

fourth
World

● Jain ●

Congress

December 25, 26, 27, 1987

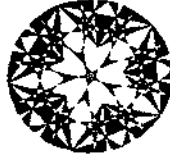
NEW DELHI

INDIA



Sponsored by World Jain Congress
Organised by Ahimsa International

With best compliments from :



SEER (INDIA)

(Government Recognised Exports House)

**51, RANI JHANSI ROAD,
NEW DELHI-110055**

**Mfrs. and Exporters of
Quality Garments, Carpets, Durries
and Home Textiles**

Telephones : 527735, 527781, 527599

Telex : 31-63077 and 65362 (SEER IN)

Cable : SEERDRESS

Fourth World Congress

SOUVENIR

(Aspects of Jaina Philosophy and Culture)

Shri Satish Kumar Jain
Chief Editor

Dr. Kamal Chand Sogani
Executive Editor

Sponsored by :
World Jain Congress

Organised by :
Ahimsa International
New Delhi (India)

Published by :

Secretary General

World Jain Congress,

Ahimsa International

688, Baba Kharak Singh Marg,

New Delhi-110001 (India)

December, 1987

Printed by :

Ajay Kala

Journal Press

A-3, Jayanti Market,

Jaipur (India)

Editors :

Shri Satish Kumar Jain

Dr. Kamal Chand Sogani

Shri G. C. Khinduka

मङ्गलमंत्र

ॐ अरुहताणं
ॐ सिद्धाणं
ॐ आयरियाणं
ॐ उवज्झायाणं
ॐ लोए सव्वसाहूणं

एसी पच्चणमीक्कारी सव्वपावप्पणासणी।
मंगलाण च सव्वेसि, पढमं हवइ मंगला॥

CONTENTS

Preface

*Ahimsa International
in Retrospect*

World Jain Congress

Editorial

*Proceedings of Third International
Jain Conference*

*Indo-American
Jain Conference*

*Federation of Jain Association
in North America*

*Publishers and Stockists of
Books on Jainism in India*

1.	Search for the original Source of Pleasure and Pain	Yuvacharya Mahaprajna	1
2.	The Concept of Man in Jainism.	Karmayogi Charukeerthi Bhattarak Swamiji (Shravana belagola)	4
3.	Manuscript libraries of Mood- bidri-Jain Math (South-India)	Jnana Yogi Bhattaraka Charukeerthi Swamiji (Moodbidri)	6
4.	Antiquity of Jaina Tradition	Dr. Vilas Sangave	11
5.	In Jainism 3,000 years old ?	Dr. Sulekh C. Jain	16
6.	Development of the Jaina Concept of Soul	Dr. Mohan Lal Metha	18

7.	A Distinct Characteristic of Jaina Path of Liberation	Dr. Dayanand Bhargava	21
8.	The Concept of Soul, Karma and Liberation in Jainism	Prof. K. S. Ramakrishna Rao	23
9.	Jainism-A Beacon Light for our World	Dr. L. M. Singhvi	25
10.	Jaina Contribution to Indian Art	Dr. Umakant P. Shah	27
11.	Brahmanical Deities in Jaina Pantheon and Religious Art	Dr. Maruti Nandan Prasad Tiwari	34
12.	Contribution of Jains to Rama Literature	Dr. Jyoti Prasad Jain	38
13.	Reinterpreting Ahimsa for the 21st Century	Dr. Ramjee Singh	40
14.	Animal Parliament	Shri Bharat B. Shah	44
15.	Animal Suffering	Dr. S. S. Jhaveri	48
16.	Why Vegetarianism ?	Dr. D. C. Jain	52
17.	The Heavy Karma Reactions on Hindus and Jains in the Meat Trade	Shri Nitin Mehta	55
18.	Jains Living Abroad	Shri Satish Kumar Jain	57
19.	Bihar and Lord Mahavira	Dr. Raja Ram Jain	64
20.	A Man of Extraordinary Genius : Shri Virchand Raghavji Gandhi	Dr. Kumarpal Desai	67
21.	International Mahavira Jain Mission (Canada) : Challenges and Priorities	Dr. Harish C. Jain	71
22.	Samanasuttam-(23) Of the Householder's Mode of Life	Translated by Dr. Kamal Chand Sogani	76
23.	The Concept of Religious Freedom, Communal Harmony and Peace	Shri M. K. Dharma Raja	81
24.	The Present Predicament and Jainism	Prof. K. M. Lodha	85
25.	Religious Tolerance and Jainism	Dr. Sagarmal Jain	89

Objectives of the Conference

1. Unity, brotherhood and close link among Jains of the World.
2. World-wide propagation of Jain ideals.
3. To put Jainism on World Religions Map.
4. Movement on Non-Violence (AHIMSA) Prevention of Cruelty to Animals, World Peace, Nuclear Weapons Free World Vegetarianism.
5. Promotion of Jain Philosophy, Culture & Literature.
6. Involvement of Youth in Living Ethical Life.
7. Contribution of Women to Jain Culture and Literature.
8. Ways and means to serve needs of Jain Community of the World in important spheres.

Knowledge destitute of action is of no consequence; action done from ignorance is also of no consequence. (It is a well-known fact that) the lame man, even though all the time seeing the fire, burned and the blind man, even though running, also burned.

Samanasuttam, 212

PREFACE

The First International Jain Conference was held on 3rd & 4th October, 1981 in United Nations Plaza, New York, USA. Acharya Sushil Kumarji, Gurudev Chitrabhanuji and residents of America had taken keen interest in the Conference with the objective of bringing unity and fostering brotherhood. It was attended by about 500 persons from various parts of the world. It was a beginning in a very good direction for creating a World Jain Forum.

The Second International Jain Conference was held in London on 1st & 2nd October, 1983. The second day Session on 2nd October was attended by about 2500 persons, most of whom were from U.K. 28 delegates had participated from India.

Many papers were read and eloquent speeches were made by delegates from various countries. The discussions were free and frank and several important matters like promotion of Jain ideas and culture and bringing out good literature were taken. I had the occasion to express my views strongly as Secretary General of Ahimsa International, on the need of propagating vegetarianism, prevention of cruelty to animals and publishing suitable literature particularly for the infants and the youth.

The Third International Jain Conference, the invitation for which was given at the London Conference, was held on 8th, 9th & 10th February, 1985 in New Delhi in Vigyan Bhawan, Siri Fort and FICCI Auditoriums of New Delhi. In all, about 2000 persons had attended the Conference including delegates from many countries. About 100 reputed scholars of the country and abroad expressed their frank views on matters of common interest like stronger unity, brotherhood, need to publish suitable literature for the children and grown ups, propagation of vegetarianism, non-violence and prevention of cruelty to animals. Shri K.C. Pant, Shri Abdul Ghaffor, Smt. Mohsina Kidwai and Shri N.V. Gadgil, the Central Ministers, had addressed the Conference on each of the three days. There was great enthusiasm among the participants, the organisers and the speakers in the various Sessions of the Conference.

The Resolutions adopted at the Conference were forwarded to the Secretary General of the United Nations and very encouraging response had been received from his office appreciating our efforts for promoting peace and non-violence.

Two large Press Conferences were held before the Conference to publicise the need of world peace, non-violence, vegetarianism and compassion towards animals and birds. The Conference was adequately covered by TV, radio and newspapers on all the three days. Shri M.K. Dharma Raja, a journalist of repute, who was the Chief Rapporteur, and Shri Swaraj Jain, the conference Press Reporter, gave their whole-hearted support in the extensive media coverage and successful holding of the press conferences.

Discussions were held in a very cordial atmosphere regarding needs of the Jainas living World over. It was particularly emphasised that suitable literature should be published for children of school going age to bring them up according to the Jain traditions.

Pursuant to the Resolutions adopted at the Third International Jain Conference, the World Jain Congress has come into being in 1985 with Headquarters at New Delhi. Its members have been made from various parts of the world. Its Chapters have been established in USA, Canada and U.K. Efforts will be intensified to open Chapters in other countries and increase membership.

The World Jain Congress organised Indo-American Jain Conference in New Jersey State, USA on September 26th, 27th, and 28th, 1986. It was organised with the dedicated efforts of Acharya Sushil Kumarji in his big 108 acre Ashram, "Siddhachalam" in Blairstown. It was due to his influence in the Jain Community of North America that about 1000 enlightened persons including professors, engineers, doctors, Chartered Accountants, business executives, businessmen and industrialists participated in the Conference from various parts of America and Canada.

I, as Secretary General of that Conference and during my visits to many Jain Centres and Associations of America, Canada, U.K. and some other countries of Europe had the pleasure of observing that there is great desire among the Jains to meet frequently, exchange ideas, invite scholars and receive literature from India.

About four lakh Jains are now well-settled in UK, USA, Canada, Kenya and other countries of the world. Their main desire is to have suitable literature, video cassetts on lectures of Jain Saints, Jain songs and talks etc. They also desire that good literature be placed in various Universities and libraries of various countries in order that the researchers may have the facility to go into depth of this one of the oldest religions of the world and to have an analysis of its scientific principles.

It would be a great service if the affluent Jain Community would think of building of suitable resources for bringing out suitable literature and place already published literature in the Universities, libraries and research centres of various countries.

There is also need that some Jain scholars of repute are sent every year to various parts of the world to acquaint and educate the Jains living there our principles, rituals, customs and traditions.

A Souvenir “Perspectives in Jaina Philosophy And Culture”, containing about 60 scholarly articles by eminent scholars of India and other countries, was brought out at the Conference. Dr. K.C. Sogani, Head, Department of Philosophy, Sukhadia University, Udaipur (Rajasthan), who was the Executive Editor, made dedicated efforts to make it a worth preserving volume. The Souvenir has been much in demand not only in India, but in various other countries for its quality of articles and decent photographs of famous Jain temples of the country. Shri Gyan Chandra Khinduka, a respectable social figure of Jaipur, and Dr. G. C. Patni of Jaipur made significant contribution in bringing out the Souvenir. I, as Chief Editor, had the pleasure of editing the articles whenever required and collect substantial advertisement, for the Souvenir. Shri Chander M. Jain, Shri Kamal K. Jain, Canada and Dr. S.K. Dhariwal, Lodon (UK) provided appreciable assistance in collecting advertisements from their respective countries. The advertisements from Shri U.C. Golechha and Shri Jawahar Golechha, London, UK deserved special thanks.

Dr. S. S. Jhaveri, a highly dedicated and sincere social figure of Ahmedabad, who is a crusador for the cause of prevention of cruelty to animals, vegetarinism and non-violence, gave his unstinted support for the success of the Conference. He made extensive tours in Bombay and towns of Gujarat to propagate the objectives of the Conference and to collect substantial funds. Equally appreciable was the support received from Shri Bharat B. Shah and his wife Smt. Varshaben B. Shah, industrialists of Ahmedabad. They made their best efforts for success of meetings organised at Ahmedabad for collection of funds and larger participation of delegates from Gujarat.

The team workers of the Third International Jain Conference was a homogenous body with Shri M. R. Jain, the President of Ahimsa International which had organised the Conference, Shri K. C. Jain as Chairman Finance Committee, Shri Kailash Chand Jain, as Chairman Transport Committee and Shri Vijay Kumar Jain, as Chairman, Hospitality Committee. No less was the enthusiasm of Secretary Finance, Shri Deven Yashwant and other member including

Shri M. P. Jain, Shri Subhach Chand Jain, Shri Inder Chand Jain, Shri Deep Chand Jain and Shri Jagmohan Jain.

Shri M. P. Jain made excellent efforts in putting up a large exhibition of the Jain publications brought out by various publishers of the country. It was indeed a magnificent exhibition organised single-handed in the Vigyan Bhawan and Siri Fort Auditorium.

Shri Pradip Jain and Shri Naresh Kumar Jain, both known philatelists of the country, who belong to Patna, gave advice and assistance in bringing out the First Day Cover at the Inauguration Day of the Conference.

Several persons generously hosted the dinners and lunches for the Conference. These included Shri Ramesh Chand Jain (P. S. Jain Motors), Shri Kashmir Chand Godha Jeweller, Shri Prem Chand Jain (Jayna Time Industries), Shri Adishwar Lal Jain, Shri Atma Vallabh Smarak Trust and Shri Mulkh Raj Jain. Shri Shital Prashad Jain extended his courtesy in donating the Conference bags.

On the whole, the Third International Jain Conference was acclaimed as the best organised International Jain Conference, having assembly of a large number of renowned scholars and elite from different fields, both from India and abroad.

The Fourth World Jain Congress has been sponsored by World Jain Congress and is being organised by Ahimsa International. The Congress has to discuss several important subjects including Jainism, World Peace and Affiliation with World Bodies; Vegetarianism, Protection of Animals from Human Cruelty, Drought and other Natural Calamities; Jain Philosophy, Culture, and Literature; Role of Women in upgrading Moral & Ethical Values to make good Citizens. The subject of mobilising resources for helping the drought victims, exchange of scholars and literature between India and other countries, provision of scholarships for sending scholars and deserving students abroad, will also be actively considered. Special emphasis will be laid on understanding the social and religious needs of the Jains living in the world. The Youth and Women have to play a very significant role in the formation of good society. Special care has therefore, been taken for larger participation of the youth and the women.

Acharya Shri Sushil Kumarji, Founder President, World Jain Congress, Shri Veerendra Heggade, President, World Jain Congress, Shri Mulkh Raj Jain, President, Ahimsa International, Shri Ramesh Chand Jain, Chairman Conference Reception Committee and its Co-Chairmen Shri B. P. Jain and Shri Bharat B. Shah are making dedicated efforts for the success of the

Conference. Dr. S. S. Jhaveri, Ahmedabad, who is the Organising Secretary of the Conference, has been making zealous efforts for the success of the Conference and collection of funds.

The Finance Committee with Shri K. C. Jain as Chairman and Shri Rikhab Chand Jain, Shri Raj Kumar Jain, Shri V. C. Jain and others as Co-Chairmen has been making appreciable efforts for collection of required funds for the Conference. Shri Chander M. Jain, Canada has again encouraged donations from Canada including his own.

Shri Alok Kumar Jain, a zealous young life member of Ahimsa International, who is Chairman of the Invitation Committee, assisted by the Co-chairmen, Shri M. P. Jain, have performed an excellent job in standardising the large lists of invitations.

Right from the fixation of the dates of the Fourth World Jain Congress, Dr. Jagat P. Jain Sr. Professor of Business Management at Niagra University Amherest, U. S. A. and Dr. Harish C. Jain, Sr. Professor in the University at Hamilton, Canada have been taking much pains for organising various meetings in their countries for larger participation of Delegates from North America.

If the deliberations of the Conference will result in promotion of the movement of non-violence, peace, vegetarianism, Jain doctrines, culture and literature and finding out ways and means for meeting the religious, social and literary needs of the Jains all over the world, for causing global work for prevention of cruelty to the animals and birds and service to the sick and disabled, the purpose of holding the World Jain Congress will really be achieved. It is hoped that all the participants would please take the objectives of the Conference to their respective countries for a dedicated follow up.

Satish Kumar Jain
Secretary General

688-Baba Kharak Singh Marg,
New Delhi-110001 (India).
Phone : 344022

December 18, 1987.

AHIMSA INTERNATIONAL IN RETROSPECT

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

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

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

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

Service to suffering humanity is the field to which Ahimsa International attaches considerable importance. On several occasions, medicines, aid

equipments and other articles have been provided to sick and disabled persons and children, food, sweets, woollen jersies etc. to lepers, sewing machines to the needy women, monthly scholarships to the needy families and children for education, and building material for village schools etc. Ahimsa International has made a standing offer to all the large hospitals in Delhi to recommend suitable cases for defraying the cost of blood transfusion and life-saving drugs. It proposes to provide medical and equipment assistance to the sick and disabled persons on permanent basis.

It intends to establish a unit to manufacture artificial limbs of quality and standard to be supplied free of cost to the disabled.

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

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

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

Ahimsa International has instituted an annual award "Ahimsa International Deputy Mal Jain Memorial Award" of Rs. 11,000/- to be presented to the authors/scholars taking into consideration the quality of their total works or outstanding quality of a single work or works on non-violence vegetarianism, Jain religion, philosophy, culture, literature, journalism, mathematics, astronomy, archaeology etc. written in Hindi/English languages. It has been instituted with

the courtsey of a zealous social figure and businessman of Delhi—Shri Adishwar Lal Jain, in memory of his father, late Shri Deputy Mal Jain, who was a dedicated freedom fighter and a social figure of great zeal and respect.

Dr. L. M. Singhvi, the renowned Jurist and scholar is the Chairman of the Award Selection Committee. The First Award has been presented to the eminent elderly Jain historian Dr. Jyoti Prasad Jain, Lucknow on December 14, 1986 at New Delhi at a public function. The Second Award will be presented to erudite Shri Dalsukh D. Malvania, Ahmedabad on December 25 1987 during the Fourth World Jain Congress.

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

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

Ahimsa International has taken up in hand the work of preparing and publishing a medium sized book upto 200 pages on Jainism. Efforts will be made to make it a commonly accepted book giving traditional and traceable recorded history of this one of the oldest religions of the world, its principles, philosophy, culture and history of the literature etc. It is hoped that the book will be of much interest and use/to the Jains all over, to the researchers and even to a common reader, who wishes to know adequately about this religion without taking pains of reading volumes of its vast canonical and other literature. Ahimsa International has its Head Quarters at Delhi (India) and Chapters at Jaipur, Khatauli & Gwalior.

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

The Third International Jain Conference was organised by Ahimsa International at New Delhi on February 8, 9 & 10, 1985 on a large scale, the detailed proceedings of which have been given in the following pages.

Ahimsa International is organising the Fourth World Jain Congress which has been sponsored by the World Jain Congress.

The main objectives of the Congress are to :

1. Foster brotherhood among Jains of the world.
2. Propagate non-violence, peace and vegetarianism.
3. Understand the social, religious and literary needs of the Jains of the world and to find ways and means to meet those.
4. Organise exchange of scholars, particularly to send Jain scholars, of repute from India to other countries for lectures and for providing religious education.
5. Create resources to supply Jain literature to University and Research Libraries, Jain Centres and Associations; to send abroad scholars for lectures and students for technical and professional education.
6. Create data bank for information on Jain Institutions engaged in standard educational, welfare activities etc.
7. Collect and provide information on matrimonial matters.

Satish Kumar Jain
Secretary General

New Delhi
December 18, 1987

WORLD JAIN CONGRESS

World Jain Congress has come into being in 1985 with Headquarters at New Delhi pursuant to the Resolution adopted on the concluding Session of 10th February at the Third International Jain Conference held at New Delhi on 8, 9 & 10 Feb., 1985.

