

VALUES IN JAINISM FOR THE MODERN WORLD

INTRODUCTION

Your institution every year conducts a short term course on religious beliefs. This year the short-term course is on “Religious Values For The Modern World” which will be an attempt to have a genuine understanding of religions specially with reference to their values. Values of Religions always aim at promoting human development, social progress and peaceful co-existence. The peace and understanding avoids alienation of man and thus makes him free from fear and stress. Religious values, thus become of great importance in today’s world when unity and integrity are lost and violence and distructions have become a day-to-day affair.

In this short-term course, I will deal with ‘Religious Values’ with special reference to Jainism, i.e. Values in Jainism. Jainism is both; a religion as well as one of the nine schools of Indian Philosophy. Jainism, in fact, is a way of life. I will deal this subject in three parts. First will be understanding Religion in general, but in-brief, and then specially we will see what is Religion according to Jainism. The second part will be understanding Jainism and the perennial values of Jainism. The Third and the last part will be throwing light on the Modern World, and will try to understand values in Jainism. What the Modern World has turned out to be !

What are its dangerous consequences and whether there is any way out to save the humanity and re-establish peace and humanity and unite all with cordial relations ? In short, we will see the relevance of 'Jain Values' for the Modern World, in this last lecture.

PART - I

UNDERSTANDING RELIGION

There are five vital questions about the creation of the universe. The first one is who created this universe ? Religion says that God created but science hasn't fully accepted it. The second question is, why has this universe been created ? No one can answer this question. The third one is, when was this universe created ? Again the answer is a big 'we don't know'. The fourth question is, out of what has this universe been created ? No answer again. The fifth and the final question is what is our role in the creation ? Four vital questions have remained unanswered till now. The fifth and the last vital question has a rational answer. We are unique beings and have a unique role to play in creation. That unique role is to know. We humans alone can know. How to know ? There are two methods : one of science and the other of religion. Science is the study of external; religion is the study of the internal. The first is objective, the second, subjective.

Religion is the study of man - an indepth study. This study leads to supreme knowledge of everything. Religion should also be understood as a bond between man and nature. Religion teaches us to love nature, and "it helps us to maintain a harmonious relationship between human beings, between the individuals and society, and between man and nature"² "More than the knowledge of modern science it is the deeper understanding that religion provides of the Truth of Oneness of all creation". Religion is inside of a civilization, the soul of social organization. It is not only "life transcending but also life transforming". Religion does not consist so much in dogmas, theories and rituals, as much as it consists in

its perennial values the practice of which brings happiness. Explaining the meaning of religion, Encyclopaedia says, "men were called religious because they reconsidered carefully and, as it were, went over again in thought all that appertained to the worship of God". The thinkers and philosophers have tried to explain religion as a personal relationship with God, essentially a belief in God or Gods, a belief in spiritual beings. Religion is 'a way of life, having worship and prayer as its expression.

One should also know that the main aim of Religion is establishment of unity of all existence. "It is proclaimed that the Reality which is to be realized through religion is the soul of truth, delight of life, the fullness of peace and immortality". Religion aims at unification, at being all-inclusive and coextensive with the whole of life. It means to intensify, vitalize, and enhance every human activity.

We should know that inspite of human beings everywhere, there are fundamental differences between the East and West which are "significant and are related to external, temporary, social conditions and are alterable with them"³. In his very famous book titled "East and West in Religion" Dr. S. Radhakrishnan writes: "The Western mind is rationalistic and ethical, while the Eastern mind is more inclined to inward life and intuitive thinking" ⁴ We may say that the dominant feature of Eastern thought is in its insistence in creative intuition while the Western systems are characterized by a great adherence to critical intelligence" ⁵. Thus we see that the difference is in approach and emphasis, because of which we find in East, religion is more a matter of spiritual culture than scholastic learning. "We learn the truth not by criticism and discussion but by deepening life and changing the level of consciousness. God is not the highest form to be known but the highest being to be realized"⁶

Since I wish to talk more with reference to Jainism, leaving aside some important aspects about the religion and the religions of the world, let us see what has Jainism to say. Ofcourse, I do

not introduce, here, the Jain religion to you. We rather want to know what is religion according to Jainism. In other words, we want to understand what religion means to a Jain. Again, Jainism being a religion of the East, we will be seeing the whole issue in the light and emphasis of what religion means in East.

