc., 1428 Chilton Dr. Silver Springs, Maryland 20904
Dr. Mukund J. Shah 301 279 0985
Publishes a quarterly journal “Samskar in English, Hindi & Gujrati”. Puja and organising Parvachans are the main activities
V.P. Mrs. Daksha N. Shah, Sec. & Tre. Mr. B.P. Shah

Jain Center of Pittsburgh, Hindu Temple, P.O. Box 56 Monroville PA 15146, U.S.A.
Mr. Vinod Doshi 412 856 9235
In their new place of worship, this group celebrates all Jain festivals and provide Cultural, Intellectual and Religious interchanges between Jains and other communities.
Mr. Premchand Shah, Mr. Vinod Shah and Mr. Vasant Shah.

Jain Society of Greater Detroit, 43198 Carlisle Ct. Canton, MI 48187, U.S.A.
Mr. Suresh Shah 313 453 8843
Children Camp, Lectures by Scholars, Jain Study Classes and celebration of Jain parvas.
V.P. Sharad R. Shah, Sec. R. Chandrakant, Tre. M. Doshi

Jain Society of North Texas Inc. 905 Morningstar Trail Richardson, TX 75081,
U.S.A. Dr. Anant K. Jain 214 231 5208
Children and Adult Religious Education and Discussion, Satsang and arti are the main activities.
V.P. J.C. Shah, Sec. & Tre. Mr. Manoj Shah.

Jain Society of Houston, 5603 Canyon Forest Dr. Houston TX 77088, U.S.A.
Krishna A. Gosavi 713 445 0261
Bhavana, celebration of Jain parvas and Lectures of Jain Scholars and Education
V.P. Manoj Kumar, Sec. Bharat Shah, Tr. Mohit Shah.
Jain Center of Southern California, 2912 W. Lincoln Ave. Anaheim CA 92801.
U.S.A. Mr. Shirs B. Seth 714 527 2455

Children Camp, Mahila Mandal, Swadhyaya Group, Library and Pathshala for Children alongside Puja and Jain religious celebrations.
V.P. Dr. M.B. Mehta, Sec. Ramesh P. Shah, Tr. Chandrakant Shah.

Jain Study Center of North Caroline, 1119 Flanders St. Garner NC 27529, U.S.A.
Ramesh G. Fofara 919 772 8473

Distribution of Jain Literature, Children Program, Philosophical Discussion on Jainism and other Religions, Puja etc. and Family Group Camping.


Publishes membership directory & monthly News letter, Meditation sessions Invite Speakers, Celebrate Jain Parvas and Annual picnic in summer.
V.P. Mr. Damroo Shah, Sec. Mr. Niranjan Shah, Tre. Mr. Parvin Shah.

Jain Society of Greater Cleveland, 13579 Ridge Rd. North Royalton Ohio 44133, U.S.A. Dr. K.C. Bhaiji 216 237 7589

This is the Head office for International Mahavir Jain Mission. Bhavana and Celebration of all Jain festivals. Publication and Distribution of Jain Literature Medical Aid to Visiting Jain Gurus.
V.P. Dr. T.J. Salgia, Sec. & Tre. Mr. Manohar Daga.

Jain Center of Connecticut, 1 Coach Drive, Brockfield Ct 06805, U.S.A.
Ashwin V. Shah 203 795 0430

Organising Pilgrimage tours, Invite Jain Scholars and Musicians, Children Programs, celebration of all Jain festivals, Library, Bhavana and Prayers.

Jain Society of Rochester, 1494 Jackson Road Penfield NY 14526, U.S.A.
Kokila Doshi 716 586 7560

Monthly Poojas. Classes for Children, Celebrate Jain Festivals, Samvatsary Pratikraman, Invite Speakers and Annual Picnic,
V.P. Dilip Mehta, Sec. Surekha Rajparia, Tre. Nancy Shah.

Jain Society of Long Island, 22 Cedar Place Kings Park NY 11754, U.S.A.
Harish Shah 516 269 1167

Publication of regular Newsletter, Celebration of all Jain Festivals, Monthly Meditation, Meeting and Bhavana.
V.P. Jayant Shanghavi, Sec. Arvind Vora, Tre. Praful Lakhani.
Jain Center of South New Jersey, 38 Dunhill Drive Voorhees, Nj 08043, U.S.A
Mahesh Shah 609 772 1527
Inviting Jain Scholars and Musicians, Religious Classes, Puja, Celebration of All Jain Festivals and Bhavana.

Jain Center of America, 43-11 Inthaca Street Elmhurst Ny 11373, U.S.A.
Rajani Gandhi 516 248 8553
Celebrate all Jain Festivals in their own Temple, Regular Puja and Bhakti, Paryushan observation are their main activities.
V.P. Kumar Javeri, Sec. Arvind Vora, Tre. Naresh Shah.

International Mahavir Jain Mission, 7 Shavian Court, London, Ont. Canada N6G 3G9
Mrs. Raj Kumari Jain 519 432 7726
Actively engaged in Coordinating various Jain Organisations in North America and Participation in Jain Study Group of Ontario and the activities of Siddhachalam.
Sec. Chander M. Jain.

House of Health & Yoga, 197 Niagara Blvd. Fort Erie, Ont. Canada L2A 3G7
Mr. Shanti Parakh 416 871 7987
This the Head Office for I.M.J.M. Ontario, Celebrate all Jain Festivals, Arrange Lecture Workshops for visiting Scholars and Yogies, Propogate vegetarianism, Natural Healing through Reflexology and Herbs.

International Mahavir Jain Mission, 128 Westwood Crescent Welland, Ont. Canada L3C 4R3
Mr. Kamal K. Jain 416 735 6194
Actively engaged in establishing a Jain Center in Niagara Peninsula Ontario, Canada and assisting various I.M.J.M. organisations in North America.

International Mahavir Jain Mission, 8245 Renard Street, Brossard PQ. Canada J4X 1R6.
Mr. Parkash Baid 514 465 2542
In their own Place of worship they do Bhajan, Kirtan and Puja every Month, Celebration of all Jain Festivals
V.P. Mr. Pawan Jain.

International Mahavir Jain Mission, 30502 Abington Ct. Laguna Niguel Ca. 92677, USA.
Mr. Mohinder Singh Jain 714 522 6256
Children Camp for Religious Studies, Arranging of Lectures on Jain Philosophy, Meditation and Yoga meetings, Celebration of all Jain Festivals and Social and Cultural Get togethers.
V.P. Inder Jit Jain, Sec. Sumit K. Jain, Tre. Surjit K. Jain.

Jain Meditation Int'l Center, P.O. Box 823 Station 'K' Toronto Ont.
Canada M4P 2H2 Irena Openieks 416 787 7309
Sponsoring Public Lectures for Jain Scholars, Distribution of Books on Jainism and Meditation, Consultations on Vegetarian Diets and Fasting and weekly Meditation Evening.
Sec. Gerri Dube, Tre. Cherryl Connoiy.
The Yoga & Meditation Center of Pitt', 707 Bellefonte Street, Pittsburgh
Pa 15232, U.S.A.  Susan Segall (Sharda) 412 682 2261
Audio & Vidio Lectures on Jain Philosophy, Weekly Satsang, Group In-
structions on Hatha Yoga & Upayoga, Vegetarian Cooking and Meditation and
Individual Counselling.
V.P. Judy Martin (Sujata), Sec. E. De Piero (Kauruna). Tre. J. Beelbot
(Jugadish).
Jain Meditation Center, P.O. Box 87 Burlington, Boston Ma. 01830, U.S.A.
Joan Sherwood (yogashree) 617 272 3980
Meditation Classes at and Center at Community College, Hatha Yoga and
Nutrition Classes.
V.P. Valentina Canelias, Sec. Tim Hauserman.
Jain Meditation Center, 21 Mellon Avenue, West Orange, NJ 07052 U.S.A.
Danesh (Derek) Cockayne 201 731 0023
Open Talks and Discussions on everyday problems, Meditation, Discussion on
How to Respond to different Energy Centers, and Healing oneself using these
Energy Centers.
Babubali (Bob Feinson)
Jain Meditation Centre, 426 West Ellet Street, Philadelphia, Pa 19119 U.S.A.
Kamala (Kathy Tague) 215 438 2953
An on-going study group on Sunday evenings using tapes and books. Accomodation for out of town guests available.
Jain Meditation Int'l Center, P.O. Box 730 Radio City Station, New York
Ny 10019, U.S.A.  Shree Chitrabhanu 212 534 6090
World Head Office for JMIC. Vidio Taiks, Begining Meditation, Meditative Counselling, Meditation and Stress, Vegetarian cooking and Animal Rights Coalitions.
Jain Peace Fellowship, 48½ Elmwood Avenue, S. Norwalk Ct. 06854, U.S.A.
Prem Hart 203 866 2785
Holiday satsang, Meeting twice monthly.
Jyoti 212 737 1488, Mamata 212 362 6483
Siddhachalam RD4, Box 374 Blairstown NJ 07825, U.S.A.
Acharyya Sushil Kumar 201 362 9793
This is the North American Head Office of International Mahavir Jain Mission. [Please see the Article for Siddhachalam in this Souvenir for detailed list of activities.]
International Mahavir Jain Mission, Canada, Moraine Hill Drive, Scarborough
(Ont) CAN.  Harish Jain Tel. 416-293-7343
This is the Canadian Head Office of IMJM.
Some other Societies:

Jain Social Group
30526 Rhone dr.
Rancho Palos Verdes CA90274 U.S.A.
Mahendra Khadhar

Abhima Vihar 7 Tomahawk Lane
Westport Ct06880
Pauline Mitchell 203 255 5870

Jain Society of Charlotte
6215 Old Coach road
Charlotte NC 28215
Dhiru Bhai C. Patel 704 535 2111

International Mahavir Jain Mission
7913 Cox road 2
Westchester OH 45069 U.S.A.
Dr. Sulekh C. Jain 513 777 1554

International Mahavir Jain Mission
7 Pinlock Drive
Galesferry CT 06335 U.S.A.
Yoga Nand (Ric Pezzulo) 203 464 6335

Jain Centre of Greater Boston
83 Fuller Brook Road
Wellesley, MA 02181 U.S.A.
Vinay Jain 617 237 5997

Jain Society of Chicago
P.O. Box 1213
Morton Grove IL 60053 U.S.A.
Bhupan Shah 312 674 0592

Jain Society of Chicago
P.O. Box 1043
Bensenville, IL 60106 U.S.A.

Jain Society of Kansas
403 Holiday Drive
Lansing, KS 66043 U.S.A.

Jain Center of New Jersey
233 Runnymede Road
Essex Falls, NJ07021 U.S.A.
Sanat Jhaveri 201 228 4355

International Mahavir Jain Mission
5540 Woodbrny Hills Drive
Parma OH 44234 U.S.A.
Dr. Tansukh Salgia 216 884 8939

Muni Sushil Jain Ashram
722 Tompkins Ave
Staten Island NY 10305 U.S.A.
Acharya Sushil Kumar 718 447 4948

Jain Center of Northern California
3552 Lancelot Court
Fremont, CA 94536 U.S.A.
Prem Jain 408 736 9730

International Mahavir Jain Mission
3125 E. Ocean Blvd.
Long Beach CA. 90803 U.S.A.
Mohinder Singh Jain 213 438 8368

International Mahavir Jain Mission
161 Devorah Drive.
Aurora OH 44202 U.S.A.
Peter Funk 216 562 9802

Center for Meditation & Holistic Health
1017 State Street.
New Haven CT. 06511 U.S.A.
Jai Ga Neshananda 203 785 1236

Ahimsa Vihar
80 Fulling Mill Lane
Fairfield CT. 06430 U.S.A.
Guruchaya (Sue Currin) 203 255 0432

N.E. Siddhachalam Foundation
5McNeil Drive
Southboro MA. 01772 U.S.A.
David Markey 617 324 4318

Jain Yoga Center
190 Clifton Street
Maiden MA. 02148 U.S.A.
Pat Bruno 617 324 4318
International Mahavir Jain Mission
4882 Scarletwood Terrace
San Jose CA 95129 U.S.A.
Pravin Jain 408 257 5491

International Mahavir Jain Mission
2209 Vickers Drive
Plano TX. 75075 U.S.A.
Sudhesh Arora 214 596 8676

Jain Center of Houston
3419 Palm Desert Lane
Missouri City TX. 77459 U.S.A.

Mahavira International
608 5th Avenue
New York NY 10020 U.S.A.
K. C. Surana 212 489 1070

Mahavir International
25 Inner Circle
Des Plaines IL 60016 U.S.A.

Jain Social Group
Chicago
Arvind Shah 312 887 8770 U.S.A.

Jain Centers and Societies—World Wide
International Mahavir Jain Mission
38 A Macdonnell Road 4/PL
Hong Kong
Bhimraj Kothari Tel 237454

Jain Ashram
322 Hamstead Road
Handsworth Wood
Birmingham B20 2RA (U.K.)
Harish Mohan Jain 021 551 1769

Jain Ashram
321-323 Kilburn High Road
London NW6 7JR (U.K.)
Jagdish Jain 328 3646

International Mahavir Jain Mission
25 Sunny Gardens
Hendon, London (U.K.)
Pushpa Jain 01 203 1634
Jain Ashram

15 Ahornen Laan
Wilrijk, Antwerp, Belgium
S. C. Mehta Tel. 38 278 465

International Mahavir Jain Mission
P. O. Box 1429
Mombasa, Kenya. Africa.
Vinay C. Savadia

When other sleep, be thou awake—
Trust not anyone, thou prudent and wise
Dangerous are moments, week thy frame
Be ever alert like a Bharunda bird.

Uttaradhyayana, Chap. IV. 6

132
The Spell of The ‘Mantra’
(An Individual Perception)

Shri Lakshmi Chandra Jain

I am the fortunate inheritor
of the magic Mantra

NAMOKKAR

Recited by millions of devotees
Multiplied billions of times
In mute utterances.
I have realised instinctively
The magic might of Mantra.
It is not merely a verbal text
It is the sheet anchor of my Soul—
Our Souls.

Its texture, through all its warp and woof,
is woven with Faith and Fervour
Piety and Devotion of millions and millions
of my predecessors and compatriots.
I am the proud inheritor of the Mantra!

Its magic and mystique
Has ever been a moving experience
For those in Conflict, distress and dire doom.
How does the magic work, I wonder!

Acharyas and Pandits have explained
word by word, letter by letter,
syllable by syllable — its significance.

Though their erudition baffles
The faith kindles brighter.
We recall the story of a repentent
Illiterate thief—Anjan
who mastered his fears
Through faith reposed unflinchingly
In the utterance of the Mantra
By the Seth—Sudarshan.
The sound of the end-syllables
Reverberated in his brain,
tilt of the Soul’s Song
•Tanam Tanam Tanam
Seth’s utterance is Pramanam
My article of Faith.

To decode the metaphor is to explain
that the Mantra worked as ‘Anjan’ (eye-drop)
To cure the thief of his blind greed
So he could have the perception,
of all that is spiritually beautiful, ‘Sudarshan’.

How do I recite the Mantra?
NAMO ARIHANTANAM—
But Why not Namo Siddhanam?
Logic questions; the instinct replies—
Though, the Siddha
The First and in the forefront
The most supreme and really liberated
A formless, weightless, effulgence
Far far from us
Reposed in unruffled bliss
Self-reflecting knowledge
Unalloyed prowess
Pure and pristine perception.

Deserves precedence, yet
Spiritually Self-seeking as we are,
We prefer to remember first
The Arihant, the Tirthankar
The Ford-builder, the benevolent helmsman of our Age.

His preachings and precepts
Accessible to us through, Ganadhar—
The upholder and interpreter of the Lord’s doctrines
For the good of the Ganas—the people.

J 34
From Rishabha to Parshva
Each of the twentythree successive Ages,
Followed in the footsteps of its Tirthankar

Ours is the aeon of Mahavir
Spanning these twentyfour centuries!
Hallowed is our prayer
Capsuled in the eternal Flow of Time
Namo Arihantaram.

And I bow to the trinity of the Ascetic Order:
Namo Ariyanam
My homage to Acharyas
Who guide the Sangh to spiritual ascendency
Collectively and individually—
Administering atonements to the faltering ones
Holding up the moral mirror
To reflect the glory of the Triple Path
And solidity of the fourfold pillars
of Social order—
Shravaks, Shravikas, Munies and Aryakas.

NAMO UVAJJHAYANAM

I bow to Upadhyayas
Who generate veneration to learning—
Disciples and helpmates of Acharyas
Ever teaching, ever learning
The torchbearers of the Dharma.

NAMO LOYE SAVVA SAHUNAM

I bow to the Sadhus
The gentle souls
Who in all climes and countries
Travel the tortuous path of Mahavrata
With equanimity—
Always alert in the control of
mind, word and deed
Apostles of Ahimsa
WHATEVER THEIR CREED!
Categories in their composite reckoning
These are the Parmeshthis Five
Staying steadfast in their goal supreme,
I bow to them
The fountain-heads of all grace
That vanquishes sins,
The blessing that surpasses all other blessings
In its potential benefaction.
MANGALAM.

Bharatiya Jnanpith
18, Institutional area,
Lodhi Road,
NEW DELHI-3

_Time fleets, quick passes the day,
Pleasures last not till eternity,
They come to men to go away,
Like birds when fruitless becomes a tree._

_Uttaradhyayana, Chap. XIII. 31._

_Pleasures give but little joy,
Suffering intense and very long,
Worldly life obstructs liberation,
Of evil it is a veritable mine._

_Uttaradhyayana, Chap. XIV. 13._
International Mahavir Jain Mission, Canada

Dr. Harish Jain, Hamilton, Canada
Mr. Chander M. Jain, London, Canada

The International Mahavir Jain Mission is registered as a charitable, non-profit Corporation in Ontario, Canada on Nov. 18, 1983. The Trustees and the Officers of this Corporation have applied to the Government of Canada for a similar Status.

The IMJM of Canada was established by the divine inspiration of His Holiness Acharya Sushil Kumarji Maharaj. Its officers will work under his spiritual guidance in order to promote the principles of AHIMSA (non-violence), ANEKANTAVADA (multiplicity of viewpoints) and vegetarianism, and the teachings of Arihantas.

The main aim of the activities to be undertaken by the IMJM of Canada will be to raise the level of spiritual awareness and humanitarianism among its members and society at large.

In order to accomplish these objectives, the IMJM will organize and support lectures, seminars, discussion groups, conferences, exhibitions, tours and the like. It will also help to establish teaching and research centres and organize camps for children, youth and adults and other related activities.

Officers of the IMJM Canada are the following:

Chairman : H.H. Acharya Sushil Kumarji Maharaj
Vice-Chairman : Shanti Parakh (Fort Erie, Ont. (416) 871-7987)
President : Harish Jain (Hamilton, Ont. (416) 525-5651)
Vice-Presidents : Kamal K. Jain (Welland, Ont. (416) 735-6194)
              Prakash Baid (Montreal, Quebec (514) 465-2542)
              Shan Jain (Oshawa Ont. (416) 579-0646)
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Secretaries: Pawan Jain (Montreal, Que., (514) 337–8796)
           Kanak Chaupra (Toronto, Ont. (416) 491–5739)
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Only two virtues are enough, why should the good stand in need of many (virtues)? — anger short-lived like a lighting flash and friendship enduring like a line inscribed on a rock.

(Vajjalaggam, 42)

One can understand if the virtuous feel elated because of their good qualities or if the wealthy feel elated because of their wealth. But the wicked take pride in their faults. Passing strange is the way of the wicked!

(Vajjalaggam, 55)
Jain Society : Jain Centre
(Toronto, Ontario, Canada)

Brief History :

Toronto has a total population of approximately 2,225,000. It is the largest multi-racial city in the province of the Ontario in Canada. Amongst its inhabitants, live peacefully about 500 Jain families, trying to establish a "home away from home" in the hope of better future and better life for themselves and for their children. They occupy a prominent place with other societies in this beautiful multi-cultural land. Jainism being an old religion, it has got recognition as a 'faith' with other 'faiths' with Inter Faith Organization as well as the Government of Canada.

There were quite a good number of Jains in Toronto, but since Seventies they have increased gradually with new immigrants from Africa, Aden, India and the United Kingdom. These immigrants mostly businessmen, industrialists and professionals had sufficient religious and cultural background from the countries they came from.

The Jain Society was first established in February 1974 with a few members then, which has subsequently increased, and there are at present 100 ordinary members and 110 life members on the roll. Membership for an ordinary member is $ 11.00 and life member $ 151.00. It is open for anyone, without distinction of caste or creed. The Society is a religious body, registered with the Government of Canada as such, and all its donations are tax free. Under the Constitution, election is held annually and an Executive Committee with 4 office bearers, and 6 members are elected. There are 5 trustees on the Board of Trustee.

Mahavir Jayanti, Mahavir Janma Vanchan, Paryushana Parva, Dasha Lakshana Parva and Mahavir Nirvan (Diwali) are all celebrated by the Jain Society and over 500 Jains attend these functions. The Society also arranges and organises discourses, from Jain Acharya, Muni or Guru who are available in North America. In addition, the Society also organises lectures from educated and learned persons of any faith who are profoundly interested and familiar with Jain faith and philosophy.

Jain philosophy and doctrine has made a deep impression in the minds of Jain youths, and during Paryushana Prava, along with other normal religious rituals of Samayik and Pratikram, Puja and Prayers, penances, like fasts from 2
to 9 days have been recorded in the last couple of years. All such tapasvis are honoured for their ‘tapasyas’ during a gathering on ‘Samvatsari’ and suitable gifts by the Society as well as other individuals are presented to them.

JAIN SOCIETY AND THE JAIN CENTRE OF TORONTO

The Society has a property acquired for ‘Jain Centre’ at 247 Parklawn Road, Toronto. It was bought on 6 Oct., 1983 at a price of $110,000 and was renovated
Outside picture of Toronto Jain Centre

at a cost of $15,000. On the main level of the building, a beautiful statue of Lord Mahavir has been installed in a Chamber, and a lounge or a hall, of fairly large size is used for congregation. In the lower level washrooms are located, together with a full kitchen as well as a hall for eating and dining.

Before the acquisition of the Jain Centre, there was a temple at the residence of a Jain family. This temple was subsequently transferred to the Jain Centre at an inauguration ceremony on 27 November 1983. At the invitation of the Jain
Society, Acharya Sushil Kumar and Muni Amarendraji had graced and blessed the ceremony. On this occasion other distinguished persons as well as the CBC were invited, and a script of the whole ceremony has been taken by the CBC.

Commencing with the chanting of Navkara Mantra by Munijis, Puja ceremony to inaugurate the 'murti' was performed by the devotees, and on its completion, Acharya Sushil Kumar gave a very impressive discourse on Navkar Mantra, its value and its effect, as well as on non-violence, with special emphasis on today's world tense situation.

Since the inauguration of the Jain Centre, the activities of the Society have considerably increased, and the following programs are regularly performed:

1st Sunday of the month  Puja in Hindi
2nd ” ” Jain School & Children Program
   ” ” Teaching in English
3rd ” ” Samayik, Puja, Prayers etc,
4th ” ” Youth's Program.

Over a period of one year, several lectures on Jainism, Bhajans, and other social programs were organised, and were attended by a large gathering.

On 25 November 1984, the Society had celebrated the first anniversary of the Jain Center, and Sutra Puja was performed. Again on 9 December 1984 the Society celebrated the first anniversary of the Children Program.

The Society hopes that the activities so far performed shall continue in the years to come, and with the cooperation and support of all its members, the Society will thrive and achieve success in all its activities.

247 Parklawn Road
Toronto, Ontario
Canada
M6Y 3J6
(416) 251-8112

With movements careful and cautious,
Careful standing, sitting and lying,
And with careful eating and careful talking,
One ensnares not self
In the bondage of evil deeds.

Dasavaikalika, Chap. IV. 8.
Shri Atam Vallabh Jain Smarak
Shikshan Nidhi

Shree Atam Vallabh Jain Smarak Shikshan Nidhi is an All India Charitable Trust created in 1974—the Holy year of 2500th Nirvana of Bhagwan Mahavira—in order to highlight the principles of Ahimsa, Anekant and Aparigriha etc. enunciated by the Lord, which are more relevant and true in the present day context.

Vijay Vallabh Suri—A Great Reformer:
Jain Acharya late Shree Vijay Vallabh Surishwarji Maharaj (1870–1954), was a seer and saint with a vision. Though born in Baroda, he preached and propagated Hindi and wore Khadi throughout his life. He chose ‘education’ as the vehicle to spread the imperishable holy ideals of Jainism. He worked for unity amongst all the four sects of Jain community—nay the whole mankind. He also took up the cause of middle and lower classes. He made ‘Shiksha’, ‘Sanghathan’ and ‘Seva’ as the creed of his life. He planned to start a Research Institute on modern lines. At the age of 84 he left for his heavenly abode in 1954.

A Tribute:
In grateful rememberance of his inestimable services for human welfare, it was decided to erect a Memorial (Smarak) in the capital of the country in his cherished memory and to establish a multi-purpose educational institution in
consonance with his preachings. This was thus the beginning of the well-meant project.

Inspiration:

Jain Sadhvi Mahattrra Shree Mrigavatiji Maharaj took up the thread and has committed herself to translate this cherished desire of the Jain community into action. She is very scholarly, dynamic and practical and has thoroughly studied the Agamas.

Late Seth Kasturbhai Lalbhai, a philanthropist, educationist and doyen of industry took keen interest in the project and guided its plans. He was made the Founder-Patron of the Trust.

Activities:

1. Research on Indology with emphasis on Jainism.
2. Reference library with rare manuscripts and books.
3. Museum on Jain and contemporary art.
5. Publication of useful literature in oriental and modern languages.
6. Research on science of nature cure, yoga and Indian medicines.
7. Modern school for boys and girls with accent on moral science and industrial training.
8. Impart education in art and craft to women of the area.
9. Provide medical aid to the vicinity.

Facilities for Scholars and Visitors from India and Abroad:

In addition to these varied fields of activity, a Guest House has already been constructed for providing comfortable lodging and boarding to visitors, Research Scholars and students from India and overseas. Special arrangements will be made for the Jain Sadhus and Sadhvis to stay and prosecute their studies of scriptures and meditate for self-realisation. A mess under a separate Trust i.e. Shree Vallabh Smarak Bhojanalaya Trust has already been commissioned for providing wholesome food.

The Memorial—Shree Atam Vallabh Sanskriti Mandir:

The memorial will be rich in oriental art. Use of steel, due to its limited life, is forbidden in the construction of temples and monumental buildings as per Indian architecture, hence stone is being used in the structure including the vast foundation, even though costlier and time consuming.

However, in order to partially economise on cost and erection time, the adjacent Guest House has been built in RCC. Samrans have been built over its two rear corners in tune with the Samran over the central dome of the memorial. There will be a temple in the middle with a beautiful Shikhara.
The foundation stone was laid on 29th November, 1979 with the holy blessings of Sadhvi Mrigavati Ji Maharaj in the presence of thousands of Jains coming from all parts of India.

The whole complex has been named as Shree Atam Vallabh Sanskriti Mandir. Nidhi has by now acquired a total of 20 acres of land for the purpose. The entire memorial building will have a covered area of 15,000 sq. ft. at the ground floor with a similar space at the basement. The complex will be divided mainly into following seven major sections:

I. Main Shrine:

The main shrine with a covered area of about 9,000 sq.ft. is being constructed at a distance of 300 ft. inside the main gate. A 7 ft. thick massive stone bed was erected in red stone slabs to support the props and pillars. White pink stone is being used in the superstructure and it will add to the architectural grandeur of the memorial. The height of the structure will be 84 ft. in consonance with the age of Shree Vijay Vallabh Suriji Maharaj. The dome will have a diameter of 64 ft. – the only of its type in Northern India. A 45” high idol of the Saint will be installed on a 4 ft high pedestal (Altar) in the central hall which will be covered with a well-carved out Samran on the top.

II. Bhagwan Vasupujya Jain Temple:

Within the complex, in between the main shrine and the Guest House, there will be erected a befitting temple with Bhagwan Vasupujya as the presiding deity (Mool-Nayak), having a covered area of about 1575 sq. ft. This will help the inmates, visiting scholars and the tourists to offer their prayers and meditate in peaceful, calm and serene atmosphere.

A separate Trust under the name of “Shree Vasupujya Jain Swetamber Mandir Trust” has been established for the erection and maintenance of the said Temple.

III. Guest House:

This comprises of retiring rooms for visitors and guests besides boarding and lodging for the scholars and the senior staff. This is spread over in an area of about 4500 sq. ft.

IV. Basements:

Whereas the basement underneath the main shrine will house the contemporary Art Museum, that under the Guest House provides accommodation for the library and Research centre.

V. Landscaping:

The complex will have two parallel flower bedecked paved foot-paths. The path-ways will be flanked with grassy lawns, choicest flower beds and ornamental
and shaded trees. The parks will have stone pillars with inscriptions of the Sermons of Bhagwan Mahavir in ancient and modern languages.

There will be sufficient space available within the complex for the purpose of large gatherings, functions and camping. A large overhead tank will be erected for water supply.

VI Devi Padmavati Temple:

A separate small but beautiful temple of Mata Padmavati Devi has since been erected as per Jaina Shipl and its 'Pritistha' ceremony was duly performed on 11th May, 1984. This has already become a star attraction. The management of this temple is being looked after by Devi Padmavati Charitable Trust.

VII Future Plans:

It is envisaged to add an administrative block, an outdoor dispensary, an Upashrnya, a public school, an Industrial Training Centre for students, a hostel, an Art & Craft School for Women, a Community Centre and a Children Park in the times to come.

Aspirations:

It is hoped that this will be a beautiful memorial in the middle of lush green area at the gateway of Delhi on Amritsar-Delhi Grand Trunk Road. The architecture will be one of its kind in this part of India. The memorial will be a secular centre for learning in every sense of the term. Smarak Nidhi has been fortunate to acquire a rich collection amongst others, of about 11,000 manuscripts on Indology, some with paintings in gold and silver leaf. A bulk of these were retrieved from Pakistan after partition of India. A little away from the metropolis, the memorial and the natural surroundings will provide the much cherished solace to seekers of tranquility and peace as also higher knowledge.

Bhogilal Leherchand Institute of Indology:

In furtherance of the objective of research, Shree Atam Vallabh Jain Smarak Shikshan Nidhi, Delhi and Bhogilal Leherchand Foundation, Bombay have jointly sponsored this Institute. The inauguration was performed by Shri Pratap Bhogilal during the course of a solemn ceremony held on 10th May, 1984 under the Chairmanship of Dr. Daulat Singh Kothari, Ex-Chairman, University Grants Commission and the patronage of Sachhvi Shree Mrigavatiji Maharaj. The classification and cataloguing work of books and manuscripts has already started.

Financial Estimates and Construction Programme:

The above beautiful complex according to the estimates made at the time of inception, would cost about a crore of rupees and may take seven years to construct. The rising trend in prices may further escalate the cost. The additional buildings will surely increase the outlay on the project.
Svaraj In Ideas In Jainism

Shri Gyan Chand Bhillwala

Mahatama Gandhi wrote in ‘Hind Svaraj’ in 1909. It prescribed India’s political freedom. Krishan Chandra Bhattacharya wrote ‘Svaraj in Ideas’ in 1923 and called for the country’s cultural and intellectual freedom. Political freedom India achieved in 1947. Its cultural and intellectual freedom is a desideratum yet.

Gandhi and Bhattacharya talked of freedom at national and community level. Jainism talks of freedom, Moksha, Svaraj at all levels, individual as well as collective. Its collective aspect encompasses the whole mankind and even goes beyond to all sentient beings. Individual aspect is its major concern, as the ultimate Moksha from Samsara is purely an individual phenomenon, and the journey to that end is also individual.

Individual is constantly engaged in the process of give and take of ideas with others. Idea is a great force. When it is lived with conviction it transforms the whole personality of the individual. All our miseries have their roots in foolish ideas, and there is no panacea other than Samyakjñana. So vital to our present and future in this life and afterwards is our world of ideas that we cannot over-stress the caution against all complacency. Deceptive ideas arising in us of their own, coming to us from our family, region, country, cultural tradition, religious sect etc. must be rejected outright. There is no poison deadlier.

Desire to live a happy, healthy, free life is not. Unfortunately, everyone’s lot. Mostly, people feel cosy in their nest of deceptive ideas. They do not want to come out of it. They love their chains. The brave ones only dare examine and root out the false ideas.

How to test that an idea is liberating? In short, the idea which does not insult the sovereignty of the individual and which puts all the apparently low and high on the same footing is liberating. Again, the idea which cleanses the individual of his impurities and fills him with joy and mutual respect is liberating.

A lover of Svaraj in ideas is Anekantic in outlook. He tries to understand others’ point of view. Even the idea playing havoc in other’s life is washed of its Ekantic view and then it shines as one aspect of the truth. Imbued with
Anekantic broad-mindedness he feels that he is belonging to all times and places. All people regard him as their brethren. To him even animals and trees do not look alien. He declares with Acharya Kundakunda. "I am equal with all the living beings. I have enmity with none. I relinquish all desires and hopes. I become equanimous."

Behind School of Arts,
Kishanpole Bazar,
JAIPUR-3.

Any injury whatsoever to the material or conscious vitalities caused through passionate activity of mind, body or speech is Himsa, assuredly.

(Prushtarhasidhupaya, 40)

Birth does not lead to greatness; but cultivation of numerous virtues by a man leads him to greatness. It is a pearl that possesses real greatness and not the pair of shells in which it is produced.

(Vajjalaggam, 687)

Character is far better than birth in a high family, poverty is far superior to ill-health; learning is far better than royalty and forgiveness is preferable to the rigorous practice of austerities.