The aims and objectives of the World Jain Congress are as under:—

- 1. To foster and promote universal peace, co-existence, mutual understanding, love and friendship among the people of the world;**
- 2. To propagate the theory and practice of non-violence;**
- 3. To propagate the theory and practice of vegetarianism;**
- 4. To promote tenets and ideals of Indian culture;**
- 5. To project history and heritage of Anekant culture and its relevance to the contemporary world;**
- 6. To hold, organise and sponsor international and regional conferences, seminars, workshops and meetings, exhibitions etc. for the furtherance of the aims and objectives of the Congress;**
- 7. To take follow-up action pursuant to the resolutions and decisions of the Conferences, seminars, workshops, meetings, etc;**
- 8. To establish anywhere in the world temples, libraries, foundations, charitable trusts, institutions including hospitals, universities, colleges, schools, vegetarian clubs, museums etc. for the furtherance of aims and objectives;**
- 9. To depute delegates/delegations and scholars anywhere in the world for the furtherance of aims and objectives of the Congress;**
- 10. To render help to needy persons and destitutes;**
- 11. To open ventures for financing service projects and to provide employment to the needy persons;**
- 12. To use the media of radio, TV, press etc. for the achievement of aims & objectives of the Congress;**

13. To prepare and promote publication of literature for the furtherance of aims & objectives;
14. To recognise reputed scholars, social workers and eminent persons in all walks of life and award prizes for outstanding merit in connection with the aims & objectives of the Congress and to grant stipends, scholarships, fellowships and other forms of assistance for promoting its aims and objectives;
15. To open chapters, to co-operate with and to seek co-operation of institutions or bodies having similar objectives; and
16. To promote research work for the furtherance of its aims and objectives.

The World Jain Congress particularly intends to develop a strong World Jain Forum to place before world bodies and governments the need of peace through better understanding, non-violence, vegetarianism and prevention of cruelty to animals and birds, and to understand the social, religious and literary needs of the Jains living in various countries of the world and to find out ways and means to meet those.

It also endeavours to have exchange of scholars, publish Jain and ethical literature particularly for the children and the younger generation and to make provision for sending scholars for giving lectures and religious education and students for technical training abroad. It also intends that suitable Jain literature be placed in different Universities, Libraries and Research Centres of various countries and India to facilitate studies and research in this highly scientific and one of the oldest religions of the world.

It shall make efforts to make suitable provision for education of deserving students abroad and of visit of scholars and deserving students of different countries to India to visit the Jain monuments, the centres of religion and culture and treasure houses of ancient literature.

World Jain Congress is keen that as a World Body of the Jains its Chapters are established in various parts of the world. The Chapters and Regional Offices have so far been established in USA, Canada and UK. Efforts are being made that Chapters are opened also in other parts of the world.

The World Jain Congress organised Indo-American Jain Conference on September 26, 27 and 28, 1986 in "Siddhachalam", New Jersey State, USA in the large and picturesque 101 acre Ashram established by H. H. Acharya Sushil Kumarji. It was attended by about 1000 persons including University Professors, Engineers, Advocates, Businessmen and Industrialists. It was a successful effort in bringing together enlightened Jains of North America in

understanding the view-point of each other. The discussions were held in a very congenial atmosphere and resolutions adopted were of significance.

The World Jain Congress is holding Indo-Asian Jain Conference at Bangkok (Thailand) on March 18, 19 & 20, 1988 with the objective of providing a platform to Jains of Asia to assemble together for strengthening brotherhood and spreading the great knowledge of Arihantas,. A good participation from the adjoining countries is expected. Shri M. S. Daga, a leading Jeweller of Los Angeles, California (USA) is the organising host of the Conference. Some other Asian countries will also be visited for exchange of views and for making efforts to establish the Chapters there.

Acharya Sushil Kumarji, Founder President of World Jain Congress visited Kenya during September 7-29, 1987. He was received in Mombassa, Nairobi and at other places with great ovation and respect. He emphasised there the need of establishing Chapters and developing the work of World Jain Congress in order that the Jains of the world have a platform to push forth their cause of non-violence, peace, vegetarianism and compassion to the animals and birds.

Satish Kumar Jain

Secretary General

688 Baba Khark Singh Marg
New Delhi-110 001 (INDIA)
Phone : 344022.

December 18, 1987.

EDITORIAL

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

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

From the fact that the Hindu tradition regards Rsabhadeva as an incarnation of God, it can be said that it accepts Rsabhadeva as the founder of Jainism.

There is evidence to show that so far back as the first century B. C. there were people who were worshipping Rsabhadeva. Archaeological evidence belonging to the Indus Valley Civilization also lend support to the hoary antiquity of the Jaina tradition. However, we are now in an unassailable position to state that Jaina religion had evolved its definite shape and substance at least before 800 B. C. and it had carved out its name and fame as one of the sects representing Sramanic ideology, emphasizing principles of self-discipline and non-violence.

According to Jainism, the goal of life is the restoration of the pristine purity of the soul, so that man may attain pure knowledge. The concept of man in Jainism is that every soul (man) has got infinite capacity for spiritual progress and that he can by its very nature gain infinite knowledge and can enjoy boundless happiness. The fact is that the primary cause of pleasure and pain is within us, but they have been wrongly imposed on external things in the empirical world. The practice of aloneness, shelterlessness saves man from the feelings of pleasure and pain due to external causes. Thus man can understand the mystery of pleasure and pain by knowing his own self.

It may be noted here that all the activities prompted by passions-anger, pride, deceit and greed-are vitiated. They attract Karmic matter to the soul. Thus all our vitiated activities do not come from void but from the impressions (Karma) that lie latent in our subtle body. A latent impression (Karma) in our subtle body becomes active on attaining maturity. We have, then, an inner vibration. This inner vibration is known as inclination (Adhyavasaya). This inclination comes in contact with the astral body and assumes a colouring known as Lesya, which expresses itself in all our activities, good and bad. The observance of vows controls our vitiated activities. The Samanasuttam tells us that gambling, drinking, hunting, harshness in speech, callousness in punishment, malpractices in monetary matters and coital contact with woman (or man) other than one's own wife (or husband) are sins and all these seven have been said to be vicious habits. All these should be abandoned by the householder. Anuvratas (partial vows), Gunavratas (vows of withdrawal), and Siksavratas (vows of pursuance) should be followed by the householder for his own ethico-spiritual progress. A voluntary limitation of property with its corollary of the concept of holding property in trust for the larger good of society results in social justice and a fair distribution of wealth and resources among individuals as well as among nations.

In Jainism, the basis of socio-spiritual ethics is Ahimsa (non-violence). The positive meaning of non-violence is active Love. Non-violence is not a static but a dynamic concept. In its dynamic condition, it does not mean meek

submission to the will of the evil doer, but it means the putting of one's whole soul against the will of the tyrant and still without any ill-will against him. Non-violence is not only the absence of bloodshed or murder, it is also the absence of exploitation. Non-violence and exclusive possession can never go together. In the 21st century, we have to make non-violence, not a matter of more individual practice, but also a matter of practice by groups and communities and nations. It is surprising that man has continued to slaughter animals ruthlessly for his benefit and selfish reasons. It is regrettable that in the land of Mahavira and Buddha and Gandhi heartless cruelty to animals is being perpetrated in the name of food, fashion, fun, fancy, scientific research, sports and the so called industrial progress. This should be prevented by proper legislative measures and by promoting compassionate attitude towards animals. It is of great importance to note that vegetarianism seems to be the only choice for a better and disease-free world. Even for the sportsman vegetarian diet offers better physical strength and endurance. Also on economic considerations, vegetarianism is the only choice for people all over the world. There is no other choice if one wants better ecological balance. In consequence, the world-wide movement for vegetarianism is the need of the time.

In the field of Art and literature, the contribution of Jainas is tremendous. The Jaina contribution to Indian Art is both substantial and significant and can never be overlooked by a serious student of Indian Art. Jainas possess an enviable variety of literature written in diverse forms and styles in almost all the ancient and mediaeval languages and on almost every branch of learning. Take for example, the Rama-literature. Some 250 works are known to have been produced by Jaina writers on or relating to the Rama theme, of which 25 are in Prakrit, 71 in Sanskrit, 22 in Apabhramsa, 82 in Hindi, 17 in Kannada, 2 in Tamil and 2 in Urdu. For preserving the literature, Jainas have created manuscript libraries in different parts of the country. The manuscript libraries at Moodbidri Jain Math (South India) are of great historical importance. The sacred volumes of Dhavala are in Moodbidri. Pilgrims from all parts of the country actually adore these volumes.

Among the centres of Jaina culture, Bihar occupies a very significant place. It has been the salvation - place of twenty two Tirthankaras. It has witnessed the rise of democratic and parliamentary traditions in Vaisali. Here the Universities of Nalanda and Vikramasila and Vidyapithas of Visvamitra Asrama and Mahasalvana have flourished. It is famous for the literary, philosophical and religious activities of Patliputra (Patna). The renowned Jaina saint-philosopher Umasvati composed his famous work "Tattvarthasutra" at Patliputra (Patna). Lord Mahavira gave his first sermon at Vipulacala of Rajagrha Hills after sixty six days of the attainment of Kevalajnana. He delivered his sermons in Ardhamagdhi

Prakrita, the Lingua Franca or the language of the common people at that time. Thus Bihar is the field of Mahavira's religious preachings and practices.

It is a matter of great satisfaction that Jainism believes in the unity of all faiths. But for it unity does not mean an omnivorous unity in which all its constituents lose their identity. It believes in that type of unity in which all its integral parts can join each other to form an organic whole without losing their independent existence and peculiarities. Thus, Jainism subscribes to the harmonious co-existence of different faiths and cultures in an organic whole. The only way to remove religious as well as other conflicts is to develop a tolerant outlook and to establish harmony among different faiths, ideologies and cultures. Inter-religious dialogue has to be developed in order to overcome the ills of present day society. The world to-day stands at crossroads. But the humanitarian and compassionate ideology of respect for life, relativity of thought and practice enshrined in the Jaina tradition offers a pathway to a truly brave new world. The principle of Anekanta teaches us tolerance and humility. It gives us a basis of establishing peace, friendship, co-operation and reciprocity.

It will not be irrelevant to point out that Jainas living abroad have a desire to propagate Mahavira's message of non-violence and love, co-existence and mutual understanding throughout the world. The Federation of Jain Associations in North America (USA and Canada) is a powerful body of Jainas. It has, as its members, 24 Jain centres and Associations of North America. The International Mahavira Jain Mission is particularly active in Canada and organises religious camps and other activities. The Jaina activities are also well-organised in U.K. with London and Leicester as focal points. From the point of view of Jaina activities, Nairobi, the capital of Kenya is also very important. It is important to note that sectarian feelings do not prevail among Jainas in foreign countries. Mostly there are centres where the Jainas of all sects celebrate paryushan, Deepawali and some such festivals jointly. Now many foreign scholars are keen to know and write about Jainism. They should be supplied suitable sets of books for study and research.

We are grateful to the learned scholars who have contributed their articles to this souvenir. The editorial is in tune with the contents of some of the articles. Our thanks are due to Shri Gyan Chandra Khinduka for assisting us in the press work. We are thankful to Shri G.C. Biltiwala for assisting us in proof-reading. We are thankful to the business establishments for contributing their advertisements for Souvenir. We also record our thanks to Shri Ajay Kala, proprietor of Journal Press of Jaipur for paying his personal attention for timely printing of this attractive Souvenir.

Satish Kumar Jain
Chief Editor

Dr. Kamal Chand Sogani
Executive Editor

JAIN TEMPLES & ICONS

Photos by Courtesy

SATISH KUMAR JAIN

688, Baba Kharak Singh Marg,
New Delhi-110 001 (India)

With Best Wishes

For



Fourth World Jain Congress

A T

NEW DELHI

On

December 25, 26, 27, 1987

NAHATA LIMITED

537, Katra Neel, Chandni Chowk,
D E L H I - 110 006

Phones : 2510191 & 2510209

Chairman : HARA KH CHAND NAHATA

Phones : 382735 & 382742



Bhagwan Mahavir, Shri Mahavir Ji Tirthakshetra (Chandanpur) Rajasthan



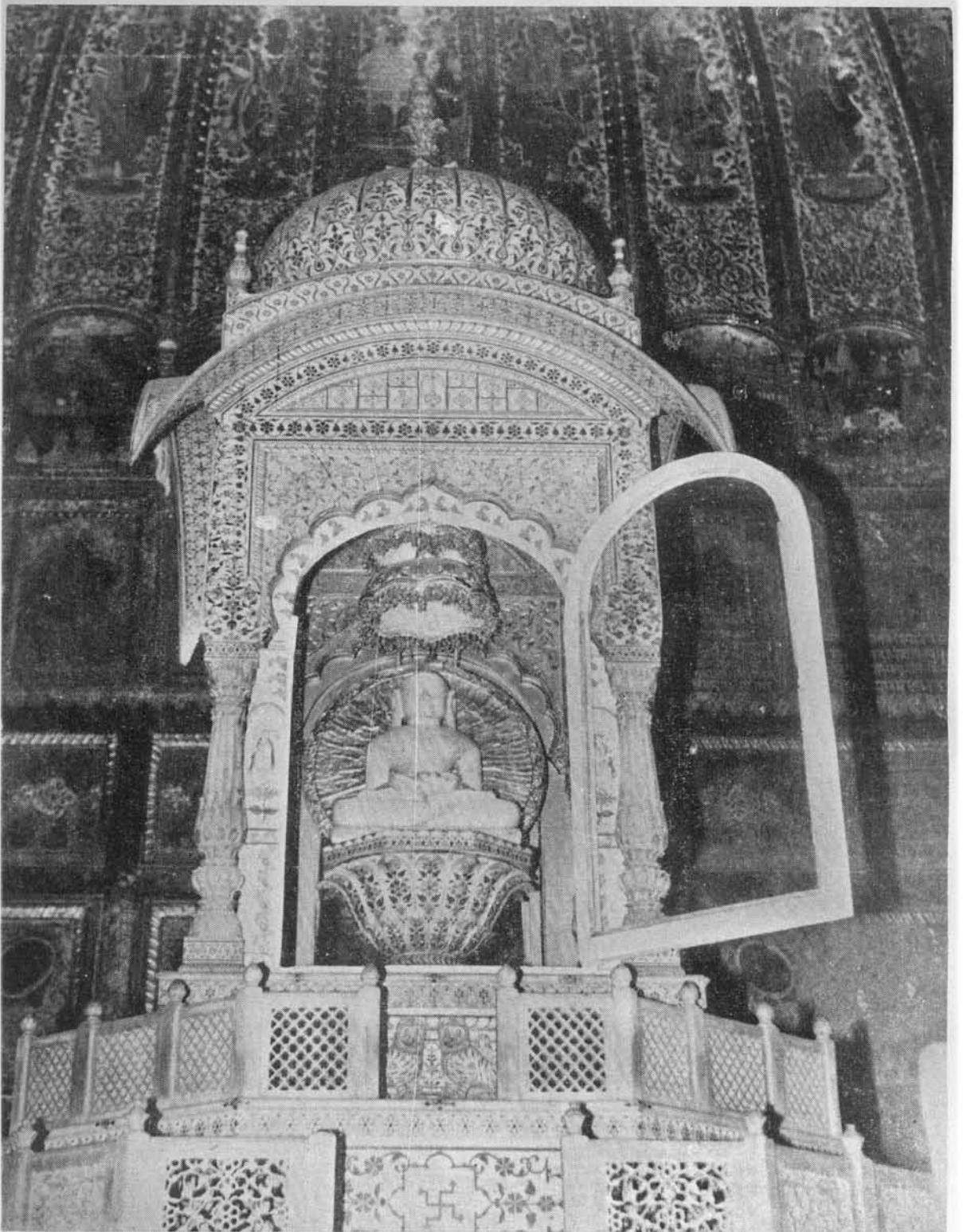
Saraswati from Pallu—White Marble,
12th Cent, in National Musuem, New Delhi



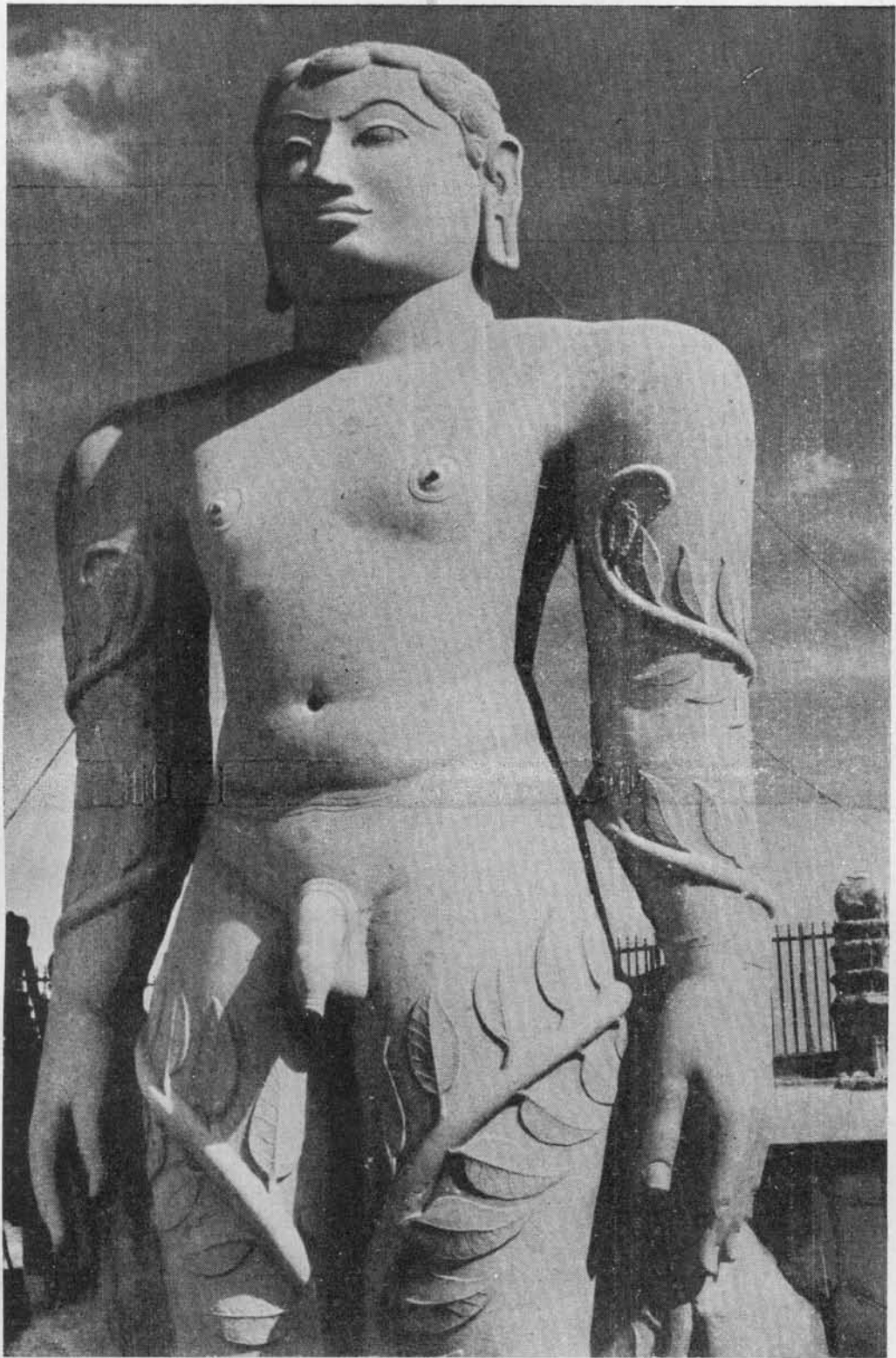
Jain Saraswati 10th Cent. Shri Digamber Jain
Temple, Ladnun (Rajasthan)