Jainism considers 'Religion' to be a way of life. Life and Religion can not be separated. They are not different, not separate and cannot be thought about one without the other. Religion to Jainas, as earlier said, is a way of life. Where there is life, where there is aim and goal of life, the methods or way to reach the goal, Religion is its ultimate path - a way that transforms soul into a higher soul.

Thus religion according to Jainism is not dogmas, philosophies, doctrines or discussions and critical evaluation of the principles. Religion though includes all these above mentioned aspects, is ultimately a matter of Practice and observance, something to be lived as per the doctrines and not to be discussed or to be intellectually understood. Religion is concerned, in Jainism, with day-to-day activity - the actual living of a human being. Activities by mind through its thoughts and thinking, activities of speech through its expression and utterances and activities of body through its deeds and doings - all these become expression of Religion. Thus religion in Jainism is *Achāra* i.e. the conduct or actual living. The essence of religion, in Jainism, is to experience and realize a state of mind which is equanimous (*Sāmai*) while dealing with others in course of daily activities and affairs with family and friends. According to Jain scriptures, "Friendliness (*Maitri*), Activity (*Pramoda*), Compassion (*Karuna*) and Neutrality (*Madhyastha*) are four qualities (*Bhavana*) required in the foundation of religion" ⁷ Jainism and almost all great scholars and *Achāryas* like Pt. Sukhlalji & Sri Haribhadrāsuri, give a great importance to equanimity or right faith (*Samyakkarana*). Jain religion considers the following five, the practice of which obtains a right vision (*Smyakdarshana*) :

- (i) Recitation of Verses (*Sutrokti*)
- (ii) Concentration of mind while worshipping (*Upayoga*)
- (iii) Doubtlessness (*Asanka-tyaga*)
- (iv) Equanimity (*Samyak Dristi*), and
- (v) Devotion (*Bhakti*)⁸

This means, one who observes these is observing religion. What is most remarkable is here in above five practices is Jainism's secularism. Jain religiousness includes aspects like devotion and equanimity or recitation of verses, but not necessarily of God or Gods.

Again according to Jain scriptures "the Jain conception of religion as *Arādhanā* consists in ten parts. They are :

- (i) faith (*Sraddhā*)
- (ii) holy communion (*Satsanga*)
- (iii) eulogy (*Stavana*)
- (iv) renunciation (*Nivriti*)
- (v) sincerity (*Nisthā*)
- (vi) special interest (*Ruchi Vishesa*)
- (vii) firmness (*Drdha Anuraga*)
- (viii) love (*Premotpatti*)
- (ix) emotional state (*Bhavanubhuti*)
- (x) strong devotion (*Parā Bhakti*)⁹

Thus we find a person who is doing activities keeping the above in mind or intentionally practicing these above mentioned things he is practicing religion. In Jain religion, *Sādhana*, *Sevā* or *Upasānā*, all these three words convey almost similar meaning which very broadly mean a purposeful activity done with a definite purpose consistently, regularly something like what Patanjali has in his mind when he speaks of Tapas. According to Jainism "the three

modes of *Upāsana* or worship are *Mantras* (Hymns), *Murti* (image) and *Puja* (ritual and worship)¹⁰.

About religion, Jainism says that an extra ordinary worship could be through (i) soul, (ii) Guru or teacher and (iii) scripture.¹¹ It talks about three kinds of worship (i) discouraging sins (*Duskratāgarha*) (ii) encouraging good deeds (*Sukratanumodana*) and (iii) submission (*Sarana*)¹²

Thus we find religion, in Jain sense, is an activity, or as we earlier said, a way of life, which is devotional, purposeful and goal oriented. Religion, to Jainas, is a way and not the goal; it is a means to reach to the end but not an end, where the real goal is the liberation of the soul from its bondage with matter. Jain religion is highly theistic presenting a perfect theistic system having its popular belief as well as *Sadhana* leading to a very sound position.

