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**JAIN BHAWAN
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A LOGICAL PERSPECTIVE OF KARMA DOCTRINE

Subhash Chandra Jain

All religions preach that human beings should do good deeds. What could be the basis for such a preaching? This preaching must be based on a metaphysical presupposition that good deeds give rise to good consequences. A corollary of the presupposition must be that evil deeds produce bad consequences. The presupposition and its corollary are the basis of the doctrine "What you sow, so you reap". Though the doctrine seems logical, most people do not have faith in it. One possible reason for the skepticism in the doctrine is an inadequate understanding of the system of deeds and their consequences. The dilemma of understanding the system can be circumvented by leaving the administration of the system to a supreme entity, as propounded by several religions. But the invocation of a supreme entity for administering the system raises more questions than it answers. It fails to provide proper answers to the questions related to the suffering of good people, the luxuriousness of evil people, and the vast heterogeneity in this world. The answer to these questions and a logical explanation of the system is provided by the doctrine of karma (*Karmavāda*). The original teachings of the karma doctrine are believed to be conceived by learned sages with knowledge beyond the senses. Their statements command unswerving faith, but such faith will be considered as a blind faith unless their statements examined on a touchstone of logic. The fundamental postulates of the karma doctrine are logically examined in this article.

Dravya

The karma doctrine is related to living beings ; hence one has to learn the true meaning of a living being before examining the doctrine. For understanding the true meaning of a living being it is essential to

learn those fundamental substances (*dravaḥ*) which compose this cosmos. These substances are eternal and independent. One substance cannot change into another substance. Matter (*pudgala*) and soul (*ātmā*) are two such substances. The matter always remains matter and it can never transform into a soul. Similarly, the soul always remains a soul and it can never become matter. A living being (*prāṇī*) is composed of a soul which has an association with a body made of matter, hence one has to learn about the soul and the matter to know the attributes of a living being.

Matter (Pudgala) : Most people have some basic understanding of matter. Gross particles of matter can be identified with sense-organs. The bodies of living beings, physical goods of daily use, different types of physical energy, etc, are examples of matter. Matter is said to have four fundamental qualities : colour, taste, smell, and palpability (defined in terms of moist versus dry). The indivisible entity of matter is termed as *paramāṇu* and is without extension. *Paramāṇus* are capable of combining with each other to form material aggregates which have extensions.

Soul (Ātmā): Soul is another substance that has consciousness as its essential characteristic. Soul has complete incorporeity (*amūrta*); hence it cannot be identified by sense-organs. A soul is said to have four fundamental qualities (*guṇa*) : perception (*darśana*), knowledge (*jñāna*), bliss (*sukha*), and energy (*vīrya*). The manifestation of these four qualities is unlimited in a pure soul which by definition has no association with the other fundamental substance, i.e. matter. A pure soul is called *paramātmā* (supreme entity) and it cannot incarnate, because then it will have association with matter.

Living being (prāṇī) : A *prāṇī* (living being) is said to be the one whose base is *prāṇa* (vitalities). There are four main types of vitalities: vitalities of senses (*indriya*), forces of activities (*yogabalas*); respiration (*śvāsa-ucchvāsa*), and age (*āyu*). Vitalities of senses and forces of activities are further subdivided into five functions of the sense-organs (touch, taste, smell, seeing, and hearing) and three forces

of mind, body and speech (*mana*, *kāya*, and *vacana*), respectively. Thus the total number of vitalities is ten: five vitalities of senses; three forces of activities; respiration; and age. Plants have only four vitalities, namely, touch, body, respiration, and age. Human beings, birds, and animals have all ten vitalities.

Though the manifestation of the four fundamental qualities of the soul is limited in mundane souls, they have potential for unlimited manifestation of these qualities. Therefore, the aim of a living being is to modify his or her soul that is associated with matter to a soul that has no association with matter, i.e., to modify his/her *ātmā* to *paramātmā*. To achieve this aim, a living being has to understand the purpose of association of matter with soul.

Purpose of Association: Each body has an association with a soul. The body is made of matter and the purpose of the body is self-evident. Can there be another purpose of association of matter with soul? The solution is hidden in the answer of another question that is related to the difference between the two souls; one, pure soul; and the other, mundane soul which is in transmigration for a rebirth leaving the old body and taking on a new body. Both souls cannot be identified by sense-organs. The pure soul is *paramātmā* and has no association with matter. If it assumed that the mundane soul also has no association with matter, i.e. it is a pure soul, it cannot incarnate. Hence a mundane soul is not a pure soul and must be having association of subtle material aggregates which cannot be identified by sense-organs. What can be the purpose of their association with the soul? Is it possible to make a presupposition that the subtle material aggregates accumulate some vital knowledge? On the basis of the state-of-the-art of modern computers that can store gigantic data on a tiny chip and on the supposition that subtle material aggregates are much finer than the subatomic particles utilized in computers, it seems logical to assume true the presupposition that these subtle material aggregates are capable to store unlimited amount of information.

A question may arise that where these subtle material aggregates come from. Scientists believe in the existence of extremely fine particles that are much finer than the known subatomic particles. If this belief is considered to be true, then it seems logical to presuppose that the universe is filled with subtle material aggregates (*sūkṣma skandha*). A group of subtle material aggregates is termed as karmic particles which, after coming in contact with the soul, transform into karma as explained later. (The term karma is used also for actions, but the term deed will be used for actions to avoid confusion.). Obviously karma cannot be identified with either sense-organs or available scientific tools.

Before a person can comprehend the function of karma, one needs to know the true meaning of deed (*kārya*), consequences of deed (*kārya phala*), karma, and consequences of karma (*karma phala*).

Kārya and Karma

The action of the three forces of activities of a living being, namely, mind, body, and speech is termed as *yoga* which is a materialistic (*paudgalika*) activity and cannot be performed without the association of the soul. A living being is the doer of *yoga* and *yoga* performed by living beings is termed as deed (*kārya*). Deeds are of two kinds: voluntary and involuntary. Voluntary deeds are steered by desires, which, in turn, give rise to attachment (*rāga*) and aversion (*dveṣa*) and ultimately to passions (*kaṣāya*) of anger, pride, deceit, and greed. The consequences of the voluntary deeds are termed as *kārya phala* which is of two types: visible (*dr̥ṣṭa*) and invisible (*adr̥ṣṭa*). The *adr̥ṣṭa kārya phala* is achieved in the form of *karma*. *Karma* is a group of karmic particles and is essentially a material carrier of the knowledge of *adr̥ṣṭa kārya phala*. The laws that govern the *dr̥ṣṭa kārya phala* are man-made and they are not universal and eternal; hence the *dr̥ṣṭa kārya phala* of a particular deed can be different. The laws that govern the *adr̥ṣṭa kārya phala*, as shown later, are universal and eternal; hence the *adr̥ṣṭa kārya phala*, *i.e.* *karma* of a particular deed cannot be different. The

consequences of *karma* are termed as *karma phala*. There is a time lag between *kārya phala* and *karma phala*.