(Vajjalaggam, 85)
हिंदी खण्ड
जैन यागम साहित्य

साधिक कनकक्षी

जैन साहित्य यागम और यागमेतर—इन दो माहों में विशद है। जैन बाह्माय का प्राचीन भाग यागम कहलाता है।

यागम साहित्य चार विभागों में विभक्त है—१. बंग, २. उपांग, ३. देवलार और ४. मूल। यागम-साहित्य का यह वर्गीकरण प्राचीन नहीं है। इसका प्राचीन वर्गीकरण बंग-प्रविष्ट और बंग-वाल्हा के रूप में उपलब्ध होता है।

बंग-प्रविष्ट साहित्य महावीर के प्रमुख-शिष्य गणधरों द्वारा रचित होनेके कारण सन्मानिक भौतिक और भारतीय भाषा जाता है।

प्रसिद्ध प्राचीन शाल और अन्तिम दर्जनों के खलीलारोंं विविध-धार्मिक कर सत्य को उद्भासित करते हैं और गणधर शासन-हित के लिए उसे यून रूप में सूचित है। वह विद्वान श्रम-राशि सूचि या प्रायमके नामसे पुकारी जाती है।

श्रमितज्ञी केवली तप, निश्चित यागम हास्यके सुंदर पर ग्राहेड़ होकर भव्य जानाको प्रोत्साहन देने हेतु जान की वर्ण लिखते हैं। गणधर यागम अन्य उद्देश्य विभिन्न टावलों में उस समुदाय हस्त-वर्गीकरण कर लेते हैं। इस प्रकार वे साधु-सिद्ध जुड़े से जानवरी की वासनाओं ने सूचना में गूंगट हैं। यही गणधर सन्तुष्ट प्राचीन साहित्य-राशि बंग-प्रविष्ट होता है। रचनायें जिस साहित्यको रचना की वह बंग-प्रविष्ट है। इदानी बंग-प्रविष्ट है। उसके क्षेत्र भरदृढ़ साहित्य बंग-प्रविष्ट है। ऐसा भी माना जाता है कि गणधरोंके प्रसार पर भव्य खाते िविधों, व्यक्ति-उत्साह, व्यक्ति धौनिक का उपयोग दिया। उसके गणधर पर जो साहित्य रचता गया, वह बंग-प्रविष्ट कहलाया और भव्य खाते के मुक्त व्याकरण के शास्त्र पर जो साहित्य रचता गया, वह बंग-प्रविष्ट कहलाया।

दिगम्बर साहित्य में यागमों के दौर की विभाग उपलब्ध होते हैं—बंग-प्रविष्ट याग बंग-वाल्हा। बंग-प्रविष्ट के नामों में बाह्माय अन्तर है।
शेताम्बर परम्पराओं में प्राचीन विभाग भाँटी रहा है। स्थानांतर, नस्ली प्रावति में यहीं उल्लेख है। प्रागैतिहासिक काल में पूर्वी और दक्षिणी के जो सिद्ध हुए थे, शेषाश्र कालों रहे उन्हें दृष्टिकोण संक्षेपण मिली।

श्रंग-प्रविष्ट

श्रंग-प्रविष्ट का स्वरूप सदा सब तीर्थेक्रों के समय में नियत होता है। इसे भारवाणीय या गणितिक भी कहते हैं। जंगिराने भारवाणी नाम से ही स्थापन है। श्रंग-साहित्य बारह विभागों या प्रक्षेपों में विभक्त है, जो यह प्रकार है—

| 1. भारवाणी | 2. दुष्टकृत्तंग | 3. स्थानांतर | 4. समवाणी | 5. भरवली | 6. शान्तावसनकाण | |
| 7. उपस्वरक्षर | 8. श्रंगकृत्ताण | 9. प्राण्यारोपायवधकाण | 10. प्रत्यास्तावनाण | 11. विकालमुत्त | 12. दुष्टवाणी |

दृष्टिवाद बर्त्तमान में अनुपलब्ध है।

श्रंग-प्रविष्ट

श्रंग-प्रविष्ट का साहित्य तीन भागों में विभक्त है—उपांग, मूल और छत्र-सूत्र। श्रंग-प्रविष्ट साहित्य नियत नहीं होता।

उपांग

उपांग साहित्य का प्रमुख स्थान-वाणी भागों ने श्रंग-साहित्य के आधार पर ही किया था, ऐसा उसके नाम और संक्षेप-साधन से प्रतीत होता है।

उपांग नाम—

| 1. दृष्टिवादकरिक | 2. राजकुशलकरिक | 3. नीवार्शिकम | 4. प्रकाशकरिक | 5. नवथ्यप्रकारकरिक | 6. सर्वप्रकारकरिक | 7. चन्द्रप्रकारकरिक | 8. निर्यायविकरिक | 9. कल्पवृत्तिकरिक | 10. पुष्पकरिक | 11. पुष्पवृत्तिकरिक | 12. दृष्टिवादकरिक |

श्रंग-प्रविष्ट के बारहे श्रंग—दृष्टिवाद के मुख्य हो जाने पर भी उसका उपांग 'दृष्टिवाद' क्या सुरक्षित रहा गया? यह भी शोध-विद्वानों के लिए बिचाराशीय प्रश्न है।

मूल चार हैं

दशवृत्तिकरिक, उसराध्यमन, श्रंगवृत्तिकरिक और नस्ली।

छत्र छत्र चार हैं

निशोऽथ, भारवाणी, दृष्टिवाद और दशवृत्तिकरिक।
कदृंभव

जन-परम्परा में श्रंदृंको प्रभु, गणग्र-वृक्षद्रविद प्रत्येक बुद्ध समिति और स्थापित रचित वात्स्मयको प्रमाण-भूत माना है। प्रत: अराम-वाङ्ग-ग्रामको कदृंभवका वेश उन्हीं सहीनीय व्यक्तियों
को उपलब्ध होता है।

श्रंदृं-साहित्य के प्रथे के उदाहरण स्वयं तीर्थकर है और उसके सृजनिता हैं प्रसादुपुष्क
गणधर।

श्रंदृं साहित्य प्रवाहित हुआ है और चुनुंद्रशृंक, दशपुरींक, और प्रत्येक बुद्धाधारी और
सुनिष्ठको मनोक्षेत्र हिमालयसे। गरीबी वाहकसे भी गणधर समिति, प्रवेशकुलुक कालिन,
वृक्षके सभी कल्याण और ब्राह्मदाश-पूर्वी कालिन वृक्षों को प्रमाण माना है।

इस दृष्टिकोण से हम इस तथ्य तथा पहुँचते हैं कि वर्तमान श्रंदृं-विविध साहित्य के उदाहरण
हैं, स्वयं गणधर सहायी और रचित हैं उनके प्रमाण विश्व भाषार्थ सुधार।

प्रानं-प्रविभ्यध शास्त्रीक दृष्टिके दो भागों में बंट जाता है—कुछ वार्तालाख रचित हैं और कुछ बाळामयों
से निकूँद—उद्धृत हैं।

रचनाकाल

जैसौकी पहले दत्ताः जा चुका है, शंग-साहित्यिकी रचना गणधर करते हैं और उपलब्ध
श्रंदृं गणधर सुधारीकी वाचना के है। निवासी स्वयं स्वाधी भाषावाण महावीरके प्रत्येक विश्व होनेके
कारण उनके मनोक्षेत्रीय ये। इसलिए वर्तमान श्रंदृं साहित्य का रचनाकाल, इं ००० छठी शताब्दी
सिद्ध होता है।

श्रंदृं शास्त्रीक भी एक कदृंभक नहीं है, इसलिए उनकी एक नामधिकताको तो कल्पना
भी नहीं की जा सकती। फिर भी प्राणमों के काल—निवासी की दृष्टि से हमारे पास एक दशा
शास्त्र है। वह यह है कि शंकेताम्बर परम्परा में सर्वाधिक वर्तमान शृंको का आवश्यक संकलन
शास्त्रविद्याके कुटिल में भाषा हुआ था। उनका समय है ईश्वरी योधी महाकाली। प्रत: अराम-संकलन के दृष्टि से प्राणमों का
रचनाकाल यहीं उपयुक्त ठहरता है। वैसे ईश्वरी पूर्वी छठी शताब्दी से ईश्वरी योधी महाकाली
के समय अराम रचनाकाल माना जा सकता है। विषम्त
परम्परा के ब्राह्मके विश्वासों के ६८३ वर्षों
के पश्चात् प्राणमों का मौलिक-वत्त्र नष्ट हो गया है।
प्रत: उनसे वर्तमान में उपलब्ध अराम शास्त्रीकी प्रायोगिकता मान्य
नहीं है।

विषम्त्म प्राणमों में अराम लोकोंके वर्तमान जो साहित्य रचना गया उसमें सबौपरि महत्त
पर-अष्टान्त अराम के विद्वानों है।

जब पूर्वों अराम ब्राह्मके बते-चुने परम्पराओं की सब शुरु होने की समाधान स्वतंत्र विद्वान देने
लगी तब ब्राह्मण गर्दने (विवेक दूसरी महाकाली) ने प्राप्त दो प्राण विश्वों—वृक्षादेशीय और पुष्यदेश
को शुक्लायुग करवाया। इन दोनों वे अष्टान्त अरामकी रचना की। लगभग इसी समय में ब्राह्मण
वृक्षादेशीय प्राणमे प्राप्त के रचना है। वे दोनों वे विस्तार है, इसलिए इसे प्राणम माना
जाता है। ये ही विषम्त्म परम्परा के प्राणों में अरामके उद्धृत प्रथे है।
भवेताम्बर मान्यताके प्रमुख तीव्र हस्तिबे हासकी भोल बहिी शुद्धसोत्सिन्निको समय-समय पर होनेवाली भाषण-मान्यताओंके माध्यमसे बता लिया गया। फलसे नाना परिवर्तनोंके बाबूसुद भी वर्तमान में उपवनका श्रुतांश की मौजूदता प्रसंदेश है। इसी विवादके बाराधार पर भवेताम्बर मृत्युत्तरक परम्परा 45 भाषण-सूचीको प्रभावमूल मानती है तथा स्थानकवासी भोल तेरावंधी परम्पराओं 32 सूचनाओं को। भक्तिका के भलिप्रकृति 32 सूचनाओंके प्रभावमूलका में तीनों ही परम्पराओंके एक नत है। प्रसंगुत विषयों में माध्यम से हमें भवेताम्बर-परम्परा सम्मत इस्तीं 32 भाषण प्रस्तुत को प्राथम वानकर कुछ चार्ज़ करनी है।

इस एक-एक प्राथम प्रस्तुत का भावनात्मक परिचय देनेका प्रयत्न न कर हीके तथ्योंके प्रायःपरमें उत्तरजाना चालती है। तथापि हम भाषण साहित्यकी प्रदेह सूचनाओं पर समयसे विचार कर सकें।

भाषणों की भाषा

दूसरोंके साथ सम्पूर्ण स्वाभाविक करनेका सार्थक माध्यम है भाषा। भाषा का प्रयोजन है, नन्दने भीसके जाननी के दूसरों के भीमी जगात में उतार देना। इस दृष्टि से भाषा एक उपयोगिता है।

किन्तु उस समय भाषा नाम उपयोगिता न रहकर प्रलंबकतः भोल बड़प्पन का मानवक कर गयी। विद्वान् लोग उस संस्कृत भाषा में बोलने वाले, जो जनसाधारणके लिए अभय भाषा थी।

महाबीर का लक्ष्य था—सबकी जानाना। सबोंको जाननेके लिए सबके साथ सम्पूर्ण साहित्य भाषाक घोषित होता है। भाषा प्रफुल्लक भाषा या पवित्रताओं की भाषा जन-सामान्यके साथ सम्पूर्ण स्वाभाविक करने में सहयोगी नहीं बन सकती। प्रत: महाबीरने जन भाषाको ही जन-सम्पूर्णका माध्यम बनाया। इसके उस समयके लोक भाषा-प्रकाश। वह भाषा नामके प्राचीन भाषामें बोली जाती थी, प्रत: वह धर्म मानको भी कहलाती थी। प्रत्येकमानी उस समय की प्रत्येकमानी भाषा थी। वह भाषा-भाषा मानी जाती थी। उस भाषाको प्रयोग करने वाले मानक-मानक कहलाते थे।

प्रकटता है—प्रकट-जनानकी भाषा। भगवान् महाबीर जनताके लिए, जनता की भाषामें बोली थे। प्रत: वे जनता के बन गए।

प्रकट माना में निकाह लेते हुए भी जैन भाषण साहित्यको भाषाकी दृष्टि से दो गृहों में बांट सकते हैं। ईं ४००० १००० तकका पहला गृह है। इसमें रचित प्रकट की भाषा प्रचर-मानकी है। दूसरा गृह ईं १००० से ईं ५००० तकका है। इसमें रचित वा निरुड्ध भाषणोंकी भाषा जैन-महाराष्ट्रकी प्रकट है।

इसी समकालीन प्रकट की प्रकट भाषा में से परिपक्वत पर्यावरण सिद्ध होता है। जैसे मुक्तकथां भाषा दूसरे भाषाओं की भाषा से स्थिर ही पड़ जाती है। उसमें ऐसे प्रकट शब्द प्रयुक्त हैं, जो ब्राह्मणके नियमों से सिद्ध नहीं होते। इसी सूवकृतां की प्राचीनता सिद्ध होती है। भाषावाद भ्रमण प्रस्तुत और द्वितीय की भाषा का प्रबल हो एकदम बदल गया है।

शैली

भाषण प्रस्तुतों में गया, पता और तम्मु—इन तीनों ही शैलियों का प्रयोग हुआ है। भाषावाद (प्रस्तुत) शैलीका उल्लेख उदाहरण है। फिर भी तीसरी शैली या गणित के लेख प्रस्तुत तक एक
ही शैली का निर्माण हुआ हो ऐसा नहीं लगता। यहां तक कि एक ही प्रभाव की शैली में विभिन्न स्थानों पर परवर्ती वर्तमान भाग गया है। जातार्थधारा के प्रमुख प्रथ्ययन को पढ़ने से लगता है, हम 'कालस्वरूप' की गहराई में गोता लगा रहें हैं।

बालकों, नौकरों और सोलहवें प्रथ्ययन में शाख दो साधारण शैली के बीज प्रस्फुटित होते प्रतीत होते हैं। इस सबका एकतम साधारण कंठबीमी प्रथ्ययनों में दी है। गंध शाख के बीच या वर्तमान वर्तमान के कड़ा-सग्रह में सुंदर गया है। ऐसी शैली उपविनियुक्त की रही है। जैसे प्रक्रियाविद्युत में लिखा है—स एवोकेलोहरा भविष्य, तदेव शैलीः।

प्रमुख प्रथ्ययन या प्रथ्ययन तुल्य कालों वाले प्रथ्ययनों के प्रतीत में, भिन्न चुन वाले शैलियों का प्रयोग कर भागम-साहित्य में महामाय शैली का भी संस्मरण हुआ है।

भागम-साहित्य में चुन दुनिया से "गर्मिया" में धरारी की कृष्णाविष्कारता से उमलव साधी होती है। जब भी युग में महामायी ऐसा होता था जब बहुत जिस चरण में एक प्रकार कम प्रतिष्ठा हो जो द्रमस: नितित शौर्य भूमिका कहा जाता है तथा जिसे इसे जो प्रकार कम या प्रतिष्ठा हो जो द्रमस: विराज शौर्य स्वराजस जहाँ जाता है।

विश्व-वर्तमान शौर्य व्याख्या

प्राचीन ग्रन्थी ने व्याख्या की। सुबिष्टम के लिये भागम-ग्रन्थों को चार प्रमुखों में विभक्त कर दिया। जैसे—रथयुनुयोग, वर्तकरताद्युयोग गणिताद्युयोग और वर्तकरताद्युयोग। इस वर्तमान के परवर्तित प्रमुख-प्रमुख क्षण ग्रन्थों की व्याख्या प्रमुख-प्रमुख दुनिया की प्रथा के सी जाने लगी। जैसे सम्पूर्ण भागम-वादण ग्रन्थ विश्व सन्दर्भ व्याख्या-व्याख्या का प्रतिनिधित्व शौर्य प्रतिष्ठान करता है। यह भी उसमें अनेकनेक शब्दों की युग में स्थापित शौर्य उपविनियुक्त के साथ प्रस्तुत हुई है। 

वाणिज्य, व्योतिप, सुप्रस्र, लघुश्र, सिम्प्लॉ, संगीत, स्वन्तिव्यज, वाद-प्लान, बुद्ध-साधनी भविष्य समग्र शब्दों की प्रयोग जातकों हैं शामिल। यह शास्त्र में प्राप्त हो सकती है।

एक ही प्रथानांग में कम-बेकम 1200 विचारों का वर्तमान हुआ है। भविष्य मूल में तो मानों प्रथाविचारों का असक ग्रन्थ है। विभिन्न विषय की दृष्टि से विचारों ने स्थानांतर या भविष्य को विचारकोश जैसा पहचान दिया है।

प्राचीनों में ऐसे साधारण सिद्धांतों का प्रतिपादन हुआ है, जो भाषाकौशल विज्ञान-प्रमुख में मूल बिल्लु शब्दों के रूप में स्वीकृत हैं। इस ही प्रकार का साधारण मात्र परिवर्तन कर यहाँ से हुजुरों विभिन्न प्रतिक्रियाओं के भेद-प्रभावों का गम्भीर व्याख्या साथ ही भारतीय जान-फरमा शौर्य स्वराज का प्रत्यंत प्रतिष्ठा प्राप्त हो सकती है।

व्याख्या प्राचीन साहित्य नीरस है?

जीता विद्युत कों विटर्स में लिखा है—“कुछ प्रथाविचारों सिद्धांत जैसे-जैसे प्रत्येक प्रमुख धूली के राश नीरस, सामाजिक शौर्य उपदेशात्मक है। सामाजिक मनुष्यों के हम उनमें आज
तक भी वहुँ कम कृति पाते हैं। इसलिये वे विभिन्नोंके लिये ही महत्वपूर्ण हैं। वे सामाजिक पाठकोंके कृति का दाबा नहीं कर सकते।

इंटरनेटके इस कथनमें गहिरायापर सक्षम हो सकती है, पर उनके इस विचारों में सम्बन्ध सहायता नहीं हैं। क्योंकि वे विश्वविद्यालयोंके लिये ही महत्वपूर्ण हैं—इन विचारोंका निरन्तर दिशाय इंटरनेटके ब्राह्मण विचारोंसे हो जाता है। प्राप्ति उसमें लिखा है—नैसे ने हुमेश्य यह उचित रखा है कि उनका साहित्य जनता तक पहुँचे, इसीलिये उनमें नैसे नैसे ब्राह्मण विभागोंके साहित्य प्राचीन-भाषामें लिखा। वत: वे नात्र विश्वविद्यालयोंके लिये ही उपयोगी हों, ऐसा नहीं लगता। है प्राचीन भाषाओं प्रायमण्डल नैसे हास्य छूट जाने उसकी लोक-भाषाके रूपमें प्रतिष्ठा न रखनेके कारण सामाजिक जनताके लिये वे सुगम या सुलभ नहीं रहे सकते। इसके बाद सन्तोष भ्राता, श्री तुलसीके जनना प्रमुखोंमें चल रहे भाषाम-सम्प्रदाय का उपकरण उसी ब्रह्मणके एक जुँड़कर है।

इसी वात है नैसे नैसे, इसके बाद इसमें हिंदी यह है कि विपन्नोंका विपन्नोंके कारण हमें पढ़ने में सन्तोष जाने दोनों परिणाम होते हैं।

जैन भाषाम-साहित्य उपमायों और वृजत्वोंसे भरा पड़ा है। वेश, काल, श्रेष्ठता और सहजस्त्तर कथन हरेन उपमायों व झटकाए प्रस्तुत होते हैं। इनके अर्थोंसे प्रतिपादनमें प्राप्ता भराव होते हैं। वह सहज ही हुँदूबिंध है जाने हैं। जैन भाषाम-साहित्यमें सम्बन्ध प्रर्व भी सुलभ और सरस शौलोंसे प्रकट हुआ है। इतम उपमायों और वृजत्वोंका प्रणयं योग हो रहा है। उससे प्रसारण एक पवित्र वर्गअवधि है। पर उसमें प्रूदक उपमायोंकी आवश्यकता कारण ऐसा लगता है, जहा कोई एक-पूर्व नहीं है। सम्बन्ध है इसीलिये वह इंटरनेटिकने ऐसे अभाव-कायम कहा है।

वे इसे लिखते हैं—जैन-भाषामों में उपमायों और उपमायोंके माध्यम से विभिन्नोंका बात कहनेका ब्राह्मण तरिका दृष्टिगत होता है। उनके इस कथन में पर्याप्त व्यक्तिगत दर्शन होते हैं। क्योंकि इनके व्यक्तमें पर ऐसे व्यक्तिगत उपमायोंका प्रयोग हुआ है, जिनके माध्यम से वर्ण साहित्यमें संज्ञीत आ गई है। इसके—

दोनों कारणों में भूलते तबकी कुफर युगलके सम्बन्ध स्तव्वित दिशे प्राचीनको दर्शिए करते हुए लिखा है—माता नैसे नैसों रातों तिनों सन्तोष और नन्दुल तनावोंके सीच तनावसत्व बादरीय बंद उग प्राय हो।

समुद्री दूकान दे प्राचीन उत्कृष्ट ब्राह्मण-पिताः और ब्राह्मण-पिताः नैसे उपमायोंके माध्यमसे कितना सजीव विचार होता है ‘जाता’ के नैसे माध्यम में—

‘प्रारंभक समुद्र दूकानके कारण नैसे उत्कृष्ट नहीं है और एक कुत्तेके साथ पुत्र। नैसे सिर में; इसे कहते हैं—प्राचीन ब्राह्मण बादरीय तनावके सम्बन्धमें उत्कृष्ट विचार है। उपर उत्कृष्ट यह यह ऐसी लगती है। इसे विचार-विचार बहुत कहा है और नैसे पिताः हुई बहुत।
धृतिविज्ञान (Parapsychology)

इन समय विषयों से समबंधित प्रभुत-सामाजिक भाग्यों में विश्वास लगे है।

मनुष्य के बीच निर्देश और व्यक्तित्व निर्माणका दृष्टिसे माता-पिता का कार्य अभ्यास रहला है, इस दृष्टिसे अंतः प्रक्ष्य है। भ्राघम-प्रथमों में विविध गर्भाधान इतिहास गर्भाधान और 
गर्भपातक अंतरिक्ष का जानने का लाभ व्यक्ति वैज्ञानिक उपलब्ध "परव्याप्ती शिखर" पर प्रादर्शालिंक चक नहीं होता।

यह निष्क्रिय है कि न्यूटन द्वारा उद्देशित धृतिके प्रभावक द्विवेदी सिद्धांत की प्रथम संस्करण से पूरा वैज्ञानिक जगत उपकर हुआ है, तथापि परम वैज्ञानिक भव्यक श्रमों में विभिन्न पृथ्वीयों के गुस्ताकर्षक के भ्रम वृद्धि के अंतरिक्ष के निवासियों पर होने वाले उसके प्रभाव के प्रतिपादन द्वारे से २४५० वर्ष पहले ही कर दिया था।

इसका प्रभाव ध्वनित्व गानुकार कार्य में ग्रन्थि विशिष्ट महसूस रहता है।
जीव विज्ञान, भौतिक और क्योग्रित-शास्त्रकी सामग्री तो शास्त्रमध्ये भरी पढ़ी है । साथ ही उस समय का भारतीय रसायन-विज्ञान और क्योग्रित-विज्ञान कितना समृद्ध और विकसित वा इसकी भी महत्वपूर्ण सामग्री उपलब्ध होती है ।

मनोविज्ञान और परमाणुविज्ञानके बीच तो यत-तन बिंदुर पड़े ही हैं पर यहेंकां उतका अभावित, प्रज्ञावत और पुनित रूप भी देखने में आता है ।

वहाँ तत्त्वात्मक विषयोंके विशेषणके साथ-साथ साहित्यिक और मनोविज्ञानिक तथ्य भी गम्भीरताके साथ विशेषित हुए हैं । इस कमसे समुद्रकी शास्त्र मनोवैज्ञानिकों, मानवीय वृत्तियों तथा वस्तु स्थङ्का मात्रिक उत्पादन हुआ है ।

दु:ख, फळ, वस्त्र भ्रात्न आत्महत्यार वस्तुणांके माध्यमसे मनुष्यकी मनःतिथियोंका जैसा सूक्ष्म विशेषण श्रेणीमध्ये हुआ है, वह यथार्थ दु:खों है ।

स्वतः-विज्ञान और स्वच्छ-विज्ञानकी प्रभु भागी ग्रामी श्रद्धा होती है । जैसे आज मनोविज्ञान व्यक्तिको श्रद्धा, तिथिस्तो बोलीके भाषाचार पर उसके व्यतित्त्वका प्रथम और विशेषण करता है, जैसे ही ग्रामी ने व्यक्तिके रजस्तःके भाषाचार पर उसके स्वरूप पहचान बलाई है । जैसे—

श्यामा स्त्री ग्रामी होती है । काशी स्वी पहँच श्रीर कृष्ण ग्रामी होती है । केशी स्वी कृष्ण ग्रामी होती है । काशी स्वी विविक्त ग्रामी होती है । श्रीकृष्ण स्वी बुत ग्रामी होती है । पिंगला स्वी बिस्वर ग्रामी होती है ।

प्रमुखोग्णारामे श्री व्यक्तिको श्रद्धा और उसके घोषके भाषाचार पर उसके व्यतित्त्वका बहुत ही सूक्ष्म विशेषण किया गया है ।

शब्द विज्ञानकी बृहत्त से ठारणे सूत्र विशेष मनोविज्ञान है । जिनमध्ये दस प्रकार के शब्द, दस प्रकार शब्दगति इन्द्रिय-विधय, दस प्रकार इन्द्रिय-विधय तथा वस्तु प्रकार इन्द्रिय-विधय विभाग हैं । ये इस बातकी ध्रुव संकेत करते हैं कि जो भी शब्द बोला जाता है, उसके तरुण साधारण रिकार्डें अभिप्रती हो जाती है । इसके भाषारे पर भविष्यम समातीय पर रखने में आशा रही साधन निर्देशित किया जा सकता है ।

जी-प्रकाशीका कथा-दाहिणय भी समृद्ध है । ज्ञातिज्ञानका, उपासकशाः, भ्रात्न-गृह, प्रभावसमाहितका धर्म विधय-क्रमक्रम—ये धर्म ती विशेषत: कथाएंके माध्यमसे ही प्रथम कृष्णके प्रसिद्द करते हैं । उत्तराध्याय, राजसत्य, गंगवती धर्मी ही तथा प्रतिपादके लिए कथाएंका प्रायुक्त नियम गाया है ।

प्राप्तमोंकी कथाएं वस्तुण: मनोविज्ञान और परमाणुविज्ञानके नमोंसे लोकियोंके लिए एक प्रमुख खजाना सिद्ध हो सकती है ।

यथास्थित आपातिक कथाएं एकसे शीर्ष, वयस्त-विधयकी समानता तथा कथाएँ और कलात्मकताके अभावमध्ये पाठकको अथम दुःखमें बाँध नहीं सकती हैं । उनमें आपातिकतक तत्त्वमोंकी भी भरमार-सी प्रतीत होती है । फिर भी जब-जब तत्त्वमोंकी गहराईमें उत्तरकर रहस्यकी एक-एक परतके उत्तरकर प्राप्त होता है तो वे गहरे प्राची और भारतीयका प्रकट करती हैं । प्रकृतियोंकी
नयी राशि उद्विषित होती है । यद्यपि इनको फ़ड़ने सामान्यतः कोई दृष्टान्तयानुसार माननीय संवेदनाएं उभरती हों, ऐसा नहीं मानता, पर इतने में जो पूर्वजमय और पुनर्जन्म सम्बन्धी तथ्य उभरते हैं, वे निर्दोष द्वारा बढ़ाई गई संस्कृतिको प्रक्रियाक्रियाओं को पुनर्विश्वासित करते हैं । ब्राह्मणों का जगतीन्तरिया कथा भरोसेमुद्रा योगी-साहित्यकार दृष्टिकोण वह सही होता है ।

प्राजनको वैज्ञानिक युग, जब जिनके बिना न तथ्य प्रयोग परीक्षणको कटोटी पर चढ़कर प्रवण मूल्यवाला सिद्ध करता है, नयी प्रवृत्ति अस्थियुक्त था, वैसी स्थिति में भी प्रति-प्राकृतिक तर्कके मात्र पौराणिक या काल्पनिक मानक उपेक्षित नहीं किया जा सकता है । प्रति-प्राकृतिक Phenomenon को दोहरा बाणको to-date जन-विज्ञानके परिक्रियाओं संबंधी साहित्यकार ही प्रतीत होता है । क्योंकि ब्राह्मण भौतिक-विज्ञान और मनोविज्ञानके योगमें प्रति-प्राकृतिक घटनाएं और रात्रिदिनिय अनुभव और प्रयोग और अनुसंधानके विषय सब चुके हैं । प्रतिक्रियाके मूल की खोजमें यह प्राकृतिकको प्रतीत होनेवाले तथ्य भी अन्वित्यां “डाटा” के रूप में वैज्ञानिक स्वीकृति प्राप्त कर चुके हैं ।

जैनकथा-साहित्य विशेषत: जगावतर कथाप्रारंभ मनोवैज्ञानिक प्रयोगको भारी समय और समयमें सजीत है । उनके होली ध्यानको ध्यान न देकर एकाकार मात्र उनके कथयांग सहाराईत स्थिरतम न करने पर ज्ञात होता है कि जैन-ब्राह्मणों कथयांग भौतिक-विज्ञानके जगावतरनागरिको यात्रामें सार्थक कठिनायें के रूप में वास्ता हैं ।

वहिणब्दत समय दृष्टिकोण के जैन-ब्राह्मण-साहित्यका विवेचनाकी कारण समय के विवेचनके विषय तथ्यों जैन-ज्ञान और महत्वपूर्ण योगदान रहा है ।

ब्राह्मण साहित्यके जिहं तरह उत्तरवती साहित्य में संस्कृति सो मूल से संगुट किया है, उनके होली बहुसाहित्यके ध्यान न देकर एकाकार मात्र उनके कथयांग सहाराईत स्थिरतम न करने पर ज्ञात होता है कि जैन-ब्राह्मणों कथयांग भौतिक-विज्ञानके जगावतरनागरिको यात्रामें सार्थक कठिनायें के रूप में वास्ता हैं ।

जैन विश्व-भारती
लाबनू (भाष्यकार)

9
जैन रहस्यवाद

दा० भीमती पुष्पलता जैन

मानव स्वभावतः सृष्टि के रहस्य को जानने का लीन इच्छुक रहता है। उसकी इसी
विज्ञान के समाधान की पृष्ठभूमि में हर देश में विविध प्रश्न किये गये हैं और उन प्रश्नों का एक
विवेचन इतिहास बना हुआ है। हमारी भारत वर्षभरत में बौद्ध काल से प्राचीनकाल तक
dार्शनिकों ने इससे सम्बन्ध प्रश्नों पर बिचित्र-मनन किया है और उसका निष्कर्ष प्रश्नों के पृष्ठों पर
श्रद्धा किया है।

रहस्य के इस स्वरूप को किसी ने गुड़ा माना ग्रोर किसी ने स्वभाव विशेष किया।
जैन संस्कृति में मूलतः इसका स्वभाव रूप भित्ता है जबकि जनेतर संस्कृति में गुड़ा रूप का प्राप्ति
देखा जाता है। जैन सिद्धांत का हृद कोना स्वयं की भावनात्मक से भरा है। उसका हृद पृष्ठ
विज्ञान ग्रोर चिन्तन बैठने-रहने से प्रथमदायत है। भावनात्मक के बाद तर्क का भी भावनात्मक नहीं
किया गया, बल्कि उसे एक विषय-चिन्तन के घरातल पर बड़ा कर दिया गया। भारतीय धर्म के
लिए तर्क का यह विशिष्ट स्थान-विश्वास जैन संस्कृति का अनमोल योगदान है।

रहस्यवाद की प्राचीनकालीन परिभाषाओं के बीच में जैन रहस्यवाद की परिभाषा फिर नहीं
हो पाती। इसलिए हम उसकी परिभाषा इस रूप में करना चाहेंगे — "प्रत्ययस्म की चरम सीमा
की भावनात्मक रहस्यवाद है। यह वह स्थिति है जहाँ प्रत्यय स्म विषय विषय भरमात्मा बन जाता है और
वीरभद्र स्म विदारण रस का चाल करता है।" भारतीय धर्म की यह परिभाषा जैन सांस्कृतिक दृष्टि से को गई है। जैन सांस्कृतिक विकास
प्रभावकारी होता रहता है। यह एक ऐतिहासिक तथ्य है। यह विकास तत्कालीन प्रवृत्ति जनेतर
सांस्कृतिके प्रभावकारी रहता है। इस धार्मिक पर हम जैन रहस्यवाद के विकास को निम्न सांस्कृतिक विकास कर
रूप से होता है—

1. आदि काल — प्रारम्भ से लेकर ई॰ प्रथम अश्लील तक।
2. मध्यकाल—प्रथम—द्वितीय शती से लेकर 7-8 वीं शती तक।

3. उत्तरकाल—8-9 वीं शती से प्रायोगिक काल तक।

मेधविषय हो जाने पर यह विश्लेषण हो जाता है और धर्मादाय बनकर विकल्पवाला से विमुक्त हो जाता है। धार्मिक रूप से तत्त्व है कि विवेचन मिलता है पर उसका वर्णकरण और कर्मों के श्रेणी-प्रकार विभाग तो ज्ञात है। मध्यकाल में यथाकथित धर्म तक प्राप्त हुआ जो उनके स्वामियों में प्रभावित होता है। उनके साथ उनके ही पवित्र धर्मों पर चलने वाले साधनों में दिखाया, समानार्थ, पति संदिग्धिकर, दृष्टिगत हूँ मूर्ति कार, स्मृति, चित्रानल, प्रतीकार, प्रतीक, हेमन्त, योगीतु धार्मिक धार्मिक के नाम उल्लेखनीय हैं जिन्हें वेदको सामान्य परिवर्तन के लक्षण द्वारा प्राप्त होता है। यहाँ उत्तरकाल में सबसे नीचे धार्मिक काल भी प्राप्त होता है। उत्तरकाल में रहस्यवाद की प्रणाली मस्त दीर्घा और परिवर्तन हुआ। धार्मिक धार्मिक धार्मिक धार्मिक धार्मिक को लेकर प्राप्त रहस्यवाद का विशेषण किया। साधना के मूल भाग में कुछ परिवर्तन भी प्राप्त होता है। उत्तरकाल में रहस्यवाद की प्रणाली मस्त दीर्घा में समस्त स्तर कुछ धार्मिक परिवर्तन हुआ। वहाँ धार्मिक धार्मिक धार्मिक धार्मिक धार्मिक धार्मिक को लेकर प्राप्त रहस्यवाद का विशेषण किया। जिसका विशेष दस्ते धार्मिक के प्रारूप सम्बन्धत धार्मिक धार्मिक के मन्त्र स्वतंत्र धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो। धार्मिक मन्त्र प्राप्त धार्मिक को स्वीकार कर जुड़ी हो।
मोक्ष प्राप्ति की व्यवस्था स्वर्य के कहाँ पर प्राप्तरहित है। ब्रज: जैन दर्शन की ग्रहणता नातिनी दर्शनों में करना नितान्त व्यापक है।