Adinath Temple, Ranakpur (Rajasthan), Sanctum



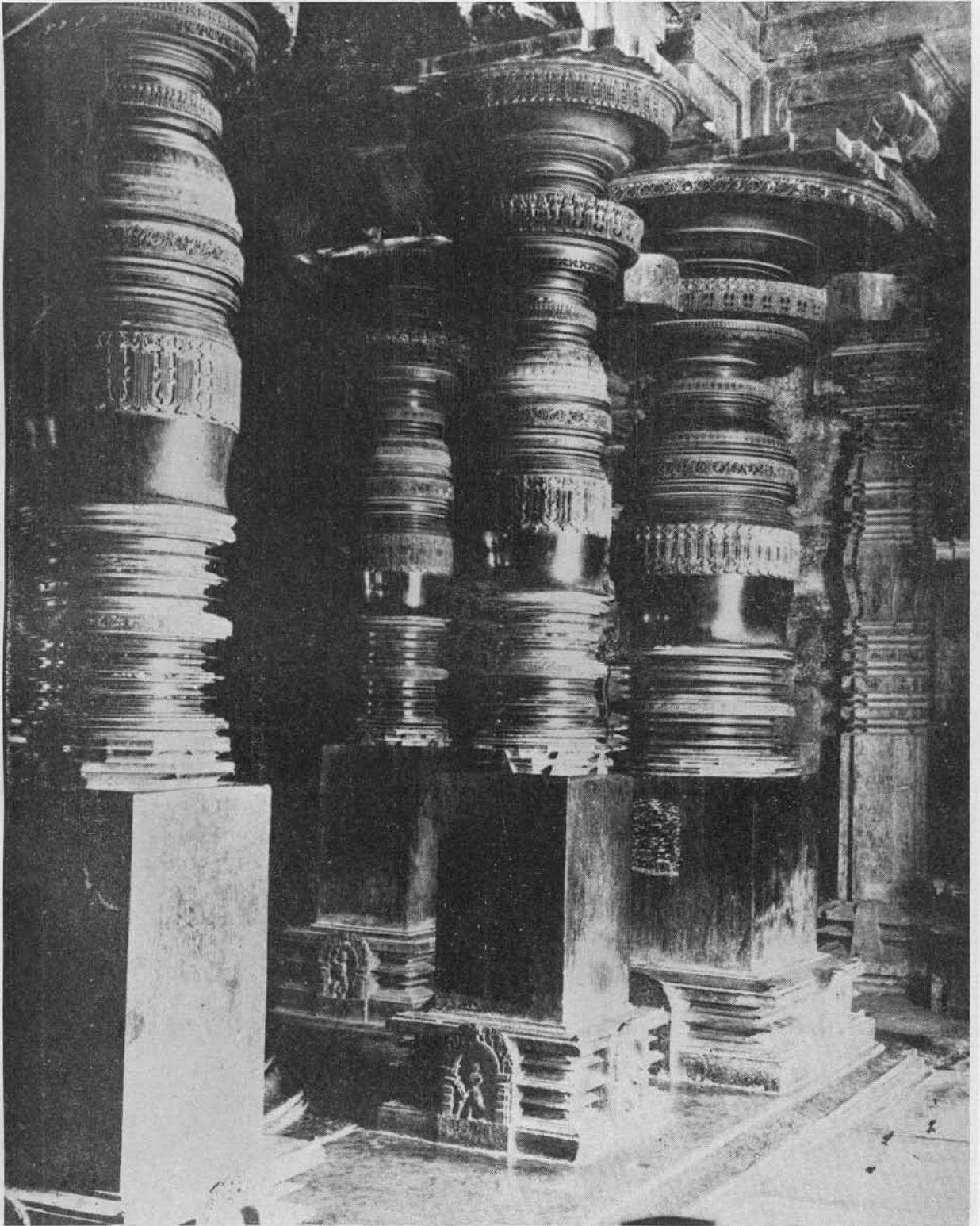
Marble Vedi—Naya Jain Mandir, Dharampura, Delhi By Raja Harsukh Rai, Consecrated in 1807



**57 feet colossal world famous monolith Gommateswara Bahubali 10th century A.D.
Shravanabelgola, Distt. Hassan, Karnataka State**



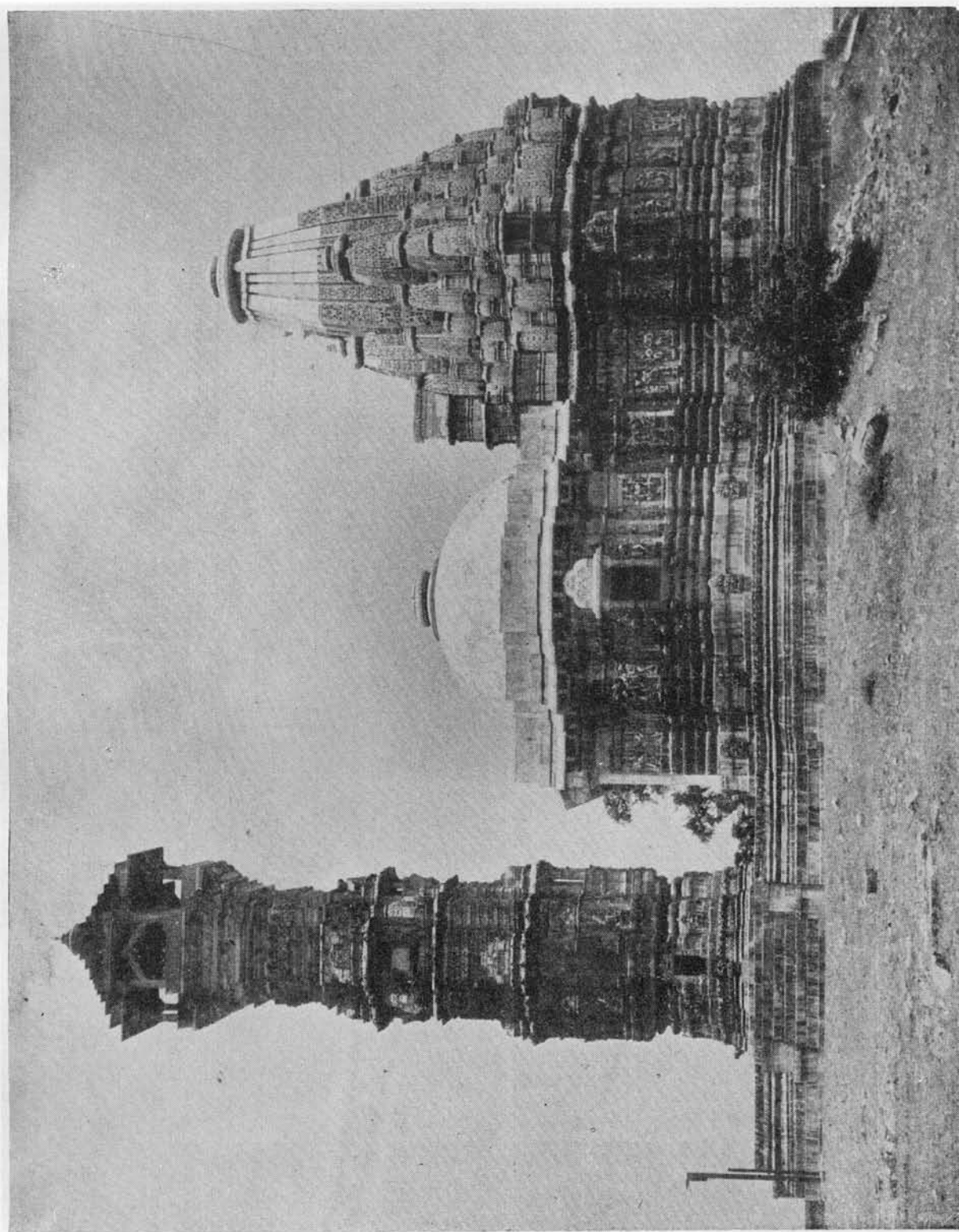
Parsvanatha Temple, Khajuraho (Madhya Pradesh)



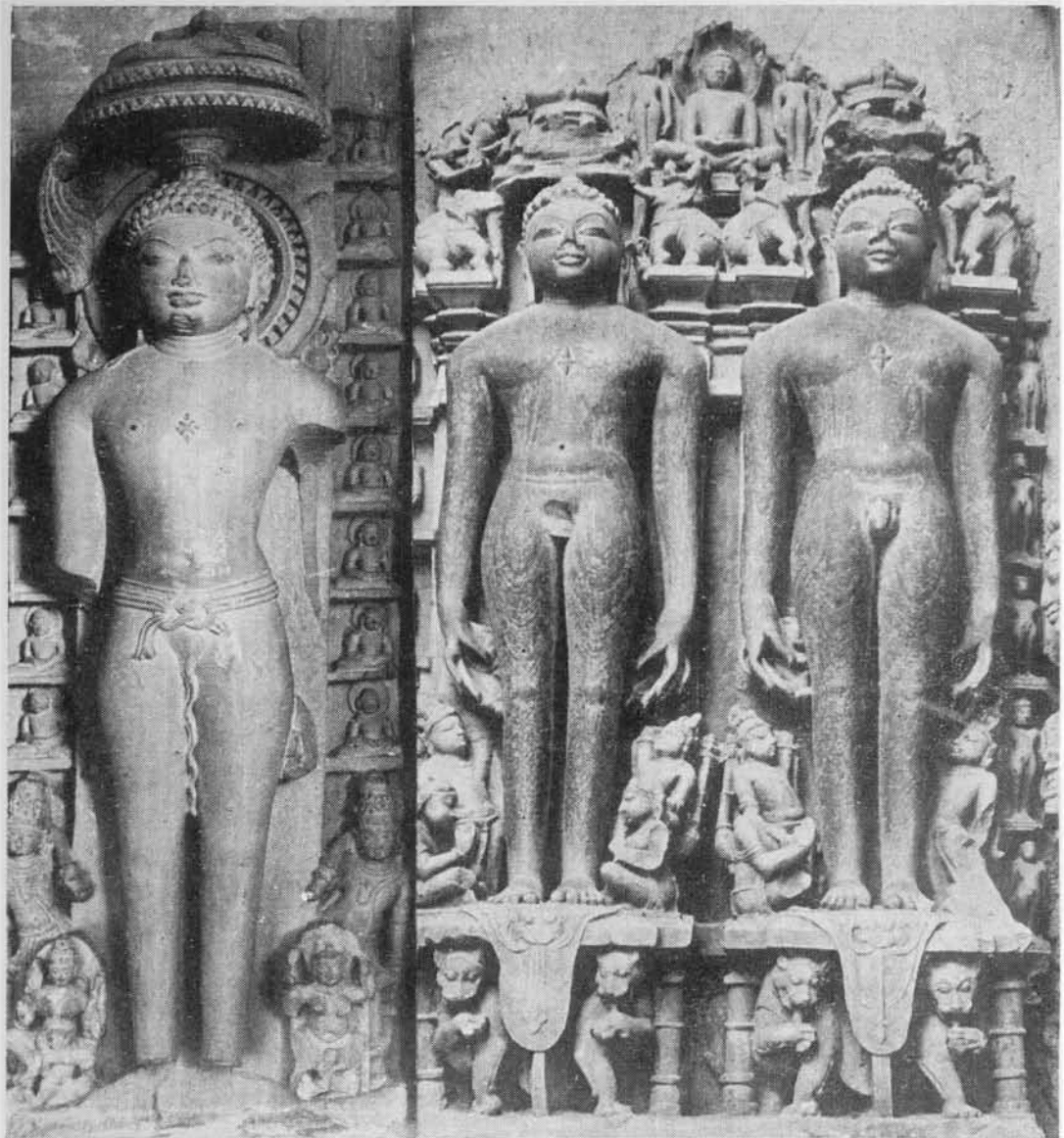
Halebid, Hassan District, Karnataka State, Parsvanatha Basti—Central Hall Pillars
1133 A. D. Southern Karnataka Style, Soapstone



Massive Maladevi Jain Temple Shikhara—Gyarpur, Distt. Vidisha (Madhya Pradesh)



Kirri-Stambha and Mahavir Temple, Chittorgarh Fort (Rajasthan) 14th cent, A.D. Circa.



Jaina Tirthankara
Lucknow Musuem

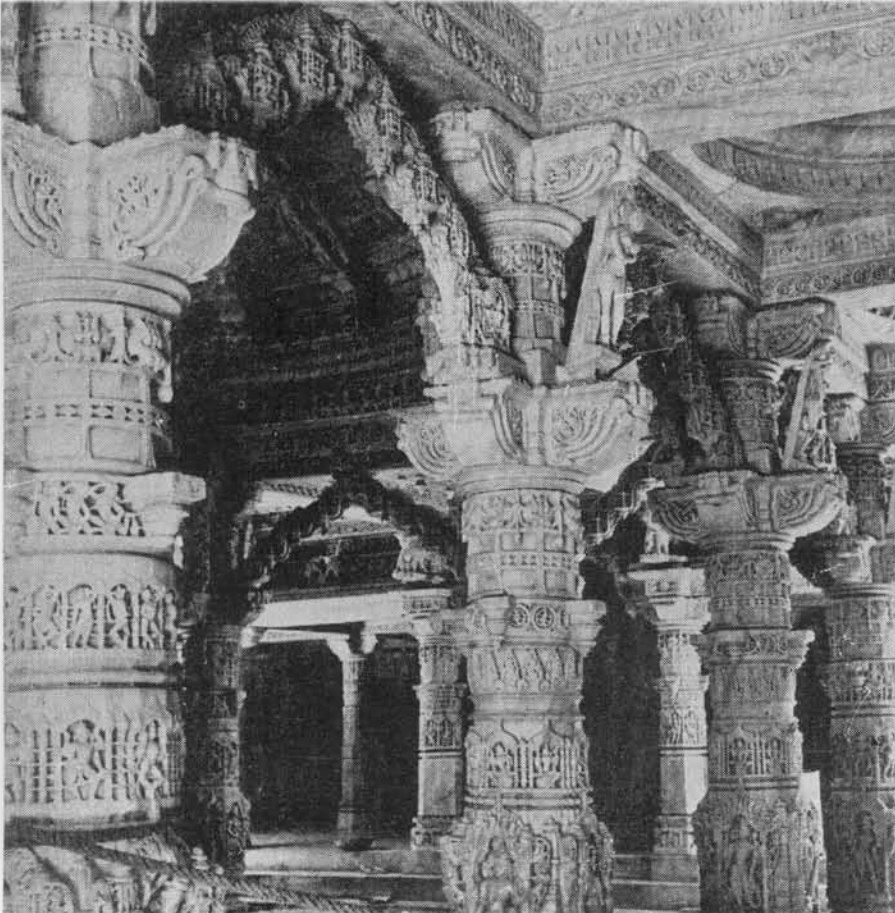
Jaina Tirthankaras
from Santhinath Temple, Khajuraho



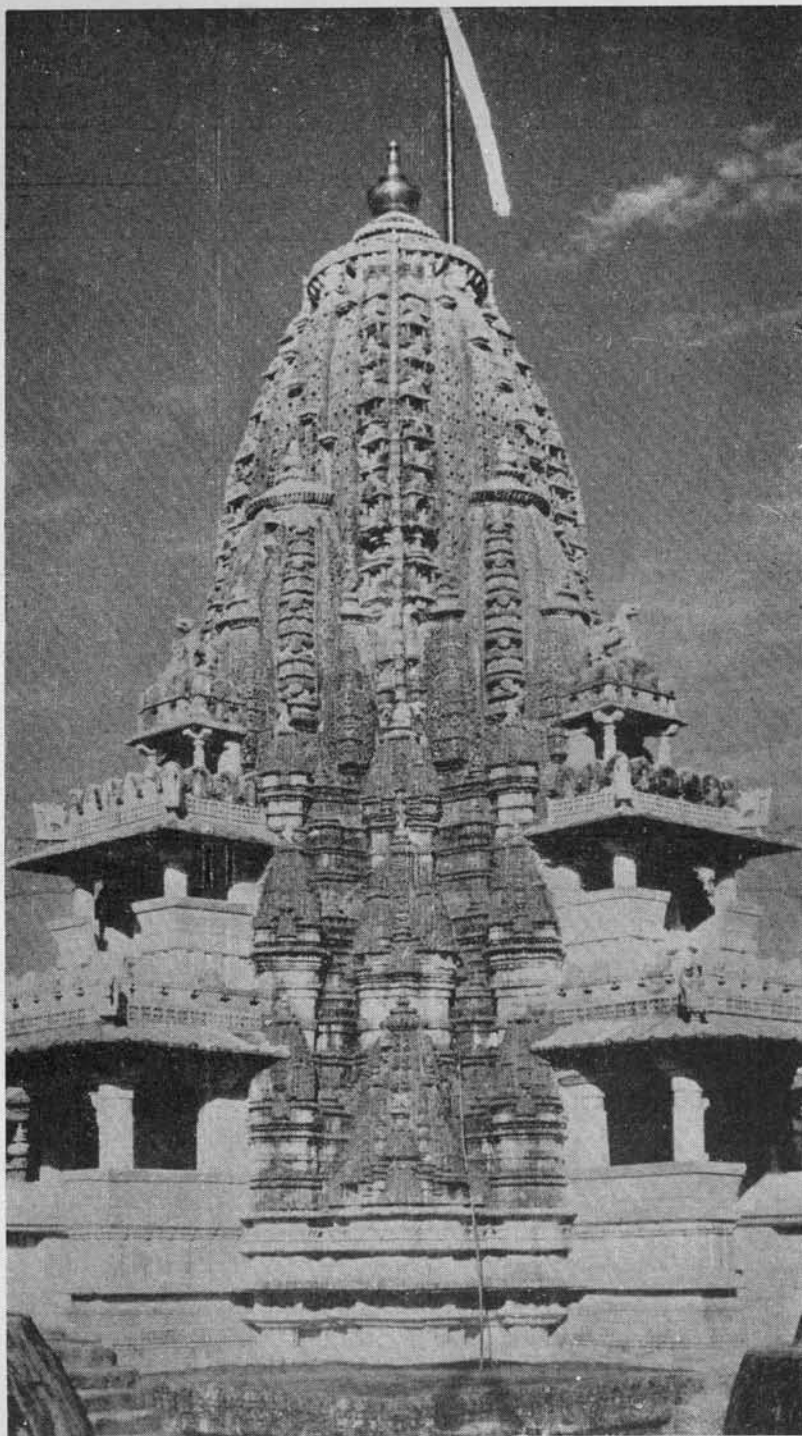
Torana slab from Mathura, Lucknow Musuem, Stupa flanked by flying Vidyadharas