Conclusion

We have seen what religion in its general term means, what is its aim and what is its role. How East and West differ in their emphasis. With reference to Jainism as a system of philosophy, and as one of the oldest living religions, we have seen what actually religion mean in Jainism. Jainism, because of its utmost emphasis on “emancipatory self-effort”, “the extreme position of Law of Karma” and “exclusion of Divine Grace” becomes a religion of actual practice - i.e. *Achāra*. What is to be practiced is in detail mentioned in scriptures but in short we can say all *Acharas* that lessen the Karmik-veil and uplifts the soul by purifying and leading to a higher stage (*Ganasthāna*) make a Marga - this is ‘Religion’ to Jainas.

Part-II

UNDERSTANDING JAINISM

In the previous lecture (Party I), we have tried to understand ‘religion’ as explained and advocated by Jaina School of thought. Now we will try to know Jainism. We will try to know Jainism as

both, as one of the nine systems of Indian Philosophy and as one of the oldest living religion. In Short, we want to understand Jainism as a system and as a religion practiced by Jains.

Origin and its Antiquity:

Jainism is the religion of Jains, a path practiced and preached by Jinas, which means by the conquerors of self. "It is an important, fully developed and well established religious and cultural system"¹³ Jainism is not founded by Lord Mahavira. Its antiquity goes back to pre-Aryan and may be even pre-vedic period. Dr. Harmon Jacob says "In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from others"¹⁴. Major Gen. J.G.A. Forlong says "... It is impossible to know the beginning of Jainism"¹⁵ Amongst the Indian Scholars, Dr. S., Radhakrishnan says, "There is nothing wonderful in my saying that Jainism was in existence long before the Vedas were compassed"¹⁶ According to Jains their religion is Anādi - i.e. since time immemorial, it is eternal and has been revealed again and again.

Jaina Darshan :

Fundamentally Jainism emphasis and discusses two great categories: Soul (*Jiva*), and Non-soul (*Ajiva*). "The whole universe falls under this division, which is logically perfect, it is division by dichotomy"¹⁷

According to Jainism the world is *anādi* or from the beginningless of time. It is real and is eternal. What Jain metaphysics mainly discusses are the following topics: (i) substance and attributes (*Dravyatva-Vichāra*) (ii) The Karmas and Law of Karma (*Karma Vada*) (iii) The Seven Principles (*Tattvas*) (iv) The Nine *Padārthas* (Categories) (v) The nature and stages of evolution of the soul. We also find the principle of non-absolutism and mansidedness of reality in Jain epistemology and logic. The *Nayavāda*, the soul in bondage and its liberation -all these we find being discussed in Jain philosophy. Jainism believes that the soul is essentially, in its pure state, infinitely blissful, powerful and

omniscient. These are the qualities of God. Soul, according to Jainism, in its pure form, attained after destroying all the layers of karma and karmic veil, is God. Jainism, perhaps, is the only religion which makes it possible for man to become God. What is most significant is to transform the polluted soul, the soul which is made filthy, into a pure soul. This is done by removing the impurities that have brought the soul into a bondage. Jain religion, with reference to its ultimate goal or aim liberation, is nothing but a way or *mārga* or method to transform the state of soul. This, in Jain terminology is uplifting or the ascent of the stages of the state of soul. In Jaina religion it is called '*Gunasthāna*'. When we understand this, in the background of the ultimate aim Jainism has, we clearly know how significantly the Law or Doctrine of Karma becomes important. The law of Karma in Jainism is very subtle and very minute. In fact the bondage is called Karma. It is material forming a subtle bond of extremely refined karmic matter which keeps the soul from flying up to its natural abode of full knowledge and everlasting peace"¹⁸. In Jainism one finds *Karmavāda* i.e. full discussion and description of all the aspects and issues related to karma. The nature and classification of different types of karma, the entire process of karma - the foreign element flowing into and infecting the natural faculties of the soul known as karma - *bandha* is explained in great details. Since our subject is not Law of karma, I sum up only by noting what Dr J. P. Jain says "one may call this doctrine of Jainism almost spiritual mathematics"¹⁹ The doctrine of karma in Jainism proves to be a very important moral doctrine.