Karma System

The karma system, which is based on several postulates discussed in the next section, can be briefly summarized as follows. The cosmos is packed with karmic particles that are much finer than the body cells of living beings. The karmic particles easily penetrate the body cells wherein they come in association with the soul and transform into karma that are of eight fundamental kinds, as described later. Karma remains in association with the soul for a duration. At the end of the duration karma executes its consequences, dissociate itself with the soul, and transforms back into karmic particles. The number of karmic particles captured by the body cells at any instant, which then come in association with the soul, depends on the intensity of *yoga*. The kind of karma is determined by the type of *yoga*. The influx of karmic particles is known as *āsrava*. The duration of association of karma with the soul and the intensity with which karma manifests on activation depend on passions (*kaṣāya*). The bondage of karma is known as *bandha*. As long as karma remains associated with the soul, the soul incarnates. When the association of the soul with karma ends, the *ātmā* (soul) becomes *paramātmā* (Supreme Being). The only way to end the association of karma with the soul is to stop the acquisition of new karma, referred to as *saṁvara* and to dissolve swiftly the accumulated karma, called *nirjara*. *Saṁvara* and *nirjara* can be achieved by controlling one's passions by meditation (*dhyāna*), restraint (*saṁyama*), and austerities (*tapas*).

Karma can be considered as an interactive karmic field that deeds create inside and around living beings. Karma is governed by eternal and universal laws that cannot be tinkered even by Paramātmā. There is an innate moral order to the cosmos, which is self-regulating through the workings of the karma system. The deeds of living beings influence this karmic field and in turn this field influences living beings. Each deed of living beings instantly and automatically “updates” the karmic

field. The current interactive karmic field always holds the entire actualized status of all karma. We have the ability and power to control the interactive karmic field.

The karma system summarized above is based on the doctrine of karma propounded by Jainism. The fundamental postulates of the karma doctrine are examined in the ensuing section.

Fundamental Postulates of Karma Doctrine

Most branches of knowledge include doctrines that are based on postulates which are assumed to be true, or else the doctrines would be meaningless. Similarly the doctrine of karma is based on several postulates and these postulates are considered to be true for the doctrine of karma to be meaningful. Some of the essential postulates of the doctrine of karma and the basis of their veracity are explained below.

First Postulate : The universe is composed of eternal and independent substances. The substances are distinct from each other, i.e., one substance cannot transform into another substance. Two such substances are matter and soul.

There is no disbelief at present about the eternity of matter, as the modern science acknowledges the law of conservation of matter. According to this principle the matter can neither be created nor destroyed. Though the matter can change form, but it will always remain matter. The science does not acknowledge the existence of the soul, but it is unable to prove that the soul does not exist. The insurmountable evidence of experiences of rebirth has forced the scientists to reexamine their viewpoint about the soul. Once rebirth is acknowledged, the eternity of the soul has to be admitted.

Second Postulate : The cosmos is packed with karmic particles which constantly come in contact with souls.

The veracity of the postulate that the cosmos is packed with karmic particles is self-evident as the cosmos is filled with unlimited material particles. A question may arise that how these karmic particles

come in contact with the soul. The body of a living being is made of countless number of cells which are pervaded with the soul. The karmic particles, which are much finer than the cells, can penetrate and exit the cells; hence they easily come in contact with the soul.

Third Postulate : The numbers of karmic particles captured by the body cells at any instant, which then come in association with the soul (*āsrava*), depend on the intensity of *yoga*.

The body cells are always active and due their activity some of the karmic particles are captured within the body cells. The number of karmic particles captured at any instant depends on the intensity of pulsation of the body cells. The pulsation of the body cells is modulated by *yoga* which in turn is affected by the degree of volition with which *yoga* is carried out. If *yoga* is feeble then the number is small and if *yoga* is intense then the number is large. Their agitation increases with the increase in the intensity of the *yoga*; consequently the number of karmic particles which come in contact with the soul increases with the increase in the intensity of the *yoga*.

Fourth Postulate : The karmic particles coming in contact with the soul transform into different species of karmas. The duration of association of karma with the soul and the intensity with which karma manifests on fruition depend on the intensity of passions (*kaṣāya*).

It is natural to raise a question on the veracity of this postulate. How do the karmic particles transform into different species of different duration and intensity? The transformation of karmic particles into appropriate species of different durations and intensities is similar to the process familiar to all of us. It is well-known that particles of food ingested by a living being get transformed into different constituents of the body and the amounts and the durations in the body of the various constituents are different. Note that the food particles are inanimate and they have no knowledge about the transformations. The food particles upon associating with the soul acquire the capability of transformation. In a similar fashion the karmic particles upon association with the soul acquire the capability of

transformation into different species of karma with different duration and intensity. It seems logical to presuppose that the duration of association of karma with the soul and intensity with which karma manifests on fruition should decrease with the decrease in the intensity of passions, and should become zero when deeds are carried out without passions.

Fifth Postulate : The karma depends only on deeds which include *yoga* and *kaṣāya* ; one particular deed cannot have different karma.

This postulate has to be true, or else the doctrine of karma would be meaningless. An important conclusion can be derived from this postulate that the laws that govern deeds and karma are universal and eternal. This conclusion is based on the following logic. The karma depends only on deed, not on the time and the place of the deed. Whether the deed is performed in India, or in USA, or somewhere else, the karma related to that deed is identical. In other words, the laws that govern deeds and karma are universal. Likewise, whether the deed is performed today, or in future, or was performed in the past, the karma related to that deed is identical, i.e., the laws that govern deeds and karma are eternal. Hence it can be concluded that the laws that govern deeds and karma are universal and eternal.

Sixth Postulate ; The *karma phala* depends only on karma, i.e., particular karma cannot have different *karma phala*.

This postulate has to be true, or else the doctrine of karma would be meaningless. Based on a logic similar to that used above, it can be concluded that the laws that govern *karma* and *karma phala* are universal and eternal. Another important conclusion can be derived from the above deduction that the *karma phala* cannot be in the form of material goods. If the laws that govern the *karma* and *karma phala* are universal and eternal, then the *karma phala* must be universal and eternal. But the material goods are not universal and eternal ; hence they cannot be as *karma phala*.