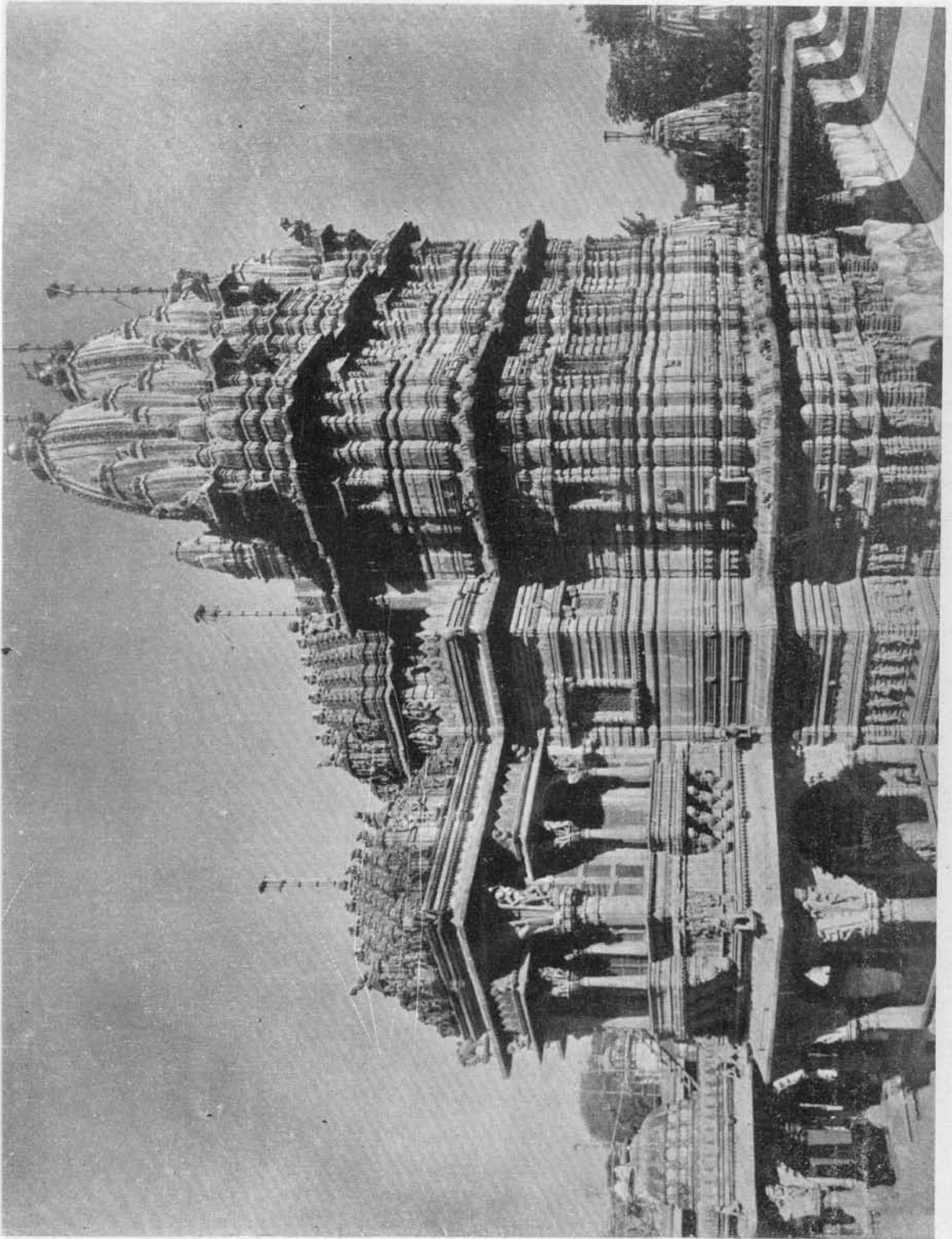
Luna-Vasahi (Neminatha Temple) (1231 A.D.) by Tejapala
Delwara, Mt. Abu (Rajasthan), Ceiling



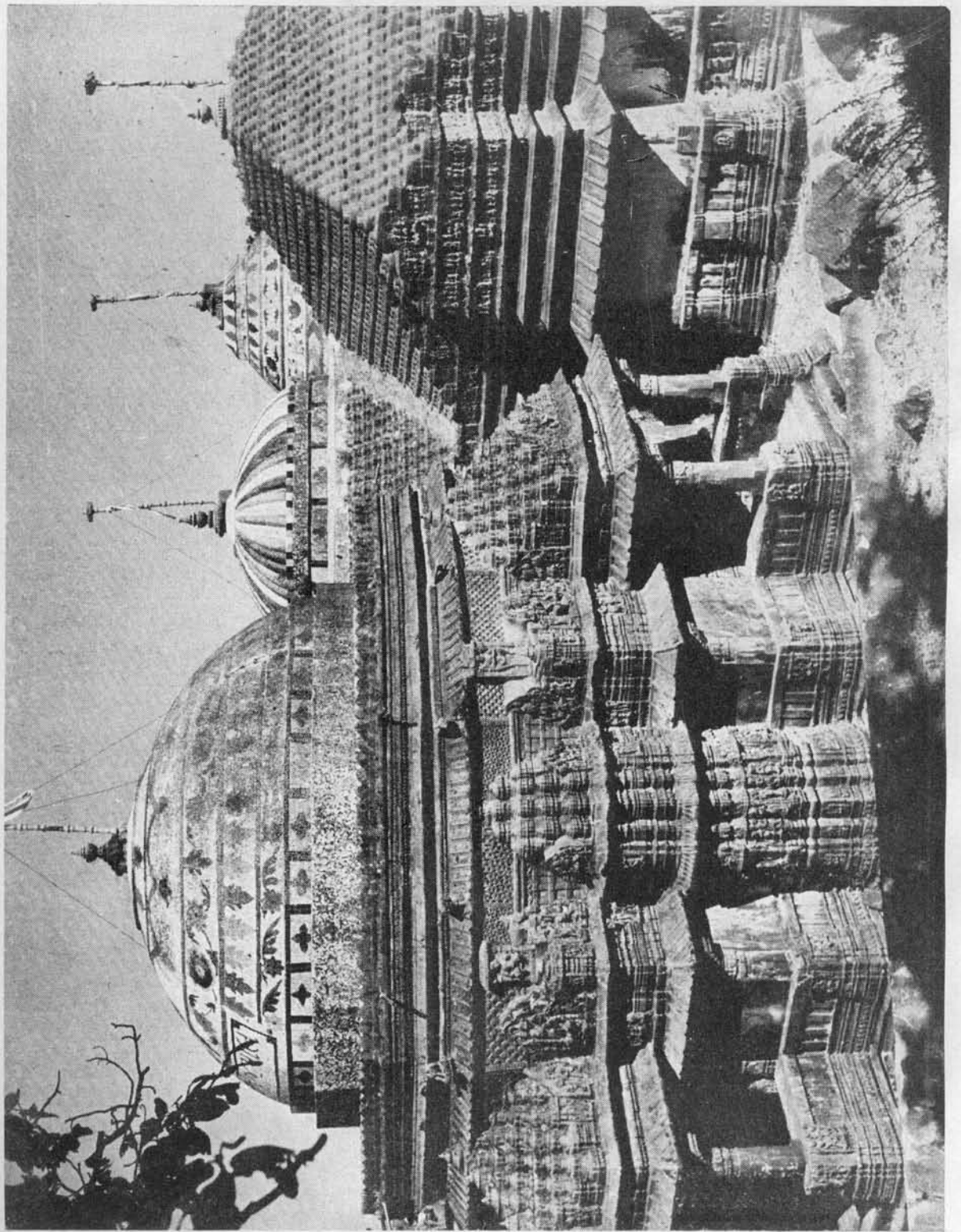
Vimala-Vasahi (Adinath Temple) (1032 A.D.) by Dandanayaka Vimala
Delwara, Mt. Abu (Rajasthan), Caulukya style



Adinath Temple, Ranakpur (Rajasthan) (1439 A.D.) by Dharnaka (Dhanna Seth). Famous for large number and variety of columns and art work



Hathisingh Dadabari (Jain Temple) Ahmedabad (Gujarat)



Tripple Shrine Temple by Vastupala, Girnar, Distt. Junagadh (Gujarat)



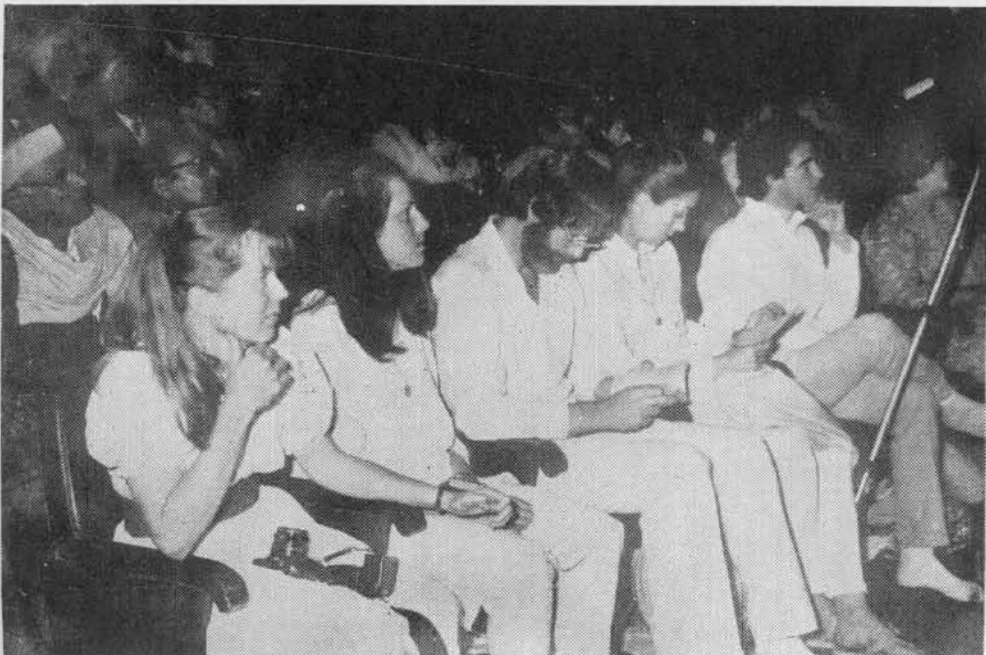
Shri K. C. Pant, Minister of Education Government of India lighting the lamp to inaugurate the Third International Jain Conference on February 8, 1985 in Vigyan Bhawan, New Delhi. Also seen in the picture are H.H. Acharya Sushil Kumarji, Muni Dr. Nagrajji, Shri Mulkh Raj Jain, President Ahimsa International and Shri Satish Kumar Jain, Conference Secretary General.



Third International Jain Conference on February 10, 1985-Concluding General Session in Siri Fort Auditorium, New Delhi. Smt. Mohsina Kidwai, Union Health Minister presided and Shri V. N. Gadgil, State Minister of Information & Broadcasting inaugurated the Session—Dignitaries on the dias.



Shri V. N. Gadgil, Union State Minister of Information and Broadcasting lighting the lamp to inaugurate the Concluding General Session of Third International Jain Conference on February 10, 1985 in Siri Fort Auditorium, New Delhi.



Some Delegates from other Countries in the Third International Jain Conference



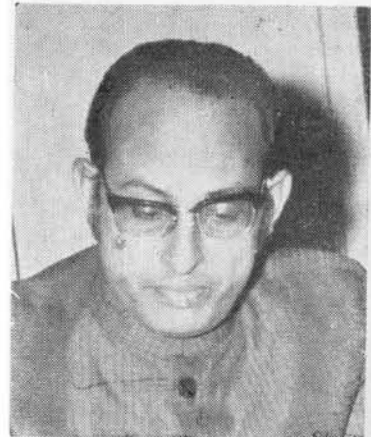
Sahu Shriyans Prasad Jain
Chief Patron



Dr. D. S. Kothari
Patron



Shri Shrenik Kasturbhai
Patron



Dr. L. M. Singhvi
Patron



Shri Dipchand S. Gardi
Patron



Shri Dal Chand Jain M.P.
Patron

WITH BEST COMPLIMENTS FROM :



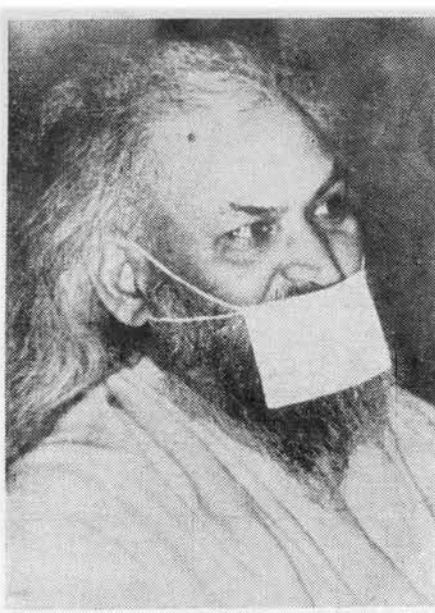
JAIN PROCESSORS & ENGINEERS PRIVATE LIMITED

5/14, Site IV, Industrial Area, Sahibabad (U.P.)

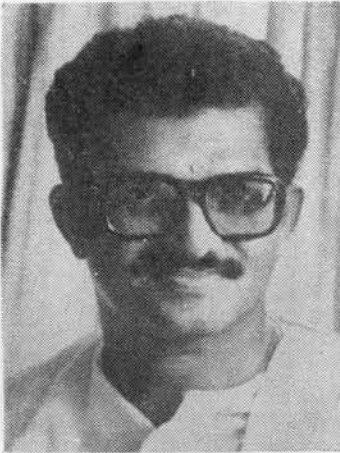
Phones :

Factory : 867486

Residence : 2518928, 2918862



H. H. Acharya Sushil Kumarji
Founder President, World Jain Congress



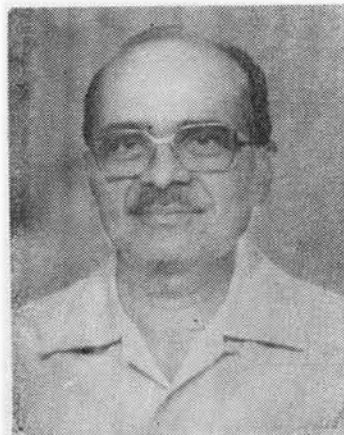
Shri Veerendra Heggade
President
World Jain Congress



Shri Mulkh Raj Jain
President
Ahimsa International



Shri Satish Kumar Jain
Secretary General



Dr. S. S. Jhaveri
Organising Secretary

टिकाऊ नीटेक्स
एक ही नाम

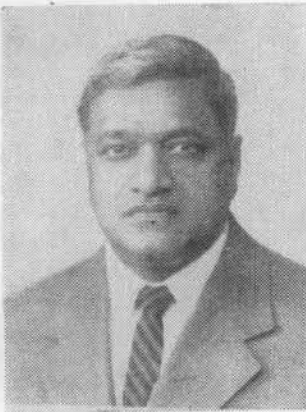
नीटेक्स®
बनियान और जांगीर्यो





Shri Ramesh Chand Jain
Chairman, Reception Committee

Co-Chairmen, Reception Committee



Shri B. P. Jain



Shri Bharat B. Shah



Shri M. S. Daga

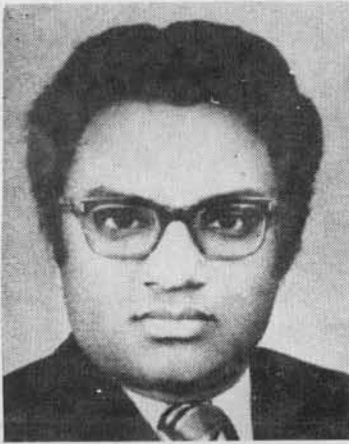


Mrs. Varshaben Bharat Shah
Chairman, Women Session

He who turns his back upon the alluring and likeable pleasures which have been obtained (by him) and (also) abandons the pleasures at his own disposal, is really a renunciatory. It is said so.

Samanasuttam, 104

Congress Regional Chairmen



Dr. Jagat Prasad Jain
U.S.A.



Dr. Harish C. Jain
Canada

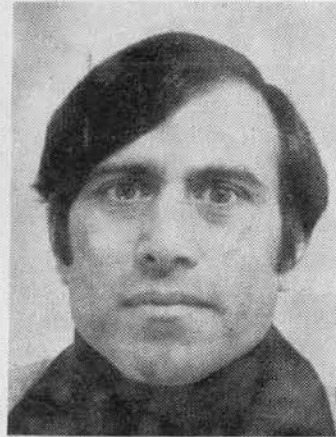


Dr. S. K. Dhariwal
U. K.

Congress Regional Organisers



Shri Rameshwar Ashaant
U.S.A.



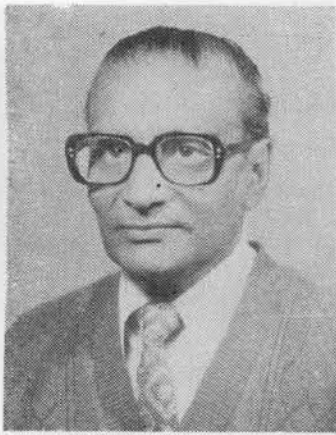
Shri Chander M. Jain
Canada



Shri Nitin K. Mehta
U. K.

One may conquer thousands by the thousands in a battle difficult to be conquered and the (other) one may conquer one's own self. (Out of these two) the victory of the one who conquers one's own self is paramount.

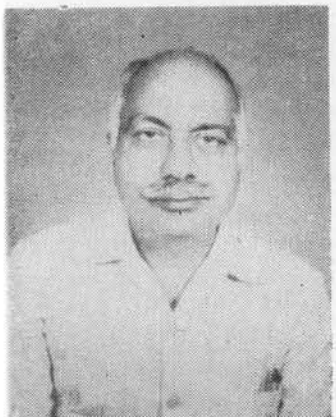
Samanasuttam, 125



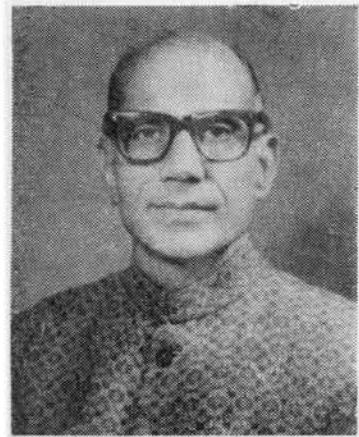
Dr. K. C. Sogani
Executive Editor, Souvenir



Shri M. K. Dharma Raja
Chief Rapporteur



Shri Suresh Chandra Jain
Hospitality Committee Member



Shri Gyan Chandra Khnduka
Member Editorial Board, Souvenir



Shri Mahavir Prasad Jain
Co-Chairman, Invitations



Shri Subhash Chand Jain
Hospitality Committee Member

Sensuous pleasures are undoubtedly the mine of misfortunes. (They) are pleasurable for a moment, (and) painful for a long time; (they) are much painful (and) very little pleasurable; (they) are opposed to the pleasures of the world and happiness of liberation.

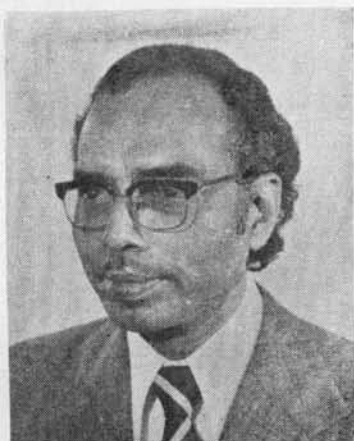
Samansuttam, 46



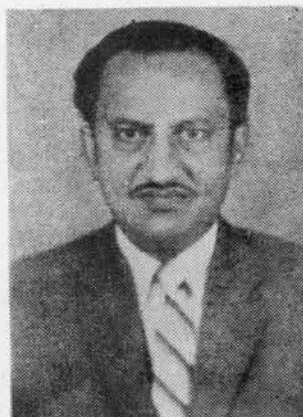
Shri Kailash Chand Jain
Chairman, Finance Committee



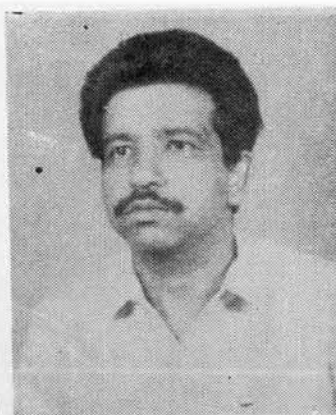
Shri K. C. Jain
Chairman, Public Relations Committee



Sahu Ramesh Chandra Jain
Chairman, Press Control Committee



Shri Vijay Kumar Jain
Chairman, Hospitality Committee



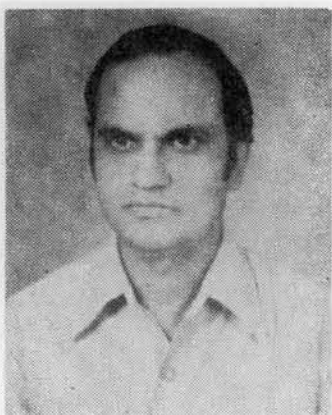
Shri Ashok Kumar Jain

Chairman, Invitation Committee

The person who is detached from the world of things becomes free from sorrow. In spite of his being in the world, he is not defiled by the uninterrupted current of sufferings, just as the petal of the lotus-plant is not defiled by water.