जैन नेरस्थनभावना ऊर्जा संस्कृति की प्रत्यतम साधनौ ॥ जैन साधकों ने भाष्या को केन्द्र के रूप में स्वीकार किया है। यह भाष्या जबकि संसार में जन्म भरण का नक्काश लगाता है तबकि भाष्य रहता है भौर जब सकल कहाँ से मुक्त हो जाता है तो उसे विकृत अभिव्यक्ति विमुक्त कहा जाता है। भाष्या की इसी विकृतदास्त्या की परमाणु कहा गया है। परमांतरा पद के श्रवण स्वरूप विषय का नदेव-विष्णु के होने पर ही होती है। शेषदिव्यान की प्रश्न मिठ्याभाव, सिष्याभाव, श्रीर शिष्याभाव के स्थान पर सर्वव्यावहार, सम्बन्ध और सम्यक्ष्यार श्रेणियों के समस्त भाष्यात न है। इस प्रकार भाष्य द्वारा परमाणुपद की प्रश्न हो जैन नेरस्थनभावना की अभिव्यक्ति है। यही अभिव्यक्ति है जिसे अभिव्यक्ति के श्रेण में बनायेरीत्व ने भाष्यâत्तूली कहा है। स्वाभाूतिक और श्रीनिवासन उसके केन्द्रीय तत्त्व हैं।

इस संपूर्ण विवेचन के बाद यह भी समझ लेना अभिव्यक्ति है कि जैन धौर जैनतार नेरस्थनभावना में क्या भनता है—

1. जैन नेरस्थनभावना भाष्या धीर परमाणु के मिलने की बात प्राप्त होता है पर कहाँ भाष्या से परमाणु गूढ़क नहीं। भाष्या की बिकृतदास्त्या करती हैं जब तक भाष्या धीर परमाणु। भाष्या पद के एकाकार होते हैं पर भी भाष्या परमाणु नहीं बन पाता। जैन धीर परमाणुक भाष्याधिकारों के बावजूद की मातृ है पर जैनतार साधनायों में प्रश्नदास्त्या को परमाणु का बावजूद माना गया है।

2. जैन नेरस्थनभावना में ईश्वर को सेवा का वाता नहीं माना गया। यहाँ लीर्षक की परिकृति, भिष्मलि है। धरति उसे प्रसारधारक नहीं माना गया। वह तो मात्र दीपक के रूप में परवर्त्तन स्वीकार किया गया है। उत्तराकाल में भक्तम् धार्मिक हूँ धीर उनका प्रभाव जैन साधना भर। वह भी बाद। फलत: उसे सम्पूर्ण दुःखदारक धीर दुःखदारक के रूप में समर्पण किया गया है। प्रमाणभाव्यता भी धुई पर उसमें भी वीरधारक के भाव प्रभाव निहित है।

3. जैन साधना भ्रिहत भाष्य 'द्वारा प्रतिपूर्तित है। ब्रज: उसकी स्वरूप भाष्या भी भ्रिहत नूतन रहे। भ्रिहत्दु वैदिक धार्मिक साधनाओं का जोर उनमा श्रवण नहीं हो पाया जितना श्रेण साधनाओं में हुआ।

4. जैन नेरस्थनभावना का हर पक्ष सम्यक्ष्यार, सम्यक्ष्यार धीर सम्यक्ष्यार के समस्त भाष्यात पर बावजूद है।

5. स्वरूप विषयक पदेव-विन्यास उसका केन्द्र है।

6. प्रश्नदास्त्या पक्ष निर्वहन-निर्वहनायापूर्त है।

12
मन्त्र में यह कहा देना भी ग्रावत्कश है कि जो लोग छायावाद और रहस्यवाद को लगभग समानार्थक मानते हैं उनका कथन सही नहीं है। छायावाद मूलतः एक साहित्यिक स्रोतोत्तन रहता है जबकि रहस्यवाद की परम्परा ब्राह्म परम्परा रहती है। इसलिए रहस्यवाद छायावाद को अपने सुकौमल श्रोत में तहज़ भाव ते मर लेता है। एक असीम है, सूक्ष्म है, समृद्ध है, जबकि इसरा सही है स्थूल है और पूर्व करता है। रहस्यभावना में सबसे हार्दिक मन्त्र है निराकार भव्य तक साधन साधन करता है पर छायावाद में इस सूक्ष्मता के बर्षन नहीं होते।

न्यू एक्स्प्रेसन एक्स्प्रेसन
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श्रीमता, संयम और तप सर्म है। इसे ही सर्वाष्ट्र कल्याण होता है! जिसका मन सदा परमें जीना है, उस मनुष्य को देव भी नमस्कार करते हैं।
(दस्यशिक्ति, 1)

सब ही जीव जीने की इच्छा करते हैं, मरने को नहीं, इसलिए संयत व्यक्ति उस पीड़ादायक भावनाका परिपक्व कारण रहते हैं।
(दस्यशिक्ति—273)

जो व्यक्ति कठिनाई से जीते जिन्होंने संग्राम में हुज़ौर के द्वारा हुज़ौर को जीतने और जो एक स्व को जीते, इन दोनों में उसकी यह स्व पर जीत परम विजय है।
(उत्तराश्वम, 262)

तुम प्रयत्न राम-देश से ही मुक्त कर, जगद्ध में बहिःरंग व्यक्तियों से मुक्त करने से तेरे लिए क्या लाभ? तब है कि प्रयत्न में ही प्रयत्न (राम-देश) को जीत कर सुख बढ़ता है।
(उत्तराश्वम, 263)
जैन दर्शन में प्रतिपादित श्राधारभूत जीवन-मूल्य

प्रो॰ प्रभोपानद्य जैम

जैन दर्शन एक स्वतंत्र धोर विकासशील देश के नागरिक हैं और शासकिक नीति के द्वारा समाज की नव-संरचना के महत्वपूर्ण दौर से गुजर रहे हैं। सामाजिक विकास की दिशा में स्वतंत्रता धोर समग्रता इन ही श्राधारभूत जीवन-मूल्यों के निष्पादन में सुनिश्चित करती हैं। यह इस परिप्रेक्ष्य में सर्वेख्य प्रासादिक है।

जैनदर्शन के केन्द्र मानव को, बरते प्रथम जीवकी धोर प्रथम जीव को ही नहीं प्रथम प्रवृत्ति को स्वतंत्र मानता है। जीव की स्वतंत्रता इस दर्शन की मौलिक चिन्ता है। उसके स्वरूप को विचारणा या यथार्थता किसी धर्म के लिए असम्भव ही नहीं है। स्वभाव से वह स्वतंत्र है धोर विचार से वह धर्म की प्रत्यक्ष परत्तत सम्बन्ध है। “प्रपन्न स्वतंत्र च शार्मस्य हो अपना निःस्व” यह ज्ञात है, यह उसका शायद है। धर्म के दृष्टि से वह प्रथम धर्मको परत्तत सम्बन्ध है। “प्रपन्न स्वतंत्र च शार्मस्य हो अपना निःस्व” यह उसके प्रथम धर्मको परत्तत सम्बन्ध है।

जैनदर्शन की दृष्टि नीतिक चिन्ता है, समाज की समानता और स्वतंत्रता दोनों एक दूसरे के पुरुष हैं। इससे जीवों को पारस्परिक स्थिति स्वपन होती है। एक जीव दूसरे जीव के उपकार या अपकार में निम्तता तो बन सकता है पर इससे उसकी समाज किसी भी तरह लम्बित नहीं होती। कोई जीव छोटा बड़ा नहीं, विस्तृत या उक्सूल नहीं। इस प्रथम धर्म स्वतंत्र है तत्कालीन समाज भी है। आध्यात्मिक धार्मिक धर्मता, धर्मस्मार्क विश्व या धर्म प्रात: स्वतंत्र साधना में सम्बन्ध है।

जैनदर्शन की मौलिक चिन्ता है, समाज। धर्मों को समानता और स्वतंत्रता की दृष्टि में एक दूसरे के पुरुष है। यह जीवन के पारस्परिक स्थिति स्वपन होती है। एक जीव दूसरे जीव के उपकार या अपकार में निम्तता तो बन सकता है पर इससे उसकी समाज किसी भी तरह लम्बित नहीं होती। कोई जीव छोटा बड़ा नहीं, विस्तृत या उक्सूल नहीं। इस प्रथम धर्म स्वतंत्र है तत्कालीन समाज भी है। आध्यात्मिक धार्मिक धर्मता, धर्मस्मार्क विश्व या धर्म प्रात: स्वतंत्र साधना में सम्बन्ध है।

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यदि प्राध्यापिक परिक्षार न हो तो मानवीय कुशलों का हटाने के लिए जुटाई गई सुख-सुबिंदुए समता के नाम पर और ने घोर विषमताएं उत्पन्न कर देती है। यदि और सामाजिक व्याख्याता का समाज के नाम पर संबंधों और युद्धों का प्रतिकूल कार्य गठित भाषणों में उत्सौक्य उभरा रहता है और निर्धारित दिशाओं के सारे सामाजिक यथार्थ एक भाषा विवाद या प्रतिविरोध के विषय वस्त्र ध्वनि हो जाते हैं।

भौतिकताओं के विस्मितियों और विफलताओं के समस्यों में जीनदर्शन यही कहता है कि समाज का समाधान प्राध्यापिक है उसे स्वीकार करो। बहुत मुख-बंधूमरुषा—मत रहो, अनतुरुख बनो, अनतराशा बनते ही तुम देखो कि तुम तो स्वयं परमघं हो। परमघं हो। जीव का स्वभाव परमघं हो। सभी परमघं सब भक्त हैं।

स्वतंत्र और समाज बनने के लिए प्रासंगिक को कुछ करना नहीं है। स्वतंत्रता और समाजता बाहर से प्राप्त बाली पसंदुएं नहीं है। वे तो प्रासंगिक के अपने गुण हैं। प्रवृत्ति बन्ध है। उसे यह घटना हो गया कि बाहरी तब है। इस अभ्यास को इन्द्रियाओं हैं। परमघं प्रासंगिक के अभ्यास को हटाने के लिए उन्हें ही छोड़ना होगा। छोड़ने के प्रवृत्ति की लम्बी मौर्याण्य को संबंध में लाभ और तप कहा गया है। प्रासंगिक तप से प्रासंगिक प्रवृत्ति के सारे समस्याओं से दूर हो जाता है।

स्वतंत्रता और समाजता की प्राप्ति गुहरा दशा में ही जगती ही प्रावधान है जितनी कि सामुदायिक शासकीय शोषण में ही तत्कालीन ही प्रावधान है। यदि घटना होता है, वह होता है, वह होता है, वह होता है, वह होता है। प्रासंगिकता का निरुक्त समाज का जीवन के लिए और अग्रदृष्ट स्थान तर हैं। उदाहरण के लिए, हम कहते हैं—जनता की या लोकतंत्री शासन व्यवस्था में तर है। समाज का स्वीकार करने के लिए जन-जन का धर्म चाहिए। केवल कानून बनाना से काम नहीं चलेगा। जन-सत्ताओं जो एक गूढ़ाध्यापक हैं उसके ही नये समाज की रचना होगी। इससे यह स्पष्ट हुआ कि समाज का प्रत्येक व्यक्ति सामाजिक समाज के भाषण में आदर नहीं बाला हो। प्रासंगिक व्यक्ति हो, वह वैचारिक दृष्टि से सामाजिक विषयवस्तियों को भ्रमण करे और उन्हें मन, वचन और काम के सुसंगत धर्मार्थ से दूर करे। प्रासंगिक और समय के विषय धर्मार्थ से ही सामाजिक विषयवस्तियों को किसी ही तुष्ट तक दूर किया जा सकता है।

जन सत्तायों प्रबुद्ध होता चाहिए। उसे पाने के लिए जनता के एक दृष्टि की है। वह है अनैतिक दृष्टि, दर्शनों के स्वप्न के समाज की दृष्टि। वस्तु का व्यवस्था ही उसका धर्म है। वह गुप्त है। वह गुप्त है। इन कुशलों को गुप्त भी कहा जाता है। ये गुप्त साधारणतः किसी भी व्यक्ति के ड्युटी एक कार्य में वेके, सम्राज या वताव नहीं जा सकते। अनैतिक दृष्टि व्यक्तियों द्वारा विभिन्न कार्यों में विभिन्न प्रयोगों से कहे पये एक ही वस्तु के अनेक गुणों को समझने में सहायक होता है। इससे समाज में सहित्य, सह-विभिन्न और विभिन्न के भाषाओं का उदय होता है। संस्कृतियों के समन्वय में, संबंध संस्कृति में भी यही दृष्टि रहती है। इस समस्याकृति भी कहते हैं। इसी दृष्टि का एक रूप लोक-दृष्टि है जो मोतिहार के मूल में रहती है। इस दृष्टि में स्वतंत्र के प्रति प्राध्यापिक रहता है, यह मानव को दुरारोही से बचाती है। इसी दृष्टि को कुछ ही प्रकार से भी कहा जा सकता है—हम स्वयं दुरारोही न हो। इससे को अपनी बात तो कहे पर उसे उन पर नारें नहीं, स्वयं बहु-भावयम होता है, भावना के ड्युटी उसके किसी एक धर्म की ही किसी
प्रत्येक विषय में अनुसंधान की होती है। हम उस प्रत्येक को समझने के लिए प्रत्येक विषय में निरंतर अध्ययन करते हैं। इस प्रकार यदि दृष्टि प्रत्यक्षात्मक हो तो विश्वसनीय होनेवाली बातें में संगति आ जाती है। अन्यथा समाज की रचना में यह दृष्टि प्रतिवादित्व: शास्त्रिक है।

प्रत्येक विषय में अनुसंधान के प्रारंभ समयक्रम की लिये हुए होता है। समयक्रमी जागरूकता होता है, वह सत्य को स्वीकार करता है और मिशन के सब बनता है। उसके जीवन-साधना हो सकती है। स्पष्ट है ऐसा यथित्त जो इसे मानता है, प्रथम को नहीं मानता। न तो बहु ‘पर’ को ‘स्व’ मान सकता है और न बहु ‘स्व’ को ‘पर’ ही बता सकता है। उसका आचरण उसके को स्वभाव में निम्नलिखित बनाने में निरीक्षित बनता है। सत्यविश्वास की प्रेरणा उसके मित्र है। यही उसका उपयोग या उपयोग है। संशोधन या निम्नलिखित बनाने के भाविकत बहु शृंखला की होती है। दूसरे के प्राप्त का प्रयोग करना उसके स्वभाव में हो नहीं होता। उसके शृंखला प्रत्येक शृंखला दोनों की लिये प्रत्येक जाती है, प्रतिपादक: प्रतिपादक का ग्रहण। और का परिवार स्वत: होता है। इस सबसे उसके जीवन में पूर्वांशिक, रिश्ता या प्रभाव की प्रतिनिधि नहीं होती। बहु उसके क्रम के प्रभाव शरीर, प्राण जान, प्रभाव शरीर और प्रभाव सुलभ में वित्तीय रहता है—यही उसका श्रीमान्य है।

श्रीमान्य सत्य, प्रतिगुण, अपरिगुण और प्रभाव इन पारंपरिक वैज्ञानिक प्रणालियों की मापने पूर्वोक्त के लिए प्रभावित होते है। जैन शिक्षा के पूर्वोक्त के रूप में और साधुओं के लिए महाप्रभुकों के रूप में प्रभावित करता है।

स्मृति में, जैन शिक्षा की प्रमाण है कि मानव जड और चेतना का स्वभाव समस्त है, उसके प्रत्येक का प्रारंभ होता है। स्मृति हो और न होता है। वह शरीर नहीं, शरीर संपूर्ण है। वह श्रीमान्य शिक्षा का पूर्व है। मानव जीवन स्मृतिकर्ता है। इसी जीवन में उसके द्वारा होते हैं। जैन और उसके प्रभाव प्रभाव की प्रतिनिधि होती है। आचरण दशा में उसके अध्यक्ष कुल होता है। अनुसूची द्वारा अनुसूची का पुस्तिका का याद करना आवश्यक है। किसी को भी दोनों ही समझना स्वभाव को समझता है और वह जीवों की समझ मानता स्वभाव की प्रतिक्रियाः है। उसे प्रत्यावेश के रूप में समझना है, उसकी गहराइयों में प्रवेश करता है—तभी वह समझ सकता है कि प्रत्यावेश ही लोकविश्वास है, श्रीमान्य श्रीमान्य।

भाग्य संस्कृति में स्वभाव का और समाज के विवाह का विवाह की सातक शीर्षक गौरविक विशालतयें से बाहेर कभी कभी प्रत्यक्ष हो गया हो पर उसका विवाह का स्वभाव स्वाभाविक है। जैन शिक्षा द्वारा प्रभावित श्रीमान्य और समाज के रूप में शिक्षण करता है। उसके प्रस्तुतीयताओं में प्रत्येक विवाह, उसके प्रभावित श्रीमान्य का प्रतिक्रियावाद सब इस विवाह परिवर्तन में जन जन को प्रभावित देते बाले, प्रपने शक्ति के स्वभाव को प्रकट करते बाले सिद्ध हुए हैं।

निदेशक, जैन विश्व संस्थान
श्री महाक्षेत्री (राजस्थान)
जैन मन्त्र-विद्या

भो सोहनलाल बेलोत

प्राप्तके भौतिक सृष्टि में मन्त्र-विद्या को उपेक्षा की दृष्टि में देखा जा रहा है। मनुष्य भाषा के उत्पन्न भौतिक श्रान से विकसित विद्वान व वैज्ञानिक भाषा को ही सब कुछ मान बैठा है। हमारे पूर्वज्ञानों, कृतिन-महत्वपूर्ण व शास्त्र को शिक्षा बद्वो विद्वानों को एक निश्चित विषय भ्रमण करे की थी। किन्तु भाषा के भौतिक विद्या के प्रारंभिक अवसर ज्ञान की शक्ति का ही पता लगा लगते हैं। मतः भौतिक विद्या की बहुत से बड़ी सफलता बस्तु-ज्ञान तक ही सीमित रहती है। शब्द-ज्ञान की शक्ति की साधना ज्ञान भावना सम्मलक से पूर्व कम से पूर्व कम है। शब्द-ज्ञान में असीम शक्ति के भाषार पड़े हुए हैं। जिस प्रकार वैज्ञानिक बस्तु-ज्ञान की अवधि लोक-संस्कृति व समाज का हित कर सकता है, उसी प्रकार मन्त्र-साधन शब्द-शक्ति की हित कर सकता है। शारीरिक सथानों के शब्द-ज्ञान की शक्तियों को अर्थ को हार उनका पुत्र जाने के उपाय हमारे लिए प्रभावित करते हैं। समस्त श्रवण-साधन और ध्यान, योग ग्रंथि व श्रवण होने में जिनके प्रति शब्द-ज्ञान की शक्ति को विकसित किया जा सकता है।

मन्त्र का ग्रंथिर मन्त्र है। मन्त्र-विद्या को मन्त्र-विद्या प्रथम वृत्ति-विद्या भी कह सकते हैं। शब्द की ध्वनि में एक शक्ति शिक्षा है जो वर्तमान ध्वनियों के अनुसार सिद्धांत स्थापित है। यहाँ मन्त्र की शास्त्रीय परिभाषा तथा मन्त्र-विद्या प्रथम वृत्ति-विद्या को प्राचीन विद्या में परिभाषित करना वृत्ति उपाध्येय होगा।

श्रवण में अपरिमित सामयक है। शब्दों के उच्चारण से ध्वनि पेशा होती है। ध्वनि से कम्पन उत्पन्न होते हैं। वे कम्पन दृष्टि तथा के माध्यम से विश्व-सम्बन्ध प्रकरण के लोट प्राप्त हैं। विश्व-सम्बन्ध शक्तियों में एकता का स्थापित होता वृत्ति नियम है। इसके संग कम्पन का पुत्र ज्ञान के लोट-लोट प्रभावी शक्ति वृत्ति है। यह श्रवण प्रभावी तथा गति से होता है कि साधक को इसका अनुभव भी नहीं हो पाता कि शब्दों के उच्चारण मान से तुलकार के उस्मान हो रहे है।
प्रव विचार की सहायता से प्रभाव ध्यान का विश्व सेवा सम्बन्ध हो गया है। ध्यान कम्पन योग्य अन्य एवं के संबंध में दिखाये थे। इसे अन्य वर्ण निष्कर्ष भी था, जिसके संबंध में ध्यान कम्पन अनुसार न्यूज़ आयो ने शब्द के स्थान कम्पनी से एक इस 'नाम' पर दूर दूर दूर ने मनोरंजन अथवा किवा जो ध्यान ध्यान अनुसार उपयोग कर लेने के लिए प्रसभ्य था। उन्होंने शब्द के स्थान कम्पनी द्वारा एक बारीक हुआ के मैल का साफ़ किया। यदि यह व्यापक किसी खेल से किया जाता तो इतनी निष्पक्ष रूप से हूँ जाती। परन्तु हां। इस दूर दूर ने शब्द घटि से वह रहस्य अधर्म सम्बन्ध कर विद्यालय।

हमारे पूर्वाधिकारियों ने प्रश्न यह कि गठन कुछ ऐसे जोड़कर धमकी का ध्यान से किया है कि उसका सीधे प्रभाव हमारी सूचना प्रमाणियों, पद्धति, धारा शर्तकर्ता पर पड़ता है, जिससे सूचना जगत के प्रकाश केन्द्र जागृत होते हैं। मान्यों के विधिपुर्क गठन से यह शब्द उससे सम्बन्धित योग्य प्राथमिक प्रतियोगियों को खुदमुक्त होते हैं। उनकी सीधी दृष्टि किशोरों को कराते हैं। उन प्रक्रियाओं में नकारात्मक प्रत्यय दिन से वे नियुक्त भी जाती है, जिस प्रायोगिक के लिए जो मद्दत होती हैं वे उन के प्रकार की प्राथमिकों को जगाते हैं। उन्होंने वे प्रायोगिक करते हैं। इन प्राथमिकों की प्रमुख शक्ति से साधन का विनिमय प्रकार की शिक्षा प्राप्त होती है। जो इसके का प्रमुख विकार देते हैं। परन्तु यह मानक में शब्द की वैज्ञानिक प्रतियोगियों का हो प्रशस्य है।

आधुनिक के बैंसानिक की तेज़ तेज़ियों के सीमान्तों का गारी के विनिमय प्रारंभ पर केसा प्रभाव पड़ता है। इसका प्रयोग करके लिखा है कि प्रथम ‘‘उ’’ के उच्चारण से हुआ, मस्तिष्क, पेट ग्रो और सभी सूचना इतिहास पर प्रभाव पड़ता है। ‘‘ह’’ से प्रेक्षण, गले, पेट, हुआ ग्रोर मस्तिष्क को बन मिलता है। ‘‘हूँ’’ से पाण्ड-पत्रों, प्रेक्षण, गले, ग्रोर हुआ पर प्रभाव पड़ता है। ‘‘हूँ’’ से पेट, धार, तिलाइ, प्राची का ग्रोर शर्मिष्ट का विनिमय मिलती है। ‘‘हूँ’’ से मूतर पार्थ सीरिया होता है। ‘‘हूँ’’ से व्यापक निष्कर्ष मिलता है। ‘‘हूँ’’ से व्यापक निष्कर्ष होता है। पञ्चायत और प्राथमिक प्रशन सामान्यता होते हैं। प्रमुख भुगत होता है। कहने दूर होता है। ‘‘हूँ’’ से प्रयाग से धर से प्रयाग भुगत को बन मिलता है।

रोग विकारों में, इस्पात के चारों को काटने में, लौटने तथा सिखाई साधनों में ध्वनि शक्ति का प्रयोग विद्युत की तरह होने दिखाई देता है। जब ध्वनि-शक्ति की सहायता से उपयुक्त नाम प्राप्त किए जा रहे हैं, तो मन्त्र-विद्या जो ध्वनि-शक्ति पर प्राप्त होता है उस पर अविश्वास के से किया जा सकता है।

शब्द की सामस्य सभी मोटिक प्रतियोगियों के बड़कर सूचना विद्वेशन समय बाली होती है। इस बात के निष्कर्ष जानकारी हमारे पूर्वाधिकारी को थी। इसी कारण उन्होंने मन्त्र-विद्या के विकास किया। कालान्तर में सम्प्रदाय भेद से ईर्षक मन्त्रमुद्गों को रचना हुई। भारतीय मन्त्र-शास्त्र की विशाल परंपरा रही है। इस परंपरा में प्रथम सम्प्रदाय की तरह जैन सम्प्रदाय में भेद से ईर्षक मन्त्रमुद्गों को रचना हुई।
भी मन्त्र-मंत्रों से समबन्धित शास्त्र प्राचुर मात्रा में उपलब्ध होते हैं। जैन सम्प्रदाय का मूल मन्त्र “एमोकार मन्त्र,” महामन्त्र है। इस महामन्त्र के अन्य सम्पत्त मन्त्र प्रचुर हुए हैं ऐसा आगम मन्त्र है। ऐसा कहने का आरोप है कि मन्त्र-शास्त्र की जन्मदायी मातुकाशा (स्वर एवं स्वर) का जन्म ही ‘एमोकार’ महामन्त्र है, जिसका वर्ण जनायम में निम्न प्रकार उपलब्ध होता है:

महामन्त्र एमोकार:

णमो भ्रिङ्गस्यां, रामो शिरियां, रामो भ्रातिरियां।
रामो उद्वभायां। रामो लोक सवय सांहार्।

एमोकार महामन्त्र में सातका घनियां: एक विशेषण—

ए+भ+म+ष+र+इ+ह+ो+ए+ष+र+भ+ष+द+श+ष+व+ध+ष+ह+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ष+भ+ष+ষ
इन भाषणों में पुनृहत्त भाषणों को छोटे वेंसे पर निम्न स्वीकार बनता हैः

\[
\begin{align*}
\frac{1}{2} + \frac{1}{3} + \frac{1}{4} + \frac{1}{5} + \frac{1}{6} + \frac{1}{7} + \frac{1}{8} + \frac{1}{9} + \frac{1}{10} + \frac{1}{11} + \frac{1}{12} + \frac{1}{13} + \frac{1}{14} + \frac{1}{15} + \frac{1}{16} + \frac{1}{17} = \frac{1}{18}
\end{align*}
\]

भन्त्रिक विद्याधर के प्राप्तार पर उपयुक्त वर्ष के गर्भाब्यर वर्ष का प्रतिनिधित्व करते हैः

जैसे—“प्रक्ष”, 2 जायत, 3 राजप्रक्ष, 4 जस्त, 5 मानक, 6 व्यास और 7 शर्मा”

अतिर इस नामकरण की समस्त मातृका भविष्यत निम्न प्रकार हुईः

\[
\begin{align*}
\frac{1}{2} + \frac{1}{3} + \frac{1}{4} + \frac{1}{5} + \frac{1}{6} + \frac{1}{7} + \frac{1}{8} + \frac{1}{9} + \frac{1}{10} + \frac{1}{11} + \frac{1}{12} + \frac{1}{13} + \frac{1}{14} + \frac{1}{15} + \frac{1}{16} + \frac{1}{17} = \frac{1}{18}
\end{align*}
\]

उपयुक्त विद्येशया से यह वात किया हो जाती है कि मन्त्र-शास्त्र की जननी मातृका अका की वर्तमान शाखा माना जाता है, तब मातृका का वर्तमान विश्व का वर्तमान धर्म का रचना करने वाली ऐसी वर्षी मातृका के स्वाभाविक को निर्देश दिया है।

श्री के विभाजित को यह पदकर श्रास्त्रयो होता कि हजारों वर्ष पूर्व हमारे पुरातात्विक ने इस मातृका की वर्णों का धारी स्वरूप, विभाग और प्रभावित होमा किया था। विवाहुतक के मन्त्र-शास्त्र के चुंबक घटक के प्रणयक वर्ष और उसके विशिष्ट स्वरूप के बताये हैं। जैसे—

“श्री”—जूठाण, हाथी के नाम पारे, शुभ और प्रसन्न स्वरूप, लवण हाथी, जन्मदेव और विवेक, चार मुख, श्रेष्ठ शुभा, कारुण स्वरूप, नाटमुक्कत सत्य, मोहिन शरीर, मुफ्त बलवान, गम्भीर, घुजुरल्ल ऐसा “श्री” का तैরा है। वर्षी मातृका प्राप्त से पुरातात्व रूप पाती का प्रणयक वर्ष और स्वरूप मन्त्र है, वर्षी के उकस विशिष्ट भलक उत्तम होता है। जैसे—“श्री” सम्भव व्यापक, प्रभात्य के एक धर्म का सुंदर, शुद्ध बुद्ध, शान रूप भविष्यत का धोतक, प्रशान्त बीज का जनक। “श्री”—

रंगी बीज, विष्डि ताव्र, शुभकाशी वस्त्रावर्षी बीजों का स्वूल, कारुणिक स्वरूप।

“क”—

पश्चिमी, प्रभावशाली, सुखोतात्विक, सन्तान धर्म की कामना का पुरक, कामवृत्त का जनक।

“स्रोत”—सांतिक सुनह, प्राकारण बीजों में प्रशान, श्चिम वृत्त का जनक, वत्का का स्कोर्ट।

“न” सिद्धान्त, प्रकारव्र, हृद, और प्रमलेख के संयोजन के अनौपचारिक रूप में भाषाओं का उपाक, सरसत बीज, सूत-पिपल शक्ति-दातनी धारी के बाधा का विनाशक, रोक हृद, लोकि कामाख्यों के पूर्ति के लिए प्रमुख वात मातृका का ताहयोगी है, संबंध साथ और विपरितों का रोक न।

समस्त वस्त्रों की वर्षीकर्ता तथा समस्त स्वर्णियों मंगल मन्त्र लघु मानक मानक मानक विभाग में सम्पूर्ण है।

इसीलिए उसे मन्त्रजन्म ने विभूति किया गया है। यह मन्त्रजन्म समस्त संसार का सार और सब मनोरम का धारा है नहीं बोध प्रशान्त का लेख है। शेष: साधारणतः उक्त यह अद्वितीयता प्रवाहमत्तर विस्मरणद्वीप मंगल मन्त्र से प्राप्ता बीज मन्त्र उपव पंखद्वीप मन्त्रों और उसकी स्वर्णियों के वर्ष।
वर्तने मोतर भाषिक शक्ति का प्रभुत्व करता है। यह शक्ति धातेमारक होते हुए भी परक्लता में परम सहभाग होती है। प्रस्तुत पुरुषार्थों ने वर्तनशक्ति की घनिष्ठों का वैश्विक गुँठन कर प्रवास मनों की भी रचना की। वर्तनें मन के साथ जिन दर्शन घनिष्ठों का प्रयोग होते हैं वे विद्वान ज्योति प्रभुत्व होते हैं उन घनिष्ठों के समुदाय को भी मार्गारों ने मन के नाय के ही सम्बोधित किया है। मनों का वार-वार उन्नयन किया सोते हुए को वार-वार ज्योति के समान है। यह प्रक्षेपण दो स्थानों के बीच बिंबला का सम्बन्ध जोड़ दिये जाते के समान है। साधक की विचार-शक्ति दिव्य का काम करती है और मन-शक्ति दिव्य विषय बहर का। जब मन-शिष्ट हो जाती है, तब साधक अपनी भाषिक शक्ति से समझदार कार्यों को चमकाएँ विश्व विश्व करता है। साधक की भाषिक शक्ति से आकृष्ट देवता साधक के समक्ष धर्म धातार्थ्यों का देखा है जिससे देवता की समस्त शक्ति उस साधक में भरा जाती है। और साधक लोक में गौरवों को चमकाएँ विश्व करता है। यह प्रक्षेपण उठना भी स्वाभाविक है कि जब प्रायोक्तर मन में ही समस्त कार्यों की सिद्ध हो जाती है, तब धर्म मनों की रचना। भाषाशक्ति कयों हुई? प्रायोक्तर मन भाषिक विश्व कार्यकार्यकारक कार्य है। इसके बाहर भाषिक का विकास किया जाता है। किंतु उस शक्ति का उद्घाटन एक निश्चित एवं परिस्थितियों जीवन यापन करने पर ही होता है भवन्ध अनेकानेक वामलारों की सिद्ध किये ही होती है। गृहों-पुरुषार्थों ने लोक-कल्याणकारी दृष्टि के ध्यान में रखकर सहायता त्वरित कार्य सिद्ध के लिए सुधरा मार्ग गुँठा भाषिक एवं भौतिक मनों का वैश्विक गुँठन किया है।

भाषिक मन्त्र:

जिन घनिष्ठों के वैश्विक रिश्वद्ध के ध्यान द्वारा भर्यर क्षितिज-भविष्य, व्यस्तर, लुट-विश्वास का दीप, कूटरह, बंग व्याप्तर विश्व, भस्मुनिःस्तट्ट, भवनाखःक वृत्ताशिका कीत्रीयों और छोर। भविष्य का ध्यान प्राप्त हो जाय उन घनिष्ठों के निषेध को जीवाचारों ने भाषिकमन्त्र के सम्बोधित किया है।

भाषिक निवास ने भी लोक-कल्याण में रोग निवारण के संयोग वहन तर्कों के सफल परीक्षण दिये हैं। परिक्षेत्रधारा कार्यकारी रोगों में ही हों। वरन्त नामित रोगों में भी नाम प्राप्त हो रहा है। भारतीयों के संयोग वनिवास के लिए मनों का गृहक एक साधारण से बाल रहे है। हर भारतीय इसमें वारंगत होता था। जीवन के हर क्षेत्र में इस निवास का नाम उठाया जाता था।

भाषिक शास्त्रीय रूप का मन्त्र:

“इं साहू अन्ति भर उ छा नमः।”

इस मन्त्र का भल्ल नम्न करने से मानित शास्त्रीय रूप होती है तथा भर प्रकाश तथा केश का नाम होता है।

सिर यह निवारण मन्त्र:

“इं हृत्त ग्रृहों धोरिशिकाणं परमोहिषिपाणं धर्मरोचिविनां भविष्यम”

वैज्ञानिक लोक रूप का मन्त्र:

“इं हृत्त ग्रृहों सम्बोहिषिकाणं प्रवक्तिरोचिविनां भविष्यम”
कर्षोग निवारण मन्त्र :

"अं हो" प्रह शमो श्र्यांतिहितिजीयां कर्षोग निवारण मन्त्र वहूँ।"

ख्यास रोग निवारण मन्त्र :

"अं हो" प्रह शमो श्र्यांतिहितिजीयां हसंहरदोहरी निवारण मन्त्र वहूँ।"

नवरानाश मन्त्र :

"अं हो" प्रह शमो श्र्यां हसंहरदोहरी निवारण मन्त्र वहूँ।"

ब्राह्मणी नाश मन्त्र :

अं हो परमोत्थिजीयां अं हो अऽ ठोऽ ठोऽ स्वाभा।

वौर भय ह्यरा मन्त्र :

अं हो शमो श्र्यांतिहितिजीयां हसंहरदोहरी मोहिस्तो मोहिस्तो स्वाभा।"

विश्वविह निवारण मन्त्र :

सीताब्य दार्बानाथ प्रसादादल एष योम फलतु।
मंजः घ्राँ के ठो स्वाभा भरवा अं पहिस्वाभा।

मेरुभूष ठारक मन्त्र :

"अं नसोहल्योः मेरु कुमाराणां अं हो श्रीं नयो स्वस्वः मेरुकुमाराः। गां वृष्टि कुरु-कुरु हों।" संपोष्ट।

मेरुभूष महाभक मन्त्र :

"अं हों" श्रीं ठों क्षं क्षं मेरुकुमारके स्थायि। स्वमय स्वाभा।

चाँ शमन मन्त्र :

"अं शमो अं शम् श्रसिं धा न सा शमो श्र्यांतिहितिजीयां नमः।"

उपयुक्त मंत्रों का प्रभाव साधक के द्वारा एक निश्चित मार्ग का प्रकल्पन करते हरे होता है।

पौराणिक मंत्र :

जिन ध्यानयों के वैदिकिन संस्करण के वर्ण्य द्वारा सुख-सामस्यों की प्राप्ति प्राप्तरोक्त जिन संस्करणों के द्वारा धन-धाय्य, सोहाय्य, बुद्धि तथा संतान धार्मिक की प्राप्ति हो जन ध्यानयों की संस्करण के पौराणिक मंत्र कहते हैं।

श्रद्धेसिद्ध प्रह नम्त्र :

"अं हो" शमो श्र्यांतिहितिजीयां सम कुरु बुद्धि श्रींहितिजी सुरु कुरु स्वाभा। विशिष्टः-शुद्ध होकर प्रतिदिन प्रारंभ सालं 108 दीर्घ मंत्र का जाप करैं तो सभी प्रकार के शरीर-सिद्धि प्राप्त होती है।

22
विधि प्राति मन्त्रः

“ॐ सुमो ब्रह्मस पुष्पों मूर्ति स्वः तनं स्वः स्वाधाः।”

विधि :- इस मंत्र का विधि पूर्वक 21 लाख जाप करने के पश्चात नित्य प्रातः सायं एक-एक भाला गिनने से श्रद्धुयं विधि का प्राप्ति होती है।

इस प्रकार प्रभु सम्प्रदायों के मन्त्र-शास्त्रों की तरह जैन मन्त्र-शास्त्रों की भी एक विशाल परम्परा है। प्राज के इस शैवालिक युग में लोग इस महत्त्वपूर्ण परम्परा को केवल प्रभुविश्वास मात्र बताकर इसकी उपेक्षा करते हैं। किन्तु यदि इस विधि का वैशालिक अर्थात् किया जाए एवं तथ्यों का विशेषण किया जाए तो निश्चित ही मानव जीवन की ऊँची हुई मुद्रियों को सुलभकर पृथ्वी पर ही स्वयं बनाने की समय विधि का जा सकती है। किन्तु कब ? जिस ज्ञान भीतर-विज्ञान के आचारों ने सबब-विज्ञान के रहस्यों को घट कर नई ग्राह्यांगें बनाई हैं, उसी तरह मन्त्र-साहित्य का भी कार्यक्रम हो जाता है कि वे मंत्रों के लोक-कहानीकारों रूप से समाजोपयोग में प्रयुक्त करें तथा सुप्रसार व विभिन्न विधियों की शोध एवं उनके विकसित करने का अयत्त करें, ताकि इस शैवालिक युग में मन्त्र-शास्त्र का स्वः उभारा जा सके।

ॐ शान्ति पुर्वत शान्ति पुर्वत.............................