A question arises about the nature of the *karma phala* if it is not in the form of material goods. Karma is related to living beings which in turn are related to its vitalities (*prāṇa*) and the soul and to the heterogeneity in the lives which in turn is related to the feeling of life and environmental circumstances. The nature of the *karma phala* should be such that it affects the qualities (*guṇas*) of the soul, the vitalities of living beings, the feeling of life, and environmental circumstances. The soul has four fundamental qualities (*darśana, jñāna, ānanda, and vīrya*). All vitalities, except the age, of a living being are related to the body of the living being. Karma, therefore, should be of eight kind; the four (*darśanāvaraṇīya, jñānāvaraṇīya, mohanīya, and antarāya*) affect the qualities of the soul ; the fifth (*nāmī*) determines form and features of the body, the sixth (*āvṛ*) determines the duration of embodiment ; the seventh (*vedanīya*) determines the feeling of life ; and the eighth (*gotra*) determines environmental circumstances conducive or detrimental to leading a spiritual life.

Seventh Postulate : The present deeds influence the karmic field of the past deeds.

This is one of the most important postulates of the karma doctrine. Without assuming the veracity of this postulate it would be impossible to dissolve the accumulated karma. Consider the following illustration. A human being commits a heinous crime ; consequently the duration of association with his/her soul of the karma related to the crime is so long that his/her soul will have to take several rebirths for its fruition. The person after committing the crime repents on his/her deed and he/she completely changes his/her conduct like a saint. Though he/she has become a saint, it would be impossible for him/her to dissolve his/her karma related to the crime within this birth or the next few rebirths if the postulate is not considered true. The basis of this postulate is an established fact that one feels change in ones attitude and conduct upon repenting on the past evil deeds. Just as the

sentence of a prisoner is reduced due to his/her good conduct, in the similar fashion the coded blueprint contained in past karma can be modified by the present deeds.

Eighth Postulate : The soul attains liberation from the cycle of rebirths when accumulated karma is exhausted.

The karma doctrine is based on the presupposition that as long as karma remains associated with the soul, the soul incarnates. It is logical to assume that the soul will not incarnate when the accumulated karma is exhausted.

Conclusions

There is an innate moral order to the cosmos, which is self-regulating through the workings of the karma system. The karma doctrine explains how the activities of living beings influence the karmic interactive field and how in return this field influences living beings. It explains the mechanism to control the karmic interactive field and to achieve liberation from the cycle of rebirths. The various postulates of the karma doctrine seem to be logical.

THE ROLE OF RELIGION IN HUMAN UNITY AND WORLD PEACE (A JAIN PERSPECTIVE)

Dr. Sagarmal Jain

The Present Panorama of the world :-

We are living in the age of science and technology. The advancement in our scientific knowledge has removed our religious superstitions and false dogmas. But unfortunately and surprisingly, side by side, it has also shaken our mutual faith, and faith in moral virtues as well as religio-spiritual values. The old social and spiritual values of life, acting as binding on humanity and based on religious beliefs, has been made irrelevant by scientific knowledge and logical thinking. Till date, we have been unable to formulate or evolve a new value structure, so necessary for meaningful and peaceful living in society, based on our scientific and logical outlook. We are living in a state of total chaos. In fact, the present age is the age of transition, old values have become irrelevant, and new ones have not been yet established. We have more knowledge and faith in atomic structure and power, than the values needed for meaningful and peaceful life. Today, we strongly rely on the atomic power as our true rescuer, and discard the religio-spiritual values as mere superstitions. For us human being is either a complicated machine or at least a developed animal, governed by his instincts and endowed with some faculties of mechanical reasoning. Thus, we have developed a totally materialistic and selfish outlook.

The advancement in all the walks of life and knowledge could not sublimate our animal and selfish nature. The animal instinct lying within us is still forceful and is dominating our individual and social behavior and due to this life is full of excitements, emotional disorders and mental tensions. The more advanced a nation, the more is the grip of these evils of our age over it. The single most specific feature by which our age may be characterized is that of tension and conflicts. Nowadays not only the individuals, but the total human race is living in tension.

Though outwardly we are pleading for peace and non-violence, by heart we still have strong faith in the law of the jungle, i.e. the dictum- 'might is right'. We are living for the satisfaction of our animal nature only, though we talk of higher social and religio-spiritual values. The duality or the gulf of difference between our thought and action is the sole factor disturbing our inner as well as outer peace. Once the faith in higher values or even in our fellow beings is shaken and we start seeing each and every person or a community or a nation with the eyes of doubt, definitely, it is the sign of disturbed mentality.

Because of materialistic and mechanical outlook our faith in social and religious values has been destroyed and when the mutual faith and faith in higher values of co-operation and co-existence is destroyed, doubts take pace. The doubt causes fear, fear gives birth to violence and violence triggers violence. The present situation is the result of our materialistic attitude and doubting nature. The most valuable thing, human race has lost in the present age, is none other than peace and harmony.

Science and technology have given us all the amenities of life. Though due to the speedy advancement in science and technology, nowadays, life on earth is so luxurious and pleasant as it was never before, yet because of the selfish and materialistic outlook and doubting nature of man, which we have developed today, no body is happy and cheerful. We are living in tension all the time and deprived of, even a pleasant sound sleep. The people, materially more affluent having all the amenities of life, are more in the grip of tensions. Medical as well as psychological survey reports of advance nations confirm this fact. Tendency to consume alcoholic and sedative drugs is increasing day by day. It also supports the fact that we have lost our mental peace at the cost of this material advancement. Not only this, we have also been deprived of our natural way of living. S. Bothara maintains, "What unfortunately has happened, is that the intoxication of ambition and success has made us forget even the natural discipline, which we inherited from the animal kingdom."

Because of the development of metal faculties we have not only denied to accept social or religious check post, but we also have denied natural checks. Now life-cart has only accelerator, no break. Our ambitions and desires have no limits. They always remain unfulfilled and these unfulfilled desires create frustrations. These frustrations or resentments are the cause of our mental tension. It is due to the light legged means of transportation, physical distances are no bars to meet the peoples of different nations, cultures and religions and thus, our world is shrinking. But unluckily and disdainfully because of the materialistic and selfish outlook, the distance of our hearts is increasing day by day. Instead of developing mutual love, faith and co-operation we are spreading hatred, doubt and hostility and thus deprived of peace, mental as well as social and environmental, the first and foremost condition of human living.