Samanasuttam, 81

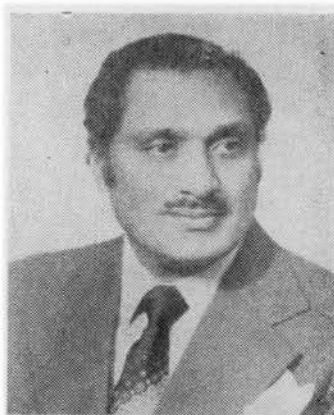
Co-Chairmen Finance Committee



Shri Rikhab Chand Jain



Shri V. C. Jain



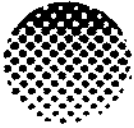
Shri Raj Kumar Jain



Shri Nem Nath Jain

અમદાવાદમાં પહેલી જ વાર.....

રૂ. ૧૪,૫૦૦/- માં
ટેનામેન્ટ



મામૂલી મૂડી ને - મનગમતું મકાન,
ના જોયું - ના જાણ્યું એવું આ રહેઠાણ....

સોનામાં હોયો, લજી મુગંધ
પાર્શ્વનાથનો એવો પ્રબંધ
મહેનતકેશ માનવની સાથે -
ધરના ધરનો બાંધ્યો સંબંધ.

સરનામું

● આદિનાથનગર-ઓઢવ

જી.આઈ.ડી.સી નવા શેડ પાછળ, રોકાણ
ફક્ત રૂ. ૧૪,૫૦૦, અલગ-અલગ ડિઝાઈનના
સરળ હાથેથી ટેનામેન્ટ, તથા રૂ. ૧૮,૦૦૦ લેાન.

● ત્રંધભદ્રેવનગર-ઓઢવ

રોકાણ ફક્ત રૂ. ૪૫,૦૦૦ સુધર ટેનામેન્ટ,
તથા રૂ. ૨૦,૦૦૦ લેાન.
(૬૮ થી વાર-ટેનામેન્ટ)

● અર્બુદાનગર-ઓઢવ

ગોરી સીનેમા પાછળ, જગતભાઈની વાડી પાસે,
રોકાણ ફક્ત રૂ. ૨૧,૦૦૦ આકર્ષક ટેનામેન્ટ,
તથા રૂ. ૧૮,૦૦૦ લેાન.

● શ્રેયાંસનાથ પ્રભુ-નરોડા

સુમતિનાથ પ્રભુ પાસે...
રોકાણ ફક્ત રૂ. ૧૪,૫૦૦ ઉત્તમ ક્વોલિટીના -
ફ્લેક્સ તથા રૂ. ૨૪,૦૦૦ લેાન.

રેકુલ, ગાર્ડન, મંદિર, ધરદેરાસર, સ્ટ્રીટલાઈટ, પાણીની ઓવરહેડ ટાંકીની સુવિધા....

● સેમ્પલ હાઉસ જોવા જરૂરી પમાશે... ● સમય જરૂરજા સવારે ૯ થી ૫.

ફિક્સડ કિંમતે મકાનો...તે સિવાય એક યાગ પેસો વધારે ભરવાનો નથી.



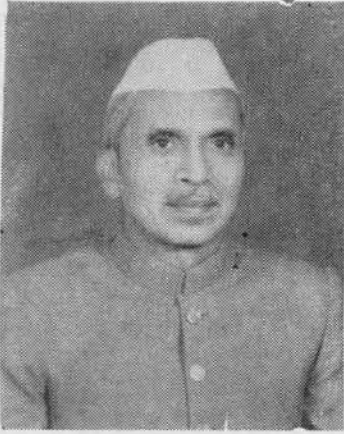
પાર્શ્વનાથ કોર્પોરેશન

● ઓઢવ : અંબિકાનગર
જી.આઈ.ડી.સી. પાણીની ટાંકી સામે
ફોન : ૮૮૭૩૨૫, ૮૮૬૧૬૭

● ૫૦, હરસિદ શ્રમર્સ,
આશ્રમ રોડ, અમદાવાદ-૧૪. પદ્માવતીનગર સામે ફોન : ૪૪૬૬૪૭.

● નરોડા : પાર્શ્વનાથ શોર્પીંગ સેન્ટર
પદ્માવતીનગર સામે ફોન : ૮૧૩૩૨૪.

PATRON MEMBERS



Shri Prem Chand Jain



Shri Harakh Chand Nahata



Shri Adishwar Lal Jain



Shri Harish C. Jain



Shri G. S. Singhvi



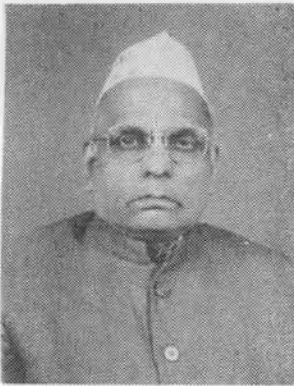
Shri K. L. Modi

One may kill the Jivas and one may not kill them; (but) by the mere thought of killing them, there is bondage of Karma. This, according to the transcendental point of view, is the sum and substance of Karmic bondage of the Jivas.

Samansuttam, 154



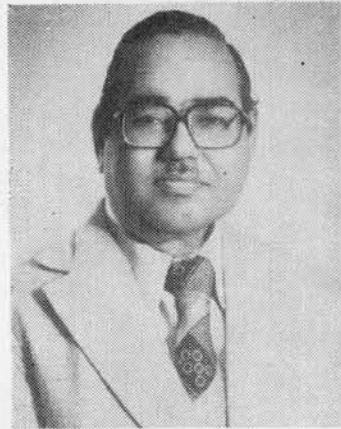
Shri Suresh chand Jain



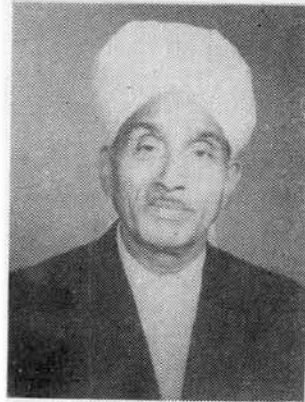
Shri Shree Chand Jain



Shri P.C. Jain



Shri Ratanlall Gangwal



Shri Khairati Lal Jain



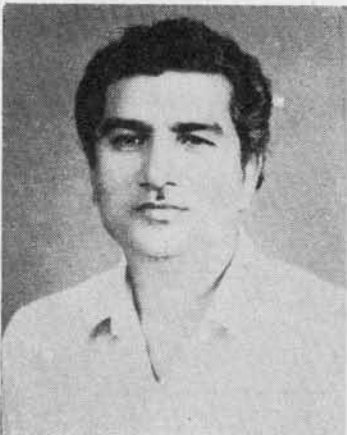
Shri R.K. Jain



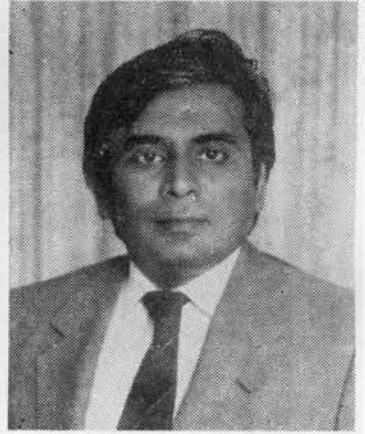
Shri O. P. Jain



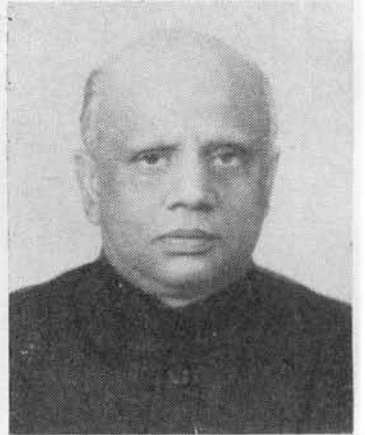
Shri Suresh Chand Jain



Shri Nirmal Kumar Sethi



Shri Harshad R. Mehta



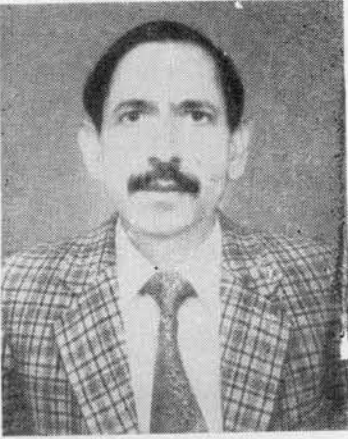
Shri Shikhar Chand Jain



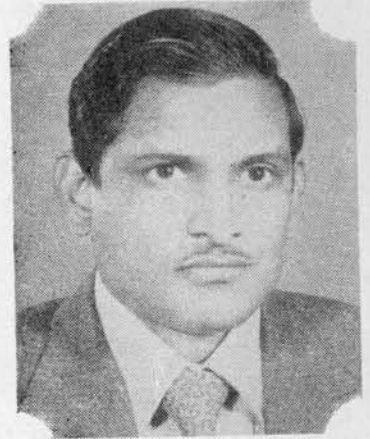
Shri Surendra Kumar Jain



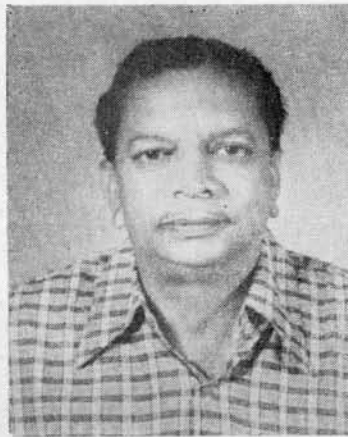
Shri Ramlal Jain



Shri Padam Chand Jain
Organising Secretary,
Ahimsa International



Shri Inder Chand Jain
Member
Hospitality Committee



Shri Mam Chand Jain
Organiser
Hospitality Committee

Just as in the world there is nothing higher than the Meru mountain and nothing more extended than the sky, so also (in the world) there is no virtue (excellent and universal) corresponding to Ahimsa. Know this.

Samansuttam, 158

AHIMSA INTERNATIONAL

PATRONS, DISTINGUISHED MEMBERS & GOVERNING COUNCIL

Patrons

Sahu Shriyans Prasad Pain
Shri Shrenik Kasturbhai
Dr. D.S. Kothari
Dr. L.M. Singhvi
D. Veerendra Heggade (*President,
World Jain Congress*)
Sahu Ashok Kumar Jain
Shri D. C. Jain

Hony. Distinguished Members

Shri Jainendra Kumar
Shri Yashpal Jain
Shri Akshay Kumar Jain
Prof. P.S. Jaini, Berkeley University, U.S.A.

Governing Council

Shri Mulkh Raj Jain	<i>President</i>
Shri K.C. Jain	<i>Vice-President</i>
Shri L.C. Jain	<i>Vice-President</i>
Shri Sital Dass Rakyan	<i>Vice-President</i>
Shri Rikhab Chand Jain	<i>Vice-President</i>
Shri K.L. Patawari Jain	<i>Vice-President</i>
Shri Satish Kumar Jain	<i>Secretary General</i>
Shri Padam Chand Jain	

Secretary Organisation

Shri Narendra Kumar Jain

Secretary Projects

Shri Vijay Kumar Jain

Secretary Publicity

Shri Deven Yashwant

Secretary Finance

Shri Ramesh Chand Jain

Secretary Ceremonies

Members

Dr. B.S. Jain
Shri Bijendra Kumar Jain
Shri Harish Chandra Jain
Shri Inder Chand Jain
Shri Karam Vir Jain
Shri Lal Chand Jain
Shri M.P. Jain
Shri Mahi Pal Jain
Shri Mam Chand Jain
Shri Narendra Kumar Jain
Shri Prem Chand Jain
Shri Prem Chand Oswai
Shri Rajender Jaini
Shri Sant Lal Jaini
Shri Suresh Chandra Jain
Shri Subhash Chand Jain
Shri Subhash Harish Jain
Dr. S.P. Jain
Shri Vakil Chand Jain

Coopted Members

Shri Anand Prakash Jain
Shri Gyan Chandra Khinduka
Shri Madan Lal Jain
Shri Ramesh Chand Jain
Dr. P.K. Jain
Shri S.K. Gupta
Shri Shriram Jain

(When men) choose the Karma, (they) are free, but in the rise of that Karma, (they) become dependent, (as when one) climbs a tree, one is free; (but when) one falls from it, one becomes dependent,(choiceless).

Samanasuttam, 60

WITH BEST COMPLIMENTS FROM

SHAH MOOL CHAND MANMAL
Dhanlaxmi Market, Coruse Lane
AHMEDABAD (Gujrat)



LIVE & LET LIVE

**AHIMSA-Universal Creed and Tenet of all Religions
Brotherhood is the hall-mark of World Peace**

PRAY 4TH WORLD JAIN CONGRESS

contribute to end discord distrust usurpation
foster Aprigrahavad, Truthfulness and Love in mankind
bring goodwill and harmony amongst all living beings,
making the world a better place for all to live in.

Do unto others as ye would be done unto ye

**With profound Homage in the Lotus Feet of
ACHARYA SWASTISHRI VIDYANANDJI MUNIRAJ**

SAHU MUKUL JAIN SANSTHANAM

**Jain Nilyam
10 Panchsheel Marg
Diplomatic Enclave
New Delhi-110021**

**Trustees
Sahu Mukul Jain
Smt. Pramodini Jain
Shri K. N. Mookerjee**

**सर्वे सुखिन भवन्तु : सर्वे सन्तु निरामया
MUKUL JAIN MEDICAL INSTITUTE**

Chairmen

Shri Ramesh Chand Jain
Shri Kailash Chand Jain
Shri K. C. Jain
Sahu Ramesh Chand Jain
Shri Nemi Chand Jain
Shri Ashok Kumar Jain
Shri Vijay Kumar Jain

Conference Reception Committee
Finance Committee
Public Relations Committee
Press Central Committee
Publicity Committee
Invitation Committee
Hospitality Committee

Co-Chairmen

Shri Rikhab Chand Jain
Shri Raj Kumar Jain
Shri Nem Nath Jain
Shri V. C. Jain
Shri Mahavir Prasad Jain
Shri G. S. Singhvi
Shri Mam Chand Jain
Shri Padam Chand Jain
Shri Faqir Chand Jain

Finance Committee
Finance Committee
Finance Committee
Finance Committee
Invitation Committee
Hospitality Committee
Hospitality Committee
Hospitality Committee
Public Relation Committees

WITH BEST COMPLIMENTS FROM

Prakash Steel Corporation

(Vastupal Steel & Spares Private Ltd.)

Dealers in Alloy Steel & Submercible Spare Parts

34, Municipal Shop, Outside Dariyapore Gate

AHMEDABAD

Phone : 33-3201/47-5084

Session Chairmen & Co-Chairmen Fourth World Jain Congress

**1st Session : Subject : Jainism And World Peace And
Affiliation with World Bodies**

D. Veerendra Heggede—Chairman

Dr. Harish C. Jain (Canada) Co-Chairman

2nd Session : Blessings by Jain Saints

H. H. Acharya Sushil Kumarji—Chairman

Swasti Charuk Keerti Swamiji—Co-Chairman

3rd Session : Subject : Vegetarianism And Animal Protection

Dr. Jagat Prasad Jain (U. S. A.)—Chairman

Dr. S. S. Jhaveri—Co-Chairman

Dr. D. C. Jain—Co-Chairman

4th Session : Subject : Exchange of Scholars, Scholarships for Scholars And Students, Preparation And Distribution of Literature, Social, Religious, Literary Needs of Jains Living Abroad.

Shri Harish Chandra Jain—Chairman

Shri Satish Kumar Jain—Co-Chairman

5th Session : Subject : Role of women in Upholding Ethical values.

Smt. Indu Jain—Guest of Honour

Smt. Varshaben B. Shah—Co-Chairman

Dr. Aruna Sitiesh—Co-Chairman

6th Session : Subject : Jain Rituals And Customs Need And Sanctity

Dr. S. K. Dhariwal (U. K.)—Chairman

Shri Rikhab Chand Jain—Co-Chairman

7th Session : Gerenal Concluding Session

Shri Dipchand S. Gardi—Chairman

Shri Bharat B. Shah—Co-Chairman.

Public Relations Committee

Shri K. C. Jain	Chairman
Shri Faqir Chand Jain	Co-chairman
Shri S. K. Jain	Member
Shri S. K. Jain	Member
Shri Ranbir Singh Jain	Member
Shri J. P. Jain	Member
Shri Subhash Chand Jain	Member
Shri Vijendra Kumar Jain	Member
Shri Pawan Kumar Jain	Member
Shri Rajendra Prashad Jain	Member
Shri Chetan Lal Jain	Member
Shri Jagat Parshad Jain	Member
Shri Kishan Chand Jain	Member
Shri Pramod Jain	Member
Shri Sanjay Jain	Member
Shri Nitin Jain	Member
Shri Deepak Jain	Member

Partron Members of Fourth World Jain Congress

1. Shri Adishwar Lal Jain,
20/7, Rajpur Road,
Delhi-110054.
2. Shri B. P. Jain,
Managing Director,
M/s. Arvind Construction Co.
Pvt. Ltd.
L-43, Connaught Circus,
New Delhi-110001.
3. Shri Bharat B. Shah,
'Nishit' Opposite Vijay Park,
St. Xavier's College Road,
Navrangpura,
Ahmedabad 380009 (Gujarat).
4. Shri Dipchand S. Gardi,
Flat No. 3, Usha Kiran,
2nd floor,
M. L. Dahanukar Marg,
Bombay-400026 (Maharashtra).
5. Shri G. S. Singhvi,
M/s. Hindustan Industrial
Finance,
810, Hem Kunt House,
Rajendra Place,
New Delhi-110008.
6. Shri Harshad R. Mehta,
M/s. B. Arun Kumar & Co.
Diamond Manufacturers,
1616 Prasad Chambers,
Opera House,
Bombay-400004 (Maharashtra).
7. Shri Harakh Chand Nahata,
9-B, Sagar Apartments,
6, Tilak Marg,
New Delhi-110001.
8. Shri Harish C. Jain,
Chairman,
Jainsons Advertising P. Ltd.,
47, Jor Bagh,
New Delhi-110003.
9. Shri Khairati Lal Jain,
23/2, Shakti Nagar,
Delhi-110007.
10. Shri K. L. Modi,
M/s. Unique Diamonds,
214, Panch Ratna,
Opera House,
Bombay-400004 (Maharashtra).
11. Shri K. C. Jain,
H-37, Green Park Extn.,
New Delhi-110016.
12. Shri K. C. Jain,
Managing Director,
Jayna Time Industries P. Ltd.,
7/25, Ansari Road,
Darya Ganj,
New Delhi-110002.
13. M/s. Kasturchand Gulab Chand
Nav Madhupura,
Outside Delhi Gate,
Ahmedabad 380004 (Gujarat).
14. Shri M. R. Jain,
Chairman
Mahavir Metal Works Ltd.
S-153, Panchshila Park,
New Delhi-110017.
15. Shri N. N. Jain,
Prestige Foods Ltd.,
30, Jaora Compound,
Indore-452001 (MP).
16. Shri O. P. Jain,
41, Rajpur Road,
Delhi-110054.
17. Shri Prem Chend Jain,
7/32, Ansari Road,
Darya Ganj,
New Delhi-110002.