पंजबर वसंतक
वर्णन विभाग
गुरुवारिया विश्वविद्यालय,
उदयपुर (राज.)

यह भविष्यत् शम्भवति प्रातिषयों के लिए शरणारूः हैं, पश्चात् लोक के लिए भ्राकाश में गमन-उड़ने के समय है। यह भविष्यत् घटना से पीड़ित प्रातिषयों के लिए जल के समय हैं, भूखों के लिए भूमि के समय, लम्बू के समय, भूखों के लिए जल के समय हैं, भूखों के लिए भूमि के समय हैं।

(प्रभुविश्वास पुस्तक 108)
जैन दर्शन का सामान्य-विशेषवाद

-हाँ बशिष्ठ नारायण सिंहा

दार्शनिक जगत में यह बहुत कठिन समस्या है कि पदार्थ या तत्व को सामान्य माना जाए ध्वनि विशेष, एक प्रथम प्रज्ञा। इसके समाधान-स्वरूप चार प्रकार के मत हैँ: 

1. स्रोत-देखिए, सॊरोसंध तथा सांख्य मानते हैं कि सामान्य ही सत्ता है या सत्ता सामान्य है।

2. वैदेश के विचार में विशेष सत्ता है या विशेष विशेष है गौरव विशेष होने के कारण वह प्रज्ञा भी है।

3. व्यावहारिकों के मत में सामान्य सत्ता है गौरव विशेष भी सत्ता है किन्तु दोनों एक हूँ बते ये भिन्न हैं, निरंतर हैं। सामान्य को एक बहुक होते हैं किन्तु विशेष प्रज्ञा हैं, सामान्य गौरव विशेष प्रज्ञा है।

4. जैन दर्शन उपर कविता तीनों ही विचारों को धस्तों करता है इसके अनुसार पदार्थ न केवल सामान्य है, न केवल विशेष गौरव न इत्यादि सामान्य गौरव विशेष रूपों में विश-विभा नवा जा सकता है। पदार्थ सामान्य गौरव विशेष, एक गौरव प्रज्ञा, दोनों ही तत्वों में वैदेश जा सकते हैं। किन्तु सामान्य गौरव विशेष गौरव-सत्ता नहीं रहते। वे दोनों ही हर वस्तु में वैदेश जा सकते हैं। प्रधान वस्तु सामान्य होने विशेष गौरव विशेष होने कारण सामान्य है। एक होने गौरव प्रज्ञा होने होने एक है।

वे चार मत प्रपनि-प्रपनि पुष्टि के लिए इस प्रकार तर्क वैटे हैं—

सामान्यवाद—

इस मत में केवल सामान्य को ही सत्ता है विशेष की नहीं। सामान्य से भिन्न कोई भी सत्ता नहीं होती। कारण—

(क) पदार्थ तत्व सत्ता में ही जाते जाते हैं, सत्ता एक है। पदार्थ या तत्व का विवेचन एक है।

प्रधानवाद को छोड़कर कोई तत्व नहीं पाया जा सकता।

24
(४) विशेष को सत्तु मानने वाले विशेष को तभी जान सकते हैं जब उसका स्वभाव ‘विशेषत्व’
उसमें हो। प्राप्ति स्वभाव को छोड़कर कोई भी वस्तु नहीं रह सकती। यदि विशेषत्व के
कारण विशेष है तब तो यह विशेषत्व ही सामान्य है।

(५) भ्रुम्वृति को सामान्य तथा व्यावृति को विशेष कहते हैं। व्यावृति का मतलब है द्रुसरे से
भिन्नता, दूसरे का विशेष। किन्तु कोई भी वस्तु प्राप्ति से भिन्न वस्तु का विशेष यदि कर
सकती है तो उसे वृत्त, द्वीपमान तथा व्यव्स्था तीनों ही कारणों में तीनों लोकों के सम्बन्ध
पद्धतियों का विशेष करता होगा, तभी उसकी व्यवस्था-समझ की सिद्धि होगी प्राप्त नहीं।
इसे प्रमाणित करने के लिए प्रमाण को सवर्जन होना होगा। सर्वार्थता के नीचे न तो यह
भ्रुम्वृत्त यद्यपि हो सकता है भौर न तर्क से ही। भ्रतः व्यावृति भ्राकाय क्षुद्रम की तरह
भ्रमाय कर है।

(६) व्यावृति तट है प्राप्ति वस्तु। यदि वस्तु है तब तो इसका कोई भ्रम नहीं हो सकता।
तथविशिष्ट भौर घट की व्यावृति हो सकती है। यदि या व्यावृति सत्त है तो यद्यपि जिलने भी
विशेष है उन सब में एक ही व्यावृति है प्राप्ति सब में प्राप्तग-प्राप्तग व्यावृतियां है। यदि
विशेषों में प्राप्तग प्राप्तग व्यावृतियां है तो इसका मतलब है कि एक व्यावृति में दूसरी
व्यावृति है। इस तरह दूसरे में दूसरी व्यावृति भी हो सकती है। फिर तो तस्वरस्या
दोष उत्पन्न हो जाएगा। यदि यह माना जाता है कि एक ही व्यावृति सभी विशेषों में
देखी जाती है तब भिन्नता ही वह व्यावृति सामान्य कहीं जाएगी।

विशेषवाद—

१. विशेषवादी बोध धार्मिकता के सिद्धांत को मानते हैं। उनके प्रारूपाक वस्तु
को प्राप्त बदलती रहती है। वह विशेष का लक्षण है। परिवर्तन विशेषों में ही देखा
जाता है। विशेषों की ही सत्य होती है। भौर को हम देखते हैं गोल को नहीं।
“प्रत्यक्ष रूप से प्राप्त-प्राप्त देखी जानवाली पांज मम्मि विशेषों में है जो सामान्य
अरुणि को देखता है वह मानो प्राप्त न ही सिर सेह देखता है।”

यह ब्यंग बताता है कि सामान्य की सिद्धि नहीं हो सकती। जैसे कोई व्यवस्था प्राप्ते
सिर पर सींग की बात को ही सोच सकता है भौर न उसे देख ही सकता है।

२. सामान्य की उत्पत्ति अवकल्यों से होती है। भ्रत: प्राप्ते कारण से भिन्न सामान्य को कल्यान
ठीक नहीं है।

३. सामान्य एक है या प्राप्त। यदि एक है तो वह व्यापक है प्राप्त। व्यापक?

(५) यदि सामान्य व्यापक है तो उसे तो वस्तु के बीच में भी रहता बाहिर है। भ्रुम्वृत्त वह
दो में होता है दोनों के बीच में नहीं होता।

(६) यदि वह सब में पावा बाहिर है, सर्वार्थत है, एक है, तब तो उसे घट-पट सब में
व्यापक रहता बाहिर है।

(७) यदि वह प्राप्त है तब उसे विशेष मानते, सामान्य नहीं है।
4. किसी भी वस्तु की सत्ता गुरुस्त्रिकारित्व से सिद्ध होती है। दृष्टि हुद्दने का कार्य किसी विशेष गोत्र से सिद्ध होता है, गोत्र से नहीं। किसी विशेष घोड़े को दोड़ाया जाता है, सामान्य घोड़े को नहीं।

5. यदि सामान्य को एक न समान करने का माना जाता है तब तो यह विशेष ही कहलाएगा।

प्रत: विशेष की सत्ता है, सामान्य की नहीं।

सामान्य-विशेष-विशेषकरणः

1. न्याय-बंधेकारक बताते हैं कि सामान्य और विशेष मिल हैं, क्योंकि सामान्य और विशेष के स्वभाव समान हैं। गोत्र व्यापक होता है किन्तु काली या उजली गाय व्यापक नहीं होती।

2. सामान्य से यदि विशेष को बुध करने का करना जाता है तो यह सामान्य का ही बुध होता है, विशेष का नहीं? क्या सामान्य से ही सब कुछ प्रभावित है? यदि विशेष का बुध नहीं हो सकता तब तो विशेष का बुधक बुध नहीं होना चाहिए और न विशेष के द्वारा कोई बुध होना चाहिए। किसी व्यापार के विशेष के द्वारा किया गया कार्य देखा जाता है और विशेष का बुधक भी होता है। प्रत: सामान्य से भिन्न विशेष की सत्ता माननी चाहिए।

3. इस तरह यदि विशेष से भिन्न कोई सामान्य नहीं होता तो उसका भी बाचक नहीं होता किन्तु सामान्य के भी “बाचक” पाए जाते हैं।

प्रत: सामान्य और विशेष का भी किसी दोनों भिन्न हैं, निर्मल हैं।

सामान्य-विशेष-सामेखता:

यह मत जैन धर्म का है। जैन धर्म नववाद का प्रतिष्ठापक है। प्रत: “नया” को कास्टों पर गुरुस्त्रिकारित्व के विभिन्न विचारों को करने के बाद यह कहता है कि जो लोग सामान्य सामान्य की मानते हैं वे हंसवर नय की दृष्टि से अपनाते हैं। इसके नय की दृष्टि सामान्य को नहीं करती है। विशेष को मानता देने वालों की दृष्टि पर नयादास का नयादास कहता है। वह गोलियों के बाल की दृष्टि की नयादास को मानते हैं, क्योंकि वे पर्यावरण के पृथ्वी नैसादन की है, जिसमें कभी दृष्टि पर विशेष नहीं होता है और न विशेष दृष्टि पर। इसी दृष्टि का व्यापक है। इसके दृष्टि काळ सन्त वो व्यापक है। सामान्य से व्यापक होते हैं। उनके सन्त वो व्यापक समस्त अनुभव में से कुछ स्थायी होते हैं जिन्हें पुष्प कहते हैं। और कुछ स्थायी यथार्थ बनते वाले होते हैं। जो स्थायी दृष्टि होते हैं उनके सामान्य मानते जाते हैं और जो परिस्थितियों से नहीं होते हैं। विशेष की संज्ञा दी जाती है।

1. वस्तु की गुरुस्त्रिकारित्व से जानते हैं। प्रत: वस्तु को सामान्यता में यह देखा जाता है। जब कोई ज्ञान गोत्र कहता है तब उसके सामने गोत्र के भिन्न सामान्य देखा जाते हैं। यह प्रत्युत्तित है। और गोत्र कयन के साथ ही मैत्री, धौड़ा, गद्दी से उसकी व्यापकता का भी बोध होता है। प्रत्युत्तित तथा व्यापकता कयन: वस्तु से विशेष कुछ है। प्रत: किसी एक पदार्थ के सामने प्रति ही सामान्य तथा विशेष का बोध होता है।
2. जब कोई कहता है “काली गाय” उस समय एक विशेष गाय का बोध होता है, साप ही
गाय जाति का भी बोध होता है। काली कहते हैं एक विशेष कालेपन के साथ सभी प्रकार
dे कालेपन का बोध होता है। इस प्रकार हर वस्तु सामान्य-विशेष रूप है। सामान्य एवं
श्रेणी करके विशेष को नहीं देखा जा सकता ग्रीर ने विशेष से आलग करके सामान्य को
जाना जा सकता है।

3. सामान्य ग्रीर विशेष के व्याख्य-व्याख्य ने एक दृfty से भिन्न माना है। किन्तु सामान्य का
प्रथम व्यक्ति से कथित तदादायम होने से कथित भिन्नता ग्रीर कथित भिन्नता का
समस्या होता है। कथित तदादायम से ताल्पर्व है एक सीमा तक तदादायम। यदि सामान्य
का व्यक्ति से दूसरे तदादायम होगा तब तो दोनों में एककपत्र बन जाएगी। किन्तु सामान्य
का विशेष के साथ एककपत्र नहीं होती। जिस सीमा तक तदादायम रहता है, उस हद तक
सामान्य ग्रीर विशेष में भिन्नता होती है और जिस हद तक तदादायम नहीं होता वहाँ तक
भिन्नता होती है। यद्यपि व्यक्ति के रूप में एक दृfty से प्रत्यक्ष होता है, किन्तु उसमें जो
गुण या सामान्य होता है उस पर कोई प्रभाव नहीं पड़ता।
इसलिए सामान्य ग्रीर विशेष एकात्म-भिन्न नहीं माने जा सकते। ये भिन्नाभिभव हैं।

वाच्य-वाचक-

वाच्य उसे कहते हैं जिसकी वाचना होती है। पदार्थों की वाचना होती है। शब्दों के द्वारा
वाचना होती है। उन्हें जैनवर्णवाचक मानता है। सामान्य-विशेष की समस्या ने केवल वाचक तक
फैला, वाचक तक के सम्बन्ध में भी यह प्रकार उठता है कि वाचक वानी शब्द क्या है?
सामान्य या
विशेष?

जैन दर्शन में शब्द की पौर्वात्मिक माना गया है। शब्द पुद्गलों से बनते हैं। पुद्गल में
सामान्य ग्रीर विशेष दोनों होते हैं। इसलिए शब्द में भी सामान्य ग्रीर विशेष होते है। भाषावर्ग
शब्द सामान्य रूप है और निरस्त भी। किन्तु व्याख्य-व्याख्य इसका लक्षण करते हैं।

न्याय-व्याख्या के शब्द की पौर्वात्मिक नहीं मानते हैं। ग्रीर इसके लिए वे निम्नलिखित तर्क पेश
करते हैं—

1. शब्द का भाषार भाषार होता है। जो स्पष्ट-शुद्ध होता है।
2. शब्द सवाल प्रवेश में प्रवेश करते हैं, ग्रीर उससे निकलते हैं। वाचन होता है।
3. उसका कोई अवधार दृष्टिगोचर नहीं होता। जो उसके पहले अवधार नहीं रहे।
4. वह सूक्ष्म भूल द्रष्यों का प्रेरक नहीं है।
5. शब्द भाषाकार का गुण है।

इन तर्कों का जैनवर्ण इस प्रकार लक्षण करते हैं—

1. शब्दों का भाषार भाषार नहीं है। भाषार भाषार पुद्गल से बनते हैं।
2. जिस प्रकार ग्रीर वार्तालाप से प्रभावित हुआ की भ्रमकूलता या प्रतिकूलता के प्रभाव से एक
स्थान से दूसरे स्थान तक जहां या देर से पहुँचते हैं, उसी प्रकार शब्द-परस्मार्य भी हृदय की 
अनुकूलता या प्रतिकूलता के अनुसार जहां या देर से एक स्थान से दूसरे स्थान तक 
पहुँचते हैं।

2. कस्तूरिका पादि गम्भीर बन्द स्थान में प्रवेश करती है और विकलती हैं, फिर भी वे 
पोषकालिक हैं।

3. बिनुअंग्रह और उक्तिकाल के कोई भी प्रवचन उसके पहले प्रवचन बाद में दिखाई नहीं पड़ते, 
फिर भी वे पोषकालिक होते हैं।

4. शब्द, रंग और चूल में सही है और नामांक वेतन करके बना बनने अनुकूल प्रेरणा 
प्रस्तुत करती है। परंतु वह देखी नहीं जाती है। उसी प्रकार शब्द भी यदि नहीं देखा 
जाता है किंतु कारण-बाधा में पदभाँत कर प्रेरणा उत्पन्न करता है।

5. शब्द स्थान की तथापि इन्द्रिय के प्रस्थदीकरण का विकास बनना है। इसलिए, इसे साधारण 
का गुण नहीं मानते।

इस प्रकार शब्द नीतिलिपि है, सामाजिक-विशेष रूप है। वर्ण जीवन में नीतिलिपि 
शब्द मत्तता तथा अनेक कहा गया है किंतु जीन जीवन में शब्द सामाजिक-विशेष तथा एक-मेणक है।
कारण वाच्य और वाचक में कांणिक तातादाय सम्बन्ध है। इसके सम्बन्ध में बदवाहु ने ऐसा 
कहा है—

वाचक और वाच्य कर्मचार भिंत्र हैं। और कर्मचार शब्द भी है। "छुटा", "आयम" और 
"विषाद" के उच्चारण मात्र से ही किसी का शरीर न कटता है, न जलता है और न किसी को 
पड़ता है। इसलिए वाच्य और वाचक भिंत्र है। किंतु "छुटा", "आयम" और 
"विषाद" के उच्चारण से ही "छुटा", "आयम" और "विषाद" का बोध होता है। इसलिए वाच्य 
और वाचक भिंत्र हैं।

जिस प्रकार "वाच्य" सामाजिक-विशेष, एक-मेणक तथा गान-गायन रूप होते हैं, उसी प्रकार 
वाचक भी सामाजिक-विशेष, एक-मेणक और गान-गायन रूप होते हैं। "वह" शब्द भिंत्र के उस 
पात के लिए यथविधारे में प्राप्त है जिससे जल नामे या रहने का कार्य होता है। किंतु गोपाल गोपाल 
को ही बट कहते हैं। "चोर" शब्द चोर के लिए यथविध होता है किंतु दस्तिका में इसका यथविधार 
चावल के लिए होता है। कर्कटी शब्द का प्रतिक गायन करती है किंतु किसी-किसी व्यक्ति या इसका 
प्रयोग यथिंत के लिए होता है। इसी तरह जीतकरु यथविध में प्राप्तिनिक विषि की चर्चाओं में पद्धुत 
का प्रयोग 180 उपवास किया गया तथा किंतु ग्रान पहुँच से केवल तीन उपवास सम्पन्न आता है। देश 
और काल के अनुसार वाचक के विशिष्ट प्रयोग देखा जाता है।
शब्द में सभी पदार्थों को जानने की क्षमता होती है। देश और काल के प्रबुद्ध उन्हें संकेत दिलाता है। जब शब्द के स्वभाव और संकेत दोनों को जान लिया जाता हैं तब उसका मानव अर्थ ज्ञात होता है। इसीलिए श्री देवसूरि ने कहा है—

"स्वभाविक सामग्री और संकेत से अर्थ की जानकारी करना ही शब्द है।" इससे यह सिद्ध होता है कि शब्द एक-एक रूप बाला होता है। क्योंकि स्वभाव से वह एक और संकेत से अर्थ होता है।

इसी तरह विभिन्न तरंग-बिंदु के प्राणार्थ पर जैन वर्णन यह सिद्ध करता है कि नाभिक और वाष्प सामग्री-बिंदु, एक-एक रूप हैं।

वर्णन विभाग
काली, विजयापूर, नारायणगढ़
(उत्तर प्रदेश)

प्राण ध्वनि के साथ सुकू नहीं रहता है, निन्दा के साथ विचा सम्भव नहीं होता है; प्राणनिशत के साथ बैराम घटित नहीं होता है, तथा जीव-हिता के साथ दयालुता नहीं ठहरती है।

(समस्तुल्ल, 167)

समस्तुल्ल स्वयं भ्रमण में शंका रहित होते हैं, इसलिए वे निर्मय होते हैं; जैसे समस्तुल्ल स्वयं सत्य प्रकार के भयों से मुक्त होते हैं, इसलिए निर्मय ही वे प्रथार्य में शंका रहित होते है।

(समस्तुल्ल, 232)
“आचारांग” में अहिंसा का विवेचन

—डॉ. निजाम उद्दीन

“आचारांग” जैन धर्म का सबसे प्राचीन प्रस्तुत है। इसमें 323 शृंखला है। “आचारांग” का प्रतिवाद धार्मिक जीवन का प्रकार विवेचना तथा उसके लिए पथ प्रस्ताव करता है। इसके लिए भाषा और मसलें के परिस्थित की अधिक महत्व्दिया दिया गया है। यह अहिंसा, समता, सत्य, की साधना का वार्तालाल अधिक आयाम है। यहां केवल अहिंसा की विवेचना “आचारांग” के धार्मिक पर करता अभिव्यक्ति है।

अहिंसा समता-भाव है। जहां हिंसा होती है वहां प्रमाद और ध्वस्त होता है, ‘पर’ की भावना रहती है। अहिंसा में ‘स्व’ की भावना समाधित होती है। हिंसा को ‘भाव हिंसा’ और 'ध्वस्त हिंसा’ इन दो रूपों में यथार्थ किया जाता है। अहिंसा का समाधित रहने के लिए हमारे मन में हिंसा का भाव मन की विकृति (प्रभाव, प्रभाव, प्रभाव, कोष प्रभाव) के कारण उत्पन्न होता है। ध्वस्त हिंसा' में सामाजिकता प्रा जाती है। यदि हमारी दुर्दंड "स्व” के साथ “स्व” पर समाज रहती है, तो हिंसा नहीं होगी। “आचारांग” के प्रथम सम्पन्न में नहीं गया है—“जो अपने ब्रह्म को जान लेता है वहु बाहर को भी जान लेता है और जो बाहर को जानता है वहु ब्रह्म को भी जानता है।” यदि हमारी "स्व” और “पर’ दोनों में समाधि एकता का रूप विवेचना होता अहिंसा है। दूसरे को सम्भव भी अपने को सम्भवता है, दूसरे की कठिन पहुंचना अपने की ही कठिन के जाल में न फसता है। जब अपने सुख-दुःख का एहसास होता है, उसे ही दूसरे के सुख-दुःख का एहसास हो सकता है। जिसे किसी स्पर्श नहीं का वस्तु प्राप्त नहीं करने का प्रयत्न किसी नहीं होता? सब को ये प्रयत्न है। हमें भी है। फिर यह हम अपने की सुख-सम्पन्न व्यक्ति दूसरे को सुखमय देखना चाहते हैं, अपने को लामाशिरत कर दूसरों को घटे में रहना चाहते हैं। “आचारांग” में कहा गया है—“सभी प्राप्तियों को ग्रहण जीवन भर्स के सभी से सुख प्रयत्न है, दुःख प्रयत्न लागता है, सभी सबको सुख प्रयत्न लागता है, जीवन सभी को सुख प्रयत्न है। सभी सी जीवन चाहते हैं, सी सबको प्रभाव इच्छा है, जीवन सबको भाव लागवा है, भाव सबको प्रभाव इच्छा है, इच्छा सबको सुखमय देखना चाहिए।” त्यसे व्याप्त: प्रत्येक प्राप्ति को सुख प्रयत्न और दुःख प्रयत्न लागता है, यह एक मतों वैज्ञानिक सत्य है, मानसिक तृतीय है। फिर हमें क्या प्रतिकार है की अपने सुख-दुःख
दूसरों को तन, मन, वचन, धन धारी द्वारा दुःख और कष्ट की ज्वाला में चढ़े दे। “प्राचार्य” ने सबसे पहले स्व-प्रस्तित्व और पर-प्रस्तित्व की बात कहकर मनुष्य को संवेदनशील बनाने का प्रयास किया है, और संवेदनशीलता द्वारा वह प्राप्ति, लनाच, धुन, कुण्ड, हीनता, धोपण, प्रत्याचार से भोग भूख भीति प्राप्त कर सकता है। क्योंकि प्रायुक्तिक वस्तुओं में बहुते ही निर्माता, जीवित्वायों में ब्रज मनुष्य भूख तथा परप्रीक्षा है। हिसा का निषेध करने हेतु “प्राचार्य” ने कहा गया है—“मनुष्य वर्तमान जीवन के लिए, प्ररम्भ, आदर तथा पूजा प्राप्त करने के लिए, मुझे प्रतिकार के लिए, प्राप्तियों के हिसा करता है, दूसरों के हिसा करवाता है या प्राप्तियों की हिसा का अनुमोदन करता है, ऐसी हिसा उस मनुष्य के प्राप्तियों में ही होती है।” जब हम दूसरों के प्राप्तियों के लिए सामर्थ्य प्राप्त करने के लिए, हमें स्व-प्रस्तित्व के लिए, प्राप्तियों के हिसा करने के लिए, हमें सामान्य सामान्यीय विश्वास का साधन है—“कोई हीन या नीचे नहीं है, कोई उच्च नहीं है, तथापि सभी सामान्य है।” जब प्राचार्य से एक से एक समान है, जो व्यक्ति धर्म, इत्यादि होता है, वह एक समान का राजा अधिष्ठाता करता है, वह न हिसा करता है, न हिसा करता है, न उसका अनुमोदन करता है। जब तक मनुष्य समान का या प्राचार्य-दृष्टि का उदय नहीं हो जाता, तब तक शांति नहीं मिल सकती, जनन-मरण से जुड़कर नहीं मिल सकता। बिना प्राचार्य-दृष्टि के शांति सी, बिना ब्रह्मचर्य के शांति कहां, प्राचार्यकाल कहां, गोष्ट कहां?

मनुष्य मुस्त-वैभव प्राप्त करने के लिए इलाजों, तुषारों के वही प्राप्त है, उसकी धृति में रात-दिन अध्ययन रहते हैं, ऐसे मनुष्य श्रद्धालु कारण में रहते हैं। वे प्राचार्य से भरे भरे के कारण दूसरे प्राप्तियों के, मनुष्यों को दुःख देते हैं। इलाजों की पूर्ण करने में मनुष्य की प्रामाण्यता प्रस्तिति रहती है इसलिए हिसा की जाती है।

“प्राचार्य” में वी का सबूत देता है और जबहां मनोवृत्ति है वहां प्रेम है, दया है, कर्म है, समानता है, एकता है। मनुष्य भर्ती बात प्रेम भिन्न स्वर्य है। कहा गया है—“हे मनुष्य! दूर प्रेमना भिन्न भ्रम है, बाहर की भीम भिन्न को लोग क्यों करता है?” जो उसके भूलों में जगा हुआ है, वह नोहं प्रेम भावना ते हर जगा हुआ है, जिसे भावना से हर जाने, उसे उच्च सूचना में जगा हुआ सम्बन्ध है।” इस प्रकार प्राचार्यसिंह प्राप्ति प्राप्त करने वाला ब्रह्मसाधारण है। इसे जैन धर्म का प्राण और मनुष्य का मूल जीवन है।

भाषा, हिंदी विद्वान
इलाहाबाद कालेज,
धीर्म (कुमार)
गुजरात की संस्कृति में श्राहिसा-मावना

इंद्रजय श्रीमान बदनाल देशाई

गुजरात की संस्कृति पर विश्वसनीय जातियां अपने में हैं, श्रीर जो वहां पर निवास करते वाली जातियों को संस्कृति-सम्बन्ध तक प्रकटा से भी नाबनना पड़ा है। गुजरात के जनता के गठन में क्रिया गृह्य प्रक्रिया ऐसे हैं, जो विशेष रूप से उम्र कर होते हैं। इसकी का जशो के बाहर जीवन शान्त-भावना का गुजरात विशेष विवरण होता है। वस्तुतः गुजरात में ऐसे सिक्कीयों के बीज हुए संस्कृति की तीनों शाखाओं द्वारा संस्कृति पर ही सिक्कीयों जनताओं से ही ज्ञात होते हैं। गुजरात के जनता में एक वर्तमान में श्राहिसा मावना श्रृंखला कर लिखा जाने वाली वे कल्याण गोपाल गुजरात में सिक्कीयों पूर्व इस प्रकार की मिट्टी में चुलिया कर हुए ही जानी।

श्राहिसा-मावना का एक विशिष्ट अवहारजन्य गुजरात पर हो जीवन या कहना है। प्रयास किए जाने जिस के द्वारा न कहने वाली है श्राहिसा के सिक्कीयों के कल्याण के लिए प्रयास सर्वस्व स्थापना कर देने का भानन्द ही बनेगा है। इस रूप में श्राहिसा श्रील कहना एक श्रीस्वते के दो पहलू है। तथ्यात्मक इस दोनों भाषाओं की एक सर्व देश वा इंद्रजय विषयथे श्रेष्ठ (२००० पृ. २७४-२३७) की चौथ ग्रामा गिरिणर के “शालक्षण” की प्राप्ति है। वस्तुतः यह विश्वसनीय गुजरात के इतिहास का पहला प्राप्त है, जो गुजरात की संस्कृतियाँ तथा को प्रयास सीने पर रुकता किये हुए है। इसमें गुजरात की वर्ष्य समस्या के उपरात्र प्राप्ति के कुशल पर भी बल दिया गया है। एक ग्राम में है –“जड़-जड़ों मानवोंकों एवं पशुपतियोंतु जो नहीं थी, जहां-जहां वे भंवावाले गयी श्रीर जो नहीं रोया गया। जहां-जहां फल-मूल नहीं थे, जहां-जहां वे संगवाये गये घीर जड़ों से रोया गया। पशुपतियों घीर भुज्जन के उपयोग के लिए रासों पर कुएं बुधवारे गये। पहले भाषा में भुज्जन के साथ-साथ मूल प्राप्तियाँ का भी कितना भाण्या रहा गया है। गुजरात ने श्राहिसा श्रील जीवन भी को भी सर्वोत्तम नहीं था। पशु-पालन एवं पशुपति पशुपति की सुखा-मथा के गृह हुए ही बिलासी देते हैं। ग्राम की “ग्रामधरापोल” संस्कृतियों के गृह ही लेना गुजरात से ही नहीं न।

लेकिन, यह तो तो एक हरार वर्ण के इतिहास-गुप्त को बात हुई। गुजरात स्रीमों का प्राप्त श्राहिसा, जीवन श्रील प्राप्तिमान के रचना का उत्कृष्ट एवं भूमि मबालकार्यएं बजाम तो हुए, इतिहास/
युग की पार कर उसके प्रारंभ काल तक या ये कहिये कि प्रागैतिहासिक युग के प्रारंभ में संस्कृत भारत के इतिहास के साथ तक दिखायी देता है। जीवन के बारे में लिखित भावावाणी तथा श्रीकृष्ण ने बताये थे। स्वयं बिजय द्वारा बताए बौद्ध जीवन के साथ तक दिखायी देता है। जीवन के बारे में लिखित भावावाणी तथा श्रीकृष्ण ने बताये थे। स्वयं बिजय द्वारा बताए बौद्ध जीवन के साथ तक दिखायी देता है। जीवन के बारे में लिखित भावावाणी तथा श्रीकृष्ण ने बताये थे। स्वयं बिजय द्वारा बताए बौद्ध जीवन के साथ तक दिखायी देता है।

जीवन का प्रारंभ बादाय यूरॉपीय भारत में उसका, किन्तु गुरुराष की धरती पर प्रभाव का बीजांकुरा हुशारा। गुरुराष का नाम गुरुराष की धरती पर प्रभाव का बीजांकुरा हुशारा। गुरुराष का नाम गुरुराष की धरती पर प्रभाव का बीजांकुरा हुशारा।

हम जीवन का प्रारंभ बादाय यूरॉपीय भारत में उसका, किन्तु गुरुराष की धरती पर प्रभाव का बीजांकुरा हुशारा। गुरुराष का नाम गुरुराष की धरती पर प्रभाव का बीजांकुरा हुशारा। गुरुराष का नाम गुरुराष की धरती पर प्रभाव का बीजांकुरा हुशारा।
वस्तुतः श्रद्धा और जीवन की मात्रा गुजरात की प्रजा में शताब्दियों से चर चिने हुए हैं। निर्देशित है कि नहीं, वह व्यक्ति में भी परिशिष्ट होती है। महात्मा गांधी इसी प्रकार की विश्वसनीयता ने छोड़े श्रद्धा की सूचकारा पर प्रारंभ की। श्रद्धा और वीरता इन दोनों को कुछ तोळ विरोधी मानते थे, लेकिन गांधीजी ने इसी तयारकित विरोधी बालों को एकत्रित कर एक नया बल बना किया था। श्रद्धासुधारों वीरता की लहर लहर का एक नया ही संदेश गांधीजी ने हमें सिखाया। बलवतराय ठाकुर ने इसी भावना का उल्लेख प्रतीत निम्न दृष्टियों में किया है—

‘छो जंग भारतीय बलों प्रकटा होगी, नायिका मोती जल साधु बिलवान।’