Need of our age

Among the most burning problems, the world is facing today, religious fundamentalism and intolerance is the most crucial. The miraculous advancement in science and technology provided us light-legged means of transportation and communication. As a result, physical distances have no bars to meet the people of different nations, cultures and religions. Our world is shrinking, but unluckily and disdainfully the distances of our heart are widening day by day. Instead of developing mutual love, co-operation and faith, we are spreading hatred and hostility and thus ignoring the values of harmonious living and co-existence. The blind and mad race of nuclear weapons is a clear indication that the human race is proceeding towards its formidable funeral procession. Rabindranath Tagore rightly observed, "For man to come near to one another and yet to ignore the claims of humanity is the sure process of suicide." In the present circumstances the only way out left for the survival of mankind is to develop a firm belief in mutual co-operation and co-existence. Religious harmony and fellowship of different religions is the first and foremost need of our age for the human unity and world peace.

Humanity as a Binding Force

Undoubtedly, we belong to different faiths, religions and cultures. Our modes of worship as well as way of living also differ to some extent. There is also no denying the fact that our philosophical approaches and viewpoints are divergent, but among these, there is a common thread of unity which binds all of us, and it is nothing except humanity. We all belong to the same human race. Unfortunately, at present, humanity as such is largely shoved into the background and differences of caste, colour and creed have become more important for us. We have forgotten our essential unity and are conflicting on the basis of these apparent diversities. But we must bear in our mind that it is only humanity, which can conjoin the people of different faiths, cultures and nationalities, all the religions declare that the human race is one (*ego manussa jāī*). The difference of caste, culture and creed are not only superficial, but mostly the creation of man.

What is True Religion

The ultimate end in view of all religions is to ensure peace and happiness for the individual and to establish harmony within human society. However, as is known from history, countless wars have been fought in the name of religion. The religion thus remains accused for the inestimable amount of bloodshed of mankind. Of course, it is not the real form of religion which is responsible for these horrible consequences. At present, religion as such is largely shoved into the background or at best used in the service of vested interests. If one believes that only his faith, his mode of worship and his political ideologies are the right means for securing peace and happiness for mankind, he cannot be tolerant to the view-points of his opponents. The immediacy, therefore, is to develop tolerance to and friendship for others. It is the only approach by which we can generate peace and harmony inside human society.

Can religion, as a category of which Jainism is a part, meet with this challenge of our times? Before this question can be answered we must make a distinction between a true and a false religion. Because a true religion never supports violence, intolerance and

fanatical outlook and cannot be made responsible for the ignominious acts committed in the name of religion by such religious leaders who want to serve their vested interest. The barbarity committed in the past and perpetrated in the present in the name of religion is due very largely to the intolerance and fanaticism of the so-called religious leaders and their ignorant followers.

The only way of freeing oneself from this sordid situation is to comprehend to the true nature, indeed, to grasp the “essence” of religion and to develop tolerance toward and respect for other’s ideologies and faiths.

A true religion consists in the practice of equanimity and non-violence. In the *Ācārāṅgasūtra* the earlier Jaina text (c. late 4th cent. B.C.) we come across two definitions of religion: Equanimity is the essence of religion, while the observance of non-violence is its external exposition or a social aspect of religion. The *Ācārāṅga* mentions that practicing of non-violence is the true and eternal religion.

Jainism, since its inception, believes in and preaches for peace, harmony and tolerance. It has been tolerant and respectful toward other faiths and religious ideologies throughout its history of existence. In Jainism one hardly comes across instance of religious conflicts involving violence and bloodshed. The Jaina men of learning while opposing the different ideologies and religious standpoints, fully paid regard to them and accepted that the opponents’ convictions may be valid from a certain standpoint.

Humanity as a true form of religion

First of all, we are human beings and then any thing else i.e. Hindus, Buddhists, Christians, Muslims, Sikkhas, Jainas and the like. To be a real human being, is a pre-condition for being a real man of religion. Our prime duty is to be a human in its real sence. This spirit is echoed in one of the earlier Jaina text *Uttarādhyayana* wherein Lord Mahāvīra has laid down four conditions for a true religious being viz-1. Humanity 2. True faith 3. Control over senses and 4. Efforts

for self-purification. Thus we see that among these four conditions of a religious being, humanity occupies the first and the foremost position.

In Jainism religion is defined as a true nature of a thing (*vatthu sahāvo dhammo*) and in the light of the above definition it can be said that humanity is the true religion of mankind. For, it is its essential nature. As a human being if we fail to behave like a human being, we have no right to call ourselves a religious being or even a human being. Bertrand Russel, the eminent philosopher and scientist of our age, suggests, "I appeal as a human being to the human beings that remember your humanity and forget the rest. If you can do so the way lies open to a new paradise. If you cannot, nothing lies before you but universal death. And thus, I want to emphasize that humanity is our first and the foremost religion."

What is Humanity ?

The question may be raised what we mean by the term humanity? The simple answer is, humanity is nothing but the presence of self-awareness, reasonableness and self-control. These three qualities are accepted as distinguishing features between a human being and animal being by all the humanist thinkers of our age. These three basic qualities are comprehended in Jaina concept of three jewels, i.e. *Samyak-Darsana* (right vision), *Samyak Jñāna* (right knowledge) and *Samyak cāritra* (right conduct) respectively, which also constitute the path of liberation. The presence of these three makes a being a perfect human being.

Fellowship means Unity in Diversity

The Jaina thinkers assert that unity implies diversity. For them unity and diversity are the two facets of the same reality. Reality itself is unity in diversity. Absolute unity i.e. monism and absolute diversity i.e. pluralism, both of the theories are not agreeable to the Jainas. According to them, from the generic view point reality is one, but when viewed from modal view-point, it is many, Once a question was asked to Lord Mahāvīra, O'Lord! whether you are one or many. To this, Mahāvīra replied, "From substantial view point I am one, but

if viewed from changing conditions of mind and body I am different each moment and thus many. This view is further elaborated by Ācārya Mallisena. He says, “Whatsoever is one, is also many.” Really, unity in diversity is the law of nature. Nature everywhere is one, but there is diversity in it, as the natural phenomena differ from each other, so is the case with human beings also. Though all the human beings have some common characteristics and features, every individual being differ from others and has some specific qualities. It is also true about religions. All the religions have some common characteristics sharing with others as well as specific qualities of their own. Universal virtues, such as, non-violence, friendliness, service to the needy, truthfulness, honesty, control over senses, etc. are commonly shared by all the religions of the world. Unfortunately, at present, these common universal virtues, which are the essence of religious practices have been shoved into the background and external rituals, which are divergent in their nature, have become more important. Thus we have forgotten the essential unity of all the religions and are stressing their diversities.