18. Shri P. C. Jain
Managing Director,
M/s. Great Eastern Impex
P. Ltd.,
Pragati Tower, 10th Floor,
26, Rajendra Place,
New Delhi—110008.
19. Shri R. C. Jain,
7-A, Rajpur Road,
Delhi-110054.
20. Shri R. K. Jain,
Chief Executive,
Oswal Electricles,
49, Industrial Area,
Faridabad (Haryana).
21. Shri Ratanlal gangwal,
C-48, Anand Niketan,
New Delhi—110021.
22. Shri Rikhab Chand Jain,
Chairman,
T. T. Industries,
12, New Colony,
Model Basti,
New Delhi—110005.
23. Shri Shrenik Kasturbhai,
Lalbagh
Shahibagh,
Ahmedabad 380004 (Gujarat)
24. Shri Suresh Chandra Jain,
M/s. Travel India Bureau
Pvt. Ltd.,
S-13, Green Park Extn. Market,
New Delhi—110016.
25. Shri Shri Chand Jain,
Chairman,
Arihant Steels & Alloys Ltd.,
Meerut Road,
Muzaffarnagar (UP).
26. Sh. Suresh Chand Jain,
Forest Lessee,
Trishla Niwas,
4-A, Race Course,
Dehradun 248001 (UP).
27. Smt. Varshaben B. Shah,
'Nishit' Opp. Vijay Park,
st. Xaviers College Road,
Navrangpura,
Ahmedabad 380009
(Gujarat).
28. Shri V. C. Jain,
Executive Director,
M/s. Seer (India)
51, Rani Jhansi Road,
New Delhi—110055.
29. Shri Vijay Kumar Jain,
5987, Kabool Nagar,
Shahdara,
Delhi—110032

WITH BEST COMPLIMENTS FROM

Amrit Engineering Comp. Pvt. Ltd.

Manufacturers of Sub-Mercible Pumps

Unjha Road, G. I. D. C. Estate
VISHNAGAR (Gujrat)
Phone : 2601, & 2840

What is the use of one's battling with the external (persons) ? One should make battle (with internal attachment and aversion) in one's own self. (The truth is that) having conquered one's own (attachment and aversion) in one's own self, one's happiness heightens.

Samanasuttam, 126

WITH BEST COMPLIMENTS FROM

Progressive Mercantile Co-Operative Bank Ltd.

H. O. 670/1, Motilal Haribhai Market, Station Road, Ahmedabad-380 002

Branch : 20, Krishnawan Society, Mirambica Road,
Naranpura. AHMEDABAD-380 018
Phone : 383228, 334749

Attractive Deposit plans for deposit

विश्व मंगल आयुर्वेदिक फार्मसी, अहमदाबाद

चूर्ण, भस्म-पाष्टियां, रस-रसादन, गुग्गुल-गुटिकाये-टाफीयां, आसव-अरिस्ट, सूका
और प्रवाणी क्वाथ, अबलेह, घृत, तैल, मरहम, ऐरआइल, सत्व-क्षार, दन्तमंजन,
नेत्रांजन और हर प्रकार की आयुर्वेदिक औषधियां एवम् मुखवासों के लिये

और

जन धर्म के निर्देश अनुसार बना हुआ अण्णाहारी औषधियों के लिये मिले

फताशा पोल के सामने, गांधी रोड, अहमदाबाद-380001 (गुजरात)

टे. नं. 384889

(रविवार का बंद)

जैन साधु-साध्वियों के लिये खरीदी जाती औषधियों के बिल में 60%
कमीशन बाद मिलेगा ।

(जिसके लिये साधुजी के नाम का डाक्टर का प्रिस्क्रिप्रेशन या महाराजश्री का
अपना चिट्ठी रजू करना जरूरी है ।)

FOR SUCCESS IN LIFE USE VISHWA MANGAL'S BRAHMIVATI WITH GOLD

Proceedings of the Third International Jain Conference held on February 8, 9 & 10, 1985 at New Delhi (India)

The Third International Jain Conference held in New Delhi on February 8, 9 & 10, 1985, had a spectacular success both from the point of view of participation of delegates and the content.

The main objectives of the Conference were as under:—

- (i) To develop universal peace, co-existence, mutual understanding and love among the people of the world.
- (ii) Movement on Non-violence (Ahimsa), disarmament and nuclear-weapons free world.
- (iii) To propagate tenets and ideals of Jainism in the world.
- (iv) Propagation of vegetarianism.
- (v) Unity, brotherhood and close link among Jains of the world.
- (vi) Promotion of Jain philosophy, culture and literature.
- (vii) Involvement of youth in living ethical life.
- (viii) Contribution of women to Jain culture and literature.
- (ix) To find out ways and means to serve the needs of Jain community of the world in important spheres.

The Conference was organised by Ahimsa International, which has its head quarters at New Delhi (India) with the inspirations of H. H. Acharya Sushil Kumarji, with the active co-operation of many prominent societies of India, Jain Centres and Societies of various other countries. Notable Societies/Associations being Shree Akhil Bharatiya Hinsa Nivaran Sangh, Ahmedabad, Jain Sabha New Delhi, Toronto Jain Society (Canada), International Mahavir Jain Mission (U.S.A. and Canada) and Jain Association of U. K.

It was a historic world Conference of the Jains held on such a large scale gracefully and with such important objectives, some of which have world-wide importance.

About 2800 delegates and participants in all attended the three-day Conference in the best and spacious Auditoriums of New Delhi. The Conference was inaugurated on February 8, 1985 by Shri K.C. Pant, the then Union Minister of Education, Government of India. Acharya Sushil Kumarji, Rastra Sant Muni Dr. Nagrajji, Swasti Charukeertiji Bhattarak of Shravanabelgola, Muni Abhay Vijayachandraji, Shri Sadhvi Chandnaji and Shri Sadhvi Sadhnaji blessed the Conference. Several other Jain saints, more than 100 eminent scholars most of whom are Heads/Professors of the Department of Philosophy, Jainology, Sanskrit, Indology and Archaeology and distinguished scholars of their subjects, and a large number of distinguished Jains from several countries attended the Conference. Members of all Jain sects were present and participated in the deliberations.

The five Sessions during the Conference included reading of scholarly papers by eminent scholars and eloquent speeches and discussions on the theme of non-violence (Ahimsa), world peace, disarmament, nuclear-weapons free world, vegetarianism, animal welfare, and promotion of Jain philosophy, culture and ideals. Widely discussed were measures for unity, meeting needs of Jains all over the world in many important spheres, increased brotherhood, cooperation and communication and deputation of scholars to various countries for delivering lectures and preparing suitable literature. The three-day Conference was conducted by Shri Satish Kumar Jain, Secretary General and Smt. Trishla Jain.

To name a few of the very notables present were :

India : Sahu Shriyans Prasad Jain, Senior Industrialist and Chairman of the Conference Reception Committee.

Shri Dipchand S. Gardi, Senior social figure and Co-chairman of Reception Committee.

Shri Shrenik Kasturbhai Textile magnate of India and Co-chairman of Reception Committee.

Seth Lalchand Hirachand Doshi and Shri Arvind R. Doshi, religious minded senior industrialists.

Dharmadhikari Veerendra Heggade, a highly distinguished figure of the country. Dr. L. M. Singhvi, internationally known Jurist, Shri Akshay Kumar Jain, Shri Yashpal Jain, Shri Ratanlal Gangwal, Shri Nirmal Kumar Sethi, Shri Harish Chandra Jain, Shri J.R. Jain, Shri Prem Chand Jain and Dr. (Mrs.) Saryu Doshi.

U.S.A. Dr. Sulekh C. Jain, Dr. Jagat Parsad Jain, Shri Mahendra Singh Daga, Shri Arvind Vora, Shri Rameshwar Ashant, Mrs. Sue

Cureem, Dr. Robert Redinger, Mr. G. Ralph Strohl, Shri Arvind Shah and Shri Pradip Jain.

Canada : Dr. Natubhai Shah, Shri Hansraj Jain, Shri Tilak Doshi, Shri Prakash Baid and Shri S. M. Shah.

U. K. : Dr. S. K. Dhariwal, Shri Ummed C. Golechha, Smt. Pushpa Jain, Shri Nitin Mehta, Shri K.C. Jain, Shri B.L. Jain, Shri Harish Mohan Jain and Shri R. S. Sharma.

Singapore : Shri Dev Raj Jain.

Doha Qatar : Shri K. C. Jain & Shri B. M. Jain.

The Third International Jain Conference was very well received and given wide publicity by almost all the leading daily and periodical English, Hindi and other language newspapers and T. V. and Radio in India. The objectives of the Conference particularly disarmament, nuclear-weapons free world, world peace and non-violence received much support and appreciation by Government leaders, people and the public media in the context of increasing arms race among nations, particularly the Super Powers, danger of annihilation of life by nuclear, biological and chemical warfare, occurrence of war and war like situation among neighbouring countries and heavily increasing expenditure on arms stockpile and defence measures. Equally well received were the objectives to speed up the movement to promote vegetarianism by persuasion, education, publicity and all other relevant means; to promote ethical values among the young people, to promote Jain culture and literature particularly overseas for making steadfast the Jain Samskars among the Jain residents, who have settled in large number in U.K. USA, Canada, Kenya, Nigeria and various other countries of the world, to meet the needs of the Jains world over in important spheres like deputation of scholars for lectures and for fellowships for period upto two years, publication of literature on tenets of Jain religion and its publicity in simple English and in non-traditional manner, preparation of films on the life and philosophy of Bhagwan Mahavir, prevention of cruelty to animals, introduction of correspondence lessons on Jainism preparation of directories of the Jains also to meet the matrimonial purpose, and to bring subitable and very well published books on birth, marriage and death rituals, Jain culture and archaeology etc. The generous offers made at the Conference by Shri P. C. Luniya and Shri M. C. Luniya in this regard were highly appreciated. The Third International Jain Conference recommended that the World Jain Congress which has been set up, the Ahimsa International and the various other Jain Societies and the centres of the world singly or in collaboration with other organisations must strive to take up action on the Conference objectives sincerely and consistently.

DETAILS

In the morning of February 8, 1985, the Conference started with the hoisting of the flag by Shri Ummed C. Golechha, business magnate of London. It was followed by recitation of 'Namokar Mantra' by the American disciples of Acharya Sushil Kumarji who enchanted the whole audience with their melodious recitation, the sweet and scintillating invocational music of Kum. Anita Jain of New Delhi and Prof. Pratap Kumar Toliya and his family of Bangalore. Kumari Anita Jain is a gifted musician and a regular artist of Indian T. V. and Radio. Prof. Toliya has given performance in many countries of the world and various parts of India. He has to his credit many cassettes.

The Conference was inaugurated at 10.000 a. m. on February 8, 1985 in the Main Hall of Vigyan Bhavan, New Delhi (India) and was attended by over 1300 delegates and participants from various countries and India. Shri K. C. Pant, the then Union Minister of Education, inaugurated the Conference by lighting the lamp. He urged the people to fight against violence and extremism in the country and strive for peace, disarmament and non-violence in the world as taught by Bhagwan Mahavir. He said that the challenge before the people today is to make the right to live a fundamental right, putting it above that of the mass destructive nuclear weapons. The United Nations recognised the right to live as a fundamental right. Peace loving people may rouse public opinion in support of this and fight against the nuclear weapons. He further said that man with the help of science was now utilising his knowledge for making destructive weapons. There was, therefore, greater need today than ever to synthesise science and spirituality to ensure the welfare of mankind. According to him, violence tantamounted to negation of real meaning of religion, as all faiths aimed at and advocated universal brotherhood. He felt happy that the Jains were an important and integral part of Indian polity and it was a matter of pride that they were spreading their culture abroad. He emphasised that in secular India no religion should regard its importance above national integrity.

Sahu Shriyans Prasad Jain, Chairman Reception Committee, welcomed the Jain saints, Chief Guest and delegates and participants. He spoke of the significance of message of Ahimsa in all ages. The Jain community has always worked for world peace and would continue to do so in future. He said that the cult of violence has to be combated as one of its dangerous fall-out was the assassination of the Prime Minister Mrs. Indira Gandhi. The Jain community has always opposed violence and it would strive to spread the message of peace and love through the Conference which would be given an organised form. He further said that Jainism has given us thought to live a virtuous life and its principles should be practised. He stressed on propagation of vegetarianism and large scale publication of literature on non-violence and moral education.

Shri Fazal Mohammad, former member of the Planning Commission, called upon the people to give up the path of violence and to follow the preachings of Lord Mahavir which alone would help bring peace and happiness to humanity.

Eminent Jain saint Acharya Sushil Kumarji, who since 1975 has been propagating the Jain doctrines and culture in USA, Canada and many other countries and has established a big Jain Center 'Siddhachalam' on 108 acres in new Jersey State USA and various other Centers in California and U, K., said that the aim of the Conference was to persuade the Super Powers to stop the nuclear arms race and that it would strive for preservation and strengthening the Country's unity and integrity. He further said that the Conference will be significant in the context of imminent threat of nuclear war. He added that the Jains had no political demands to make. They were interested in world peace and well-being of mankind and to achieve these objectives they would contribute their best as in the past by spreading the message of peace and love the world over. He said that due to inadequate publicity of the principles of non-violence, the forces of violence had gained strength. The non-violent forces should get united and strongly oppose the evil forces of violence.

The noted jurist and senior Advocate of Supreme Court, Dr. L. M. Singhvi said that the Third International Jain Conference is a bold step to work for the establishment of world peace. Ahimsa is the way of life. Every effort should be made to restore fastly deteriorating values of life. He further said that the Panchsheel which formed core of India's foreign policy was the only way for survival of mankind. He expressed the view that the credit goes to the followers of Jain religion for highlighting environment preservation and for introducing the first script.

Learned Rashtrasant Muni Dr. Nagrajji expressed that in the context of co-existence, disarmament and non-alignment, the principles of Bhagwan Mahavir regarding Ahimsa and Anekant have become more relevant and important. In his view the need of the hour is to propagate the Jain doctrines outside India as the followers of Buddhism had done in the past to propagate their religion.

Saffron clad Swami Charukeertiji Bhattarak of Jain Muth of Shravanbelagola (Karnataka) said that all sections of the society must work together to bring about a halt to the mad arms race. This was absolutely necessary to save the world which was facing a threat of nuclear annihilation.

The veteran journalist and former Chief Editor of Navbharat Times, Shri Akshey Kumar Jain addressed the session and emphasised that the Super nations must put a halt to the arms race and eliminate the danger of nuclear warfare. He felt that the principles of non-violence and peace were much relevant today.

Shri Satish Kumar Jain, Secretary-General of the Conference, addressing the audience traced the history of earlier two Conferences, the objectives of the Third International Jain Conference and the work done by Ahimsa International, which organised the Conference. In his address, he focussed mainly on nuclear disarmament, destruction of nuclear weapons and prevention of arms race, establishment of world peace and making available those funds for better food, medicine and education and shelter to developing and underdeveloped countries. He appealed to the Union Minister of Education, Shri K. C. Pant to take steps for deletion of those lessons from the text books which encouraged consuming of eggs, fish and meat, since in the light of recent medical research such diet was harmful for health and also injured the feelings of a very large vegetarian population of India. He read the messages of the President and Vice-president of India, senior Jain saints, House of Representatives of the Congress of United States of America, International Vegetarian Union of U. K. various Societies of the world and prominent persons.

He informed that Acharya Sushil Kumarji is the courageous and dynamic Jain saint who has travelled abroad and was the first saint to conceive the idea of forming a world forum of Jains and with that in view sponsored the First International Jain Conference in United Nations Plaza, New York, USA on October 3 and 4, 1981, with the object of bringing unity, fostering brotherhood, propagation of Jain doctrines, non-violence, vegetarianism and respect for all living beings. About 500 delegates from various parts of the world representing 25 Jain societies, Ahimsa International, International Mahavir Jain Mission Centers in U. S. A. Canada, U. K., West Germany and Thailand had attended the Conference. Delegates were mostly from U. S. A. besides 20 from India. This was a beginning for a good cause.

The Second International Jain Conference was held in U. K. (London) on October 1 & 2, 1983. About 150 delegates from various countries, including 28 from India had attended the Conference. The Open Session on 2nd October was attended by about 2500 participants mostly from U. K. Dr. S. K. Dhariwal Chief Executive of the Conference, alongwith his colleagues had organised the Conference. Shri Satish Kumar Jain, Secretary-General of Ahimsa International, who attended the Conference, had given the invitation at the Conference to hold the Third International Jain Conference in India.

Shri M. R. Jain President of Ahimsa International, heartily thanked the Chief Guest, the Jain saints, the delegates and a large number of participants who attended the Conference. Shri Dipchand S. Gardi, President All India Swetamber Jain Society, Bombay was among the distinguished guests on the dias.

The First Technical Session of the Conference in the Main Hall of Vigyan Bhavan was held under the Chairmanship of Dharmadhikari Veerendra

Heggade, the illustrious Head of Shri Manjunatha Swami Temple, Dharmasthala (Karnataka). The Co-Chairman of the Session was Shri Bharat B. Shah, business management expert and a plastic industrialist of Ahmedabad. Shri Heggade expressed that the Conference was a milestone in the establishment of world peace. Various eminent scholars including Shri Bhart B. Shah and Swami Akhilesh, President, Shakti Samvardhan Kendra, Arrah, read their papers and expressed their views on non-violence and world peace.

The Second Technical Session was held under the Chairmanship of Dr. S. K. Dhariwal, the London based medical expert who was Chief Executive of the Second International Jain Conference held at London. Shri Ummed C. Golechha of London, U. K. was the Co-Chairman.