सामान्य वालों की प्रभाव किये बमर ही उसमे विजय होने का प्रयोग, जिसे बुद्ध और महाराज ने प्रत्यक्ष किया था, गांधीजी ने लेख रखा दिया। सब तो यह है कि सुप्रसिद्ध गुजरात की प्रशंसा और कहानीपूर्ण संस्कृति का सत्य सामग्री और प्रौढ़ से पूर्व है। नशोक के विवाहों के जबाबदारी ऊपर दर्शाता है कि भारत को ध्यान देने देने सुकु ल रामानुज ने बोला कि एक वात का हो, तो इसे ही संस्कृति वैज्ञानिक मूल रूप से ज्ञान दान करता है। वह बुद्धिरूप प्रशंसा का भाषण देने वाले अनेक साधु भी आये हैं।

सुरूपस्तर मत्तिका का एक प्रयोग बड़ा पुरुषार्थ है कि बहु परस्परिक विषयों, श्लोकों और साधनों के प्रति सहंगिता बने। गुजरात में इस तरह के परम्पराओं पर प्रभाव का प्रति सहंगिताभाव व्यापक रूप में दर्शनित होता है। स्वयं की परमार्थस्वरूपी महापूर्वकालीन वाली ऐसे विवाहदारों को हमें हायंको दान दिया। सोलंकी राजवंश के नाम के प्रमुख “उमापति-वर-जन-विश्वसन” का विशद तो लगाया, हमें सोलंकी दुःख के ही संपन्न रूप में युद्धा युधाम में धृरतांग जोड़ ने जैन को ध्यान और उनके सुप्रसिद्ध जानकी ने भीतरिक नामक नज़र मात्र को जातिया जिसने सुप्रसिद्ध दिया, जो बात का ही उत्तर निभाता है। और, एक ऐसा उत्तर भी प्रत्यक्ष होता है कि शिक्षा जीवन मंदिर बंधन का वेलक्रिया नामक य auditing की भी उपस्थिति ध्यान में रखा। जिन का संगठन भी प्रत्यक्ष होता है कि सिक्का जीवन मंदिर बंधन का वेलक्रिया नामक य auditing की भी उपस्थिति ध्यान में रखा। जिन का संगठन भी प्रत्यक्ष होता है कि सिक्का जीवन मंदिर बंधन का वेलक्रिया नामक य auditing की भी उपस्थिति ध्यान में रखा।
गुजरात की ऐसी परंपरा सहिष्णुतावृत्ति को विद्यार्थी का प्रतिरूप कहा जाए तो इससे बहुत धीर गर्मी का होगा नहीं ? ही बताया है क्योंकि इस प्रकार के आदर्श में भी देखें लेकिन इससे गुजरात की प्रहर्मता को कर्म गति नहीं आया था। इसी में हमें सर्वनाशसमभाव की गति दिखाई देती है। इस प्रकार की सहिष्णुता को ध्वन-पाया में ही गुजरात, गुजरात के विषय चर्चा एवं प्राप्ति अभिव्यक्तियों को गौरव मिला है। यह जाने की श्रम जनता प्रेमप्रकृति गुज-शास्त्री एवं सन्नाम का जो प्रभावित कर सकता है, उसका अंत भी इसी को है।

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जो चरित्रसुधा है, वह गुजरात शिक्षित होने पर भी विद्वान व्यक्ति को मान कर देता है: हिंदू जो चरित्रशील है, उसके लिए बहुत भुवन है। शास्त्र का भाष्यार्थ करने वालिक है।

समावेशर, 267

ज्ञान से भ्यान की सिद्धि होती है; भ्यान से सब कर्मों का कार्य होता है, कर्मों के कार्य का तत्त्व मूल्य है; इसलिए ज्ञान का अभ्यास करना वाहिक है।

समावेशर, 478
जैन दर्शन और ‘करणा’

श्री कर्ण्यालाल लोड़ा

उपनिषदः सबूतः कोई भस्मता है, तो वह मुख्यत: दो ही बातों में है—(१) संबंधन करना
श्रीर (२) विकास करना, जानना। संबंधन करने को वर्गन व जाने को जान कहा जाता है। वह
जान श्रीर दर्शन गुण संबंधन के मुख्य लक्षण हैं। उपनिषदः में ये गुण नहीं होते हैं। जान भी वर्गन के
बाद होता है। इसलिये जान से भी भ्रमक महत्व दर्शन का है। जिस प्राप्ती की जितना वर्गन गुण
विकसित है उस प्राप्ती की जितना उतनी ही भ्रमक विकसित है। वस्तुः संबंधन ही जानना का प्रयोक
है। जरूर में भी जिस स्थान पर संबंधन शक्ति को जाता है उसे हम ज्ञानिष्ठ या प्रभावक कहते हैं।
प्राप्ती का जितना-जितना विकास होता है संबंधन शक्ति उतनी ही बढ़ती जाती है। इस संबंधन
शक्ति का भ्रमक विकास होने पर प्राप्ती बपने से पिछले व्यक्तियों में होने वाली संबंधन या वेदना का
स्वयं संबंधन करने लगता है जिससे दूसरों के होने वाले दुःख से वह करण्यालाल होने लगता है। उसकी
बेदना को वह स्वयं संबंधन के रूप में प्रणबुध करता है और उसकी बेदना या दुःख को मिटाने का
ग्राह्य करता है। इसे ही दया कहा जाता है। पर-पीड़ा का संबंधन “करणा” है। पर-पीड़ा को
दूर करने के लिए धर्म योगदान देना दया है। दया करणा का विद्यमान रूप है। पर-पीड़ा से
करण्यालाल व्यक्ति बपने दुःख से उत्पन्न उठ जाता है और प्राप्ती सामर्थ्य का उपयोग दूसरों को सेवा में
करता है। दया, वान, सेवानामों व परिवारकों हैं, साह ही करणा जितने ऊँचे स्तर को
होमी, जितनी गहरी होमी, उतनी ही विश्व होमी दया चेतना उतनी ही ऊँचे स्तर की होमी, गहरी
होमी व विश्व होमी।

जो साधक पर-पीड़ा से संबंधनशील होते हैं, वे सहज ही प्राप्ती सामर्थ्य और शक्ति का उपयोग
प्राप्ती मात्र के दुःख को दूर करने में करते हैं। उसका यह योगदान जैनाध्यम में प्रणबुध बान कहा है।
ऐसे व्यक्ति में अनन्त ऐश्वर्य, अनन्त मात्स्य, अनन्त सौम्य और अनन्त साधन का भी भ्रमक्ष्यति
होती है। ऐश्वर्य तो इस प्रकार का है कि उसे लेखनदी भी कमी नहीं रहती है, प्रणबुधे लिए संसार
और शरीर की प्रेमशाला ही नहीं रहती है। कमी प्रणबुध होने को जैनाध्यम में लाभान्तर राह कहा है।
कमी का प्रणबुध न होना ही लाभ है। लेखनदी भी कमी प्रणबुध न होना ही प्रणबुध लाभ है, अनन्त
ऐश्वर्य है। करण्यालाल व्यक्ति को संसार के तारे प्राप्ती भले लगते हैं, बड़े सुन्दर लगते हैं, बड़े तारे।
लगते हैं, जिससे उसका हृदय सीख्यर्य के पर जाता है। उसके लिए अन्तर तुक-तकु दुख भी शेष नहीं रहता। वह नये अथवा भीमों से अपर उठ जाता है। जिन भीमों का प्रति होता है, उन प्रति-पुन्त ही कीमों से वह तुक हो जाता है। फिर वह प्रेम के प्रति के पारे वाले शेष रस का प्राप्ति करता है। यह रस सबा बना रहता वाखा होता है तक श्रद्धा होता है। वश: यह अनुभव रस होता है। इस रस को क्षति करता ही नहीं होता है। इसलिए इस निज रस का वर्ज अनुभाग भी का स्वामी होता है। उस कभी कान्खा की सभी अप्रेम होते हैं, वह स्वामी की सभी का अप्रेम लाना है। यह यात्री भाव माधुर्य को प्राप्त करता है। उसका यह माधुर्य, अध्यात्म भाव भोग के शरीर के प्रति सदेव बना रहता है। भक्ति का यह रस प्रस्तावित नया बना रहता है। वह अनुभव माधुर्य ही जैनमात्र का भाव में अनुभव उपभोग का भाव होता है। उस कभी कान्खा की सभी का अनुभव ज्ञान है, अनुभव भोग-उपभोग, तथा अनुभव शालिनी रूप बनाता है, अनुभव रस का उपस्थिति होती है। फिर उसे संसार और शरीर से कुछ भी पाना शेष नहीं रहता। वह कुटुंब को जाता है। जबसे उसे की अपेक्षा नहीं रहती हैं। जबसे पर की शंका नहीं रहती हैं। अब पर की अपेक्षा ही होती हैं, वहीं ग्रहण अपेक्षा होती हैं। जिसकी शरीर से पर की प्रेम शरीर से नहीं हैं। परिपोषण नहीं हैं, जो व्याप्त है, उसमें ग्रहणका का गंभीर मात्र भी नहीं होती है। उसमें ग्रहणका का गंभीर होता है। ग्रहणका का गंभीर हो जाने से वह अनुभव सामाजिक होता है। इसी को ग्रहण की भाव में अनुभवके कहा है।

इस प्रकार जो समस्त प्राणियों की श्रद्धा से कर्षित है, वह अनुभव दान, अनुभव नाम, अनुभव भोग, अनुभव उपभोग और अनुभव वीर्य का स्वामी होता है। कश्यप का क्षिप्त रूप दान है। जानके के अनुभव का रूपक लाभ है। सभी प्रति सोर्व का, भरोसा का, प्रति का भाव भोग है। सभी प्रति माधुर्य का भाव उपभोग है। कुटुंबका का रूपक वीर्य है। लाभ कार्य का परिषाल शालिनी, मोह का अप्रेम रस (मुख) है। उपभोग का परिषाल उस रस का नित्य बना रहता है। वीर्य का परिषाल अनुभवका से चुटकारा पाना है।

मोह के कम होने से संवेदन शक्तिय बदल जाती है। जहाँ इद्दे होने से जाता का निकास होता है। जो जीतना विद्य-विद्य में आवास है, उसकी क्षति अपनी ही मूर्चित, व्यक्त-युक्त है, वह बहेिन्ह होती है। वह इद्दे से मंडला दुख रहता है कि उसके सुख प्रति के कारण से इद्दे दुख होने पर भी उसमें उसके प्रति कश्यप नहीं जगती है। वह इद्दे को दुख दूर करके भी प्रेम भोगा भोगता महता है। उसकी बुढ़कु दूरी-दूरी, उसकी वीर्य की मूर्चित श्रवणका का हो बीजक है। मोह के घटने पर ही स्वायत्त भाव चटने लगता है। स्वायत्त भाव के घटने पर ही कश्यप। भाव जानु होता है। वश: कश्यप। भाव मोह के घटने या इद्दे का बीजक होता है।

मोह के मिथाने से कामया मिटती है, कामया के मिथाने पर कभी करम का प्राप्त भोग नहीं होता है, वे वैदेव ऐसे व लाग को प्राप्त नहीं होती है। कामया निपटे से कामया पूर्ण से होने वाला राग और कामया मार्ग शरीर से होने वाला दुख मिट जाता है। रागमें मिटने से भेद-भिन्नता मिटकर उसके प्रति माधुर्य भाव पूरा हो जाता है जो उसे निज रस (मुख) से पर देता है। वह निज रस को प्राप्त भोग का उपस्थित है। वह निज रस में इद्दे भुलता रहता है कि वह इद्दे कुछ भी बाह नहीं रहता है। बाह नहीं रहने से कुछ भी पाना शेष नहीं रहता है। पाना शेष नहीं रहने से करना शेष नहीं रहता है, चाहता, पाना, करना शेष नहीं रहने पर कामया शेष नहीं रहता।
है! कुछ भी शेष नहीं रहने पर पराधीनता, प्रसन्नता शेष नहीं रहती। प्रसन्नता का शेष न रहना ही वीर्य है। इस प्रकार मोह के निष्कर्ष के जड़ता, कामना, राग (संतान), हृदय (नेत्र-निर्वस्थ) व प्रसन्नता का भास्त हो जाता है, जिससे उसे प्रसन्न दान, प्रसन्न लाभ, प्रसन्न भोग, प्रसन्न उपयोग और प्रसन्न वीर्य की उपलब्धि होती है।

प्रसन्न उपलब्धि होता है कि कीर्तिराज के पास एक दान। भी नहीं होता है, तब फिर कह या दान देना है? वह प्रसन्न दानी कैसे है? तो कहना होगा कि कीर्तिराजी पृथ्वी संसार के समस्त प्राणियों को विषय सृष्टि की दासता के तथा पराधीनता के सुख के प्राकृतिक है। उसका हृदय इस पराधीनता की पीड़ा के संबंधनशील होकर कहलाता है। सभी प्राणियों को पराधीनता की पीड़ा से छुटने के लिए वह प्रपत्रा योगदान देता है। पराधीनता से छुटने का नाम ही मुक्ति है। केवल प्राणियों को मुक्ति प्राप्त कर भाष-दान करने में प्रसन्नता रहता है। यही उसका प्रसन्न दान है। तात्पर्य यह है कि कीर्तिराज की सबू कल्याणकारी भावना प्रसन्न दान है। कीर्तिराजी को लेखात्मक भी करता का प्रभुज्वल नहीं होता। यही उसका प्रसन्न लाभ है। कीर्तिराजी को लेखात्मक भी प्रकृति का प्रभुज्वल नहीं होता। यही उसका प्रसन्न भोग है। उसकी सरलता सबू की भरोसे बनी रहती है, प्रतिकृति उसमें निवृति रस का प्रभुज्वल होता है। यही उसका प्रसन्न उपयोग है। उसे प्रपन्न परिवर्तक की प्राणि में श्रेय प्रभुमृत्ति की निगृहीत में लेखात्मक भी प्रसन्नता नहीं होती। यही उसका प्रसन्न वीर्य है। वे पारंतं उपलब्धियाँ मोह के सबूता क्षय होने पर ही संभव है। यह: मोह-नीय कर्म के पूर्वांत: लय होने पर ही केवल की उपलब्धि होने के पूर्ववर्ती क्षण में इसकी भी उपलब्धि होती है।

भी खंय पिलाना जिष्यते संशोधन
साधना भवन, भराज नगर
भोजपुर (राजस्थान)

वैसे दीर्घकाल तक संक्षिप्त ईश्वर को पवन-सहित भक्ति तुरंत मन्त्र कर देती है, वैसे ही भगवान श्री ब्रह्मा तपस्या प्रपर्युतित कर्मकारी ईश्वर की वासुबध में मन्त्र कर देती है।

समस्तपुरुष, 504

म्यूक्ति जागरण-तपस्या चलने, जागरणतापुर्वक खड़ा रहने, जागरणतापुर्वक बैठने, जागरणतापुर्वक पूर्वक कराये। ऐसा करता हूँ तथा जागरणतापुर्वक मोन करता हूँ। मैं भौत वैरत्रिक अनुभु करना नहीं बोलता।

समस्तपुरुष, 395
विविध भारतीय भाषाओं के क्रमशः विकास की कड़ियों की सुरक्षा में जैनों का प्राचीन युग

जैन धर्म प्रारंभिक प्रवास थाम रहा है। प्राच: उसका साहित्य प्रथम, प्रपिठाक एवं वैदेय के उपदेशों से प्रोत्साहित है। यह उसके प्रचार को जन-जन के हृदय तक पहुँचाने के लिए जैनों ने अपने उपदेशों एवं साहित्य में जन-प्रचलित भाषाओं का उपयोग प्रभावक मात्रा में किया है। उच्च वर्ग एवं सिद्धांतों तक प्रवर्तित सिद्धांतों का प्रचार हो। इस प्रयोजन से संस्कृत भाषा में साहित्य की रचना करने में भी जैन लोग पीछे नहीं रहे। विज्ञान समाधिक जनता को ध्यान में रखकर उसकी जन-भाषाओं वाली विविध प्रकृति भाषाओं का उपयोग विवृत मात्रा में किया।

जिन-जिन प्राचुक्त भाषाओं में जैन साहित्य उपलब्ध है, वे हैं वैधमागधी, शौरसेनी, महाराष्ट्री, विभाजन, ब्रह्मदृढ़। इसके प्रतिक सम्मेलन भाषाओं (प्रवाच एवं द्रविष) में भी सुस्थल: प्रारंभिक साहित्य जैनों का ही मिलता है। और उस साहित्य को निकाल दिया जाय तो उन भाषाओं का प्रारंभिक संस्कृती बन यहो नामित जा रहा है। काल-परिमाण

विद्याध्यान में लिया जाय तो इंग्लैंड पूर्व पारस्यों शताब्दी से संयो तक तक सरदारी शताब्दी तक जैनों ने विविध जन-भाषाओं में साहित्य का निर्माण किया है। और इस प्रकार दो हजार से भी प्राचीन वर्षों तक जन-प्रचलित विभिन्न भाषाओं के विकास का आकार इस साहित्य में सुरक्षित है।

साहित्य की जितनी विषयें संस्कृत भाषा में उपलब्ध है उतनी ही प्राचुक्त भाषाओं में भी मिलती है। कहने का अर्थ यह है कि संस्कृत के साध-साध समानान्तर रूप से प्राचुक्त भाषाओं में भी विविध प्रकार के साहित्य की रचना करने में जैन लोग पीछे नहीं रहे। जैनों का प्राचीनतम साहित्य प्रथमान्त एवं शौरसेनी प्रागैत साहित्य है। इन दोनों भाषाओं में जिन-जिन सिद्धांतों पर साहित्य उपलब्ध है वे इस प्रकार हैं। स्व-सिद्धांत, पर-सिद्धांत, दयान, मूर्ति-प्राप्त, भाष्कर, शिश्न-विच, नव एवं ध्यान, लोम भाषां, भाषाण, भाषाधान, तत्वज्ञान, अध्यात्मि, भूगोल-विज्ञान, ज्योतिष, सामुदायिक-सास्त्र, निमित्त-शास्त्र, कथानक इत्यादि। इस साहित्य में प्रथमान्त भाषा
प्रायम साहित्य का समय ईं स० ० दबं पांचवीं शताब्दी से ईं स० ० की पांचवीं शताब्दी तक एवं सौरसनीण्ड कारायण साहित्य का समय ईं स० ० की प्रारंभिक शताब्दियों से दसवीं-बारहवीं शताब्दी तक का माना जाता है।

साहित्य पर नियुक्तियाँ, माध्यम एवं कल्पितों के रूप में जो दीक्षित साहित्य मिलता है उसकी भाषा प्रारंभिक-सौरसनीण्ड महाराजी क्रियात्मक भाषा है। इसमें प्राप्ति के विषयों पर ही चर्चा मिलती है एवं उसकी एक विशेषता यह है कि यह ब्राह्मण प्रारंभ एवं नवीन कथाओं से परिपूर्ण है। इस साहित्य का समय ईं स० ० के प्रारंभिक काल से छठी शताब्दी तक का माना जाता है।

जैन भर्म सम्बन्धी पांचवीं से दसवीं शताब्दी तक का ऐसा बिविषय साहित्य भी मिलता है जिसमें जैन सिद्धांत, दर्शन-विषयक-मध्य, कर्म सिद्धांत, आध्य-धार्मिक, सामाजिक, विज्ञान-विज्ञान ग्रामिण विषयों पर व्यवस्था एवं लघू चर्चाव है।

इसके पश्चात जिस साहित्य का निर्माण हुआ वह बिबिश प्रकार का है जिसमें कथा एवं काव्य का स्थान महत्वपूर्ण रहा है और इसका प्रतिनिधित्व मुख्यतः महाराजी के बारें मध्य साहित्य एवं अपरंपर भाषाओं के बारे में रचित।

इस साहित्य की ब्राह्मण विषयों एवं विषय इस प्रकार मिलने जा सकते हैं—लघुकथा, महाकाव्य, कथा-कौश, धौप्यदेश, मनोरंजक एवं उपसाहसात्मक कथाएं, रोमांस कथा, राजसाह, महाराज, चरित्र और पुराण, मुख्यतः काव्य, वक्तव्य, व्यक्तिक व नाटक (स्टूक), वीर, ध्यान, ध्यात्म, कर्म सिद्धांत, क्रिया वाणी, धर्मांतरण, व्यक्तिक और संसाद, स्वभावित, स्वप्न, निर्मित, अयोग्य, बास्तविक, रत्नपरिया इत्यादि।

इस लारे साहित्य में काव्य-साहित्य को किसी तरह ही सामान्य नहीं है। वर्तमान और नीति के प्रचार के लिए कथा एवं काव्य का महत्व रहा है। इस तरह की ध्यान में रखकर समय-समय पर जन-साहित्य में विकसित कथाओं पर पर्यावरण प्रायः लते हैं। कभी-कभी यह एक ही कथा पर प्रवास जैसे विषयों ने रचना कर कालों। दान, दया, तप, वत, बोध, पूजा, दुर्योगादि का महत्व धारण करने के लिए ब्राह्मण धौप्यदेश का स्वभाव कथा का विषय कथा के रूप में जीता। इसके पश्चात जमलारा चरित्र साहित्य का रचना हुई जिसमें बालक-बालिका और काव्य कालपुर्ण विषयों का समावेश होता है। इस साहित्य में रचना का विषय दृष्टि के लिए उपलब्ध होती है। कथा साहित्य मुख्यतः नोकारियों में की जाता कथा विषय का भाषाक्रम विशेषता से संबंध रूप से परिलक्षित होती है।

महाराजी के अवसर के बारे में भाषात्मक भाषाओं के संक्रमण की आवश्यकता साहित्य का उदय होता है। इसमें प्राचीन हिंदी, राजस्थानी, गुजराटी भाषा का समावेश होता है। यह काल शाही के समय की वातावरण तक का माना जाता है। इस काल का जो साहित्य मिलता है उसमें भी जैनों की साहित्य प्रभुत्व है। इस मापदंड में विविध प्रकार का साहित्य इस प्रकार है—राम, धर्म, भक्ति, दान, बाहरी धर्म, ध्यान, विवाह, प्रेम, ब्रह्मचार, ध्वनि, संवाद,
स्पष्ट, लोकचरण, स्थवर, सम्भाव्य, छंद, हम्बधी श्यामदा। इस साहित्य में उस समय की प्रचलित माया के स्पष्ट वर्णन होते हैं जो घटना शायद ही हमको देखने को मिलते हैं।

जैनों के इस सारे साहित्य की एक विशेषता यह है कि इसमें वो हज़ारों से भी प्राचीन वर्णों की लोक-संस्कृति के वर्णन होते हैं जो संस्कृत साहित्य में नहीं होते, क्योंकि संस्कृत साहित्य प्रमाणात: उच्च स्तर पर हिंदू पुराण के वर्णन से ही सम्बन्धित रहा है तबकि प्राचीन साहित्य साधारण जनता को प्रभाव में रखकर रचना गया है। इस प्रकार साहित्य में हमें बनेक सांस्कृतिक विषयों के बारे में जानने को मिलता है जैसे कि समाज-रचना, शिक्षा-रिखाज, खान-पान, वस्त्रावस्था, भाषा-प्रचार के साधन, दु:ख-घात के प्रशंसा, ज्ञानिक वाण, लोकमायोत्ताते, देवी-देवताओं वि विभाजन, मन्त्र-मंत्र, गीत में जिनका आध्यात्मिक अर्थ है जो उनके द्वारा इस साहित्य के मध्यम जन साधन के बिना भारतीय संस्कृति का उदय विवरण रूप से शायद ही जाना जा सकता है।

संस्कृत माया हर शताब्दी में एक तरह रही परस्तु प्राचीन मायाएं जन-मायाएं होने के कारण क्षेत्र एवं काल के प्रमुख बदलती गयीं एवं भिन्न-भिन्न मायाओं के द्वारा में विकसित होने गयी आधुनिक रूप में प्रचलित हुईं। भारत के आदि-दक्षिण गौरव साहित्य में माया को लेने वाला टेकर के रूप में प्रचलन हुआ तबसे यह उसी रूप में भारत तक प्रचलित रही है। इस कारण भारत की प्रारंभ मायाओं के कारण विषय को काटने को जोड़ना होता है वह विश्वसनीय प्राचीन मायाओं के साहित्य के मध्यम से ही जीवा जा सकता है। जैनीय विवाहों ने भी प्रमुख भाषा में प्रारंभ साहित्य की रचना की है परस्तु वह साहित्य एक तो धर्मसंगीत है और हरेक शताब्दी के उनकी रचनाएं भी नहीं मिलती।

शास्त्रीय जन-माया के स्वरूप का प्रमाण देखना ही ही जैन साहित्य का ही आध्यात्मिक लेना पड़ता है। वे भी ने अपने साहित्य की रचना इस दृष्टि से नहीं की है परस्तु जाने-पहली रही ऐतिहासिक विशेषता। अपने साहित्य में उपलब्ध दिता है। जैन रचनाओं के निर्माण बुद्ध उत्पज्ञ प्राचीन के (सुभाषित संस्कृत में संचरित प्राचीन अध्यक्ष तत्वों के प्रमुख के) भाषा में हुआ है। जैन रचनाओं के निर्माण के प्रमुख भाषा के नाम विशेष ही सम्भाव्य भूमि माया में की जाती है।

वह जन-माया का एक विशेष है कि एक बार जब कोई जन-माया साहित्य में उपलब्ध होता है तब वह भी आधुनिक एक रूप बन जाता है। जैन-बोधी की लाश विशेषताओं को संजोने नहीं रह सकता। फिर भी जैन प्राचीन साहित्य की यह एक विशेषता रही है कि उसमें प्रचलित जन-माया के तत्त्व विशेष जन-भाषा में मिल जाते हैं। इस कारण जैनीय साहित्य के उपयोग होने पर भी उसमें काल एवं स्थान सम्बन्धी विवेचनाएं उपलब्ध हो जा जाती है।

इस दृष्टि से जैनों ने भारतीय प्रारंभ मायाओं की प्रशिक्षण सेवा की है और इस संबंध में उनका जो महत्वपूर्ण प्रदान रहा है वह प्रभावित किसी भी घर्म का नहीं रहा है।

भाषाओं के पाल्ले भिन्न साहित्य के कुछ ही ग्रंथों में प्राचीन माया के वर्णन होते हैं। प्राचीन साहित्य की माया संसारित रूप में एक समान स्तर बना दिया गया है। भिन्न साहित्य के संबंध में भी भाषाओं के प्राचीन साहित्य को भारतीय भाषा का एक मिलता है। इस माया के प्रामाण निस्ती दो और
जन-भाषा में उनका साहित्य उपलब्ध होता है तो वह है प्रष्णांश माया परस्तू वह भी देश-काल की दृष्टि से ही नहीं वरन् विशिष्ट एवं विवाहों की दृष्टि से भी सीमित है। और जैन साहित्य की तरह विषय नहीं है।

जैन साहित्य प्रकृति भाषाओं में हर एक शास्त्री का घल्यों या प्रष्णांश रूप में उपलब्ध है और उससे हर शास्त्री में भी जाने वाले माया का स्वरूप जाना जा सकता है। मायाकड़ दृष्टि से जैन प्रकृति साहित्य की यही विशेषता है और इसके फलस्वरूप भारतीय भाषाओं के विकास का ऐतिहासिक एवं शास्त्रीय प्रभाव नियम निम्न जा सकता है। लेकिन ऐसा कहने में क्या कोई घटियोंक है कि भारतीय भाषाओं के विशिष्ट प्राचीन स्वरूपों को सुरक्षित रखने में इस देश की संस्कृति को जैनों का ग्रंथलोक प्रदान रहा है?

महायात, प्रकृति-पारिवारिक विशेषादन।
भाषा साहित्य भाषण
गुजरात विश्वसंस्कृति
भाषा वाक्य (गुजरात)

मूल्यसूत्र मनुष्य प्राणांतित से पीडित होता है, समता भाषा से दरिद्र होता है, उसको प्रहिष्ट पर प्राणांतित मूल्यों का श्राय देना कठिन होता है। तथा वह प्राणायाम को समझने वाला नहीं होता है। इस लोक में मूल्यसूत्र मनुष्य प्रति दुःखी रहता है।

(शास्त्रीय सूत्र 10)

जो ममता वाली वस्तु-बुद्धि को छोड़ता है, वह ममता वाली वस्तु को छोड़ता है, जिसके लिए कोई ममता वाली वस्तु नहीं है बहु ही ऐसा बानी है, जिसने प्राणायाम पय जाता है।

(शास्त्रीय सूत्र 97)

प्रहिष्ट हीं तो जगत की माता है, यों को समस्त जीवों को प्रतिपालित करने वाली है। प्रहिष्ट ही आनंद की परिपार्श्व है। प्रहिष्ट ही उत्साह गति और शाश्वत लक्ष्य है। जगत में जीवन उत्साह गति और शाश्वत लक्ष्य है। जगत में जीवन उत्साह गति है।

(शास्त्रीय 8-32)

42
जैनदर्शन में मृत्यु विषयक अवधारणा

बाँट धीमती शान्ता भाषावत

संसार में जो मनुष्य जन्म लेता है उसकी मृत्यु निश्चित है। जन्म के साथ मृत्यु श्रीर मृत्यु के साथ जन्म का प्रारंभ संवेद्य है, ठीक वैसे ही ठीक प्रकृति में प्रात: काल के बाद संवेद्य का प्रारंभ है।

संसार में सभी जीव जीना चाहते हैं, मरना कोई नहीं चाहता। प्रश्न यह उठता है कि जीवन श्रीर मृत्यु भ्रामक हैं क्या? उसके लिए प्राचीन धर्मधारा ज्ञान का प्रारंभ होना प्राचीन शरीर से श्रीरों का निकलना मरण कहलाता है। श्रीर पुनः नई स्फुटता प्राप्त करना जीवन। जीवन श्रीर मरण का यह क्रम तब तक चलता रहता है जब तक कि प्रात: समस्त कामों के बिना से मुक्ति नहीं हो जाती। मुक्ति के प्रति मनोज्ञ को प्राप्त करने की यात्रा में जीवन-मरण पंजाब के रूप में है। जिस प्रकार यात्री निरंतर चलने वाले बाद तद्नन्दन यथात्मान को मिलते हैं विद्यार्थी के लिए यथार्थ व्याघ्र में राजिश्वाली विषाण में प्राप्त होती है, उसी प्रकार की स्फुटता मृत्यु की है।

मृत्यु जीवन का ब्राह्मचर्य नहीं है। वह जीवन की नई स्फुटता श्रीर शक्ति प्रवाह करते बाली प्रक्रिया है। जिस प्रकार राजिश्वाली विषाण में प्रारंभ करने के बाद जब प्रवक्ता प्रात: काल प्राप्त हो जाता ब्राह्मण करता है तब उसके विशेष प्रकार का ताजगी श्रीर स्फुटता परम्परा होती है, यही हिंदी मृत्यु के बाद जीवन भाराराय करते हैं।

मृत्यु जीवन का चिरस्त सत्य है उसका वर्ण हमें एक एक बिंदु करना ही होगा। तो फिर स्थान उससे किया तो इसे श्रीर बने जबरन? जिन्होंने जीवन-दर्शन को समकाल है उसे मरण सुखद लगता है। प्रैग्निकी बिलियम हवर्ड ने बताया कि मरते हुए विद्यार्थी जीवन-मरण से मरते हुए विद्यार्थी की ताकत होती है। विद्यार्थी की विद्यार्थी की ताकत होती है।

मृत्यु के समय मनुष्य कैसा निरुपन करता है? उसकी धीमती शान्ता या कौन का प्रतुभव होता है या वह मृत्यु के बाद किस प्रकार का जीवन प्राप्त करता है? इन सबके लिए समवेद व्यक्ति की मृत्यु के समय की मानसिक स्फुटता श्रीर भावना उत्तरदायी है। (1) यदि मृत्यु के समय व्यक्ति की प्रात: कौश, मान, माया, तोपाक्ष कभी-कभी निर्मिति हुई, तनावपूर्ण स्फुटता में रहती है, तो
उसको उस समय ब्राह्मण शारीरिक व्याख्यायों की अनुमृति होगी और उसका ब्राह्मण जीवन भी सामान्यतः उसी प्रकार का रूप प्राप्त करेगा। (2) यदि उसको मृत्यु निधनक भाव से, रामचंद्र से परे, शांति पूर्वी बालबाधर में होगी, तो उसे मृत्यु के समय पीढ़ा की तरह भी उसत्रहित नहीं होगी। उसका ब्राह्मण जीवन भी ब्राह्मण जीवन का रूप प्राप्त करेगा।

जैन शास्त्री में पहले प्रकार की मृत्यु की बाल-नर्तक श्रीरी दूसरे प्रकार की मृत्यु की समाधि-भ्रमण या पंडित-मरण होता है वह व्यक्ति पृथ्वीवन श्री भ्रमण्यालाकृति माना जाता है। बाल-नर्तक में श्रीरी की मृत्यु हृदय: नहीं होती। अथवा कपाय के वशीभूत हो रहे की पत्नी पर सो जाना, विव-पान कर देना या कुछ में कूद जाना श्रीमद श्रीरी उपाय मृत्यु के सान होते हैं। इस प्रकार कपायपूर्वक हाय-हाय करते भरना ज्ञानमरण कहलाता है। ज्ञान संचार ज्ञानशस्त्र के ब्राह्मण ने निरंतर बृहदि होती आ रही है। पूरे ब्रह्म में लगभग 32 लाख व्यक्ति आशुविंद्र आरम्भन्याति करने की कोशिश करते हैं। पर इसके पीछे संसारसिद्ध या धर्म रक्षा का भाव नहीं है। इन लोगों में आशिक्षा लोग लघु है या कैसा रोग से दुःखित, पारिवारिक प्रशांति से दुःखी, गरीबी, नुस्रार्थ, वेकारी, प्रेम में निराला, खुशहालत या परिश्रम में समस्त हुए होते हैं। वे महत्त्व में संबंध या श्री चुकाकर कपाय के वशीभूत हो रहे जीवन को नष्ट कर देना चाहते हैं। मर्दक सभ्य उन लोगों का परिणा मुक्त नहीं रहते हैं। भावविशेष में उन्हें कलंकायकल्याण का भाव नहीं रहता। वे प्रपन्ध पार्थियों की सशक्तना नहीं कर पाते। परिणाम यह होता है कि उन्हें मरने के बाद भी प्रपन्ध गति नहीं मिलती, साथ ही लोग में भी उनकी भिन्नता होती है।

पंडित-मरण जानी जीवन का होता है जो मृत्यु को विद्वान मानकर उसके मिलने के लिए सदृढ़ उत्सुक रहते हैं। मृत्यु उनके लिए विभाजन का कारण नहीं होती। वे दुखी हो प्रात्मावध्य या सहारा नहीं लेते। परन्तु अर्थशास्त्र को ज्ञान होते देख प्रपन्ध सम्पूर्ण जीवन में चित्र धर्म का कश्ल प्राप्त करने के लिए मृत्यु का प्राचार्य करते हैं। इस हार्म में ऐसा तथा पारम्परिक समस्त कपायनार्थक ज्ञानप्राप्त कर प्राचार्य किया जाता है।