Though I am emphasizing the essential unity of all the religions, this does not mean that I am the supporter of one world religion or undermining the specialities and diversities of them. What I intend to say is that the absolute unity and absolute diversity, both are illusory concepts and fellowship of faith means unity in diversity.

Co-operation as Essential Nature of Living Beings

For the Jainas co-operation and co-existence are the essential nature of living beings. Darwin’s dictum- ‘struggle for existence’ and the Indian saying - *jīvo jīvasya bhojanam*, that is ‘life thrives on life’ are not acceptable to them.

They maintain that it is not the struggle but the mutual co-operation is the law of life. Umāsvāti (3rd /5th century A.D.) in his work *Tattvārthasūtra* clearly maintains that mutual co-operation is the nature of living beings (*parasparopagraho jīvānām*). Living beings originate, develop and exist with the co-operation of other living beings. So is the case with the human society also, its existence also depends

on mutual co-operation, sacrifice of one's own interest in the interest of other fellow beings and regard for other's life, ideology, faith and necessities. If we think that other's services are essential for our existence and living, then we should also co-operate with others living.

If we consider taking the help of others in our living as our right, then on the same ground it is our honest duty to help others in their living. The principle of equality of all beings means that every one has a right to live just as myself and therefore one should not have any right to take other's life.

Thus for the Jainas the directive principle of living is not 'living on other's or 'living by killing', but 'living with other' or 'living for others'. They proclaim that co-operation and co-existence are the essential nature of living beings. If it is so, then we must accept that religious tolerance and fellowship of faiths are such principle to be followed at the bottom of our hearts.

Meaning of Religion

So far as the leading causes responsible for fundamentalism and intolerant outlook are concerned, in my humble opinion, the lack of the true understanding of the real nature and purpose of religion is prime. By religion generally we mean to have some uncritical beliefs in supernatural powers and performance of certain rituals as prescribed in our religious texts, but it is not the true and whole purpose of religion. The *Ācārāṅgasūtra* (1/8/4) mentions worthy people preach that the religion is equanimity. Equanimity is considered as the core or essence of religion. Equanimity is the state in which consciousness is completely free from constant flickering, excitements and emotional disorders and mind becomes pacific. It is the core of religion. Haribhadra says whether a person is a Śvetāmbara or a Digambara or a Bauddha or belongs to any other religion, whosoever attains equanimity of mind, will attain the liberation (*Sambodha prakarana*, 1/12)

Thus, the attainment as equanimity or relaxation from tension is the essence of religion. Secondly, when we talk of social or behavioural aspect of religion, it is nothing but the observance of non-violence.

Performance of rituals is only the external aspect of religion. In its real sense religion means the eradication of passions and lust for material enjoyments as well as the realization of one's own real nature. Thus the true nature and purpose of religion is to attain equanimity and peace in individual as well as in social life. Whatsoever disturbs mental equanimity and social peace and spreads hostility and violence is not a true form of religion, instead it is Saitana in the cloak of religion. But now-a-days, the essence of religion has been shoved into the background and dogmatism, uncritical faith and performance of certain rituals have got precedence. Thus, we have forgotten the end or essence of religion and stuck to the means only. For us it has become more crucial point that while performing prayer, our face should be in the east or in the west, but we have forgotten the purpose of prayer itself. The religion aims at having control over our passions, but unfortunately we are nourishing our passions in the name of religion. Actually, we are fighting for the decoration of the corpse of religion and not caring for its soul. If we want to maintain religious harmony and ensure peace on the earth, we must always remain aware of the end and essence of the religion, instead of external practices and rituals.

The English word religion is derived from the root 'religio' which means 'to unite'. On the basis of its etymological meaning we can say that whatsoever, divides the mankind, instead of uniting it, cannot be a true form of religion. We must be aware of the fact that a religion in its true sense never supports violence, intolerance and fanatical outlook. A true form of religion is one which establishes harmony instead of hostility, affection and kindness instead of hatred, individual and social peace instead of mental tensions and conflicts.

One world-Religion : A myth :

Though in order to eradicate the conflicts and stop violence in the name of religion from the world, some may give a slogan of one world religion, but it is neither feasible nor practicable. So far as the diversities in thoughts and habits, in cultural background and intellectual levels of the human beings are in existence, the varieties in religious ideologies and practices are essential. Haribhadra rightly

maintains that the diversity in the teachings of the Sages is due to diversity in the levels of their disciples or the diversity in the standpoints adopted by the Sages themselves or the diversities in place and time i.e. ethnic circumstances, in which they preached or it is only apparent diversity. Just as a physician prescribes different medicines according to the condition of patients, his illness and the climatic conditions, so is the case with the diversity in religious preaching also. Therefore, unity, as well as diversity both are equally essential for the fellowship of faiths and we should not undermine any one of them. Just as the beauty of a garden consists in the variety of flower, fruits and plants, in the same way the beauty of the garden of religions depends on the variety of thoughts, ideals and modes of worship.

The religions of the world differ from each-other only on the basis of their modes of worship as well as the name of worshipable or the preacher, but so far as religious and moral values are concerned all the religions of the world have a common platform. The essence of all the religions of the world is the same and one.

Equal Regard to all Religions :

Equal regard to different faiths and religions should be the base of religious harmony and fellowship of faiths. Siddhasena Divākara remarks just as emerald and other jewels of rare quality and of excellent kind do not acquire the designation of necklace of jewels and find their position on the chest of human beings so is the case with different religions and faiths. Whatever excellent qualities and virtues they possess unless they are catenated in the common thread of fellowship and have equal regard for others, they cannot find their due place in human hearts and can be charged for spreading hostility and hatred in mankind.

Therefore, one thing we must bear in our mind that if we consider other religions or faiths as inferior to ours or false, real harmony will not be possible. We have to give equal regard to all the faiths and religions. Every religion or mode of worship has its origination in a particular social and cultural background and has its utility and truth value

accordingly. As the different parts of body have their own position and utility in their organic whole and work for its common good, so is the case with different religions. Their common goal is to resolve the tensions and conflicts and make life on earth peaceful. For this common goal each and every one has to proceed in his own way according to his own position. Every faith, if working for the particular common goal, has equal right to exist and work and should be given equal regard.