Mahasati Chandnaji addressing the Conference said that religion has to give new light and answer to problems of life. She suggested that constructive programmes should be taken up in hand to properly utilise the vigour of youth and other concerned. She emphasised the importance of non-violence in the present day context. Sadhvi Sadhnaji expressed her views on non-violence and vegetarianism and the need for living an ethical life. Several distinguished scholars, doctors and social workers from various countries and India including Dr. D. C. Jain, Head, Neurology Department of Safdarjang Hospital, New Delhi; Shri S. C. Jain, New Delhi; Shri C. L. Lalwani, Jaipur; Shri Nitin Mehta, President, Young Indian Vegetarians, U. K., Dr. S. S. Jhaveri, General Secretary, Shree Akhil Bharatiya Hinsa Nivaran Sangh, Ahmedabad, Dr. K. B. Lokhande, Solapur, Shri Prem Chand Jain New Delhi; Shri Rameshwar Ashant Saxena, New York, Dr. Robert Redinger, U. S. A., Dr. S. C. Jain, Assistant Director-General, ICAR, New Delhi, Shri Nirmal Kumar Sethi, President, Dig. Jain Mahasabha; Shri Kewal Chand Jain, President, Nav Jeev Daya Mandal, Delhi; Shri Ganesh Lalwani, Editor, Jain Journal, Calcutta and Shri Ummed C. Godlechha addressed the session. Shri Nitin Mehta informed that as a result of the efforts made by their society to promote non-violence and vegetarianism, Prince Charles had given up hunting. He posed a question as to what more can be done to prevent animal killing? Dr. D. C. Jain gave useful information as to how the non-vegetarian food was harmful to the human body and vegetarian food was more conducive to human physique. Dr. S. C. Jain also gave useful information on dietary habits and proteins which are available from various vegetables and plants. Chairman Dr. S. K. Dhariwal summed up the proceedings of the session in a lucid manner.

In the evening of 8th February, 1985, there was a group discussion at 2, Heerabagh, Mehrauli Road, New Delhi which was attended by about 250 participants including 100 scholars from various parts of India and other countries under the Chairmanship of Sahu Shriyans Prasad Jain. It was conducted by Shri Satish Kumar Jain, Secretary-General. The need for propagating Jain

religion, culture and philosophy even overseas was stressed. It was suggested that suitable literature should be prepared for residents and children of foreign countries in simple English and non-traditional style. The necessity of sending Indian Jain scholars to various countries for delivering lectures on various subjects, organising courses on Jain religion and helping them in bringing out suitable Jain literature was emphasised. Many Indian scholars stressed the need for establishment of Department of Jainology or Jain Chairs in the Universities of India particularly in Central Universities. Shri Hansraj Jain of Canada gave detailed information on the work of Jain Centers and Associations in Canada which was highly appreciated by the participants.

The Third Technical Session of the Conference was held in the morning of February 9, 1985 in Golden Jubilee FICCI Auditorium, New Delhi, under the Chairmanship of Dr. Dayanand Bhargava, Head of Sanskrit Department, Jodhpur University (India), who is a reputed Jainology scholar and orator, Shri Nirmal Kumar Sethi, industrialist of U.P., President of Dig. Jain Mahasabha, was the Co-Chairman, Dr. K. C. Sogani, Head, Philosophy Department, Udaipur University; Dr. B. Bhatt, Head & Professor of Mahavir Chair, Jain Studies, Punjabi University, Patiala; Siddhantacharya Pt. Kailash Chandra Jain, a highly reputed Jain scholar of India; Dr. Ramjee Singh, Head, Department of Gandhian thought & Philosophy, Bhagalpur University; Pt. Dalsukh D. Malwania, a very famous Jain scholar of the country; Dr. Harindra Bhooshan Jain, Research Officer, Brijmohan Brila Research Center, Vikram University, Ujjain; Dr. Rajmal Kasliwal, Ex-Principal, S.M.S. Medical College, Jaipur and a close associate of Shri Subhash Chandra Bose; Dr. Sagar Mal Jain, Director, Paraswanath Vidya Ashram Research Institute, Varanasi; Dr. (Mrs.) Saryu Doshi, Editor, Marg, Bombay; Dr. Nizamuddin, Head of Hindi Department, Islamia College, Srinagar (J&K) Dr. S. R. Sharma, Aligarh Muslim University; Dr. Gokul Chandra Jain, Head, Prakrit and Jainagm Department, Faculty of Sraman Vidya, Sanskrit University, Varanasi; Dr. Bhag Chandra Jain Bhaskar, Professor & Director of Jain Studies, University of Rajasthan, Jaipur and Dr. Dayanand Bhargava read their papers and expressed their views on the subject of Jain religion, culture, literature and archaeology.

The Fourth Technical Session was held at the same venue in the afternoon of 9th February under the Chairmanship of Shri Harish Chandra Jain, Chairman, Jaisons Advertising Pvt. Ltd. Bombay. Shri Jain is an internationally renowned figure in the field of advertising and is associated with various world bodies. Smt. Varshaben Bharat Shah, Ahmedabad spoke on 'Role of Women in the Development of Jain Society', Dr. Narendra Bhanawat, Jaipur on 'Jain Education', Dr. K. C. Kasliwal, Jaipur, on 'Hindi Bhasha Ka Pratham Padam Puran'; Dr. G. C. Patni, Jaipur, on 'Contribution of Jains to Mathematics'; Dr. Hukum Chand Bharill Jaipur, on 'Jain Society in Foreign Countries';

Dr. Maruti Nandan Tiwari, Reader in Department of History of Art, Benaras, Hindu University, on 'Jain Archaeology'; Dr. K. C. Jain, Professor & Head, School of Studies in Ancient Indian History, Culture & Archaeology, Vikram University, Ujjain, on 'Contribution of Jainism to Indian Culture in the Sphere of Art & Architecture'; Dr. Kumarpal Desai, Gujarat University, Ahmedabad, on 'Jain Culture in Gujarat'; Dr. K. R. Chandra, University School of Languages, Gujarat University, on 'Neglect of Prakrit Studies.'

At this Session, Dr. Natubhai Shah of Canada was felicitated for his devoted services to the cause of propagating Non-violence and vegetarianism in Canada for which the Government of Canada has honoured him with Gold Medal and placed a large sum at his disposal for this work. The other speakers expressed the view to ameliorate ethical value, to provide more facilities to the women to come forward and produce literature to promote fine arts and participate effectively in programmes of social work. The speakers also emphasised that the Conference may take steps for propagation of Jain culture and maintenance of Jain tradition in foreign countries.

In the evening of February 9, 1985, a Cultural Programme of Devotional Music and Dances was presented in the fully packed FICCI Auditorium by Km. Shalini Luniya of New York, girl students of Jain Happy School, New Delhi, Professor Pratap Kumar Toliya, Km. Anita Jain, Smt. Pushpa Jain, Shri Ravindra Jain the famous film music director and composer of Bombay and Jainendra Kala Bharati of Bhilwara (Rajasthan). Km. Deepika Yaswant, a promising Bharat Natyam dancer, gave her performance based on the dreams of the mother of Tirthankar. Shri Abdul Ghafoor, Union Minister of Works & Housing addressed the audience. He was received by Shri Ramesh Chand Jain, Shri Arvind R. Doshi, a prominent social figure and Managing Director of the Premier Construction Co. Ltd., Bombay, was the Chief Guest at this colourful evening. He was received by Shri M. R. Jain, President of Ahimsa International.

The concluding Plenary Session was held in Siri Fort Auditorium in the Asian Games Complex, New Delhi, which was attended by over 2200 delegates and participants, Shri Shrenik Kasturbhai, a prominent social figure of the country and President of Anandji Kalyanji Pedhi, hoisted the flag in the spacious lawns outside the Auditorium before the start of the session. Smt. Mohsina Kidwai, Union Minister of health & Family Welfare presided over the Session. This Open General Session was inaugurated by Shri V. N. Gadgil, Union Minister for Information & Broadcasting by lighting the lamp. The Session had started with invocalational music by American disciples of Acharya Sushil Kumarji, Shri Pratap Kumar Toliya & his family and Shri Ravindra Jain and Km. Anita

Jain, Shri K. C. Jain, Vice-President, Ahimsa International and Chairman of Finance Committee of the Conference extended hearty welcome to the Jain saints, distinguished guests and delegates from foreign countries and India.

Shri Satish Kumar Jain, Secretary General of the Conference, in his address, made an appeal to the nations, particularly to the Super Powers to stop production of nuclear, biological and chemical weapons and instead to make the developing and under-developed countries happier. He stressed the need to take the movement of Non-violence and Vegetarianism on global level. In this connection, he highlighted the creditable and sincere work being done by Dr. S. S. Jhaveri, M. D. M. R. C. P., the senior medical expert of Ahmedabad and Programme Secretary of the Conference and Mr. Nitin Mehta of London. Dr. Jhaveri dedicatedly organised the work of the Conference in whole of Gujarat as its Convenor there.

At this session, Shri V. N. Gadgil said that the message of Non-violence of Bhagwan Mahavir was much relevant today. He further said that no one should not only cause body injury but also should not injure any one by deeds or words. He felt that in the present armaments race the message of peace of Bhagwan Mahavir, Mahatma Buddha and Martin Luther King was very much relevant and important.

Acharya Sushil Kumarji said that the Jain religion is prospering not on ground of forcible conversion but is a religion of non-violence. He drew the attention of the Jain community and believers of Non-violence to come forward to save lakhs of cows which are to be slaughtered in West Germany due to excess milk problem.

Swami Charukeertiji emphasised that non-violence should be taught also through educational methods. He suggested that the lessons of Non-violence should be included in the text books right from Class V upto degree courses in order that the future generations may dread the horrible consequences of violence. Dr. L.M. Singhvi, Shri Akshay Kumar Jain, Shri Yashpal Jain and Pilot Baba also addressed the Session.

The Fifth Technical Session, at the General Session, was held under the Chairmanship of Dr. Sulekh C. Jain, President, North American Organising Committee of the Conference, who holds the senior position of Technical Director in General Electric of USA at Cincinnati. The spiritual scholar Pujya Shri Atmanandji (Dr. Soneji), who took his degrees in medicine from Edinburg and Glasgow and now lives and supervises a spiritual Ashram at Koba, near, Ahmedabad; Dr. Jagat Prasad Jain, Buffalo City, U.S.A.; Mrs. Sue-Cureem,

USA, Smt. Pushpa Jain of London and several other delegates expressed their views at the Session. Highly appreciating the objectives and qualitative and meaningful deliberations at the entire Conference they stressed upon increased brotherhood and mutual assistance among the Jains of the world.

The objectives of the Conference were appreciated by learned speakers and delegotes and the papers read and discussions held were of a very high order. All the speakers of the Conference emphasised to appeal to the United Nations, the Super Powers and other nations to destroy nuclear, biological and chemical weapons; to halt the arms race and to establish world peace; to take the movement of Non-violence and vegetarianism on global basis; to foster greater brotherhood and unity among Jains of the world, and to find out ways and means to serve the needs of Jain Community of the world in important spheres.

At this gathering of Jain saints, large number of distinguished scholars, social figures and workers, senior persons from industry and business and various professions, the Third International Jain Conference adopted the following Resolutions unanimously.

Resolution No. 1

RESOLVED that the "World Jain Congress" be established with its headquarters at Delhi (INDIA) to sponsor, hold and organise World Jain Congress on regular basis in future, to take the follow-up action pursuant to the Resolutions and decisions of such Congresses and meetings and generally to promote the tenets of Jainism, to protect history and heritage of Jainism and its relevance to the contemporary world and to work for universal peace, friendship and brotherhood, to foster humanitarianism, Non-violence and Vegetarianism and to effectuate the allied cognate aims and objects.

Resolution No. 2

WHEREAS the world faces the threat of a nuclear holocaust and human civilisation is gravely endangered by reckless race of accumulation and improvement of destructive weapons.

Whereas the threat to humanity has assumed alarming proportions, becoming accentuated every day.

Whereas the arms race cannot afford any durable solution and cannot ensure peace or justice to the suffering humanity.

Now, therefore, the Third International Jain Conference strongly condemns the continued confrontation of Super Powers and their competitive strategies of ever-increasing armaments.

Declares that the nuclear, biological and chemical weapons and other means of destruction pose a grave peril to the security and future of mankind and constitute serious impediment in the way of ameliorating poverty and suffering in the world.

Calls upon the leaders of the Super Powers to abjure the path of mutual antagonism, hatred, suspicion and hostility.

Requests the UN to ban nuclear, biological and chemical weapons, to limit conventional arms and reduce standing armies to stop diversion of available resources and to deploy them for the betterment of mankind.

Appeals to all the nations, the like-minded organisations and individuals including leaders and adherents of different religious groups throughout the world to secure peace and justice.

Resolution No. 3

RESOLVED that the year 1986 be celebrated as Non-violence (Ahimsa) Year for universal peace and justice.

Resolution No. 4

RESOLVED that the UN and UNESCO and other nations observe the year 1986 as Vegetarian and Non-Flesharian Year, discouraging consumption of meat, beef, mutton, fish and eggs as these commodities are found to be harmful to the human physique by the dieticians and nutritionists and the consumption of such commodities is against the principle of live and let live.

Resolution No. 5

RESOLVED that for promotion of studies of Jainology and Prakrit an independent Department be established in the Central Universities of India and such existing Departments in other Indian Universities be further strengthened.

Resolution No. 6

RESOLVED that to promote Jain literature and culture in other countries, the concerned organisations and institutions may invite scholars from India as Visiting Professors and if possible on a permanent basis. Besides, the Government of India may send such scholars under the Cultural Exchange Programme to different countries.

Resolution No. 7

RESOLVED that the nations should give high priority to production of vegetarian food material and increase the production of pulses, corns, various

types of other cereals, vegetables and milk as consumption of vegetarian food is considered safe for the human health by the dieticians, scientists and doctors.

Towards the conclusion of the Conference, Shri M. R. Jain, President of Ahimsa International, expressed his sincere thanks to H. H. Acharya Sushil Kumarj, whose guidance and blessing have been the main source of holding the International Jain Conference and other Jain saints, who had personally blessed the Conference; Chief Guests, Shri K. C. Pant, Smt. Mohsina Kidwai, Shri V. N. Gadgil, Shri Abdul Ghafoor (all the four Central Ministers), all the delegates and participants (about 2800 in all who attended the 3-day Conference), particularly those delegates who had come from various countries; the various Societies and Jain Centers of India and other countries, who had given their whole-hearted support for the Conference and active workers who worked untiringly for the success of the Conference. He also paid his special thanks to the Chairmen and Co-Chairmen of all the Sessions of the Conference. He made a special mention of the commendable work done by Shri K. C. Jain, Chairman, Finance Committee; Shri K. C. Jain Chairman, Transport Committee, Sahu Ramesh Chand Jain, Chairman, Publicity Committee; Shri Vijay Kumar Jain, Chairman, Hospitality Committee; Dr. S. S. Jhaveri, Programme Secretary; Shri Gyan Chandra Khinduka of Jaipur, Convenor, Souvenir Committee; Dr. K. C. Sogani, Executive Editor, and Dr. G. C. Patni of Jaipur, one of the active Editors of the Souvenir; Shri Suresh Chand Jain; Shri C. L. Lalwani; Shri Deven Yashwant, Secretary Finance; Shri Subhash Chand Jain and Shri Ramesh Chand Jain; Shri K. C. Jain, Chairman Transport Committee and Dr. B. S. Jain who had successfully organised the delegates Registration work. He also paid special thanks to Dr. Sulekh C. Jain, President, North American Organising Committee of the Conference; Dr. T. J. Salgia, Cleveland, USA, Vice-President and Dr. K. C. Bhaiji, Advisor of the above Committee; Dr. S. K. Dhariwal, London; Shri Ummed C. Golechha & Shri Jawahar Golecha, London, Shri Chander M. Jain; Shri Kamal K. Jain; Shri Pravin Chandra J. Shah, Canada; Shri Mahavir Prasad Jain, Convenor, Book Exhibition; Shri M. K. Dharmaraja and Shri Swaraj Jain, the Rapporteurs of the Conference. He made a special mention of the cooperation extended by Shri Bharat B. Shah and Smt. Varshaben B. Shah, Ahmedabad. He paid his warm thanks to Shri Ramesh Chand Jain (P. S. Jain Group), Shri Kashmir Chand Godha, B. L. Institute of Indology, and Shri P. N. Jain for hosting dinners and Lunches; to Shri Sital Parshad Jain, Shri Rikhab Chand Jain, Shri Sital Dass Rakyan, Shri Lalit Kumar Jain, Shri Ratanlal Gangwal, Shri Anand Kumar Jain and to all other donors and advertisers for their financial cooperation. Shri M. K. Dharmaraja and Shri Swaraj Jain were indeed mainly responsible for organising the large Press Conferences on January 9 and February 6, 1985 and for arranging the wide coverage of the Conference and its proceedings through all public media.

He expressed his sincere thanks for Shri Satish Kumar Jain, Secretary General of the Conference saying that it was due to his untiring efforts of over a year that this Conference was arranged so much successfully, on such a big scale. He also thanked him for bringing out such a useful and big souvenir as its Chief Editor and Chairman of Souvenir Committee and for collecting substantial advertisements and donations for the Conference. The names of Mr. Chander M. Jain and Mr. Kamal K. Jain of Canada need a further special mention as they dedicatedly and sincerely took much pains to collect the advertisements from Canada for the Souvenir, for which they both and the Jain Society of Toronto (Canada) deserve special thanks.

The other special features of the Conference were the Book Exhibition on February 8 and 10, 1985 and release of First Day Cancellation Cover on February 8, 1985. The credit for arranging the Book Exhibition, at which various Jain publishers had exhibited their publications, mainly goes to Shri Mahavir Prasad Jain, Convenor, who took much pains in this work alongwith his colleagues, Shri Anand Prakash Jain and Shri M. L. Jain. The Special First Day Cancellation Cover, priced at Rs. 2/-, bearing Logo of the Conference and Rs. 1/- Postage Stamp of Gommateswara Bahubali, was mainly the result of the efforts of Shri Satish Kumar Jain, Secretary General and Shri Naresh Kumar Jain and Shri Pradip Jain, both young philatelists of Patna (Bihar-India).

While the work was going on in India to hold the Third International Jain Conference. Dr. T. J. Salgia (Cleveland-Ohio) Vice-President of the North American Organising Committee of the Conference wrote letters to President Ronald Reagan, Mr. Louis Stokes, House of Representatives, US Congress and Mr. George Voinovich, Mayor of Cleveland, Ohio informing them about the Third International Jain Conference and the work this Conference was doing to spread the message of world peace and non-violence for entire humanity.

In Canada, Shri Pravinchandra J. Shah, Shri Chander M. Jain, Shri Kamal K. Jain and their associates organised a mini Conference at Toronto on Sunday, the 17th February, 1985 to hail and support the big Third International Jain Conference which was held at Delhi a week earlier. It was a gesture of understanding and cooperation by the brethren of North America.

Satish Kumar Jain
Secretary General

Indo-American Jain Conference

Siddhachalam, New Jersey State, USA

September 26-28, 1986

Several religions have found their place in different countries of the world. Jainism, however, remained confined to India. Thanks to the initiative and enterprise of the younger Jain generation, mostly in the sixties, that a large number of them established themselves in many countries of the world, particularly in UK, USA, Canada, Kenya, Tanzania, etc.

It is estimated that nearly 5 lakh Jains are now residing out of India in Asia, Africa, USA, Canada, South America, Australia and the Europe. Therefore, now it is the time for the Jain clergy and laity to become more active and to spread the teachings of Arihantas.

Jainism is the only religion where there is no system of conversion. Any Christian, Muslim, Hindu or Buddhist can be a Jain as long as he or she has total faith in non-violence and its other principles. This belief can be fitted into any culture or religion. It is a matter of change of heart to awaken mercy and feel oneness with all living beings.

Acharya Sushil Kumarji, who has a wide vision not only of today but also of the future thought it necessary to break the geographical barriers. As a bold saint to take the message of Arihantas across the seas, he took air journeys to America, Canada and a number of other countries. To develop unity and brotherhood among Jains through better understanding, he organised the First International Jain Conference at UN Plaza, New York in October, 1981. It was followed by the Second International Jain Conference in London (UK) in October, 1983. The Third International Jain Conference was held at New Delhi in February 1985, organised by the Ahimsa International.