The Jaina philosophy equally, in detail and most justifiably, discusses logic and gives *Anekāntavāda* and *Syādvāda*; it discusses ethics and gives the philosophy of soul: soul in state of bondage and soul in stage of release; its canonical, semi-canonical and popular literature explains the popular belief and *Sādhana*. All these leading to only one goal i.e. liberation. In Jainism liberation means making the soul free from bondage. Again making the soul free means making it pure by removing impurities. To do this one needs to see

that there is a checking of the inflow of karma and there is an annihilation of accumulated karma known as *Nirjarā*. For this Jainism prescribes external and internal austerities and practice of penance.

Thus, in Jain philosophy, we find the deeds - deeds done through thinking, speaking and doing i.e. through mind, speech and body, become significantly important. It is here we will find how in Jainism the 'Values' and practice of the values carry a great importance. The five great vows of Jainism is nothing but the expression of Jain Axiology. They are five great values which if practiced with faith and sincerity, are sure to transform the life. These values are moral and eternal. It was, it is, and it will forever be important and relevant to mankind. We will see all about these values in our third and the last part (lecture). Besides, Jain religion has its own cosmology, theology, mythology and astrology. Each one is in great details making Jainism very rich in its literature. But at the heart, centrally, Jainism is a religion of *Achāra* i.e. religion to be practiced, to be observed. Practicing religion means practicing its principles, its values and teachings. Let us now concentrate on religious values of Jainism and their relevance for the modern world.

PART-III

VALUES IN JAINISM

Introduction:

Like any great religion, Jainism has its evolution and developed its various concepts, rituals, ethical codes and philosophy. Though, in modern times, less popular amongst the western scholars, Jainism has always, "exerted abiding influence not only on the minds of its devotees and admirers but also on their creations, thoughts, and ideas expressed through administration, art (including iconography), literature (in addition to canonical or other religious texts) and sciences (including pseudo - scientific ideas and practices)"²⁰ Prof. S. N. Dasgupta says "The Jain literature was written in Prakrit and from its general trend one would regard it as a sort of folk philosophy interested in overcoming the moral aspects without any

theistic bias. The folk philosophy had however elements in it which in the hands of later writers were connected into logical doctrines remarkable for their originality, acuteness and subtlety"²¹ Jainism has been wrongly understood as a revolt against Vedas.

It will also be wrong to state that Mahavira was the founder of Jainism. According to Jain tradition there are 24 Tirthankaras and Lord Mahavira was the last of them all. "Bihar is the cradle of Jainism, though its founder, *Rsabha*, was born at Ayodhya, 22 out of 24 *Tirthankaras*, including Bhagwan Mahavira, were born in Bihar and achieved *nirvāna* in that state"²² Not discussing much about Jainism's meta-physics, epistemology, the dizzy height of *syādvāda* dialectics and extraordinary cult in *ashimsā* (non-violence), let us note that "such a religion, no doubt, is not for the majority; but it may not be without appeal for a selected few who are disillusioned of historic cults and are brought face to face with the eternal twins, Soul and Truth, the undeniable categories of human life and consciousness"²³ The great French Scholar Louis Renou in his 1953 lectures on the religions of India, observed that 'the Jaina movement presents evidence that is of great interest, both for the historical and comparative study of religion in ancient India and for the history of religion in general. Based on profoundly Indian element it is at the same time highly original creation, containing very ancient material, more ancient than that of Buddhism, and yet highly refined and elaborated"²⁴

Such a great religion, the Jaina religion exists and shines today "as the only religion with an uncompromising faith in peace and non-violence in thought and deed" Jainism, is one of the oldest, as old as Vedas, religious traditions of the world.²⁵

Lord Mahavira is the twenty fourth Tirthankara of the present era. As earlier said, he was not the founder, but was a great propounder of this great religion. Though there are differences amongst the scholars about the date of Mahavira, there is a general acceptance that he lived in the 6th Century B.C. (599 BC to 527 BC). He preached Jainism 2500 years ago, and "his preachings are

relevant even today and bear special significance for the spiritual advancement of mankind. His message is full of pragmatic optimism, self reliance, and self purification to develop inherent and infinite potentialities of human self"²⁶

About values:

In order to understand Jain values for Modern world, we need to understand all about 'value' - what is a value ? What are the types or kinds of value ? What is the role of values in our life ? Jaina values and their relevance and influence on our life. Ofcourse, we need to know the Modern world also. But first let us see what does value mean. To begin with, the term value means that which is intrinsically valuable in itself unlike things a product which gain value only through exchange. In Indian philosophy and religions, in tradition and culture, the value is expressed in terms of Truth (*Satyam*), Goodness or Love (*Shivam*) and Beauty (*Sundaram*). All the values are derived from these three basic values.