According to Siddhasena Divākara (5th century A.D.) the divergent faiths may be charged as false only when they negate the true value of others and claim themselves exclusively true. But if they accept the true value of others also, they attain righteousness. He further says, 'Every view-point or faith in its own sphere is right, but if all of them arrogate to themselves the whole truth and disregard the views of their rivals, they do not attain right-view, for all the viewpoints are right in their own respective spheres. But if they encroach upon the province of other view points and try to refute them, they are wrong. Rightness of a particular faith or viewpoint depends on the acceptance of rightness of others also. The one who advocates the view of synoptic character of truth never discriminates the different faith as right or wrong and thus, pays all of them equal regard. Today when fundamentalism is posing a serious threat to communal harmony and equilibrium, unity of world religions is not only essential but the only way out to guide the human race and to establish the peace on earth.

We should believe in the unity of world religions, but unity according to them does not imply omnivorous unity in which all lose their entity and identity. They believe in that type of unity where in all the alien faiths will conjoin each other to form an organic whole without losing their own independent existence and work for a common goal i.e. the welfare of mankind. The only way to remove the religious conflicts and violence from the earth is to develop the tolerant outlook and to establish harmony among various religions.

Blind Faith-the Root of Intolerance :

Among the causes that generate fanaticism and intolerance, blind

faith is the principal; it results from passionate and uncritical outlook. In point of fact, it is considered as a central element in religious intolerance. It leads one's attitude towards a strong bias for one's own and against other's religions. Attachment and aversion are the two great enemies of right thinking. Truth can reveal itself to an impartial thinker. Unbias attitude is not only essential, but it is also the imperative in the search of truth. One who is unbiased and impartial, can perceive the truth of his opponent's ideologies and faiths and thus can possess deference to them. Intense attachment unfailingly generates blind faith in religious leaders. dogmas, doctrines and rituals and consequently religious intolerance and fanaticism come into existence. The religions which lay more emphasis on blind faith than reason are narrower and fundamentalist. While the religions which give due importance to reason also are more conciliatory and harmonious. It is the reason or critical outlook which acts as check-post in religious faiths and rituals.

The uncritical outlook and even a pious attachment, towards the prophet, the path and the scripture is also an hindrance to a seeker of truth and aspirant of perfection. Attachment results in blind faith and superstition and consequences into intolerant conduct. A person who is in the grip of attachment cannot get rid of imperfection. Gautama, a chief disciple of Lord Mahāvīra, failed to attain omniscience in the life time of Mahāvīra on account of his pious attachment towards Mahāvīra. The same was the case with Ānanda, the chief disciple of Lord Buddha, who could not attain arhat-hood in the life-time of his "Sasta," Once Gautama asked Mahāvīra : "Why am I not able to attain the perfect knowledge, while my pupils have reached the goal" Lord answered : "Oh, Gautama, it is your pious attachment towards me which obstructs you in getting perfect knowledge and emancipation". Therefore the elimination of attachment, the root cause of bias and intolerance is essential for the writing of mankind and to establish peace on earth.

Reason - the Check-Post of Blind Faith :

The blind faith causes intolerance and therefore one should not support blind faith. The right faith should be followed by right reasoning. The faith followed by truthful reason cannot be blind one.

The reason and faith are complementary and actually there is no contention between the two. Faith without reason is blind and reason without faith is unsteady or vacillating. Therefore the religious codes and rituals should be critically analyzed. In the *Uttarādhyayana-sūtra*, Goutama, the chief disciple of Mahāvīra, strongly supports this view before Kesi, the pontiff of the church of Jina Pārśva. He said : “The difference in the law must be critically evaluated through the faculty of reasoning. It is the reason which can ascertain the truth of Law.”

If one maintains that the religion has to be solely based on faith and there is no place for reason in it, then he will unfailingly develop an outlook that only his prophet, religion and scriptures are true and other’s prophets, religions and scriptures are false. He will also firmly believe that his prophet is only savior of mankind; his mode of worship is the only way of experiencing the bliss and the laws or commands of his scripture are the only right ones and thus he disturbs the human writing and peace and causes conflicts in the name of religion of his religious prescriptions. While one who maintains that reason also plays an important role in the religious life, will critically evaluate the pros and cons of religious prescriptions, rituals and dogmas. A biased person believes in the dictum ‘Mine is true’ while the unbiased person believes in the dictum “Truth is mine”.

A biased person tries to justify whatever he has already accepted, while unprejudiced person accepts what he feels logically justified. Ācārya Haribhadra says : I possess no bias for Lord Mahāvīra and no prejudice against Kapila and other saints and thinkers. Whosoever is rational and logical ought to be accepted. When religion tends to be rational there will hardly be any room for intolerance. One who is thoroughly rational in religious matters, certainly would not be rigid and intolerant.

Non-Extremism is the basis for Unity and Peace :

Dogmatism and fanaticism are the born children of extremism. An extremist holds that whatsoever he propounds is correct and what

others say is false, while a relativist is of the view that he and his opponent both may be correct, if viewed from two different angles and thus a relativist adopts a tolerant outlook towards other faiths and ideologies. Only a relativist or non-violent search for truth finds non-extremism.

Non-extremism forbids to allow the individual to be dogmatic and one-sided in approach. It pleads for a broader outlook and open-mindedness, which alone can resolve the conflicts that emerge from differences in ideologies and faiths. Satkari Mookerjee rightly observes that the extremist engenders fanaticism, the worst and the vilest passion of human heart. Siddhasena Divākara (5th cent. A.D.) remarks, "All schools of thought are valid when they are understood from their own standpoint and so far as they do not discard the truth-value of others. Hemacandra, who was a Jaina saint, composed his work in the praise of Śiva. This liberalism should be maintained if we want to establish peace on earth and to maintain human unity by the religions.

What is Peace ?

The term 'Peace' has various connotations. Intrinsically peace means a state of tranquility of mind. It is the state in which self rests in its own nature, undisturbed by external factors. Peace means soul devoid of passions and desires. The Ācārāṅga mentions that an aspirant who has attained peace has no desire. Peace means cessation of all desires. The Sūtrakṛtāṅga equates it with the emancipation from all desires, in other word, it is the state of self-contentment or total subjectivity i.e. the state of pure Seer. The Ācārāṅga maintains that one who is aware of peace will not fall in the grip of passions. While defining peace, Saint Thomas Aquinas has also rightly maintained the same view. He says, "Peace implies two things: first, our self should not be disturbed by external factor and secondly, our desires should find rest in one i.e. the self. This inner peace can also be explained from negative and positive view-points. Negatively, it is the state of the cessation of all the passions and desires. It is the freedom from the vectors of attachment and aversion. Positively, it is the state of bliss and self-contentment.