इस प्रकार के मरण को वर्णन करने वाला मृत्यु के समय प्रपन्ध सृष्टिकालीन समस्त वेदों की प्राचार्यता करता है। यह एक प्रकार का भ्रमण ब्रह्मरण है। इसमें आत्मविस्मरण श्रीरी ज्ञानार्थक का ध्यान कर समाधिपूर्वक मृत्यु को प्राप्त करता है। इस समाधि मरण, पंडित मरण को समारा भी कहते हैं।

जिसमें ज्ञान लिया, उसका मरना तो निश्चित है ही फिर मृत्युभय में जो जन्मा अर्थ है। कपाय कपाय कपाय ने कर्य करते हुए सर्वत्रभूमियांतरनिर्मातिर भरना ज्ञान की सार्थकता है। कपायपूर्वक चुमु-चुमु और कपाय की तरह मरना ज्ञानमरण के बन्धन की बढावान है। भावविशेष में वहाँ बना हुआ है। तुम मरने की चर्चा सीख। मृत्यु जब सच है तो उसे शिव और नदीदर बना। उसके विकास कुछ का कल्याण करके तु मृत्यु के नाम से वर्ण उठता है, मगर उसके विव-मुदर श्वरुप की हरण्य होते हैं।

मृत्यु जीवन का धृतिम श्रीरी भाष्यवाच्य प्रतिष्ठि है। शांति ने इसकी भाष्यवाच्यता को समझा है इसीलिये उनके लिए मृत्यु मर्दक मुद्रा बनी। उनका कहना था कि वहाँ मिटाने
के लिए निद्रा की गोद में जाना जब मजबूरता नहीं, तो कुछ प्रभिक सम्बोधि निद्रा प्रदान करने वाली मृत्यु से हम बचने कैसे ? जानें वारसिष्ट्य जब मृत्यु-कौशल्य पर दे तो उस्ताने कहा-गोता था गई, खिलो प्रभिक हुआ, बिश्राम मिला। हैनरी थ्योरे भी मृत्यु से हरे नहीं, बहराये नहीं वरन शान्त भीर गम्भीर मुद्रा में मृत्यु का स्वागत करते हुए कहा—मुक्ती संसार छोड़ने में कोई पथवाला नहीं। हैनरी ने अपनी मृत्यु के समय ब्राह्मणिक भाषा में कहा-बलियां जाना यो, में आश्विन में नहीं जाओगा। बिलियम की मृत्यु के समय की प्रभिकता थी-मरना कितना मुश्किल है। स्वामी द्वानस्त दरस्तवते ने मजबूरता प्रकट करते हुए मृत्यु के शक्तियों का स्वागत किया। और कहा-इक्ष्वाकु देवी इंच्छा पूर्ण हुई।

जमकर में कहा जा सकता है कि जिसने अभ्य प्रदान किया है उसका मरना तो प्रभिकत है।

शाक्ति संकार। इस वात की है कि मृत्यु की घात उसके पारम्परिक के खींचत को प्रभिकारिक सुन्दर और गुजर वनाया जाय। जीवन को उज्ज्वल तथा पवित्र बनाये रखने के लिए समाधिमर्यादा शाक्ति संकार है जहाँ भी है—एक भव में जो जीव समाधिमर्यादा वर्तमान लय करता है तद्द झट्प-प्राव भवों ने प्रभिक काल तक संसार में जमकर नहीं करता।

पृष्ठपत्र,
भोर बांगाल महाबलिक.
जूनुर (राजस्थान)

मृत्यु होने से हानि कौन है?—पांडो भगत सत लोय।
प्रभिकता ते जो देंह लंजे तो-तो शुभ-तन तुम पायो।
मृत्यु। भिन्न उपकारी में-इस भविष्य के माहीं।
जीवन सत्संग भेंट नयो यह, या सभ साधु नाहीं।
या सती इस मृत्यु समय पर अलस प्रति ही कौंज।
बलिश्व भाव को लय, सभाने सत्संग भाव बरी।
यह तन जीवने पूंजी सम प्राचार, जाते प्रीति न कौंज।
सुतन भलं भजे जब भई, तब गाये, तरं पारं प्या छोंज।
मृत्यु-कल्पनाम पाय, सभाने, मांयो इंच्छा, जैसी।
सत्संग भर चर गृह्य करो तो, पानी सप्त तेई।

शब्ददास
जैन प्रायुवेंद : समीक्षा और साहित्य

डॉ. राजेंद्र प्रकाश मटनागर

जैन धर्माचार में वैद्यकीकरण की भी प्रतिष्ठापित किया गया है। अतः इसे धर्मशास्त्र की कोटि में रखा गया है। प्रायुवेंद च्युत ‘उपासना’ (उपासिंह) प्रसादलाल मंदिर में नहीं, जैन धर्म-मुनि सामाजिक विश्वासों की शिक्षा, धर्माचार का उपदेश, योग परिसमाप्ति का मार्गदर्शन करते रहते हैं, जिन्हें उपासिंह ने विषमस्तित केन्द्रों के रूप में समाज में प्रतिष्ठापित कराते थे।

‘प्रायुवेंद’ शब्द ‘प्रायु’ और ‘वेंद’ इन दो शब्दों से मिलकर बना है। ‘प्रायु’ का अर्थ है—वीर्य विश्वास का अंग। प्रायुवेंद जीवन-प्राण या जीवित शरीर के सम्बन्ध में समग्र जान “प्रायुवेंद” नाम के श्रवितिहूँ किया जाता है। जैन धर्म-साहित्य में विषमस्तित-शास्त्र का “प्रायुवेंद” कहलाते हैं। यह परिशिष्टक जगत है। जैन लोकसभा की बातों प्रायुवेंद उपासना के 12 सालों में बांटा गया है, इन्हें जैन-धर्म में “प्रारम्भ” कहते हैं। इनमें से विशेष रूप से “प्रारम्भ” कहलाता है। प्रारम्भ के पांच नेत्र है—पुरुष, सुन, प्रभावात्मक, परिवर्तन और चूनिक। “पुरुष” नेत्र है। इनमें से बारहवें “पुरुष” का नाम “प्रायुवेंद” है। “प्रायुवेंद” की परिवारण भीतर हुए दिनम्बर प्रारम्भ “प्रारम्भ” (8वीं शताब्दी) ने लिखा है—

“जिसमें काव्यचिन्तित है यानि ब्रह्म धर्मों के रूप में समुद्रो स्तरों ‘प्रायुवेंद’, वृद्धावस्था के उपास्य, विपक्ष चिन्तित है और प्रारम्भ धर्मों द्वारा प्रायुवेंद धर्मों के हार्मारचार यात्रा करते हैं।”

इस प्रकार इस पूर्व में धर्मशास्त्र के वैद्यक मानति और धार्मिक तथा धार्मिक मानवतावाद भाषा में अध्ययन द्वारा ‘प्रायुवेंद’ स्वभाव और प्रायुवेंद धर्मों के हार्मारचार यात्रा भी विचारित किया गया है।

जैन प्रवृत्ति ‘भूमिका’ में प्रायुवेंद प्रायुवेंद के सम्बन्ध में कहा गया है—“प्रकाश, जरा और प्रायुवेंद की उपासिंह या रोने वाले के लिए प्रायुवेंद का प्रायुवेंद किया गया है।”

46
प्राणम् में समस्त भ्राम्यों का पठन-पाठन जैन यति-मुनियों के लिए भाषाविश्वय या। आत्म-संध के मत्र विकित्सा उवादेय है। परमुत जैन वच्च के निवामालुशार यति-मुनियों और भ्राम्यकारों की विकित्सा आत्म-विबन्धित नहीं कर सकते थे। वे इसके लिए किसी से कुछ न तो कह सकते थे और न कह रहे सकते थे। ब्रह्में यह भाषाविश्वय या कि वे अपनी विकित्सा स्वयं ही करें अथवा प्रथम यति-मुनि या भ्राम्यकारें उदका दचार करें। इसी से अर्थक मुनि को विकित्सा-ज्ञान भाषाविश्वय धारा कारा। कालार्थ में जब वैश्विक विद्यार्थ को यति-मुनियों द्वारा सीखना निषिद्ध माना जाने लगा तो दुनियाद द्रवक्ष प्राणम जिसमें नवने वैश्विक विद्या भ्राम्यकार थी, का पठन-पाठन-क्रम बदल हो गया, तब से उकी लोप ही हो गया। यह परिहार दूसरी-वृत्ति शाला में भ्राम्यों के संकल्प शीर्षों और परिवर्तन के लिए दुनिया "मात्र" और "बालमी" वास्तवों से हजारों हो जुकी थी। दुनिया के दूसरे दिशा का प्रबंध कोई गणय नहीं मिलता।

प्राणम साहित्य में रामयुद्ध सम्बन्धी सामग्री——

जैन भ्राम्य साहित्य में प्रतन्यकारा रामयुद्ध सम्बन्धी भ्राम्यक नवने भ्राम्य हैं यहाँ उनका विद्यानाथ यात्रा करायें।

स्वयान्यसृज में रामयुद्ध या चिकित्सा (तेजिक्ष-चिकित्सा) को नौ पारिबारिकों में शिका गया है। "निषिद्धवृत्ति" में वन्यनिर्धर को इस शाखा का मूलसब्ज तत्त्व कहा गया है।

रामयुद्ध के ग्राह युद्धों का उल्लेख भी इन भ्राम्य प्राणों में मिलता है—कौमारमुदह, शालक्ष, विजय, भाष्यकार, चाल्लिक, जगुल, लूतविता, रसायन और वाजीकरण। ब्रह्माकार के बारे उपदेश है—रौग, रौग, कौमार, वाजीकरण (परिवर्त) करने वाला परिवर्तक। विद्या, संदर्भों, कल्य और वस्तुतियों से चिकित्सा करने वाले यथावत मिल जाते थे। चिकित्सा के भ्राम्य पर कितने प्रवर्तित थे। विधानसूत्र में प्रत्येक अवधि का विभुल प्रवर्तन था।

विज्ञानकार के चिकित्सक के रूप में "ब्रजनाराय" का उलेख भी है।

रौग ओर रौग की उत्तरता यात्रा, पिता श्रीराम रौग, संप्रति से बतायी गयी है। रौगों की उत्तरता के नो कारण यात्रा गये है—रामस्वत भोजन, प्रजितकर भोजन, प्रतिविद्या, प्रतिविद्या, प्रतिविद्या, प्रतिविद्या, प्रतिविद्या, प्रतिविद्या, प्रतिविद्या। रामायनसूत्र में 16 रौगों का उलेख है—ग्रंजी (वंशगान), कुश, राजवत्ता, राजवत्ता, राजवत्ता, राजवत्ता, राजवत्ता, राजवत्ता, राजवत्ता। राकुण (रकुण), एवर रौग, मुकुल, मुकुल (शी), मुकुल (शी), मुकुल (शी), मुकुल (शी), मुकुल (शी) और मुकुल (शी)।

इसी प्रकार भ्राम्य-साहित्य में व्याख्यानों की भ्राम्य-विकित्सा और शाल्य-विकित्सा का भी वर्ण मिलता है।

जैन भ्राम्यसाहित्य में भ्राम्यसाहित्य (लेखनिक्षयालय-विकित्सालय) का भी उलेख मिलता है। यहाँ वैद्यकित्सक परिवर्तक, परिवर्तक ग्राह रहे जाते थे।

वास्तव में समस्त जैन भ्राम्य साहित्य में उपलब्ध भ्राम्यसाहित्य संदर्भ का संकलन और विशेषता किया जाता है।
प्रासादवाय के प्रवचन की परम्परा—

सामान्य जन-समाज तक प्रासादवाय की परम्परा कोई चली इसका स्वतंत्र वर्णन दिखायाराय उपादित के "कल्याणकारक" नामक प्रासादवाय-ग्रन्थ के प्रस्तावना-प्रणालि में मिलता है। उसमें कहा है—भगवान् पारशुराम के सम्बन्ध में उपस्थित होकर भरत ब्रजवानी प्राणिस्थली ने मानवों की आध्यात्मिक पुष्टि के लिए बुद्धियों से बुढ़करे का उपाय मुझे। इस प्रसंग में है वहाँ वासों व मनोहरों ये गर्भदार्ज, प्रतिकार्यों ने। उनसे अनुशक्तियों ने

प्रासादवाय की परम्परा मध्ययुग से पूर्व ही लूट हो चुकी थी। "कल्याणकारक" ही एक मात्र ऐसा श्रद्धा मिलता है जिसमें प्रासादवाय की प्राचीन परम्परा और उसके श्रवण सम्प्रदाय का उल्लेख मिलता है। इसी रचना चार्लस और राष्ट्रवाद राज्य के काल में 8वीं शती के ग्रन्थ में बूढ़ी भी। 

इस काल के बाद किसी भी भाषाय या विश्वास ने "प्रासादवाय" का उल्लेख अपने ग्रन्थों में नहीं किया।

दक्षिण भारत में तो फिर भी बाहुबली वालीई 11 तक प्रासादवाय के प्रस्तावना मिलते हैं। परस्पर उत्तरी भारत में तो सब इसी प्रकार की प्राचीन परम्परा और उसके श्रवण सम्प्रदाय का उल्लेख मिलता है। इसी रचना चार्लस और राष्ट्रवाद राज्य के काल में 8वीं शती के ग्रन्थ में है। 

फिर ई. 13वीं शती में हमें जैन आचार्यों और विज्ञानज्ञों के बारे में श्रवण सम्प्रदाय का उल्लेख है। इसी काल के विज्ञानज्ञों के बारे में है। उन्होंने यह जाना वाले रोपवतान, लक्षण, चिकित्सा विद्या का बयान अगूठे के ग्रन्थ ग्रन्थों के साधारण है। वे विज्ञानी, संग्रहालय, टीका, विधाय भाषण व आदि ग्रन्थों में मिलते हैं।

दक्षिण में प्रासादवाय-परम्परा के समय 8वीं शती के लिए ही रसायन विज्ञान है। प्राचीन वेदिका श्रवण सम्प्रदाय का उल्लेख है। इसे रसायन के योग से मिलता है। वे ग्रन्थ श्रवण सम्प्रदाय में है। इसे विज्ञान, संग्रहालय, टीका, विधाय भाषण के ग्रन्थों में मिलते हैं।

जैन विज्ञानज्ञों ने बताया है, राजा या विभवों अथवा विद्वानों के अभ्यास जैन आचार्यों ने जैन विज्ञान ग्रन्थों का प्रसारण किया।

कल्याणकारक में जैन विज्ञान ग्रन्थों की सबसे प्राचीन परम्परा मिलती है। 8वीं शती के ग्रन्थ में दिल्ली ग्राम वाला आचार्य उपादित के "कल्याणकारक" की रचना की थी। उसमें पूर्णवार्तों वाक्यों के रूप में पूर्ववाद के शास्त्र, वाचकान व विषय विषय के विषय और पुराण वैज्ञानिक, वेदांत के विषय और साइंस के विषय का उल्लेख मिलता है। सम्बन्धत ग्रन्थों का संबंधित ग्रन्थावली का भी उल्लेख है। कल्याणकारक चार चुका है।

कल्याणकारक में संग्रह ने स्वाभाविक विभाग-विज्ञान पर "श्लोक-प्रमणमियोग्य" (1360 ईं) वेबन्द मुनि ने "बालप्रेमविकिता", श्रीशरण ने "भविष्यविकिता" (1500 ईं) चार ने "प्रवृत्तवेद" 48
(1500 ई) प्रस्तर म पदमधु मोदि ने “हृदयारतमुथ्य” (स्वयंप्रवर्त 1627 ई०), कौमितानु “गोविंदिकला”, बमुक्तनाथ ने “बौद्धकरिपुमुः, शक्तिकोश, सालप ने “रसरत्नाकर” और वैद्यसांतम्”, जानकबेद ने “महामत्त्वार्थ” नामक ग्रन्थों की रचना की थी।

उत्तरी भारत में जैन बौद्ध ग्रन्थों के प्रवाह की दृष्टि से राजस्थान और गुजरात प्रमुख है। पहला श्रेष्ठ श्रेष्ठम्भर परम्परा में ग्रन्थ लिखेंगे ये। दिनमंश 50 श्राबण (२० माहातम, भीमवाह, राज०) ने 1240 ई० के लगभग वर्ष के “भृद्धाध्याद” पर “उपायों” संस्कृत टीका लिखी थी।

गुजरात के कोमरिर (पंचकु का) निवासी पादलिपाभाषा और उनके लिखित नामायुंज रस-
नित्या के महान विद्वान हुए। नामायुंज ने “प्रायोगिकोपकाला” लिखी। इस पर श्रेष्ठम्भर शासु गुणाक्षरसूर (1239 ई०) ने संस्कृत टीका ‘वृक्ष’ लिखी थी। 1666 ई० के लगभग तामास्त्रियम साधु हर्षकालीसूर ने चित्कला पर “योगिकितपालि” ग्रन्थ लिखा था। श्री कल्याणुर ने पद्मवधूप महामन्त्रालय के समाधी “हिन्दोदेव” लिखा। ई० सन् 1386 में मेन्दुर ने “कंकालीय रसाध्याद” पर संस्कृत टीका लिखी थी। 

माणुसार ने “रसगदार” नामक रसगदा की रचना की थी। इतिहासकार पालिताला शाक्त में नवनेर के सं 1736 में चापाई खचब में “भोगरत्नाकर भोपाल” की रचना की। केशवराज के पुत्र जैन श्रावण नवनमुख संवत 1649 में “वैद्यसांतमर्ल” लिखा। तपांसिय बलकीकुकुला ने संवत 1694 में “बौद्धसार रलस्त्रकाम” की रचना की थी। कश्यप के ब्रजर नगर में भास्मप्रथम के साथु कवि विचारम ने सं 1842 में “प्रायोगिक श्रापनसंग्रह” और रोपों को विचित्रता पर सं 1843 में “स्वामिनारायण” नामक ग्रन्थ लिखे थे। राजस्थान में हितारे मुनि ने 1700 वर्ष में “भिक्षुकृषिओत्सव” नामक निराकरण-ग्रन्थ की रचना की थी। कृष्ण वैद्य के पुत्र महेश्वर जैन ने सं 1709 में उदयपुर में “नद्याबलीसुमुघ्य” लिखा था। तमास्त्रिय धर्मसंपालिय ने सं 1726 में “वैद्यसांतम” नामक रोप विचित्रता ग्रन्थ लिखा। 18वीं शती में विद्वाेमेहसूर ने “वैद्यसुमुघणादसांतकाम” और “मुनि मान्यरा ने जानकर नैने में “कवि प्रमोद” और “कवि विनोद” नामक बौद्ध ग्रन्थ लिखे। बौद्धर रामलाल महोपाध्याय ने “राममिन्दुरमा” (रामचरितमाला) की रचना की। जयपुर में शतरंजसिय वैद्यकरण सातक संस्कृति में संवत 1792 में भारतराज एकाकार के काल में “संपन्नवधुनिवाद” नामक उपयोगी ग्रन्थ लिखा था। शतरंजसिय बुद्धर ने “रामविनोद” और “नारदि प्रीति”, श्रेष्ठम्भर बौद्धसार जितमुखदूर ने “बौद्धसंग्रह” की तथा बौद्धर के “शतरंजसिय लभसार बर्यौतनाम” ने “कनिश्चिकित्त” की रचना की थी। लक्ष्मीबन्धन ने संगुणातुकु दसृष्टि “कालाबन्धन” का सं 1741 में पद्मकम्प भाषानुवाद किया था। सं 1755 में शतरंजसिय समरथ ने बंदनाय पुत्र शान्तनाथ के संस्कृत “रससंजरी” पर वैद्यसार टीका लिखा था। जयपुर राजा जी नानकदेव ने महाराज कुंवर जोरवरसिंह की भाषा में रामकायर में सं 1762 में “बौद्धसार” की रचना की थी। फल्कोपन शेखाबाबा के निकटक संजीवन मिथुन शिंगी संवत 1820 में बोद्धसमूह “गतकाली” की रचना भाषा में “शतरंजसिय भारतीय” यथा लोकितरणज्ञक “बौद्धजीवन” पर “बौद्धजीवन” लिखे। बौद्धर रामलाल महोपाध्याय ने युगान्त विचित्रता शारीर के “विष्णुसहाय” का पद्मकम्प भाषानुवाद “बौद्धसार” (विष्णुसहाय भाषा) नाम दे किया था।
पंजाब में फातिहा में मेष्वुलिन ने सं. 1818 में ‘मेष्विनोद’ नामक रोगविद्या-विकित्सा पर तथा महाराज राजवीरसिंह के काल में यति गंधराव से प्रसंगित ने सं. 1878 में रोगों के निदान पर “गुंडविति निदान” नामक उपयोगी प्रसंग लिखी थी।

इतने प्रसंगों के गुमलकर परीक्षा से ज्ञात होता है कि इनमें जैन धर्म के तत्त्वों—प्रहिता, समभाव का पालन करते हुए महा, मांस, मधु का निषेध पाया जाता है। राजवीरसिंह एवं राजनीति का बाहुबल कर उपयोग गिरता है। निदान की दृष्टि से नाटीपरीस्व, मुनि परीक्षा पर विशेष ध्यान दिया गया है। कल्याणकारक में तो मांस-महानाम-निषेध पर युक्तियुक्त विवेचना की गई है। कुछ प्रसंग “ग्रामिनयुग” (गुटकों) के रूप में भी मिलते हैं।

जैन यति-मुनियों के उपासने तथा भाषकों द्वारा निर्मित धर्मवर्धक विकित्सालयों के निर्माण की परम्परा ने वैद्यकविता को प्रभुत्व वोपचारित किया है। विशेषता ही, उनकी यह देत सांस्कृतिक और वैज्ञानिक दृष्टि से वृद्धि महत्वपूर्ण कहीं जा सकती है।

प्रेमचन्, मदनमोहन मालख्चंजर
राजको भादुवेंद्र महाविद्याधर
जयपुर (राजस्वत)

भयों मति-हीन विवेक बिना तर,
साजि संभं को ईवत दोबे।

केरुन — भाजन चुरु मरे शति,
मुढ मुषारस सों पग धीचे।

शै-हित कायं उदवित कारण,
हारिद उदिव ‘गति’ मृत कोबे।

शयों नर—वेह दुर्लभं वनारसेः,
फयः बहान श्रकारं लोबे।

नाटक समकाल

50
जैन दर्शन में जनतांत्रिक सामाजिक चेतना के तत्व

डॉ. नरेन्द्र शानावत

भारतीय समाज-व्यवस्था में जनतांत्रिक राजनीतिक संवेदन ही नहीं है। यह एक स्वयंपक जीवन पदार्थ है, एक सामाजिक दृष्टिकोण है जिसका सामाजिक जीवन के पारम्परिक, नैतिक, सामाजिक, राजनीतिक सभी क्षेत्रों में है। इस धर्मालय पर जब हम चित्तन करते हैं तो जैन दर्शन में जनतांत्रिक सामाजिक चेतना के निम्नलिखित मुख्य तत्व रेखांकित किये जा सकते हैं:

1. स्वतंत्रता
2. समाजता
3. लोककल्याण
4. सर्वनिरस्त्रता

1. स्वतंत्रता : स्वतंत्रता जनतांत्रिक प्राप्ति है और जैन दर्शन की मूल मिति भी। जैन मान्यता के प्रभुतार जीव प्रथम भाग्य ज्ञान व्यवस्था वस्तुवाच वाला। दृष्टि है। अपने अंतिमीत्र के लिए न तो बहु किसी दूसरे देश पर रहने है और इस पर रहने कोई दूसरे देश है। इस दृष्टि से जीव को प्रथम कहा गया है। जीव स्वतंत्र ही अपने उत्साह या पतन का उत्तरदायी है। सांस्कृतिक भाषा ही उसका भाषा है और दूसरे विचार में उसका भाषा है जो अपनी सांस्कृति के बारे में दूसरे कुछ युक्ति कर सकता है। वह स्वतंत्र प्रमाण प्रभुतार वाला। जैन वर्णन में यही जीव का लक्ष्य तय कर सकता है। यह स्वतंत्रता के स्थान पर मुक्ति प्रभुतार का प्रथम हुआ है। इस मुक्ति प्राप्ति में जीव की सामाजिक और उसका पुनर्जीवन ही मुक्ति साधन है। यह कि जैन दृष्टि से भाषा ही परमात्मा प्राप्त करती है, जैन दर्शन के अन्तिम ही कार्यक्रम अध्यक्ष और कम्युनिटी दोनों से मुक्ति दिलाकर उसकी पूर्ण स्वतंत्रता की रक्षा की गयी है।

जैन वर्णन की यह स्वतंत्रता निरंतर या एकाधिकारवादिता की उपज नहीं है। इसमें दूसरों के प्रतिटिभ की स्वतंत्रता की ही पूर्णता रक्षा है। इसी बिन्दु से आधिकारिक साधन उभरता है जिसमें जन के प्रति ही नहीं प्राप्त मात्र के प्रति मिलता। और अंकुश का भाषा है। प्रमाण द्वारा किसी
भी प्राणो को शांत पहुँचाना, उस पर प्रतिबन्ध लगाना। उसकी स्वतंत्रता में वाना पहुँचाना, हिसा है। जब हम किसी के स्वतंत्रता विचार को बाधित करते हैं, उसके बोलने पर प्रतिबन्ध लगाते हैं और गमनागमन पर रोक लगाते हैं तो प्रकाशदर्शक से जवाब: उसके मन, चर्चा और काम का रूप प्राण को हिसा करते हैं। इसी प्रकार किसी के देखने, सुनने, सूंझने, विचारने, झुने वाणिज्य पर वर्तमान लगाना भी विभिन्न प्राणो की हिसा है। यद्यपि कहने की आवश्यकता नहीं कि स्वतंत्रता का यह दृष्टि उत्तम विवाद चिन्तन हो जुमारे संविधान के स्वतंत्रता सम्बन्धी नीतिक प्रषाधिकरण का उत्तर रहा है।

विचार जगत में स्वतंत्रता का बहा महत्व है। आत्म निर्योग श्रोत भताके यहीं के परिषदान है। कई सामाजिक देशों में सामाजिक और आत्मिक दृष्टि में होते हुए भी उन्हीं दृष्टि में प्रतीत होता है। यह हमारे समस्त सामाजिक और आत्मिक स्वतंत्रता का हमारा प्रतीक नहीं है। पर जब वर्षा में श्रोत हमारे संविधान में भी विचार स्वतंत्रता को सर्वोपरी महत्व दिया जाता है। महान श्रोत ने उपलब्ध कहा कि प्राकृतिक की विचार स्वतंत्रता है, इसलिये उनके स्वतंत्र विचार चिन्तन भी है। प्रत: जन्मा तुप लोगों हो एक मात्र यही समय नहीं है। दूसरे जो सोचते हैं उसमे भी साख्यों निन्दित है। प्रत: पूर्ण वर्षा का साक्षात्कार करने के लिए इतर जीवों के सोचने हुए, व्यवहार किये हुए साहित्यों की भी महत्व दे। उन्हें सम्बन्ध, परस्पर श्रोत चारुकिरण में वर्षा सदा का परिवर्तन करना। इससे न केवल तुम्हें वर्षा सदा का साक्षात्कार होगा वर्षा श्रोतों और प्राकृतिक के प्रचार पड़ने का तुम्हें आत्मिक भी मिलेगा। प्रकाशदर्शक से महादेव का उप विचारण जनताअधिकार शासन-व्यवस्था में स्वतंत्र निर्देशिका भवन की आरक्षणता श्रोत महत्व प्रत्याशित करता है तथा इस वर्षा की प्रशिक्षा है कि किसी भी अवरुद्ध को भली प्रकाश समझने के लिए श्रोतों को विचारण वक्ता की स्थिति में रख कर उस पर चिन्तन करें। तब जो वर्षा निष्कर्षण नहीं निर्माण, नीतिक श्रोत निष्कर्षण होगा। महादेव का यह वैचारिक मूलधर्म श्रोत और सामाजिक विचारण श्रोत का कवच है। यह दृढ़तिकार्य प्रमेयकार सिद्धांत के रूप में प्रत्याशित है।

2. समाजाद: स्वतंत्रता की भूमिपूर्ति वातावरण श्रोत आत्मिक की समाजादा पर निष्कर्ष है। यदि समाज में आत्मिक श्रेणी और आत्मिक दृष्टि प्रकाशदर्शक है तो स्वतंत्रता के प्रतीक का भी कोई विशेष उपयोग नहीं है। इसलिये महादेव ने स्वतंत्रता पर जिहाना बत दिया उनका ही बत समाजादा पर दिया। उन्हें जो विचारित हुई वह केवल जीवन की नवरत्ना या सामाजिक प्रसारण को देखकर नहीं वरन् मनुष्य द्वारा मनुष्य का श्रीमान देखकर वे तिलमिला उठे श्रोत उस श्रीमान को निरंतर के लिए, जीवन के हर स्तर पर समाज संचारित करते के लिए उन्हें श्रीमान की, तीर्थ प्रवर्तन किया। जन्म के स्थान पर क्रम को प्रतिप्रवर्तन कर लोगों, दलितों और रास्ते को उच्च प्राथमिक विश्वास प्रपंच करने की क्रांति सिद्धि। श्रीमान साता काल में अत्यधिक प्रत्याशा है तारी के भावनाओ का बाली बनना, निर्मल श्रोत बेठियाँ में जड़कर, नीति विषय से श्रीमान, श्रीमान राज्यवाद राज्यवाद की महाराजाओं का जंतुबल समाज में निकाल। समाज जीवन वाली लोग नारी नारी का प्राथमिक गरिमा और महिला प्रतिक्रिया की। जलालदेव श्रोत वाली के खिलाफ देखी गयी यह सामाजिक काल भारतीय जनतादेव की सामाजिक समानता का मूल प्राथमिक बनना है। यह तथ्य प्रत्यक्ष के समय कहलाने वाले तथाकथित जनताधिकार देवों की रणमें नीति के जियों एक चुनौती है।
महावीर का विचार था कि धार्मिक समानता के बिना सामाजिक समानता अधिक समय तक नहीं हुई रह सकती और राजनीतिक स्वाधीनता भी धार्मिक स्वाधीनता के ब्राह्मण में कस्तोकारी नहीं बनती। इसलिए महावीर का बल धर्मसम्प्रदाय स्वान्तापर भी रहा। धर्म के ब्रह्मणों पर जब हम विश्वसन करते हैं तो लगता है कि प्रागैतिहासिक समय में ही धर्म विस्तार करने का विचार चला है। यह स्थायी है। इसलिए महावीर ने तथ्य के अनुसार धर्म स्वाधीनता के लिए महत्वपूर्ण मानने का लेना, चोरों को प्रशिक्षण करना, उसे इस्तेमाल का सब्जा वस्तु का लेना, चोरी को संजीवनी देना, वस्तुओं के विकास प्रवृत्ति करना, बोधन का लेना, नागरिकता का विस्तार, वस्तुओं का विकास प्रवृत्ति करना। महावीर का धर्म का लेना, नागरिकता का विस्तार, वस्तुओं का विकास प्रवृत्ति करना।

हमारे महावीर ने धर्म के ब्राह्मणों में जो ब्रह्मचार्य ही वह एक प्रकार के स्वाधीन धार्मिक विषय का विस्तार करने का अधिकार है। धार्मिक विषय का उपयोग के लिए यह धार्मिक है कि विश्व और ज्ञान के ब्राह्मणों के लिए धार्मिक निम्नांक है। यह नीचे बात पर बताई है कि विश्व और ज्ञान के ब्राह्मणों के लिए धार्मिक नीति है। इस प्रकार के ज्ञान धार्मिक नीति है। इस प्रकार के ज्ञान धार्मिक नीति है।

3-लोकसंहार : जैसा कि कहा जा सकता है उसके ब्राह्मण का निम्नांक नहीं किया है धार्मिक बाणों के अधिक संग्रह न करने को कहा है। इसके ब्राह्मण का निम्नांक है। एक चीज जो यह कि धार्मिक निम्नांक है। इसके ब्राह्मण का निम्नांक है। इसके ब्राह्मण का निम्नांक है।

प्रारंभ में इसके संग्रह का निम्नांक नहीं किया है। इसके ब्राह्मण का निम्नांक नहीं किया है। इसके ब्राह्मण का निम्नांक नहीं किया है। इसके ब्राह्मण का निम्नांक नहीं किया है।
छात्रावृत्ति, चार्ट के रूप में भ्रष्ट ट्रस्ट के साथ में राशि की महानु लेना कर रहे हैं। जैन शास्त्रों में प्राणहर्वरण, जातिवाद, धर्मवाद और धर्मवाद की महत्व दिया गया है।

महाद्वीर ने राष्ट्र जन्म है-जैसे जीवित रहने का हमें धर्मबाद है लेंसे ध्यान प्राणियों को भी। जीवन का विकास सब्ज के नूहियों व प्राणियों अंश पर ही आधारित है। जो प्राणी जितना धार्मिक उपत्य होता है उसमें उसी अनुपात में सहजोत्सव और त्रापवृत्ति का विकास देखा जाता है। धार्मिक दिनांक में सेवा से परिवार का उत्सव भी होता है। जब प्रारम्भित सूचनाएँ जैसा उदात विचार श्रेष्ठ दृष्टि के साथ प्रारंभीय समस्या खोज पाता है। इस विषय में जो जीवन के जाती है वह एक बात के सहज स्वतंत्र सामाजिक दादीय ही होता है। लोकविद्या के लिए अपनी समस्या हल कर देना एक बात है और स्वयं सफलता ने में घटक बनकर सेवा कार्यों में जुटा जाना दूसरी बात है। पहला सेवा का तत्कालीन रूप है जब किसी दूसरे साकारात्मक के रूप। इसमें सेवा खतियाँ “क्लोसिया पाईनर” बनकर नहीं रह तकता, उसे सज्ज ब्रह्मी बन रहा होता है।

लोक-सेवक में सरलता, सहद्यता और संवेदनशीलता का गुण होता है। प्राविष्टी को किसी बहादुर का बहुपत्र न छू पाए और वह सत-सर्प न बन पाए, इस वात की सर्तकता पद-पद पर बसरीनी जड़ती है। विनाय को जो धर्म का मूल कहा गया है, उसको प्रभुवता इस समय में बड़ी गहरी है।