There is hardly any need to talk about the role of values in life. We are all aware of it. In fact "they provide a framework, a guide, the rails for purposeful, quick and efficient movement through life. They give a reason to live, if needed a reason to die"²⁷ Moreover values have their sources in culture and are rooted in it. Values are, thus, the constituent elements of life and living, and are the basic characteristics of human society.

Values have a very significant role. They do not merely govern or guide but provide a direction to go towards, a reason to strive to, a goal and purpose to be attained and to be fulfilled. The value determine the activity, which in result determine the character of a Nation, Society or an Individual. Values influence a person or people; values give meaning to life; values provide movement to life; values lead "from death to immortality" as it is said in Upanishad.

Values, such as we talked, could be National values, social values or Human values. The Report of the National (Indian) Commission on Teachers identifies as many as eighty different

values, all spring from Truth, Goodness and Beauty. Philosophically we may classify values into Eternal or Permanent Values and Relative or Changing Values.

Values in Jainism are embodied in the canonical texts. Since we are concerned about the values for Modern world we will talk not of all the values but only the most prominent and important ones which have direct relevance with the modern world.

Jaina religions' main concern is purification of human life and thus the upliftment of mankind. It gives five cardinal principles or five great vows : non-violence, non-falsehood, non-sex, non-theft and non-accumulation. Popularly these are known as truthfulness (*Satya*), non-violence (*ahimsā*), non-stealing or honesty (*asteya*), non-possession (*aparigraha*) and celibacy (*brahmacharya*). Each of these vows is ultimately an eternal moral value, and amongst these all the Jaina religion and Lord Mahavira gave much importance to the vow or value of non-violence - *Ahimsā*. The Jaina religion insists on non-violence in action, in thought and in speech. Non-violence is not only against killing somebody but is against "mutual jealousies, hatred, conflicts and pride resulting from wealth and feeling of high and low". Dr. A.N. Upadhye notes Dr Saletore's observation "The principle (value) of *ahimsa* was partly responsible for the greatest contribution of the Jains to Hindu culture that relating to toleration"²⁸. "Of all the Darshanas, Jainism is the only one which has the principle of *Ahimsā* as its central doctrine. The other Darshanas also speak of *Ahimsā* whenever convenient but they never offer such loyalty to the principle of *Ahimsā* as is found in Jainism"²⁹.

According to Jainism Truth does not mean abstaining from falsehood only, but also to see the world in its natural and real form. Truth harmful to others is not permitted. Truth is always to be upheld through noble speech and peaceful mind; and the absence of artificiality in the observance of truth. Such truthfulness, according to Jainism, lies in the heart of non-violence, as untruthful speech is always hurting others.

The third value non-stealing (*asteya*) refers to all sorts of dishonesty and conceit which is to be avoided. The significance of this value lies in attaining social equality.

The non-possession (*aparigraha*) is highly ethical. Jainism says, craving never ends, and brings greed and lust and attachment. Non-possession i.e. *Aparigraha* is a value as the solution to harmony and peaceful co-existence. It refers to simplicity of life and is the foundation for spiritual and humanistic contemplation. "The lust for possession instigates several sins like injustice, fraud, hatred, bitterness and socio-economic inequality"³⁰. The value of non-possession is for peace and prosperity of the society which is required, very strictly and uncompromisingly, to be observed by the ascetics.

The fifth and the last value is celibacy (*Brahmacarya*). Jainism shows the conditions under which celibacy could be realized. It is considered to be of prime importance for Right Character (*Samyak Charitra*) which is one of the requirements for liberation. Calibacy refers to co-ordination or equality of men and women and is regarded as the highest point of purification, where the sexual distinction vanishes and passions die.