Now we turn to the external peace. While the inner peace is the peace of our self, external peace is of society. We can also define it as environmental peace. It is the state of cessation of wars and hostilities, among individuals, individuals and society, different social groups and nations on earth. So far as this outer peace or the peace of the society is concerned, it can also be defined in both ways negatively as well as positively. Defined negatively it is the state of cessation of wars and hostilities, positively it is the state of harmonious living of individuals as well as societies and nations. It is the state of social co-operation and co-existence. But we must be aware of the fact that the real external peace is more than non-war. It is a vital peace. It is the state, free from mutual doubts and fears. So far as the doubts and apprehensions against each other exist, in spite of the absence of actual war, really, it is not the state of peace. Because where there is fear, the war exists. In modern world we term it as cold war. War is war, whether it is cold or actual, it disturbs the peace of society. Real external peace is only possible, when our hearts are free from doubts and fear and each and every individual has firm faith not only in the dictum 'Live and Let live', but 'Live for others'.

According to Umāsvāti, "By nature living beings are made for each other (*parasparopagraho jīvānām*)". So long as our heart are full of doubts and fear and we do not have full control on our selfish animal instincts as well as firm belief in mutual co-operation and co-existence, real social peace on earth will not be possible.

Real peace dawns only if our hearts are full of universal love, which was preached by all the religious saints of the world. This universal love is based on the concept of equality of all beings and firm faith in the doctrine that by nature living beings are made for each other. We must also be aware of the fact this external or social peace depends on the mental peace of individuals, since, our external behaviour is only an expression of our inner will and attitude towards life. Thus, the various aspects of peace are not mutually exclusive, but inclusive. The peace of society or in other words, the environmental peace is disturbed, when the inner peace of the individual is disturbed

and *vice versa*. In my humble opinion, hostilities and wars are the expressions and outcomes of sick mentality. It is the aggressive and selfish outlook of an individual and society that gives birth to confrontations among individual, individual and society as well as different social or religious groups and nations. At the root of all types of confrontations and wars, which disturb outer peace, there lies the felling of discontentment as well as will for power, possession and hoarding. Thus social disturbances, conflict and confrontations are only symptoms of our mental tensions or sick mentality, which can only be restored through the religious practices.

It fact, the peace of society depends on mental make-up of its members, but it is also true that our attitude towards life and behaviour pattern is shaped by our religious environment and training. The behavioural pattern and mentality of the members of non-violent society will surely be different from that of a violent society. While on the one side social norms, ideals and conditions affect the mental make-up and behavioural pattern of the individual, on the other side, there are also individuals of spiritual hold who shape the social norms, ideals and conditions.

Though, it is correct that in many cases disturbed social conditions and environmental factors may be responsible for vitiating our mental peace, they cannot disturb the persons' strong spirituality. According to Jainism, spiritually developed soul remains unaffected at his mental level by external factors. But, on the other hand, disturbed mental state of one necessarily affects our social peace. The inner peace of the soul is the cause and that of the society is the effect. Now it is the duty of the religious leaders, if they want to establish peace and harmony in the world, they should preach the spiritual and moral values, instead of only outer rituals

Book Review

Jain Logic and Epistemology by Hari Mohan Bhattacharyya, K.P. Bagchi and Company, Calcutta, 1994, pp. xvi + 342, price Rs. 325.00 only.

One of the brilliant contributions to the field of Jain Philosophy is the book *Jain Logic and Epistemology* by Hari Mohan Bhattacharyya published by K. P. Bagchi and Company, which is an outstanding work on Jain Logic. The book contains three parts. In Book I, the description is made on the metaphysics of knowledge and the doctrine of *pramāṇa* together with other systems of Indian logic like Nyāya, Sāṅkhya, Mīmāṃsā and Vedānta. In Book II, the conditions of knowledge and the different forms of *Pramāṇa* are illustrated. The Book III deals with the doctrine of *Naya* and the doctrine of *Saptabhaṅgī*. It has twenty chapters and an Index.

In the words of the author, “The Jaina Metaphysic is dualistic or even pluralistic Realism and differs from the realism of the Nyāya, Vaiśeṣika and the Mīmāṃsā systems and marks a definite healthy section against the Idealist Monism of the Upanisads and the Advaita Vedānta on the one hand, and against the Nihilist and the Phenomenalist Idealism of the Buddhist on the other” (Preface). The germ of Jaina Logic starts normally from the period of canonical literature, but it was fully developed after the Christian era. The Jain logicians like Umāsvāti/Umāsvāmī (3rd / 5th cent. A. D.), Siddhasena Divākara (5th cent. A.D.), Samantabhadra (6th/7th cent. A. D.), Akalaṅkadeva (8th cent. A. D.), Vidyānanda (8th cent. A. D.), Māṅikyanandī (8th cent. A. D.) are the pioneers in the field of Jain Logic. The Jain logic almost ends with Yaśovijaya gaṇi (1624-1688 A.D.) and Vinaya-vijaya (1613-1681 A.D.) in the 17th century. In between them there were many more logicians, the famous of which were Hemacandra (1088-1172 A.D.) and Mallisena Sūri (1292 A.D.). Professor Bhattacharyya has included the opinions of all these eminent Jain logicians to make his book an authoritative one.

The author has painstakingly laboured much to ransack all the details of Jain Logic from the original text. At every step, the author has authenticated his statements with a sort of reference. It should be noted that the other systems of Indian logic are also studied comparatively. The systems of Nyāya, Vaiśeṣika, Saṁkhya, Mīmāṃsā and Vedānta are frequently mentioned in respective places.

In the end, I personally feel that this is the most authoritative book on Jain Logic. I hope every library of the world should possess a copy of this book in order to enhance the quality of the library.

Satya Ranjan Banerjee

Scientific Vision of Lord Mahāvīra (with special reference to *Bhagavatī Sūtra*) by Samani Chaitanya Pragna, Jain Vishva Bharati, Ladnun, Rajasthan, 2005, pp. xxiii + 173, price Rs. 150.00 only.

The scientific outlook of Lord Mahāvīra as embalmed and treasured up in the Jain canonical literature with special reference to the *Bhagavatī-sūtra*, the fifth Aṅga of the Jains, is best illustrated in the treatise known as *Scientific Vision of Lord Mahāvīra* written by Samani Chaitanya Pragna of Jain Vishva Bharati University. The book is a well-documented one and contains a mass of information with regard to the philosophical and scientific study of a Jain canonical text *Bhagavatī-sūtra*.