लोकसेवा के नाम पर अपना स्वास्थ्य सराहन वातों को महाद्वीर ने कहा है कि जो जीवन साधू ने स्वतंत्रता की सत्ता स्थापित कर दूसरों के संबंध को सकारात्मक कर देता है, जो प्राप्ते लिए ही संप्राण करके रखता है और दूसरों के लिए कुछ भी नहीं रखता, जो मयादा से प्रारंभिक जीवन एवं जीवन स पनी का स्वयं उपयोग करता है, वह प्राआशक नहीं, विशेषक है।

4-धर्मिनिरवेश्ता : स्वतंत्रता, समानता और लोकचल्माण का मान्यता धर्मनिरवेश्ता की मूल की है फल-फूत सकता है। धर्मनिरवेश्ता का धर्म धर्म-विवृत्त या धर्म-रहितता न होकर प्राधारणिक भावना और सार्वजनिक समस्या एक है। हमारे देश में धिरंग धर्म धार्मिक नागाता हैं। इस विविध धर्मों के अनुयायियों में पारस्परिक सोहाएँ, समझ धर्म और धर्म की भावना बनी है। सब अपने धर्म के सन्दर्भ में उपयोग करके धर्म धर्म का विकास करने का पूरा उत्साह मिले तथा धर्म के पारंपरिक संवेदनाएँ और साधारण धर्म की भावना बनी है। धर्मनिरवेश्ता की इस रूपबद्धता के भाव में न संतति दिन सकती है और न समानता नं लोकविद्या की भावना यथार्थ सही है। जैन तीर्थस्थलों ने सार्थक प्रारंभ में ही बायां व नियमक रूप से कला और इसी प्रकार उनका सारा विषय धर्मनिरवेश्ता सार्वजनिक समस्या के रूप में ही चला। इस समय में निम्नलिखित तथ्य विशेष पहलू भी हैं :—

1-जैन तीर्थस्थलों ने अपने नाम पर धर्म का नामकरण नहीं किया। “जैन” शब्द बाद का शब्द है। इसे समझा (अथवा) व्रतमूल की निर्देश धर्म कहा गया है। अथवा शब्द समाधान, अध्यात्मता और वृत्तियाँ के रूप में शब्द का परिचालक है। व्रतमूल शब्द भी भविष्यवाणी है जिसने पूर्ण
योग्यता-पूर्णता प्राप्त करती है वह है-प्रावृत्ति। जिसने सब प्रकार की प्रतियोगियों से जूतकार पर यंगा है वह है निर्माण। जिन्होंने रागही स्नेह बदुची, ग्रामूर्तिक विकार को जीत लिया है वह जिसके प्रति निरुपयोगी "जैन"। इस प्रकार जैन घर किसी विशेष व्यक्ति, समझदार या जाति का परिवार न होकर उन उदात्त जीवन द्वारा गौर सार्वभौमिक नामों का प्रतीक है जिनमें संसार के सभी प्राचीनों के प्रति मैथी भाव निहित है।

2—जैन घर्म में जो नमस्कार मंत्र है, उसमें किसी सौंदर्य, गणा या गुण का नाम लेकर बंदा नहीं की गयी है। उसमें पंचपरमेश्वरों को नमन किया गया है। गुणों प्रसिृंगारां, श्रापों शायरियां, शृंगार उवजभावां, गुणों लीला, सत्वसाधीं, अर्थित जिन्होंने स्त्रियों या नामकार कर ली है, उस प्रतियोगियों को नमस्कार है; जो संसार के जन्म-मरण के चक्र से छुटकारा गुण परमात्मा वन गए हैं, उन सेवकों को नमस्कार है; जो दर्शन, ज्ञान, बार्ताथ तप श्रद्धा श्रायारों का स्वयं लाभ करते हैं और दृष्टियों से करवाते हैं, उन आचार्यों को नमस्कार हो; जो प्रामाणिक ज्ञान के विशेष व्यक्तवादा हैं और जिनके सांस्कृतिक में रहकर दूसरे ध्यान करते हैं, उन उपाधियों को नमस्कार हो; लोक में जिनहें नी सत्युप न हैं उन सभी साधुक्रों को नमस्कार हो; वाहे वे किसी जाति, धर्म, मत या तीर्थ के सम्बन्ध में नहीं। कहना न होगा कि नमस्कार मंत्र का यह गुणानिहि याचार जैन दर्शन की उदारता सार्वभौमिक साफ़ता का मेहस्वर है।

3—जैन दर्शन में प्राप्तिकल्पक को समझदार के साथ नहीं बलक संवाचरण व घर्म के साथ जोड़ा है। महाभीर ने कहा किसी भी परम्परा या समझदार में दीक्षित, किसी भी लिंग में, भैरों या पुरुषों में, साधू ही या जीवन, किसी भी श्रेष्ठ में, साधू हो या जीवन, अवस्थित वापस। पूर्ण विकास कर सकता है। उसके लिए यह श्रद्धायक नहीं कि यह महाभीर द्वारा स्थापित घर्म संध को ही दीक्षित हो। महाभीर ने भूतका के कर्मों को जिनके में भी घर्म को पुरा नहीं, परतु भूतका की निर्माणता के कारण, केवलशान की कथा, तक पहुँचाया है। परतु प्रकार के सिद्धों में प्राण लिंग और प्रस्तुत गुण में सो किसी समझदार या धार्मिक परम्परा से प्रेरित होकर नहीं, बलिक घर्म प्राप्त या जीवन भूत होते हैं, समस्तित कर महाभीर ने सम्प्रविकल्पक को निपुष्टता सिद्ध कर दी है। आचार्य वृहद्भाष्य के स्वरूप किया है—"महाभीर के प्रति मेरा प्रवाह नहीं है और करिष्ण श्रद्धा के प्रति मेरा द्विगु भाव नहीं है। में उसी घर्मों को मानने के लिए लेना हूँ जो युक्तियुक्त है।"
उपयुक्त विवेचन से यह स्पष्ट है कि जन दर्शन जनतात्मिक सामाजिक शेतना से प्रारंभ से ही प्रपने तकलाजीम दंडों में सम्पृक्त रहता है। उसकी दृष्टि जनतात्मिक परिवेश में राजवीतिक मिलिएत तक ही सीमित नहीं रही है। उसके स्वतंत्रता शोर समान जो सततात्मिक मूल्यों को लोकसून्द ने प्रतिष्ठित करने की दृष्टि से महत्त्वपूर्ण, अनेकानेक शोर प्रभावकृत जो मूल्य मूल दिये हैं शोर वैयक्तिक तथा सामाजिक भारतमा पर चर्चा पिदालों को मनोविश्वास शोर समाजविश्वास सम्पन्न भव्यता दी है। इससे निश्चय ही सामाजिक शोर धार्मिक क्षेत्र में सर्वश्रेष्ठ स्तरात्मा स्थापित करने की दिशा मिलती है।

जबसे शुरू को नहीं करने के लिए धर्म होता है तथा जिस तरह ध्यान को नहीं करने के लिए जग है, जबसे ही विद्वानों की भूमि तथा ध्यान को नहीं करने के लिए ध्यान है।

भगवानी कात्यायन, 1901

विनयवतेदित मनुष्य की सारी शिक्षा निश्चित है। विनय शिक्षा का फल है श्रीर विनय के फल सारे कल्याण हैं।

भगवानी कात्यायन, 128

धर्मवादियों का जागरण (सक्षम होना) श्रीर धर्मवादियों का सोवा (विविध होना) सर्वोत्तम होना है। ऐसा वर्ष वेश के राजा की बहिन, जयन्ती को जन्म (महाबी) ने कहा था।

सम्पुत्र, 162

यदी वस्तु नेरी है श्रीर यह वस्तु नेरी नहीं है; यह नेरा धर्मवत्स्य है श्रीर यह नेरा धर्मवत्स्य नहीं है इस प्रकार ही बारबार बोलते हुए उस धर्मवत्स्य को काल ने जाता है। इतर: वह मेरा कात्यायन कीमत नहीं जाए?

सम्पुत्र, 160
राष्ट्रीय बिकास यात्रा में जैनधर्म 
एवं जैन पत्रकारों का योगदान

श्री जिनेन्द्र कुमार जैन

समाचार कहने या सुनने की प्रवृति उतनी ही पूर्ण है जितनी कि मानव की उत्तमति। 
श्रद्धादिम मानव ने भ्रमने भावों को व्यक्त करते ही व्यक्ति दोनों या बाह्य का माध्यम श्रृंखला बनाया। 
परन्तु उसके पीछे नेपथ्य में कोई न कोई लाभ प्रवर्तन थी। सम्यक् के जिनका के साथ-साथ जिन-जैसे समाज में प्रवृत्त परिवर्तन भ्राये है, उसी तरह संचार माध्यमों में भी परिवर्तन भ्राये हैं।

समाचारपत्र को समाज का दर्पण माना जाता है और पत्रकार को इतिहास का महत्वपूर्ण प्रवक्ता। 
बास्तव में समाचारपत्र को मान समाचार प्राप्ति का साधन ही नहीं माना जाता, औपितु उसे जनहासिया का विश्लेषण भी माना जाता है। जनतांत्रिक वेबसिटियों में समाचारपत्र का महत्वपूर्ण 
संस्थ के बाद दूसरे नवम्न पर योगदान है। यहीं कारण है कि पत्रकारिता को मान समाज 
रोटी-रोटी का साधन मानकर नहीं छला जाता, यह मानव जनता के जीवन जिन्दगी की महत्वपूर्ण 
वापसी कारकित है।

जैनधर्म विश्व का महत्वपूर्ण घटना है। हमें इस बात का गवर्त्त है कि हमने मानव समाज को 
प्रवर्तक संस्थ के भाषक कर सका तत्व दिया। यथार्थ भाषण लुकबर्द के, भाषण महावीर, परमार्थ 
द्वस्मृति नोताम, समाज चतुर्प्लथ मौल्य भाव का महत्वपूर्ण इस घटना पर भविष्यक होते है, यह 
मानव समाज महिसा-यूग में प्रवेश ही नहीं कर पाए, मानव में मानव के रूप में जीवित रहने की 
श्राबंधक ही उत्पत्ति नहीं होती। न जनतांत्रिक शासन प्राप्तकों को बात सोचे जाती और न इतिहास, 
वाक्य हेतु तिलकताएं का कोई यविर्ल्या ही स्थापित ही होता।

जैनधर्म के प्रथम तीर्थकर भवान ऋषभदेव ने न केवल मनुष्य की ही, श्रद्धादित समस्त 
प्राणी- 
मान की जिन्दगी की उपसृतती को प्रत्यक्ष ब्रज किया। उनका जीवन या कि स्वतंत्रता समस्त 
प्राणी- 
मान का जनमविवेक ब्रह्मचार है, जिसे किसी भी स्थिति में छूटा नहीं जाना चाहिए। उन्होंने सबसे 
पहले लोगों को 72 कलाथों के साथ लिखने की कला भी वापसी ली।
प्राज्ञ प्राणसाध्ये शासन-प्रणाली को सबसे सार्थक शासन व्यवस्था माना जाता है, दया जेन गंभी की ही देव है। जैन परमस्वताओं में इसका उल्लेख है। भगवान महाशीरक ने लोगों को सहयोग, प्रेम, प्रहिला और लघु के रास्ते पर चलने के लिए प्रेरित किया। महाशीरक व गौतम के संबंध में जीवन-व्यवस्था का जनतन्त्र की अनुमान देने है। पतंज्लिकारि की दृष्टि से यह विश्व का सबसे प्रभाव व लम्बा साक्षात्कार माना जा सकता है।

जैन समाज चतुर्दश धीरे से सबसे पहली राष्ट्रीय स्वतंत्रता, विवाहवा व धार्मिक सहिष्णुता की न केवल कल्पना ही न ही, अर्थात् धर्मवाद व ध्यानयात्रा के साक्षात्कार भी प्राप्त की। चतुर्दश धीरे के पूर्वोत्तर, पौराणिक वारा लगाई गये जालालब तत्कालीन इतिहास के ग्रंथ राज्य के कुछ में प्राज्ञ भी मौजूद है। ये जिलाशिख उस युग के समाचार-पत्र ही माने जाने चाहिए।

भारतीय संस्कृति, सभ्यता और इतिहास को समृद्धिलिखि वनने में जनतन्त्र का उल्लेखनीय योगदान रहा है। जानतन्त्र के इतिहास की सही स्थिति हुमारे मंदिरों, जालालबों, ब्राह्मणों वा प्रथा से जानी जा सकती है। लिखने वा लाखर निश्चित इलाका है कि हमारे संस्कृत भी न केवल लिखि या बाणी ही हो, अथवा मनस्ता, स्वाधीनता, विवाहवा और समाचार-पत्र बारे में जिलाशिख जो दिये।

जिलाशिख में रोचकर की बाणी का उद्देश्य होता है, मंदिरों का निर्माण होता है, जिलाशिख गढ़े जाते हैं, साहित्य की रचना को बताते हैं। जब संस्कृत और समाचार-पत्र का प्रकाशन होता है, उसीसे उस समय के झूठी की भली देखने में सहायता मिलती है। प्राज्ञ जिस रूप में भारत जीतित है, उसे जीतित रखने के लिए हमारे पुरुषों को न केवल धार्मिक प्रयास करने पड़े हैं, अथवा मोजेक वालिका भी देने पड़े हैं।

हाल के वर्षों में वेष पर अन्यों का आग्रह या और पशुपति संस्कृति के विवेचन अवरदस्त मूल्य बच रही थी, हमारे तत्कालीन जैन विद्वान व पत्रकार यथार्थ-स्थिति तरीके से यथोर्थ भूमिका निभा रहे थे। "जैन वोधल" पत्र का लाभय कथा की एक वर्ष पूर्व प्रकाशन आरम्भ हुआ था, जो प्राज्ञ तक जारी है, इसके राष्ट्रीय वर्तना की जाति करने में ब्राह्मण भूमिका तिकाई है। इसी प्रकार उनहीं दिनों बाबु जानकल्याण जैन लाहौर से "जैन पत्रिका" का प्रकाशन करते थे। वे उसी व निर्भर पत्रकार वे गृह समाज सुरक्षा का प्रभाव यह बचा रहे थे। भावनगर से सबेर मूल्य पत्र "जैन वनस्पति" प्रकाशित होता था, भारतवर्देश के एक वार्षिकवारी विद्वान पत्रकार भी वार्षिकवारी जोतीलाल मोजेक पाह "जैन हिटलर" पत्र प्रकाशित करते थे। दिल्ली से "जैन बदल" का प्रकाशन होता था। "जैन मिति" भी हमारा पुरुषत विद्वान की सामाजिक पत्र है, जिसके समाजक द्वारा वर पवन मोजेकवारी वर बाबु रामलला जी प्रेमी और भी सुखवाद किसानवाद तांत्रिक वारी जैसे तपशीलित पत्रकार रहे हैं। स्वयं वाशी जानतों के साथ होने के कारण इन सभी पत्रकारों को निजी विशेषता का सामना करना पड़ा होगा, इसकी दृष्टि ही कल्पना को जा सकती है। "जैन वोधल" के समाजक व्यवस्थाप्त व वरिष्ट जैन पत्रकार माननीय भी ही जी. के. पाटील इसी पौरवशाली परम्परा के प्रतिक रूप में हमारे वीच मौजूद हैं।
जैन पत्रकारों की सबसे बड़ी विशेषता यह रही है कि उन्होंने जन की श्रद्धा नैतिकता व 
प्रामाणिकता को सहजलंघ दिया। जो लिखा वह विवेकसंगत, धर्मसंगत व 
जानसंगत लिखा और समस्त विषय को सुधार की लाभ ले के लिए लिखा। जैन पत्रकारों की यह भी 
विशेषता होती है कि 
वह मान सोश-रोश के लिए पत्रकारिता के क्षेत्र में नहीं धारा। में जैन पत्रकार को वस्त्र की 
सामाजिकता के रूप में प्रमुख करता है।

जान न केवल भारत ही प्रियतम सारा संसार हिसा, वैर-विवेचन और इस का यहां में जाय 
रहा है। वर्णवाद, जातिवाद, श्रेणीवाद और सम्प्रदायवाद के नाम पर मनुष्य को मनुष्य 
का कार 
जा रहा है, सारी मानवजाति नेतृत्व जीती हो गई है। मानव जो समाज व राष्ट्र का स्वामी 
करता है, विशाल नित्य है। ग्राम: इस बिकट शिक्षा में सभी नेतृत्व देश के लिए ध्यान दें, 
जैन विद्वानों घर क्षेत्र के जन पत्रकार को जरूरत है।

में ग्रामीण वर्षों के समिध पत्रकारिता के प्रमुख के आधार पर दृढ़तापूर्वक दावा कर 
सकता हूँ कि हमारे समाज में यथेष्ट ऐसे योग व क्षेत्र पत्रकार रहे हैं जो प्रतिराष्ट्रीय और राष्ट्रीय 
जाति उपलब्ध कर सकते हैं में सम्भव है। जैन पत्रकार भी प्रकार जनाते हैं कि धार्मिक, सामाजिक 
और राजनीतिक परिवर्तन के इस दौर में वर्ष की प्रविधि व द्रविङ्का को ध्यान उत्पन्न होता। जा 
रहा है। इस दौर के प्रमाण का ब्रम्हवीक दशा की संस्कृति में ध्वनि व भौतिक साधन लिए होंगे, 
यथार्थ शांति, त्रस्त व सद्भावना के सृजन पर राष्ट्र पत्रकार मानव समाज को घुम, सोशी व ब्राम्हि 
के संबंध में ध्वनि दिखा सकता है, क्योंकि वह मनुष्यता को सुनिश्चित से परिवर्तित है और इसे और 
ध्वनि सुनिश्चित बनाने की योग्यता रखता है।

इसके लायक जरूरत के जन पत्रकारिता व राष्ट्रीय चारा के दृष्टि-चल घड़ी दिखाई दें रही है। 
मानवीय सृजनों की प्रवित्तियों में जान के जन पत्रकार बाहर हुए। भी सार्थक यूनिवर्सल नहीं 
निभा रहे हैं। हमें जाने का कारण है, परंतु सबसे मुख्य कारण है प्राप्त हो ही समाज की उपेक्षा, 
आत्मानों और संबंधों। समाज पूर्ण संघर्ष होते हुए भी जैन पत्रकारों को प्रकाशन के समुचित 
साधन उपलब्ध कराने की दिशा में पूर्णता उद्देशी है। पिछले के सात सदियों में संस्कृति 
वि-विवेचनका और प्राथमिक जैन पत्रकार प्रदान हुए देश के साथ वह रोज़ से लेकिन 
समाज के संबंधों जितने के कारण उन्हें माँग टा पत्रकार पत्रकार तथा जा जाता है। 
उन्होंने क्लिना धार्मिक व विवेचनका कठोर व रोज़मरी सहना पड़ा होगा, इसकी कल्पना कर कई घोष 
पत्रकार बाहर हुए। भी जैन पत्रकारिता में प्रपन पोषण नहीं होना चाहते हैं। में 
अपने समाज का पूरा समान करता हुए विवेचनात्मक निवेदन करना बाहर हूँ कि पूरा 
पोषण जीवन व हृदय की पत्रकारों व पत्रकारों भरे हो जाएगा और पूरा 
नामकारण जैन जैसे संस्कृति पत्रकारों को घरे ही जान हम किसी भी इतिहासिक प्रतिकथा 
देने, लेकिन उन्हें तत्कालीन समाज से उतनी सामाजिक प्रतिष्ठा नहीं प्राप्त हुई है, जितनी की उन्हें मिली 
कार्य हो।

वर्तमान में जैन विचारणारा के पत्र-पत्रकारों से जो पत्रकार जुड़े हुए हैं, मुफ़्त है। उनकी 
प्रारंभिक प्रतिष्ठा व प्रतिभा में सबेद नहीं है। मुफ़्त घरे जैन पत्रकारों पर प्रभाव है कि वे
सामाजिक उपेक्षा व प्रसूतियों के बावजूद जैन पत्नकारिता की मशाल को मजबूती से धारे हुए हैं। यह मशाल इसी प्रकार जलती रहनी चाहिए, जब तक कि ऐसे कुछ लोग सामने नहीं आये जो पत्नकारिता के महत्व को ठीक प्रकार से समझते हों। जैन पत्नकारों को चाहिए कि पत्नकारिता की उपयोगिता समझने वाले लोगों को कोहें और उन्हें प्राप्त लाए।

सम्पादक-दैनिक यंगलीहर और दैनिक जैन समाज
2073, बीजाल्लू का रास्ता, जयपुर (राजस्थान)

जैसे तुम्हारे मन में लिए दुःख प्रिय नहीं है, इसी प्रकार दूसरे सब जीवों के लिए बाणकर जगतुप् से सब जीवों से लेह करो तथा घनने दुलना के द्वारा उनके प्रति सहानुभूति रखो।
समाधुल्ल, 150

जिस प्रकार कदुर्घ घपने पृथ्वी को घनने शरीर से समेट लेता है, इसी प्रकार इं भेदाओं प्रभाव के द्वारा पापों को समेट लेता है, प्रथात नष्ट कर देता है।
समाधुल्ल, 137

तुम संवर्ध्य से रंग्न के लिए जो कुछ जाह्नी हो और तुम संवर्ध्य से रंग्न के लिए जो कुछ नहीं जाह्नी हो, कथा: उसको तुम दूसरे के लिए जाने हो और न जाने; इतना ही जिन भासन है।
समाधुल्ल, 24
श्राधुनिक युग में जैनदर्शन की प्रासंगिकता

डो० रामजी सिंह

यह जैन धर्म की विधानता है कि यद्यपि इसने कभी विस्तारधारी धार्मिक भ्रष्टाचारा नहीं रखी, फिर भी यह व्रत विधि भक्ति कल्याणाधीन एवं धर्म का विकार हुआ।

सर्व प्रथम इंद्रियों का धर्म ही नहीं समझा गया। इंद्रिय-धर्म का बुद्ध धार्मर्य सच्चाई की धारा पर चलने जैसा चिरन कार्य है। सर्वमन् प्रथम की तैयारी के बिना इस अहंकार धर्म का सम्पूर्ण मानव भी समझ नहीं। इंद्रिय-धर्म निर्देशना की परकार्यता है और निर्देशना चौरस्त्र की निर्देशनी है। इंद्रिय-धर्म निर्देशना, निर्देशना धर्म निर्देशनाय सम्पूर्ण नहीं, और धार्मिक धार्मिक धर्म धार्मिक का धार्मिक मानवक नहीं। यह तरह कर सकता है जिसके पास शक्ति है। धार्मिक इंद्रियों की धार्मिक धार्मिक है। इंद्रिय बिना नीति है। देवी जी के तिथि मुदाचार है, तब से हृदय से की ही सत्य है। देवी जी के तिथि मुदाचार है। देवी जी के तिथि मुदाचार है। देवी जी के तिथि मुदाचार है। देवी जी के तिथि मुदाचार है। देवी जी के तिथि मुदाचार है। देवी जी के तिथि मुदाचार है। देवी जी के तिथि मुदाचार है। देवी जी के तिथि मुदाचार है। देवी जी के तिथि मुदाचार है। देवी जी के तिथि मुदाचार है। देवी जी के तिथि मुदाचार है। देवी जी के तिथि मुदाचार है।
मुगलों के जमाने में भी राजस्थान में धनेक जैन शूरवीरों की कवायद इतिहास के पत्तों में होमा पा रही है। इसलिये जैन-शास्त्रियों के साथ पराधीनता और कायरता की बोझिला भी प्रस्ताव है।

भाज तो सत्यज ते बीरता समागम हो चुकी है। हम परमात्मा मुद्रा ने पहुँच चुके हैं। ब्राह्मणक शास्त्रों का एकाकार्य भी समागम हो जुकाम है। भाज के श्रृंखला ऐसे शास्त्रियों के जिनके साथ हिरोयण्डा-नामाकारों के बारे में बाहुल्यी जाने हैं। यद्य: महाभाषा के लिए जमेरी दिनहट होंगे। अग्रस्त्रिक गुद्रे मिज़ विजय-पराजय की विवाहन रेखा नहीं रहीगी, विवाह-विलास मनाने वाला कोई न रहेगा, न पराजय की शर्म से कोई मरेगा। जो लोग सीमित श्रृंखला के बावजूद करते हैं, वे चूल जाते हैं कि रेडियो-भस्मिता से उल्लभ जबर प्रत्यत्स शास्त्र को ही उत्तरत कर देगा।

इसी स्याह्ति में श्रृंखला का एक मौलिक श्रृंखला है। यह धीरक है कि भाज महाभाषियों और अन्य कार्यों के प्रभाव को सुधार कर रही हैं। लेकिन यह एक प्रभाव है। वे जानते हैं कि गुद्रे होने पर भी तेज़ी गुद्रे भारी स्थान मुख्य क्षण है। इसलिये ईश्वर कोई वंशधर्मी, कोई मार्गदर्श और कोई पारस्मिक नहीं यह तो परिस्थिति का भावनाव ध्वस्त है। यह धीरक है कि ईश्वर के द्वारा विषमता उठाना हुआ है लेकिन ऐसा है कि ईश्वर के द्वारा विषमता उठाना हुआ है।

वर्तमान भाज के निर्देश में ईश्वर उपाध्येय और व्यवस्थानिक सिद्ध हो चुके हैं, फिर भी ईश्वर का भावनात्मक नहीं हो रहा है।

भाज इसीलिये गुद्रे का भय, गुद्र, संबंध मानव के द्वारा कर रहा है। व्रजस्वल की रासूलियों से हिंसक तेजा के पैरों से सवार चुके हैं। लेकिन समाज-परिवर्तन के लिए हिंसा का लोग बाकी है। यह धीरक है कि समाज के ब्राह्मण, राजनीतिक एवं सामाजिक जीवन में शोधक, ध्यानपूर्व, उत्तरीय काम का और एवं व्यवस्थानिक का बदलाव करना न श्रृंखला है न बीरता। यह तो कायरता ही है। यदि हस्ताक्षर है, तो शोधक और विश्वास, ध्यान और अभ्यास भी है।

यह सूक्ष्म हिंसा ज्ञाता चतुरता है। यदि िसी मानव बनके की गर्दन काटना हिंसा है, तो कारोबाद के नाम पर ग्राम और सुधर की जरूर खिलाना भी उससे अधिक मुश्किल और मान्यता हिंसा है।

तो प्रश्न उठता है कि ब्राह्मण-शूरवीर एवं विश्वास, नागरिक स्वतंत्रता एवं सांस्कृतिक रचनात्मकता आदि के लिए क्या हिंसा का सहारा निश्चय जाय? हिंसा प्रतिबंधित है जब विश्वास का भूमिका नहीं है। हिंसा के द्वारा समाज-परिवर्तन का प्रयास एक नृत्यमार्जितक है।

हिंसा का अर्थ है, दिवाल और दिवाल या जो मार्जित रूप से भी परिवर्तन हो, यह ध्यानपूर्व होगा। इतिहास भी इसका साधन है कि हिंसक तत्त्व में मानवीय सृष्टि का विकास भी हो जाता है। हिंसक तत्त्व के गतिविधिक वातावरण का ही आकार जमा है, जैसे कान्स की राज्य तत्त्व से मेकॉनिक, इंडस्ट्रियल ने ताज़े प्रथम की हुल्ले के बाद कामचेव, इस में जारे के बाद के बृहत्तिहेम के बाद स्टाइलिश एवं नागलाखन में मुनोक की हुल्ला के बाद वियाउटरव्हेन्स। भाज विश्वास ने राज्य को इतना सह्यात्मक और शहीद-सम्पथ बना दिया है कि सह्यात्मक हिंसा का विवेक निश्चित हो जाता है।

प्रश्न: भाज समाज-परिवर्तन के लिए हिंसा प्रत्यक्ष अभ्यासाधारिक भी हो यथा है! सिद्धात्मक से सी
क्षणिक किरित -परिवर्तन, मान्यता-परिवर्तन और सूचना-परिवर्तन को कहते हैं और जबरदस्ती से मूल्य नहीं बदले जा सकते हैं। ग्राहक जिन्होंने हमारा जीवन-मरन डाला है, उनकी ही कम आकांक्षा ही है। इसलिये समाज-परिवर्तन और क्षणि के लिए जब तो एक आत्म रास्ता बचा गया है-प्रहित का।

प्रहित कोई धार्मिक कर्मकारण नहीं, यह हमारा जीवन-मरन ही बांध बांध करता है। वही कारण है जो धार्मिक की साधने ममता, वारा और कर्मवाही ही बांधते है। कम की स्थल हिसा भी जतनी ही विविधता एवं ख्याती को होती है जितनी मन की। विचार का साधारण्य और एकांकितकता ही तो हिसा के बीच निश्चित करते हैं जो कहीं बड़े विचारों में फूटते हैं तो कभी कमने में। इसीलिए, विचार के विकास में रस्तेकाल्पेद, वारा के संदर्भ में स्प्राइड एवं आवृत्ति में प्रहित-ये तीनों जैन धर्म के भाष्यको पर एक बड़ी देख है।

प्रहित का साधने शृंखला में नहीं हो सकती, वह तो समाधी में ही होती है। प्राणयुक्त सुमा में राजनीतिक साधारण्यावद के विकास नहीं हुए हैं, लेकिन प्राणयुक्त साधारण्यावद का गुण कायम है। आज बाजार के होज में प्रभावी-सुभाष का आदर्श बहुत है। प्राणयुक्त साधारण्यावद विचरण एवं शोधण पर प्रश्न पहुँचता है। दूसरा ता हिसा है तो प्रतिभा भी हिसा है। विस्मय भी हिसा है। अग्नि-बुझित एवं जेन-प्रवर्तन में साधारण्यावद बाजार एवं विचार दोनों में प्रकट हुए हैं। जैन धर्म के प्रभाव-प्रायमंत्र, एवं सम्बन्ध सराबार साधारण्यावदेश प्रहित के केंद्र के आपराधी है निर्मित हुआ है। जिस प्राचीन के हारा हिता का रक्षण हो पोषण हो, ऐसे तीनों भी बाजार को जेन प्रवर्तन माध्यम नहीं करती है। विचार में साधारण्यावद का साधना में ही अनेकाधिकार निभूत हुआ। केवल प्रतिष्ठा या विचार को ही पूर्ण सच्चाई मानकर उस पर प्रभाव रचना यह साधारण्यावद के लिए पहल है। इसी सुभाषिका में से भाषा-प्राथम स्प्राइड और विचार-प्रथम नवथावद का मूल विकास हुआ है। इसी प्रकार लोकसंघ में प्रहित की साधना के लिए सार्वभौम या परिप्रेक्षितप्रातिशंकता का विचार भाषा। प्रतिभावह वर्त के बिंदु प्रहित की साधने ही प्रतिभा भाषा गायी है। यही कारण है कि जेनों ने ही नदी प्रहित के महान साधक बुद्ध, ईशा और गार्ड को यह सब ने प्रतिभावह एवं भाषागत संदर्भों में साधा एवं सरल जीवन पर जोर दिया है। भाषा यह प्राचीन यह है, भोग-विलास के द्वार जिस प्रकार प्रश्न हो रहे हैं, उस संदर्भ में प्रतिभावह है एक मात्र विश्वसनीय होज के विश्वसनीय जोड़ से उत्पाद हिस्सा में हमें बचा सकता है। इसी को हम बांधते हो धार्मिक संरचना का वाले है या इसे हम स्वयंक्रिय विषयक (voluntary poverty) की संख्या दें। लोग की गृहयोगता उद्धार करते हैं ग्राज गृहस्त्रीक कल्याण एवं प्रतिरंधित संरचन की जड़ में है।

महाभाषी की प्रतिभावह भाषन को बोधी ने दूसरीकार के रूप में रखा है। बापु जैसे प्रहित क्रा कि लोकोत्सव के रूप में स्प्राइड-संग्रह नहीं करते हैं, तो शृंखला को कोई रोक नहीं सकता।” इससे प्रकाश हमारे नामांकन के ही विकल्प हैं—यही तो प्रश्न प्रतिस्पर्धा हुए हमारा को होज प्रभाव प्रारंभ करते हैं। शरीर की हृदय के बारे में सिद्धांत प्राप्त होकर भी यह में रहता भाषा में हृदय बनने के लिये विवश होकर ठहर रहे । जिसे जैन धर्म प्रतिभावह कहता है, उसे हम सरल-wise
एवं सादा जीवन कह सकते हैं, उसे हम ध्यान में सक्चाई या ईमानदारी कह सकते हैं। श्रेष्ठ-सुख जीवन के लिए निर्माण जीवन भावण्ड के, समतामूलक समाज-ध्यान भ्रमणिर्वाह रहे। यही कारण निश्चित न हो सकता है कि धर्म आकृति सत्सागर, श्रम ध्यान श्रम के भ्रमणात्मक ही निर्मित हुई है। ब्रज को यह पहले से कही उत्तर नातीक है।

ब्रह्मस्तो और धर्मविशेष की भावना के साथ-साथ तप धार त्याग की माहना धर्मविशेष रूप से सम्मिलित है। जब तक राज-देश श्रद्धा में शाइन तूचियों पर विश्राम प्राप्त नहीं की तब तक तब बध्वच है। जिस ब्रह्मस्तो, तप या त्याग से हूमा राज-देश पर विश्राम प्राप्त नहीं कर सके, वह ब्रह्मस्तो, तप या त्याग तब बेकार एवं भावोमित स्वृत्ति से श्रद्धापूर्वक है। यही कारण था कि भगवान महाबोधि ने वीरमाता का भाग्य नियम। राज-देश की विजय ही सबसे बड़ी जीत एवं सबसे बड़ी वीरता है। इसलिए ही हम श्रद्धा निराराध्य को महाबोधि एवं श्रद्धा घर को जीन (जैज) रखनी है। तप के युग में बीरताता कोई धार्मिक रूढ़िवाल नहीं बल्कि मनोवैज्ञानिक धार्मिकता है। ब्रज हमारा मनसुर क्षत-विश्राम ही रहा है, हमारा परवतर छूट रहा है। पड़ोस में सपने हैं।

समाज में धर्मविशेष एवं राष्ट्र के बीच धार्मिक स्वरूप एवं शान्ति रहने के लिए भी भावण्ड है। स्थिति प्रजाता या बीरताता ब्रज के युग की सबसे बड़ी माक है। सनातन में जीवन या तो हम धार्मिक प्रशनत्तुलन को प्राप्त करें वा फिर मुख से जीवन एवं शान्ति से दरें। यह सम्प्रभु ब्रह्मस्तो ही जैन दर्शन का मूल है।

श्रामणाः तीन प्रकार की होती है: ब्रह्मस्तो, अन्तरान्तरक्षण में ब्रह्मस्तो, तथा परम-ब्रह्मांड, अन्तरान्तरक्षण दो प्रकार की होती है: प्रसूलत श्रामणाः और सिद्ध-श्रामणाः।

समाजसुधा, 178

शरीरकुप्रति हितिवादी ही बहुतान्तरण है; शरीर से भिन्न प्राण का विचार ही अन्तरान्तरण है, तथा कर्मकलांक से मुक्त जीवन परम-ब्रह्मांड है। परम-ब्रह्मांड ही देव कहा गया है।

समाजसुधा, 179
जैन दर्शन श्रोत्र विश्ववास्तिनि

प्राथाण्य भिज्य इश्वविष्णु दुरौि

प्राथाण्य युग में बिस्मन ते जहाँ ब्राह्मण भोकतम दुःख-सुविधाशी प्रदर्शन की हैं, वहाँ परमाणु प्रामुख्यों की निरंतर व्यवहार से बनाया जाता विनाश के कारण पर खड़ा है। विश्व के राष्ट्र परस्परिक भय के कारण प्रभावी गुरुश्रम हेतु विनाशकारी सशक्तता पर खरबों रूपे लघु कर रहे हैं। साथ ही विश्ववास्तिनि की बात भी कर रहे हैं। ऐसे भवानात्मक बिस्म का प्रशिक्षण प्रत्ययक्ता है, क्योंकि इसके बिना भ्रामणप्रथा, भूपालीतः करोड़ों मनुष्य दर्शिता को जबर्झो के पीसे जा रहे हैं।

विश्ववास्तिनि की स्थापना के लिए जैनदर्शन के भ्राह्मण, अनेकान्त तौर पर अपरिस्थति सिद्धांत महसुलपूर्वक हैं। भ्राह्मण के विश्व-मंत्र की विकास होता है, इससे समस्त संसार प्रेम के स्वरूपमूल में भंडारण होता है। भ्राह्मण के प्रासाद्धात के लिए सनेह तौर पर सम्भावना की भावना प्राप्ती है, जिससे सम्भव, जाति, धर्म श्राद्ध का सेवनाभास नहीं रहता, प्रशांि मानवता का वौध होता है। यही सूत्र विश्व-समाज की रचना करता है। भ्राह्मण ‘बुजुर्ग गुणुक्तक’ की आचार्यता है।

भ्राह्मण का पालन अनेकान्तदर्शन से ही सम्झ्य है। जैनदर्शन का दूसरा नाम अनेकान्त-दर्शन है। किसी के प्रति कोई दुःखार नहीं, कोई हुआ नहीं। सत्य के अनेक धर्म हैं—यस्म मृत्युकों से सत्य को परभन्ने से सत्य स्वरूप प्रकट होता है, बही अनेकान्त दर्शन की सूची है। इस विश्व में अनेक मत-मतांतर है, अनेक धर्म हैं, सम्भव, धोर जातियाँ हैं, सबके प्रति सद्भाव रखना अनेकान्त दर्शन का जैसिक्य है। अनेकान्त दर्शन मुद्राक्रम को दूर कर शापत सत्य को उजागर करता है। यदि जगत् के लोग एकत्रित (इक्तवाद) को छोड़कर अनेकान्तसाध भ्रष्टाचारों तो विश्ववास्तिनि निभिष्ठ है।

जैनदर्शन का प्रयोजन-सिद्धांत—जन-समाज के प्रति यात्रिक (मुख्र) नहीं रखता है। मनुष्य भ्रष्टने भोकतम सुलभ साधन जुटाने में बिन-रात एक कर रहा है, छल-नकता करता है। दूसरों को दूर घटावता है। यदि प्रयोजन-सिद्धांत को भ्रष्टाचारों तो वह जन-समाज को नीति-स्वायत्त से मोहित करेगा, जितनी भ्रष्टता होगी, उतनी ही साम्राज्य संचित करेगा, जैसे समाज को वास्तव में परिपक्व में बन्ध करेगा। जन-समाज का समाज की है—इसका स्वामित्व केवल जन-स्वामी का हो।
उद्देश्य है, क्योंकि इसकी प्राप्ति में हुएरों का भी रहस्य है—'परप्रणाय मोक्षायुक्त' (श्रीतत्वशरण- सूक्त-5,21)। प्रपरिप्राण विद्वान के उपनाम के संघहोरी मिटेंगी, शालित धन को समाप्ति होगी, नीति-न्याय की स्थापना होगी। फलस्वरूप परस्परिक विवस्स्वरूप परिप्रयाज और स्वार्थ के मिटने से सन्तोष किया। इससे विष्ववासित की स्थापना होगी। —३१ शास्ति:

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चरित्रहीन व्यक्ति के द्वारा अश्वकिकर्ण से भी फड़ा हुआ भूल क्या प्रयोजन सिद्ध करेगा? जैसे कि आने व्यक्ति के द्वारा जलाए, गये प्रभाव करों, चीक उसके लिए क्या प्रयोजन सिद्ध करेगा?