Jainism talks about these five values as Five Great Vows (*Panch Mahā -Vrata*). It also talks at great length confession which for monks and his followers is compulsory-Confession brings purity of mind, body and soul.

The values in Jainism are religious and philosophical. All these values, (we have seen only the important ones), though highly subtle and highly difficult to understand, are made simpler by relating them to morality, purity, equality and mutual co-existence. Jainism strongly insist on values for "Live and let live". The beauty of values in Jainism lies in its direct appeal as they are all related to life and its liberation. Jainism takes an integral view of life and does not compartmentalize it. According to Jainism the values taught and preached are all important. Even then, the cardinal value on which the edifice of Jainism rests from time immemorial is *Ahimsā*

or non-violence. In *Prasna-Vyākran* it has been called "*Bhagwati Ahimsā* or Goddess Ahimsa".

Jaina values and the Modern World :

All the values that we saw were then and are now very valuable, significant and relevant. The present age is an age of propaganda, and we all live in a world of social inequalities, economic disparities, moral crisis and political insecurities. The values have deteriorated and there is a mad rush after materialistic and sensual pleasures. Childhood is miles away from Godhood, youth is simply wasted and caught in frustration; and old age has become a curse. The discriminatory power to decide and choose between good and bad, between temporary and permanent, between material and spiritual, is almost neglected. Education system for children and youth is full of contradictions and narrow commercial motives. Nothing is Life or Value oriented; everything, everywhere, everybody is out to become rich and enjoy worldly pleasures. What man has done of man !

In the present times, at the dawn of the new millennium, instead of love and compassion, hatred and killing is seen. The perverted religiosity, the false patriotism and the narrow political considerations to grab power and money, all these have made our planet highly chaotic. There is pollution everywhere. The air, the water and the earth, the minds of individuals and traditions of the community, the strategies of the nations and the senseless egoistic swing (sway) of the internationally powerful agencies -all these need purification.

Present time, full of disorder and frustrative activities, greatly need reformation. What we need is, going towards Purity and clarity. What we need is building peaceful and cordial human societies. What we need is Love and not hatred; Compassion not killing, construction and not destruction. The religious fanaticism and fundamentalism, with violence as a weapon, exhibit an extreme senseless, meaningless and valueless act of killing and destruction. In short, today, we feel the time is not good. There are crisis in all

spheres of life. Morality and spirituality are thrown out, as outdated orthodox ideas; Love and Friendship have become calculative and pseudo. There is knowledge without wisdom, there is life without living. To conclude, we can say that the picture from nation, society, family and individual point of view, is dark and dizzy.

In the midst of such a dark and dizzy situation we have a ray of hope, we have a torch. **We have the Jain Values.** They can lead us from ignorance to knowledge, from darkness to light. In fact these values have a direct and blissful effect on Indian Social structure and they do help for the welfare and upliftment of the entire humanity, irrespective of sex, class, colour or nationality. The five values as vows show a path to economic equality through non-possession; to a total eradication of corruption and lust for sensual pleasure through the law of celibacy; a positive end to violent and terrorist's activities through Truth and non-violence. Jaina's philosophy of Soul and doctrine of Karma can bring equality and make everyone earn his future and be the master of his own destiny. Peace, unity and brotherhood for co-existence and social justice is possible if we seriously take note of these values and start practicing them. Today when we find religious and spiritual sentiments attacked by materialistic attitudes, when we find instead of peace, friendship and justice, bad effects of massacres, exploitations and selfishness, the only solution is the practice and observance of these values.

Ahimsā and *Anekānt* has provided a firm base to Jaina's spiritual heritage. Again *Ahimsā* is essential for peaceful co-existence while *Anekānt* helps better understanding and thus help promote tolerance. Peace, Love, Understanding, Tolerance are the highest values provided to us by Jaina religion and philosophy. These values are valid for all castes, creeds and communities and is relevant in every era.

Conclusion:

The values in Jainism are in the language of the common people and are relevant even in our own life and in the society at large.