“The fifth Aṅga, the Bhagavatī Viyāha-Pannatti, “the holy teaching of explanation”, usually entitled briefly “Bhagavatī”, says Winternitz, “contains a bulky, circumstantial presentation of the dogmatics of Jinism, partly in the form of questions and answer, Mahāvīra replying to the question of his principal disciple Goyama Indrabhūti, and partly in the form of dialogue-legends (itihāsa-saṁvāda). The contents are a motley mixture of ancient doctrines and traditions, with numerous later additions containing frequent allusions to other works, more especially to the Pannavaṇā, the Jīvābhigama, the Uvavāiyya, the Rāya-paseṇaijja, the Nandī and the Āyāradasāo. This work gives a more vivid picture than any other work, of the life

and work of Mahāvīra, his relationship to his disciples and contemporaries, and his whole personality. (*History of Indian Literature*, Vol-II, 1933, pp. 442-43).

Such being the contents of the *Bhagavatī* it is quite in the fitness of things that Samani Chaitanya Pragyā has found many aspects of scientific outlook in the *Bhagavatī-sūtra* to prove how Mahāvīra was endowed with the gift of science to explain certain things of the world. Samani Chaitanya Pragyā has delineated all these scientific aspects in seven chapters including conclusions. She has discussed the model of the Universe (ch.II), Space and Time (ch.III), the Theory of Pudgala (ch IV), the Theory of Atom (ch. V) and the Biological Issues (ch VI) in a very distinct way. The format of Bibliography is well- executed.

In conclusion, I can say that this treatise is a welcome addition to our knowledge to the subject. I believe that the world of Jainism will be enriched by a perusal of this scientific book.

Satya Ranjan Banerjee

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JAIN BHAWAN : ITS AIMS AND OBJECTS

Since the establishment of the Jain Bhawan in 1945 in the Burra Bazar area of Calcutta by eminent members of Jain Community, the Jain Bhawan has kept the stream of Jain philosophy and religion flowing steadily in eastern India for the last over fiftyeight years. The objectives of this institution are the following:

1. To establish the greatness of Jainism in the world rationally and to spread its glory in the light of new knowledge.
2. To develop intellectual, moral and literary pursuits in the society.
3. To impart lessons on Jainism among the people of the country.
4. To encourage research on Jain Religion and Philosophy.

To achieve these goals, the Jain Bhawan runs the following programmes in various fields.

1. School:

To spread the light of education the Bhawan runs a school, the Jain Shikshalaya, which imparts education to students in accordance with the syllabi prescribed by the West Bengal Board. Moral education forms a necessary part of the curricula followed by the school. It has on its roll about 550 students and 25 teachers.

2. Vocational and Physical Classes:

Accepting the demands of the modern times and the need to equip the students to face the world suitably, it conducts vocational and physical activity classes. Classes on traditional crafts like tailoring, stitching and embroidery and other fine arts along with Judo, Karate and Yoga are run throughout the year, not just for its own students, but for outsiders as well. They are very popular amongst the ladies of Burra Bazar of Calcutta.

3. Library:

"Education and knowledge are at the core of all round the development of an individual. Hence the pursuit of these should be the sole aim of life". Keeping this philosophy in mind a library was established on the premises of the Bhawan, with more than 10,000 books on Jainism, its literature and philosophy and about 3,000 rare manuscripts, the library is truly a treasure trove. A list of such books and manuscripts can be obtained from the library.

4. Periodicals and Journals:

To keep the members abreast of contemporary thinking in the field of religion the library subscribes to about 100 (one hundred) quarterly, monthly and weekly periodicals from different parts of the world. These can be issued to members interested in the study of Jainism.

5. Journals:

Realising that there is a need for reasearch on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out three periodicals: *Jain Journal* in English, *Titthayara* in Hindi and *Śramaṇa* in Bengali. In 37 years of its publication, the Jain Journal has carved out a *niche* for itself in the field and has received universal acclaim. The Bengali journal *Śramaṇa*, which is being published for thirty year, has become a prominent channel for the sbvgftr54pread of Jain philosophy in West Bengal. This is the only Journal in Bengali which deals exclusively with matters concerning any aspects of Jainism. Both the Journals are edited by a

renowned scholar Professor Dr Satya Ranjan Banerjee of Calcutta University. The *Jain Journal* and *Śramaṇa* for over thirty seven and thirty years respectively have proved beyond doubt that these Journals are in great demand for its quality and contents. The *Jain Journal* is highly acclaimed by foreign scholars. The same can be said about the Hindi journal *Tiṭhayaṛa* which is edited by Mrs Lata Bothra. In April this year it entered its 25th year of publication. Needless to say that these journals have played a key-role in propagating Jain literature and philosophy. Progressive in nature, these have crossed many milestones and are poised to cross many more.

6. Seminars and Symposia :

The Bhawan organises seminars and symposia on Jain philosophy, literature and the Jain way of life, from time to time. Eminent scholars, laureates, professors etc. are invited to enlighten the audience with their discourse. Exchange of ideas, news and views are the integral parts of such programmes.

7. Scholarships to researchers :

The Bhawan also grants scholarships to the researchers of Jain philosophy apart from the above mentioned academic and scholastic activities.

8. Publications:

The Bhawan also publishes books and papers on Jainism and Jain philosophy. Some of its prestigious publications are :

- The Bhagavati Sūtra [in English] Parts 1 to 4
- Barsat ki Rat (A Rainy Night) [in Hindi], Panchadarshi [in Hindi]
- Baṅgāl ka Adi Dharma (Pre-historic religion of Bengal)
- Prasnoṭtare Jaina-dharma (in Bengali) (Jain religion by questions and answers).
- Weber's Sacred Literature of the Jains.
- Jainism in Different States of India.
- Introducing Jainism.

9. A Computer Centre :

To achieve a self-reliance in the field of education, a Computer training centre was opened at the Jain Bhawan in February 1998. This important and welcome step will enable us to establish links with the best educational and cultural organisations of the world. With the help of e-mail, internet and website, we can help propagate Jainism throughout the world. Communications with other similar organisations will enrich our own knowledge. Besides the knowledge of programming and graphics, this computer training will equip our students to shape their tomorrows.

10. Research :

It is, in fact, a premiere institution for research in Prakrit and Jainism, and it satisfies the thirst of many researchers. To promote the study of Jainism in this country, the Jain Bhawan runs a research centre in the name of *Jainology and Prakrit Research Institute* and encourages students to do research on any aspects of Jainism.

In a society infested with contradictions and violence, the Jain Bhawan acts as a philosopher and guide and shows the right path.

Friends, you are now aware of the functions of this prestigious institution and its noble intentions. We, therefore, request you to encourage us heartily in our creative and scholastic endeavours. We do hope that you will continue to lend us your generous support as you have been doing for a long time.

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