समस्यापुरा, 266

मोक्ष पुष्वार्य किसी वर्ग में समाजित नहीं है इसलिए संख्या में इसे प्रभावित करते हैं। वर्ग विशिष्ट कहते हैं। परस्तु धर्म, यथेऽधर्म काम धार्मिक में सम्बन्ध है इसलिए इसे विवर्तित कहते हैं। मोक्ष स्वस्तिका धर्म ये तीन, फिर भी मोक्ष की सामस्य देखो, यह झरेला है। इन तीनों को समाप्त कर देता है।

भाषाष्य विधासार

मोक्ष पुष्वार्य के लिए जोड़ने की प्राप्तिकर्ता नहीं है, सिर्फ छोड़ने की प्राप्तिकर्ता है। प्रजानी जीव जित पर-पदार्थों को कहता समय में जोड़ता है, शामी जीव उस्त क्षत्रमुखे में छोड़ देता है। सत्य चक्रवर्ती की प्रपन वेतन जोड़ने में साथ हुआर वर्य लगे, पर छोड़ने में जितने वर्य लगे? वर्य नहीं, प्रस्तुत्सुधा के भीतर सारा वेतन छोड़कर के सबैसा बन गये।

भाषाष्य विधासार

66
विदेशों में प्राकृत और जैनविद्याओं का अध्ययन

डॉ॰ हरीग्रामसुब्बाकु जेन

भारत के आह्वान जर्मनी, जापान, क्व, चीनरिका, जापानिया, इंगलैंड, कास, वेलिंग्व,
फिलिप्स भार्वाल देशों में प्राकृत और जैन विद्याओं का विस्तार रूपस्थ परामर्श शोधकर्ताओं अध्ययन किया
जा रहा है। उनमें देशों में विद्वान विश्वविद्यालयों में इसके समर्थन में विस्तार है जो इस अध्ययन को
भी दिखा दे रहे हैं। इस लेख में हम इस कार्य के भाग लेनेवाले विश्वविद्यालयों और उनके कार्यक्रम
जानकारी का संक्षिप्त विवरण देने का प्रयास कर रहे हैं।

जर्मनी में जैन विद्याओं का अध्ययन

भारतीय विद्वान का प्रभाव कूदने से जर्मनी सबसे प्रमुख राष्ट्र है। नहीं राहग्राम विद्वान
विश्वविद्यालय में भारतीय विद्वान का अध्ययन प्राकृत और ही होता है। जर्मनी में विद्वानों को कुछ
प्रमुख जैन विद्वानों की विद्यमान भाष्य लिखा गया है। उनके पूर्वके रूपमें ही यह वर्णए लेना
चाहिये। फेडरल रिपलिक ग्राफ जर्मनी के गौरव के चलता विश्वविद्यालयों के भारतीय प्रभाव रहनगरी
इसमें ही भारतीय कार्यकारी है।—डा॰ गुलदुरा और डा॰ हेर्ब वेष्टर। वे दोनों ही प्राकृत और
जनतपत्र के विश्वविद्यालय। जैन विद्याओं से भारतीय विद्वानों विचार और विज्ञान तथा
जैन विद्वानों के क्षेत्र में जर्मनी का योगदान नामक पुस्तकें (प्रेमियों) विश्वविद्यालयों के

जर्मनी के वॉन विश्वविद्यालयों के प्राकृतिविद्या विभाग में भारतीय कला के प्रतिमात जैन सूतविद्या की अनमोली करते हैं। जैन कला के समस्याओं का अनेक निबन्ध वातावरण सहज हो के जैन जनमें प्रकाशित हुए हैं।

विलिविलिंग्राम विद्वान विद्यालय के अन्य विद्वान पारशु परंपराओं में भारतीय विद्याओं
जैन प्राकृतिविद्या के समस्यामें शोध कार्य कर रहे हैं। 1975 में उनका विद्वान "स्ट्राआर्बोर" के प्राकृत जैन
विद्वान पारशु परंपराओं में प्रकाशित हुआ था। 1977 में उनकी अन्य भारतीय विद्वानों "केरेलोस्थोस" के परंपराओं और विद्वानों के समस्यामें वैज्ञानिक प्रकाशित हुए। इसमें उन्होंने जर्मनी के

विद्वान पुरकालों में भारत जैन प्राकृतिविद्याओं के समस्यामें वैज्ञानिक प्रकाशित हुए। इनमें उनके वॉन और विद्वानों निबन्ध हैं: (1) ‘विद्वान विद्वान एंड अध्ययन’ और (2) जैन कल्कोडस एंड भारतीय कल्कोडस। प्रथम विद्वानों रामबाबू भारतीय मंज़ुकुटिका की संस्कृत
भाषा में निवृद्ध जैन छंद-शास्त्रका एक प्रसिद्ध भाष्य निःस्पर्शित किया गया है। द्वितीय निबन्ध उन्होंने झूठे बलास्त्रूके साथ लिखा है। कन्सर्टों का शोषण के एक नये वांछितक पद्धति है जिसमें पंच कार्यों पर परम्परागत भाष्यों तथा उनकी टीका, नियुक्ति और भाष्य फाइल में उपलब्ध गार्थों को प्रकारार्थ नमसे संकलित कर उनके आचार पर जैनों का मार्ग प्रसारित किया जाता है।

पश्चिम जैनों (बलिन) के फाइल्स विश्वविद्यालयों के प्रान्तीय विभागों ने दाँत उत्तरा शास्त्रक आश्रम पर भाषा विज्ञान के दृष्टिकोण से शोषण कार्य कर रहे हैं। मिसाल में दाँ 80 एच, मॉडेल में दाँ 80 हिन्दी भाषा में दाँ 80 हिंदी में जैन विषयों के क्षेत्र में घन भागों भाग रहे हैं।

जापान में जैनविद्याएँ

जापान में जैन विद्या का प्रचार करने का प्रयास शंकु 80 नाकामुराके है। वे जैन रीति विश्वविद्यालयों से सम्बन्धित प्राचार्यों के पैदा पर प्रतिकूल हैं। वे जैन निवासी शंकु दाँ 80 नाकामुरा है। उन्होंने जैन विद्या का उद्देश्य जैन विद्या दाँ 80 जापान में आवश्यक है। उन्होंने जैन निवासी दाँ 80 जापान में आवश्यक है।

इनके प्रति, जापान में जैन रीति विश्वविद्यालयों का आयोजन शंकु 80 नाकामुराके है। वे जापान में जैन रीति विश्वविद्यालयों द्वारा आयोजित मार्ग में जैन निवासी दाँ 80 जापान में आवश्यक है। उन्होंने जैन निवासी दाँ 80 जापान में आवश्यक है।

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फास्में जैनविद्याएं

फर्सिस विश्वविद्यालय (फास्म) के जैन एवं औद्योगिक विभाग जैनविद्यालयीय उपिकाकोश के लिए भारतीय धर्मशास्त्र संस्थान शिक्षा केन्द्र के भाग विभागीय संस्थान में भारतीय जैनविद्यालयों के मूलभूत भाग है। जैनविद्यालयों के भारतीय जैनविद्यालयों के भाग विभागीय संस्थान में भारतीय जैनविद्यालयों के मूलभूत भाग है।

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प्रभियक्त जैन सिद्धांतोंका भगवानता, उपाधिम ब्राह्मणप्रथमों उपलब्ध सिद्धांतोंसे तुलनात्मक प्रमाणण प्रस्तुत किया है। अपने स्तंभों और कौन्यकोश विश्वविद्यालयों में जैनधर्म में उल्लेखनीय विद्यय पर कुछ मायामार विषय में एक बहुत निरीक्षण का रूप में प्रकाशित हुये हैं। अपने जैनविवाहों से सम्बन्धित ब्राह्मण अधात्मिक ज्ञानों की समीक्षा भी की है। अपने मान्यता नमे कांस्य में जैनविवाहोंके प्रमाणणका विषय उद्धार होगा।

प्राय देशोंमें जैनविवाहों

ब्राह्मणके स्तंभ विश्वविद्यालयों में भारतीय विद्या विभागके ब्राह्मण प्रो॰ जैन एक दूरदर्शी ज्ञानविश्वास विकसत विद्यालय पर कुछ मायामार विषय में प्रकाशित हुये हैं। अपने मान्यता नमे कांस्य में जैनविवाहों का विषय उद्धार होगा।

फिनलैंड के प्रो॰ टार्टो टाहिटिने एक विश्वविद्यालय में कास्ट कर रहे हैं। 1956-58 में वे वाराणसी में रहे और झॉर्ं जैन जैनविवाहोंके ब्राह्मण संग्रह के मार्ग प्राप्त की। उन्होंने भारतीय परीक्षणमें ब्रह्मयुग नामक एक ब्राह्मण सदृशम विषय पर सिद्ध किया है। उन्होंने जैन एक्षरमें उपस्थित हुये हैं। इस प्रयास में उन्होंने जैन ज्ञानोंके उद्देश्य देखर भारतीय परीक्षणमें ब्रह्मयुगकी प्रतिष्ठा। के एक ब्राह्मण संग्रह के मार्ग प्राप्त की। वे केंद्रीकरण ग्रामविवाह विभागके ब्राह्मण प्रारंभिक प्रारंभिक जैनविवाहोंके प्रमाणण कर रहे हैं एवं अपने निर्देशनमें कुछ ज्ञान शोध अध्ययन भी कर रहे हैं।

जैनविवाह नेतृत्व के मार्गमें जैनविवाह नेतृत्व के मार्गमें जैनविवाह नेतृत्व के मार्गमें जैनविवाह नेतृत्व के मार्गमें जैनविवाह नेतृत्व के मार्गमें

निदेशक

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निदेशक

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विदेशी विद्वानों द्वारा जैन साहित्य का अध्ययन व अनुसंधान

डॉ. देवेंद्र कुमार शास्त्री

यद्यपि पश्चिम देशों में जैन दासियों के माध्यम से संस्कृतका परिचय सीमित शताब्दियों के धर्म तक हो जुका था, किंतु पश्चिम-प्राप्तका अध्ययन भाषा धमने भी श्रद्धालुओं शताब्दियों में पूर्व नहीं हो सका। इसका कारण यही है कि उस समय तक पश्चिम-प्राप्तका साहित्यकी कोई जानकारी पूर्वोको नहीं थी। संस्कृतका भाषा भी पूर्वोके लेखनीय प्राकृतिक भाषा ध्यान धारित करता था। सर विलियम जॉन्सन वे है। प्राकृतके अध्ययनका सन्धेय उल्लेख चार्ल्स विलियमसके 'प्रभावारोपावलालैके अध्ययनके साथ मिलता है।' इस फांसीकी विद्वानोका यह महत्त्व ध्यान धारित करता साथ संस्कृतका नाटकका सम्पूर्णता संस्कृतका में धार्मिक स्वरूपके विशेष विद्वानोके 'प्रभावारोपावलालैके अध्ययनके साथ मिलता है। इस फांसीकी विद्वानोका यह महत्त्व ध्यान धारित करता साथ संस्कृतके नाटकका स्वरूपमै करता है; परतु इस प्रकारके अध्ययनके प्राकृत भाषा ध्यान धारित करता साथ संस्कृतके नाटकका कोई जानकारी नहीं धारित करता है। प्राकृत जानकारीके पहले मर्यादा कोलकाता (1797-1828 ई.पू.) प्रारंभ-विद्वानोके गम्भीर ध्यान धारित करता है, जिन्होंने संस्कृतके साथ प्राकृत भाषा, संस्कृत-प्राकृत छन्द:शास्त्र, दर्शन, ज्ञेनपर्य, बोधधर्म ध्यान पर विद्वानवृत्तिका विवर्त्तिका लिखे थे।

वास्तवमें धार्मिक युगमें प्राचीन-विद्वानोंके क्षेत्रों में जैन साहित्यका प्राचीन इतिहासित प्रभाव ध्यान हेतु धार्मिक प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें यह प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है। उन्नीसवीं शताब्दीके प्रारंभमें विधानके प्रभाव ध्यान हेतु धार्मिक प्रभाव होता है।
पर जैनविद्वाके सम्बन्धमें एक पुस्तक जिसी जो प्रथम लोकप्रिय हुई। इसका दायरे किसी प्रथमवाद सन् 1930 ईस्व. में लगभग ‘द इल्लियन लेटेक द जैनस’ नाम से प्रकाशित हुआ। इस पुस्तकमें दो व्यंग घटनास्थल मिलाते हिस्से कि जैनविद्वार भारतवर्षके बाहर प्रथम देशों में भी गया था। इस वर्षमा उद्योग समी प्रांतवाहिको मुफ्त प्राप्त कराना है।

जैनविद्वाके महत्वपूर्ण प्रथमवादके रूपमें उल्लेखनीय विद्वान् वे ब्रह्मनगर दास राम नाथ के शिष्य नरेन्द्रनाथ बांधव सरस्वती ने सन् 1948 ईस्व. में शैक्षिक साहित्य समिति, जशन प्रथमवादके रूपमें प्रकाशित कर दिया। इस ग्रंथमा जैनविद्वार भारतवर्षके बाहर प्रथम देशों में उद्योग समी प्रांतवाहिको मुफ्त प्राप्त कराना है।

शास्त्रियोंके द्वारा जैनविद्वार भारतवर्षके बाहर प्रथम देशों में उद्योग समी प्रांतवाहिको मुफ्त प्राप्त कराना है। इस ग्रंथमा जैनविद्वार भारतवर्षके बाहर प्रथम देशों में उद्योग समी प्रांतवाहिको मुफ्त प्राप्त कराना है।

इस पुस्तकमें दर्शनीय उल्लेखनीय विद्वान् ब्रह्म नाथ के हस्तलिखित विश्वसनीय यात्रायांकेन्द्र जैनविद्वार भारतवर्षके बाहर प्रथम देशों में उद्योग समी प्रांतवाहिको मुफ्त प्राप्त कराना है।

जैनविद्वार भारतवर्षके बाहर प्रथम देशों में उद्योग समी प्रांतवाहिको मुफ्त प्राप्त कराना है।
तेराकी की थी, किंतु दुर्संग से उस कार्यके पूरा होने के पूर्व ही उनका निधन हो गया। वर्तमान और 
स्वार्थ स्थान बने 'उद्देश्य अप्तवारो' में उस क्रृतु संकलन के समय 55 वर्ष नमूने के सपने में मुड़ी 
कराये थे। वास्तवमें जर्मन विदार्न वाटर शुभ्रन ने स्वार्थप्रथम जैन हस्तलिखित प्रकाशों का जी की जो 1944 ई. में विलीनिण थे प्रकाशित हुई थी और जिसमें 1127 जैन हस्तलिखित 
प्रकाशों का पूरा विवरण पाया जाता है। यह सबसे महत्त्वपूर्ण कार्य माना जाता है। इस प्रकाशके 
कार्यसे ही शोध व प्रत्यास्थापनकी दिशाओं विशिष्ट पुस्तकों ग्रहण कर लिए।

साहित्यिक अभ्यासके महत्त्वसे जैन-प्रवर्तन-साहित्यका 
प्रस्ताव प्रमुख है। यह एक 
प्राचीन तथ्य है कि प्राचीन यूनानी जीनामातों की महत्त्वपूर्ण प्रत्यक्ष कर उनकी प्रकाशके लाभा 
शेष जर्मन विदार्नों को हो। यद्यपि स्वंर में 
कार्यके के कारण जैन प्रकाशके अध्ययन उद्देश्यों शाश्वतोंके 
प्रारम्भमें होने लगा था, किन्तु इतर तथ। समझ व प्राचीन 
साहित्यका सांगीतिक प्रद्युनन व 1860 जैन-के 
कार्य श्रीमंत होता है। जैन जेत्ताने कई प्रकाश जैन प्रकाशके समय तिब्बत 
लिखा। उन्होंने स्वार्थप्रथम श्रीरामचर्य-जैननाम-प्रवर्तन “महाकाव्यका महाकाव्य” 1868 ई। में 
प्रकाशित किया। तद्दूत्तर “कल्पसूत्र” (1879 ई.), “साधारणसूत्र” (1885 ई.) “उत्तराध्यायसूत्र” (1886 ई.) आदि प्रथम 
प्रकाशके शोध कार्य कर सम्पूर्ण किया। इसी समय 
साहित्यिक कथाओं जैन ज्ञानांकोंके दोर जैन-के 
कथाद्वारों ध्यान दिया। तमस 1891 ई। में “प्रमुखप्रवर्तनकर्ता” का नामकरण 
प्रकाशित हुआ। इसके पूर्व “काव्यसंग्रह” 1886 ई। में प्रकाशित हो नुका था। “प्रवर्तनियन्”, 
“प्रकाशवाहिनी” और “साध्विकम्बार्थिनी” कथाओं: 1914, 1921-22 में प्रकाशित हुए। इसी 
अभ्यासने केवल जीनामातों संप्रवादक के प्रयत्न 
कथाप्रवर्तनका कार्य तथा 1818-1819 का प्रकाश 
वार उत्तर जननीर (जननीर) में हुआ। इस प्रकाश 
जर्मन विदार्नोंके प्रथम प्रयत्न, परिनिर्भर 
में रोकलाहोंके समय रहनेके परिनाम 
स्वरूप ही जैन निबाधकोंमें शोध व 
प्रत्यास्थापनके व रामायण 
बन्धुत हो सके हैं। बालाकोर्डरोंके “जुलारथाप्रवर्तनक” (1928 ई.), 
हरिकंदमुखर्या (1936 ई.), उस्तराध्यायसूत्र, 
मुलाका, भाषत्तीरामकरण (1968 ई.) आदि जैनको 
सुप्रवासन का प्रकाश तथा अप्राचर्यी 
साहित्य प्रवर्तनके साधन कार्य किया। वाटर शुभ्रने “सम्प्रकाशसूत्र” 
का एक सुपर बलकरण तथा अप्राचर्य 
साहित्य प्रवर्तनके साधन कार्य किया। जो 1932 में प्रकाशित 
हुआ। उनके द्वारा ही सम्पूर्ण प्रकाशित “साहित्यावली” भाग 2 (1943 ई.) में प्रकाशित हुए। शूक्रिया 
श्रीराम के समय के नियंत्रण में ही देशसूत्र “प्रभायदासारो, 
बादर और निसोह” (1966 ई.) हैम्बुर्गीसे 
प्रकाशित हुए। इसी प्रकाश के एक कालका “सूचीप्रकार” (1937 ई.), हैम्बुर्गीसे 
“ज्ञान- 
प्रवर्तनक” (1937 ई.), हैम्बुर्गीसे 
“विश्वासविहार” (1948 ई.), हैम्बुर्ग 
नामको “स्वार्त्तानसूत्र” (1956 ई.), 
शूक्रोंकी “हरिकंदमुखर्या” (1958 ई.), तथा बालाकोर्डरोंके प्रवर्तन 
(1966 ई.), तथा बालाकोर्डरोंके 
“प्रत्यास्थापन” (1970 ई.) 
उद्देश्य 
द्वारा प्रकाशित किया। 1925 ई। में कर्फन (Kirkel) 
द्वारा प्रकाशित किया। 1925 ई। में कर्फन (Kirkel) 
ने उपर्युक्त शीतका संस्थापने के समय के समय 
प्रत्यास्थापन कर यह संयोग था कि सब-विश्वास 
“ज्ञान- 
प्रवर्तन” के समय है। तमस 1926 में बालाकोर्डरोंके प्रवर्तन 
विनोको उद्देश्य व विकास के साथ ही उनका साहित्यका पूर्वांकन भी किया था। तमस 1929 
दूत आल्मान और राजाके कार्य राज (Kamptz) ने भाषाओंके प्रवर्तन 
के लेकर जोधपुरांकी स्थायित्व उत्तराध्यायसूत्र 
(1980 ई.), आदि प्रकाशित किया। इसी कार्यसे ही श्रीमंत हो सके हैं।
प्रस्तुत कर डॉक्टराे प्राप्त की थी। जैनगमके दीका-साहित्य पर सर्वकालका कार्य श्रीनीत स्वयमने बहुत ही परिप्रेक्ष्य प्रका किया था, किन्तु वे उसे पूर्ण नहीं कर सके। ग्रन्थर धेरौं श्रीनीत दिगंबर निर्देशक के रूप में उसे वाद्य शृष्टि में 1930 के हमवर्ती प्रकाशित किया। भगवान जैनमग यथा जैन साहित्यकी शोध-परीक्षाने पुस्तकारे जरमन विद्यार्थी रहे हैं। ब्राज भी वह शोषण अतुलनीता कार्य हिसाब में है। सन् 1935 में फेडरेन (Faddegon) ने उपस्थित दिगंबर जैनस्थानके उनकुलके ‘प्रतापस्थान’ का उपरेचित अनुवाद किया था। इस संस्करणबारे विवरण कहा है कि भाषाय साहित्यकी चर्चा व दर्शन में जो हमें समाधी है। ऐसे अनुवादों की कमी में बहुत धौल रही है। इस तरह के प्रकाशित आधारके धारा द्वारा ज्ञान आधार धार्मिक कार्य होना नितांत प्रायोजित है।

साहित्यिक विवादों में जैन धर्म-साहित्य पर सर्वप्रथम डॉ एंटोनियो के प्रकाशित किया था। यह दिशा में प्रमुख रूपसे श्रीनीत स्वयमने पारंपरिक साहित्य ‘तराकोलकर’ का जरमन भाषामें मुद्रण अनुवाद ‘दाह नील’ (Die Nume) के नामसे 1931 ई० में प्रकाशित किया। तदन्तर हटनें जैन कथाप्रयोग में बहुतशुष्क कार्य किया। लाल बुधने ‘शीलाके ज्ञातप्रमथुपरिरचितियों’ पर शोधोपाय प्रभाव कर सन् 1950 में उसे हटने में प्रकाशित किया। धारा विवादसने ‘भाषा-सचिवालय’ के दो उपरोक्त रूपों के प्रस्तुत कर मुद्रण कार्य अनुवाद किया। इस तरह समय-समय पर जैन कथा-साहित्य पर होने रहा है।

जैनसंस्कृति के प्रसंस्कारके परम्परा द्वारा जानकारी जानकारी के प्रकाशित १८६७ ई० से मानना चाहिए। क्योंकि १८२० एन। विश्वनाथ यसे ‘श्लेष्म साहित्य’ था रिलीजियस लेक्षण र दिगंबर (दिज्नेट) १६२० ई।) यहुतक्रम के रूप में जैनसंस्कृति उल्लेख किया था। इससे हम यह जान रखा कि जैनसंस्कृति हिंदूसंस्कृति एक शर्मा है: किन्तु ब्राज, वेदोपन्न, रामालोम नवनिम्न ब्रह्माण्डके धार्मिक तथा मनोहरके जनम देश व विश्वस्थान-कार्यों से यह व्यवस्थित व फिर हम स्थिति किया कि जैनसंस्कृति एक स्वतंत्र रूपसे भी मोलिक परिवार है। इस ‘वर्दीया’ दाह हेमें हिंदुस्थान में ग्लाउसनरी पुस्तक ‘द वार्थीव अोम जरमन दन जैन विवादो’‘ प्रत्यय महत्त्वपूर्ण है जो 1942 में वर्मरचों प्रकाशित हुई थी। ऐतिहासिक जीवनपर विवादके कार्य विवेचन रूपसे उल्लेखनीय है। एक बड़ी आधारण दाह ग्राम विवादका ‘स्वातमजरी’ का बहुत महत्वपूर्ण जिसे जरमनों के 1960 ई० में बिनते प्रकाशित हुआ। 1963 ई० में आधार विवादों स्वतंत्र रूपसे ‘ज्ञानयोग’ पर पुस्तक लिखी जो 1963 ई रोमने प्रकाशित हुई। कोलेज कैलीटों जैनके ब्राज तथा मुनि नवनिम्न ब्रह्माण्ड एक महत्त्वपूर्ण पुस्तक “लेस एक्स्पार्शन्स ब्रार्स ने डिस्क्रीन डिमिशन डेस रिलीजियस जैन” लिखकर 1965 ई० में पेअर्सन प्रकाशित की। वास्तवमें यह सब विवादों पर उस रुप स्थिति में लिख पाना सम्भव नहीं है। नेत्रों द्वारा धर्मों द्वारा जो ब्राज विवाहके महाशय जैनसंस्कृति का उपरोक्त निर्देशके साथ ही विवादों से भी उसका विवरण ब्राज श्रोव व अनुसंधानके विवादों का प्रकाशित किया। उनमें जैनके वियवाद साहित्य व दर्शन पर जर्मनी रिद्धार्य बाल्टर देमेन्ट (Walter Denecke) के ग्रापने शोध-रस्थामके वियवाद साहित्य व वियवादपुर रूपों से बदलता नहीं है।

74
था। उनका प्रबन्ध सन् 1923 में हैम्बुर्ग से "दिग्द्वेर्ट्रेड्स्टेल्: ईन परों दरवलुँग इहरेर श्राख उन्ड इहरेर इण्ट्राल्टेस्" का नामसे प्रकाशित हुआ था।

विगत तीन दशकों में जहूँ प्रकृत याकारणोंके कई संस्करण प्रकाशित हुए, ऐसी रिप्रेंटेशन सिलसिलेबके ओर डॉ० कीते के बर्तनरीहरुके परिपारितता संस्करण नाथकों में प्रकृतका महत्वपूर्ण व्यक्तियों द्वारा प्रकाशित हुआ। प्रारंभिक विपरोध शौर्यसी धारकोंके सम्बन्धमें उसके विनाशका (एण्ठानि रेलवर डॉ० शौर्यसी, हनोर, 1924), जा० फ्रियर्समें पैशाची प्रकृतका, डॉ० जेकेब्री तथा प्रोफ़ेसर्सी महाराजाध्यक्ष तथा जैन महाराजाध्यक्ष ओर डॉ० बर्तनरीहरुके भाषा-माध्यम एवं अन्य विषयों ओर शौर्यसी नामसे भाषा (द एवोल्यूशन ऑफ वाक्य नामसे, रासकेइड, 1922) विशेष ध्यान प्रस्तुत किया था। भाषा-वैज्ञानिक दृष्टियों सम्बन्धमें नित डॉलचीका बिस्तारपूर्ण कार्य, 'लेस बैमरियस प्राक्तेस' (पेरिस, 1938) ग्राम: सभी भाषाके ब्रह्मों पर प्रकाश जालमें छाता है। नित डॉलचीके पुस्तकमें 'प्राक्तेस्काल्युस्कासन' (पेरिस, 1938) तथा रामजीन्य तवरीहरुके 'प्राक्तेस्कप्रतियाः' (पेरिस, 1939) का गुणसंक तारार कर फानीहरु प्रत्यक्ष भाषित प्रकाशित कराया।

याकारणकी दृष्टिको तमसे महत्वपूर्ण कार्य रिश्व निशेषके 'भूमिकेटिक वैद्य प्राक्तेस-प्राक्तेस' प्रदुत माना जाता है, जिसका प्रकाशन 1900 ईं में स्ट्रासवरोंसे हुआ।

इस तरह से विद्वती बिद्वतु जैन साहित्य की ओर प्राक्तेस हुए ओर उन्होंने जैन साहित्य के खेत्र में संकुचनपूर्ण कार्य किया।

243, निमित्त कानीकी

नीमक (भाषाप्रदेश)

चरित के वो प्रकाश हैं—कल्पना को स्वीकार करना ओर धक्कनबंध को निपटाना। वही जैनरयज्ञ है ओर वही सम्पूर्ण है। उस प्रकरणके लिए निमित्त चरित में जो उदयन ओर उदयन होता है, उन प्रदेश ओर उदयन को ही खुल कपड़ शामिल करने को जिनसे। देख ने तर कहा है।

भगवती भाराधानाः

योग को क्षमा करे, मात को मार्वेल से, माता को भारजेव से ओर लोग को सम्पूर्ण से, इत्यादि प्रकार चारों ही कसाह्यों को जीते। उस वस्तु को छोड़ देना धाती में जिसकी लेखक कसाह्यकी धारावास केदर होती है ओर उस वस्तु को क्षतिग्रस्त बाहुल्य में जिसके धाराओं दे कसाह्यों का उत्पाद हो।

यदि चोड़ी भी कसाह्यकी धारावास जोड़ी है तो उसे बुधाँ दे। जो कसाह्य को दूर कराता है उसके राग-दैव दे उसकी उत्पत्ति शान्त हो जाती है।

जितने भी परिप्रेक्ष्य राग-दैव को उपलब्ध करते हैं, उस परिप्रेक्ष्य को छोड़ देनेवाला धाराधारी साधु राग ओर धारा है। लिस्ट में जीतता है।

भगवती भाराधाना।

75
सुस्वागतम्

श्री महेश्वरकुमार मस्त

तृतीय विश्व जैन सम्मेलन, श्रद्धुत कितना प्यारा है
विश्वव्यापी नवचेतन के, भावों की उजबकल धारा है

वैज्ञानिक ग्राहार, समन्वय, ज्ञान, योग की नींवों पर
वीर वचन मस्त की चूंटें, बरस पड़े सब जीवों पर
श्राध्यात्म की ठोस परातत, गांग राखा जग दारा है
तृतीय विश्व जैन सम्मेलन, श्रद्धुत कितना प्यारा है।

विषम युग की चकाचौंध में, भटक रही है मानवता
ज्ञान पिपासा भर नहीं पाए, शुभ्र हुई है चेतनता
जिन प्रतिपातित श्राहुत पथ हो, सच्चा एक सहारा है
तृतीय विश्व जैन सम्मेलन, श्रद्धुत कितना प्यारा है।

श्रविचाल कला, ज्ञान परिशुरण, जिन महामान
जिन महामान सिद्धांत की हो व्योमि से, करें सुशोभित सिद्धांतम
परती के उस भाग में उछरा, तीर्य नया हुआ है
तृतीय विश्व जैन सम्मेलन, श्रद्धुत कितना प्यारा है।

जिन श्रुद्धायी सिवें, विषयों, परिमात्तरणों के परिवेश
पावन वीर प्रसु की वाणी, को फंसाएं देश-विदेश
‘मस्त महेश्वर’ ज्ञान समय की मौग का यह हो नारा है
तृतीय विश्व जैन सम्मेलन, श्रद्धुत कितना प्यारा है।

देव दर्शन
समान
पंजाब

76
Four things of paramount value are difficult to obtain here (in this world), by a living being: (1) human birth, (2) religious instruction, (3) faith in the (true) religion, and (4) energy to practise self-control.

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