When we find cruelty and killing everywhere *Ahimsā* (non-violence) becomes relevant, when we find lust for material gain and a blind rush for wealth and riches *Aparigraha* (non-possession) becomes relevant, when we find people lost in sensual pleasure *Brahmacarya* (celibacy) becomes relevant, when we find disturbed ecology and animals as well as birds are killed for human luxury and comforts, Jain's philosophy of Soul becomes relevant; when we find people or families or nations fighting with each other on superiority or inferiority grounds. Jainism's teaching : 'caste, not by birth but by deeds' becomes relevant, when we find women neglected by men and treated as inferior, we find Jain's doctrine that all souls (male as well as female) are equal, becomes very relevant. When there is a disagreement, a conflict and differences Jain's theory of *anekānta* (non-absolutism) becomes relevant. If we want people to live with peace, understanding and broadmindedness; people to live with Love, compassion and friendship, people to live like a hero fighting not with others but one's own vices and becomes a *Jina* (a conqueror), if we want people to live with tolerance, simplicity and humility - for all these we find the Jain values soundly relevant. The Jain religion, philosophy and values preached have remained, still remain and shall ever remain relevant to mankind.

Notes:

1. 'The Purpose of our life is to know' - an article by Swami Sunirmalananda.
2. 'Religion is a bond between Man and Nature' - an article by Mata Amritanandmayi.
3. Dr. S. Radhakrishnan, "The Present Crisis of Faith" (1987) P. 38
4. Dr. S. Radhakrishnan, "An Idealist View of Life" (1932) Ch. IV
5. Ibid -Ch. IV
6. Dr. S. Radhakrishnan, "East and West in Religion" (1933) P. 52-53.
7. "Lalit Vistara" Vol. I Sri Haribhadrasuri, Commentary by Sri Bhanuvijayaji P-20
8. Ibid - P. 30-36
9. "Bhaktirasamrtabindu" 1 & 2
10. Sri Bhadrakara Vijayaji: "Tatradohana" (1980) P. 155
11. Visvasasyaka - Bhasya - "Jain Theism" P. 138-139
12. Dr. H. J. Shah - Jain Theism - (1997) P. 139
13. Dr J. P. Jain, Religion and Culture of the Jains (1977) P. 1
14. Harisatya Bhattacharya, "The Philosophy of the Jains" (1957) P. ix
15. Ibid-P. x
16. Ibid-P. xiv
17. J. L Jaini, "Outline of Jainism (1979) P. 7
18. Ibid-P. 26
19. Dr. J. P. Jain, "Religion and Culture of the Jains" (1979) P. 41
20. Prof. B. N. Mukherjee : "Reflection on the scope of further Research in Jainism" - Key note address at National Seminar on Jainism, Hyderabad - Feb. 1999
21. Prof. S. N. Dasgupta, Forward : "The Jaina Philosophy of Non-Absolutism" by Dr. S. Mukherjee 1978. P. vii
22. K. C. Lalwani : "Jain Journal" Vol. Xxxv, 2001- P. 48

23. Kalidas Nag : "Jain Journal" Vol. XXXV 2001, Essay on The Universal Message of Jainism P. 171
24. Renou. 1953: 133 Quoted by P. S. Jaini: "The Jaina path of Purification" 1979 P. xi
25. Read J. P. Jain : "Jainism the Oldest Living Religion" Jain Cultural Research Society, Banaras, 1951.
26. Dulichand Jain : "Jain Journal" Vol. XXXIV 1999 Essay on Message of Lord Mahavira P. 84
27. Fr. T.V. KunnunkalS. J. "A Report-.Value Education"-CBSE, New Delhi (1995) P. 45.
28. Dr. A. N. Upadhye, "Lecture on Mahavira and His Philosophy of Life" - 1956, P. 19.
29. Prof. A. Chakravarti, his essay on "The Message of the Religion of Ahimsa" - in "Lord Mahavira and His Teachings" - Bombay 1983 - P. 45.
30. Dr. Binod Kumar Tiwari, "Relevance of Jain Principles of Mahavira in Modern Context" - See Jain Journal Vol. XXXVI - 2001 p. 33.