The World Jain Congress has been established with headquarters at New Delhi in February, 1985, pursuant to the Resolution adopted at the Third International Jain Conference in New Delhi. It has to hold, organise and sponsor the World/Regional Jain Conferences.

The First Regional Jain Conference 'Indo-American Conference' was held at Siddhachalam, Blairstown, New Jersey State, USA on September 26, 27 & 28, 1986,

The main objective of the 3-day Conference was to strengthen unity and create mutual understanding amongst the Jains residing in USA, Canada and to adopt measures to propagate the principles of Jainism and vegetarianism.

The Conference was a big success with more than 1200 people attending. Delegates participated from Jain centers and 1MJM centres throughout the United States, Canada and England and India. Some of the areas represented were New York, New Jersey, Ohio, Connecticut, Massachusetts, Washington, D.C., California, Michigan, Illinois, in USA and Toronto, Hamilton, Montreal, in Canada and Delhi, Bombay and Gujarat in India.

The Conference commenced under the guidance of His Holiness, Acharya Sushil Kumarji, the Founder-President of World Jain Congress. Shri Veerendra Heggade, who is the President of the World Jain Congress, could not participate due to pressing work in his home country, India. He had his best wishes for the Conference.

Guruji in his opening address stressed the need for unity among all Jains and called for an end to separatism and narrow-mindedness.

There was a Sub-Committee meeting held in the afternoon of September 26 under the Chairmanship of Acharya Sushil Kumarji. Shri Satish Kumar Jain, Secretary General of the World Jain Congress outlined the requirements of the Jains the world over in matters of propagation of principles of Jainism, vegetarianism, literature on religion and educating children etc. Several members participated. Seven Panels were formed on the subjects as under:—

1. World Jain Congress—Jain Unity ;

Chairman : Shri Satish Kumar Jain
Co-Chairman, Shri Madho P. Jain
Convenor : Shri Dulichand Jain
Co-Convenor : Prof. Mrs. Nirmal Jain.

2. Construction of Jain Temples and Jain Art Museums :

Chairman : Shri Rajnikant Gandhi
Co-Chairman : Shri Ramesh Jain
Convenor : Shri Amul Shah
Co-Convenor : Shri Kanu Lakhani,

3. Jain Literature :

Chairman : Dr. T. J. Saigia

Co-Chairman : Prof. C. L. Jain

Convenor : Dr. Vinay Jain,

4. Common Code for Spiritual Authorities and Jain Scholars

Chairman : Dr. Jagat Prasad Jain

Co-Chairman : Dr. Manjo Dharamsi

Convenor : Dr. Sulekh C. Jain

Co-Convenor : Swami Shantananda.

5. World Peace Through Non-violence, Non-Cruelty and Vegetarianism

Chairman : Dr. Harish C. Jain

Co-Chairman : Mr. George Hunt

Convenor : Shri Nitin Mehta

Co-Convenors : Joaane, Sherwood, Gurushakti.

6. Invitation and Recognition of Jain Scholars and Eminent Persons

Chairman : Dr. K. C. Bhaiji

Co-Chairman : Shri Kumar Poddar

Convenor : Shri Arvind Shah

Co-Convenor : Shri Surendar Kumar Jain.

7. Youth Activities

Chairman : Shri Sunil Daga

Co-Chairman : Shirley Hardy

Convenor : Monisha Jain

Co-Convenors : Ruchi Jain, Konika Jain, Poonam Jain, Padma Jain.

The First General Session was held from 10 a.m. on Saturday the 27th September, 1986 under the Chairmanship of Shri Dal Chand Jain, a leading social figure and businessman of India. He is a Member of Parliament (Lok Sabha) and President of several All-India bodies. The proceedings started with the recitation of Namokar Mantra and prayer by Acharya Sushil Kumarji. Thereafter various speakers such as Acharya Sushil Kumarji, Shri Satish Kumar Jain, Dr. K. C. Bhaiji, Dr. T. J. Salgia, Dr. Jagat Prasad Jain, Dr. Harish C. Jain and Dr. Vinay Jain gave their informative addresses to facilitate discussion by the Panels for adoption of suitable Resolutions. The seven Panels thereafter, had thorough discussion under respective Chairmen, who had drafted the seven Resolutions.

The Chairmen of the 7 panels placed the Resolutions before the General Session in the afternoon of 27th September.

The Resolutions were unanimously adopted as under :

1. World Jain Congress

Resolved that the World Jain Congress should be a world-wide Jain organisation which should strive for fostering brotherhood, unity and mutual

understanding among all Jains of the world through conferences, meetings, cultural programmes emphasizing community lunches, simple and small dramas involving children, other cultural activities, holding of religious and children programmes on fixed days. Important Jain festivals like Mahavir Jayanti, Samvatsari, Diwali to be celebrated by all Jains unanimously.

There should be communication in simple language and interaction with other known religious personalities. The persons who promote unity should be recognised publicly.

2. Construction of Jain Temples and Jain Art Museums

After careful consideration and taking into consideration all relevant facts, the Panel recommended that it will be appropriate to construct a large temple at Siddhachalam in New Jersey State. It should be developed as a Tirtha (Pilgrim place) and suitable arrangements be provided for stay of tourists and pilgrims, who will come from various places to visit this place. A suitable Committee may be constituted to give progress to this work.

3. Jain Literature

(a) Resolved that books in history, philosophy and code of conduct of Jainism should be published in simple language common to the four sects of Jainism.

(b) Resolved that children's Jain Story books should be prepared and published in simple, modern, relevant language.

(c) Resolved that children's lesson books on Jainism should be prepared level-wise in simple language.

(d) Resolved that video and audio-cassettes should be prepared, suitable for all Jain sects (non-controversial) of Jainism.

(e) Resolved that a Jain Library should be established at Siddhachalam for books, audio and video cassettes and these items be available for distribution by Siddhachalam.

4. Common Code for Spiritual Authorities and Jain Scholars :

Resolved that in order to promote the Jain tradition of Ahimsa and to propagate the wealth of spiritual knowledge of Jainism, the existing code for spiritual authorities and Jain scholars needs some modifications and that a sub-committee be appointed by Acharya Sushil Kumarji to study this matter. This Committee should report back to the next International Jain Conference of the World Jain Congress.

5. World Peace through Non-violence, Non-Cruelty and Vegetarianism

(a) Resolved that efforts should be made to promote vegetarianism and non-cruelty to animals as a healthy, economical and compassionate way of life, which is also pre-requisite of creating conditions for world peace.

(b) Resolved that the Siddhachalam newsletter and newsletters of Jain centers and organisations should offer regular features on non-violence, vegetarianism, non-cruelty to animals, vegetarian recipes etc. These organisations may also produce buttons, bumper stickers and or T shirts for distribution to promote vegetarianism.

(c) Resolved that Jain organisations should hold monthly programs open to the public, to promote vegetarianism and non-cruelty with guest speakers, films and a free vegetarian meal, Feasts, open to the public, should also be offered on thank giving, Christmas and other holidays to introduce a broad spectrum of vegetarian dishes. Vegetarian cooking classes should be organised at retreats, such as Siddhachalam during summer programs and camps.

(d) Resolved that Jain organisations should make efforts to publish directories of vegetarian restaurants in their areas and make those available for distribution.

(e) Resolved that wherever possible individuals should become politically active in promoting peace and non-cruelty as representatives of the Jain community.

6. Invitation and Recognition of Jain Scholars and Eminent persons

(a) Resolved that those scholars and eminent persons who can explain the teachings and preachings of Jainism and the scriptures, in a scientific manner appropriate to the modern age, should be invited by various countries.

(b) Resolved that those scholars and eminent persons who believe and teach unity of Jainism as a whole, without creating differences of the various Jain sects, should be invited.

(c) Resolved that all Jain centers of North America should be informed about the arrival and availability of scholars and eminent persons.

(d) Resolved that recognition should be given to eminent persons and scholars.

(e) Resolved that invitations to scholars, eminent persons, social figures should be sponsored by organisations in India/North America.

(f) Resolved that funds should be raised for airfare and lodging and boarding of such invitees,

(g) Resolved that a group or panel should be formed to push on a list of Jain scholars and eminent persons who will visit North America on their own.

(h) Resolved that a list should be collected and prepared of Jain scholars and eminent persons in India and North America.

Youth Activities :

(a) Resolved that educational facilities need to be provided to children of all ages, abilities and levels, offering courses in all aspects of Jainism, Classes should be offered also in the mother tongue (Hindi, Gujarati, etc.). These courses should be offered at regular intervals and should be taught by qualified teachers. Until such a time as a library or libraries are established, a list of books on Jainism should be compiled and provided.

(b) Resolved that a deeper interest in Jainism should be cultivated in today's youth by arranging visits by Jain scholars-encouraging youth in debates, discussions, question and answer sessions. Cultural events for youth such as dramas, dances, story telling, etc. should be arranged.

(c) Resolved that newsletters should be prepared and distributed throughout USA and Canada including poems, quizzes, crossword puzzles (all relating to Jainism) series on Jainism in simple language, questions and answers, personal experiences, list of good books, addresses of penals, information on Jain Yoga camps for youth etc.

(d) Resolved that information on Jainism should be spread via T. V., religious magazines, newspapers and Videos, presenting it as an ancient religion and not a cult.

(e) Resolved that an annual Youth Conference should be held. Letters to world leaders could be drafted at that time.

(f) Resolved that a group of representatives of Jains should be formed from different areas.

(g) Resolved that a Jain school be established.

The Large General Body Session of the Indo-American Conference started at 10 a.m. on Sunday the 28th September, 1986 under the guidance of Acharya Sushil Kumarji and under the Chairmanship of Shri Dipchand S. Gardi of Bombay (India). Shri Gardi is Bar-at-Law and a known philatrophist and a well-known social figure of India. He takes keen interest in the Jain activities in India and abroad. Acharyaji recited the Manglacharan and gave his blessings. Shri Rameshwar Ashaant, New York, introduced the delegates to the House. The Session deliberations were conducted by Shri Satish Kumar Jain, Secretary General. He read the messages for success of the Conference received from Shri Veerendra Heggade, Sahu Shriyans Prasad Jain, Shri C. M. Singhvi, Shri M. S. Daga and others. He gave a resume of the proceedings of the Conference during the last two days.

Many more speakers including Shri Dal Chand Jain, M.P.; Dr. K. C. Bhaiji Dr. T. J. Salgia, Dr. Harish C. Jain, Dr. Jagat Prasad Jain, Shri Dulichand Jain, Dr. Vinay Jain, Shri Rajnikant Gandhi, Shri Mohanbhai Jhaveri, Shri Nitin Mehta, Dr. Nirmal Jain. Shri Ramesh Jain. Shri A. K. Nahar, Shri Rameshwar Asshant, Shri Amul Shah, Shri Virendra Jain, Dr. Charan Lal Jain, Shri S.S. Jain, Shri Laxmichand Gogri, Mr. Peter Funk, Shri S. K. Poddar, Shri Arvind Shah, Shri Shanti Parakh, Shri Surinder K. Jain, Shri Maganbhai Shah and Shri Prakash Baid were invited who expressed their views on strengthening Jain unity, need for construction of more Jain temples in various countries and for bringing out Jain literature in English for distribution in foreign countries.

Acharyaji's work in spreading the message of Lord Mahavir in the west was highly praised by all the speakers and all offered their support in his work to establish close link between east and west.

It was decided to establish local Chapters of the World Jain Congress to hold Regional Conferences and the Fourth International Jain Conference in December, 1987 in India.

Satish Kumar Jain
Secretary General

Federation of Jain Association in North America

5540 Woodbury Hills Dr. Parma, OH 44134

List of Member Organizations

Jain Center of Greater Boston
83 Fuller Brook Road
Wellesley, MA 02181-7117
Mr. Vasant Gandhi
(617) 324-0393
Temple : (617) 762-9490

Jain Community of Buffalo
187 Randwood Drive
Getzville, NY 14068
Mr. Ravi Pahade
(716) 688-2907

Jain Study Group of Charlotte
6215 Old Coach Road
Charlotte, NC 28215-1513
Mr. Dhirubhai Patel
(704) 535-2111

Jain Society of Chicago
P.O. Box 31482
Chicago, IL 60631-0482
Mr. Manu Shah
(312) 887-SHAH

Jain Center of Cincinnati
9831 Tall Timber Drive
Cincinnati, OH 45241
Dr. Sulekh Jain
(513) 777-1554

Jain Society of Greater Cleveland
140 Devonshire Ct.
Elyria, OH 44035
Dr. Hemendra Mehta
(216) 365-9738
Temple : (216) 884-8939

Jain Center of Connecticut
1 Coach Drive
Brookfield, CT 06805-1503
Mr. Ashwin Shah
(203) 795-0430

Jain Society of N. Texas (Dallas)
1114 Midway Drive
Richardson, TX 75081-4409
Janak Daulat
(214) 343-7159

Jain Society of Greater Detroit
10506 Continental Drive
Taylor, MI 48180-3128
Mr. Sharad Shah
(313) 291-2652

Jain Society of Houston
8310 Church Light
Houston, TX 77064
Mr. Jayant Mehta
(713) 933-3904

Jain Center of S. California (LA)
2912 West Lincoln Avenue
Anaheim, CA 92801-6245
Dr. Manilal Mehta
(714) 898-3156

Jain Center of America (New York)
4311 Ithaca Street
Elmhurst, NY 11373-3451
Mr. Dinesh Jhaveri
(212) 486-0923
Temple : (718) 424-9333

Jain Centre of New Jersey
233 Runnymede Road
Essec Falls, NJ 07021-1113
Mr. Snat Jhaveri
(201) 228-4355
Temple : (201) 226-2539

Pittsburgh Hindu Jain Temple
615 Illini Drive, P.O. Box 56
Monroeville, PA 15146-1917
Mr. Vinod Doshi
(412) 856-9235
Temple : (412) 325-2073

Jain Study Center of N. Carolina
(Releigh)
1119 Flanders Street
Garner, NC 27529-4404
Dr. Sampat Jain
(919) 477-4530
Temple : (919) 481-2574

Jain Society of Rochester
1494 Jackson Road
Penfield, NY 14526-9735
Mrs. Usha Sheth
(716) 223-8456

Jain Centre of St. Louis
13263 Laurel Lake Court
St. Louis, MO 63131-1628
Dr. Surendra Singhvi
(314) 822-9745

Jain Center of N. California
(San Francisco)
P.O. Box 4331
Hayward, CA 94540-4331
Mr. Navin Dedhia
(408) 997-7323

Jain Society of Toronto
247 Parklawn Road
Toronto, Ont., Canada M8Y 3J6
Mr. Dinesh Jain
(416) 273-9387
Temple : (416) 251-8112

Jain Society of Metro. Washington
11820 Triple Crown Road,
Reston, VA 22091-3014
Dr. Manoj Dharamsi
(703) 620-9837

Jain Society of Central Florida
407 Lake Howell Road 310
Maitland, FL 32751
Mr. DipaK M. Shah
(305) 679-4222

International Mahavir Jain Mission
(Canada)
12 Royal Rouge Trail
Scarborough, Ont., Canada M1B 4T4
Dr. Harish Jain
(416) 525-5651

International Mahavir Jain Mission
(USA)
161 Devorah Drive
Aurora, OH 44202-9217
Mr. Peter Funk
(216) 562-9805
(800) 321-0770

Jain Social Group of Milwaukee
4526 West Bonnie Court
Mequon, WI 53092-2128
Mr. Kamal Shah
(414) 242-4827

Other Jain Organizations in U.S.A.

Jain Center of Allentown
4200 Airport Road
Allentown, PA 18103-9434
Dr. Mohan Jain
(215) 437-9596
Temple : (215) 264-2810

Jain Society of Long Island
22 Cedar Place
King's Park, NY 11754-1007
Mr. Arvind Vora
(516) 269-1167

Jain Center of Montreal
8245 Renard
Brossard, Quebec, Canada J4Y 1R6
Mr. Prakash Baid
(514) 465-2542

Jain Society of S. Louisiana
(New Orleans)
3829 Deer Creek Lane
Harvey, LA 70058-2114
Mr. Santosh Shah
(504) 3J40-4283

Jain Mandal of San Diego
9133 Mesa Woods Avenue
San Diego, CA 92126-2861
Ms. Sonal Sheth
(619) 693-8273

Acharya Sushil Jain Ashram
722 Tompkins Avenue
Staten Island, NY 10305-3044
(212) 447-9505, 4948

Acharya Sushil Jain Meditation Center
3125 East Ocean Blvd.
Long Beach, CA 90803-2623
Mr. Inder Jain
(714) 495-4753
Center : (213) 438-8368

Jain Meditation International Center
P.O. Box 244
New York, NY 10023-0244
(212) 534-6090
(212) 362-6483

Jain Social Group of Chicago
625 Alexandria Court
Itasca, IL 60143-1406
(301) 887-7424

Jain Social Group of Los Angeles
30526 Rhone Drive
Rancho Palos Verdes, CA 90274-5743
Mr. Mahendra Khandhar
(714) 894-2930

SIDDHACHALAM
Rd4, Box 374
Blairstown, NJ 07825-9734
Acharya Sushil Kumarji
(201) 362-9793, 9830

Jain Center British Columbia
c/o Dr. Satyapal Singhal
4577 Fortune Ave.
Richmond, BC Canada V7E 5J7

Jain Center of S. New Jersey
81 South White Horse Pike
Berlin, NJ 08009-2321
Mr. Mahesh Shah
(609) 768-4273

Arun Jain Inter Cultural Association
233 N. Ocean Avenue
Daytona Beach, FL 32018
(904) 252-1654

Jain Center of Minnesota
147 14th Avenue S.W.
St. Paul, MN 55112
(612) 633-5405

Publishers and Stockists of Books on Jainism in India

Bharatiya Jnanpith,
188 Institutional Area,
Lodhi road,
New Delhi-110003

Shree Jain Sanskriti Sanrakshak Sangh,
Phalton Gali,
Sholapur,
Maharashtra-413002

L. D. Institute of Indology,
Univ. Campus,
Ahmedabad-9

**Shree Ganesh Varni Digamber Jain
Sansthan, Nariya,**
Varanasi-221005

Pt. Todarmal Samarak Trust,
A-4, Bapu Nagar,
Jaipur-302015 (Raj.)

Rajkiya Pustak Shodh Sansthan,
Vaishali (Bihar)

**Shree Dev Kumar Jain
Oriental Research Institute,**
Jain Siddhant Bhawan,
Arrah (Bihar)

M/s. Rajesh Jain Goyal,
Mahajan Toli No. 2,
Arrah (Bihar)

Jain Vidya Sansthan,
Dig. Jain Atishay Kshetra,
Shri Mahavirji-322220 (Raj.)

Veer Sewa Mandir,
21, Ansari Road, Daryaganj,
New Delhi-110002

Ahimse Mandir Prakashan,
(Hotel Shakahar),
1, Ansari Road,
Daryaganj,
New Delhi-110002

Jain Sahitya Sadan,
Dig. Jain Lal Mandir, Chandni Chowk,
Delhi-110006

All India S. S. Jain Conference,
Jain Bhawan,
12, Shaheed Bhagat Singh Marg,
New Delhi-110001

**Shri Mahavir Bhawan
Jain Library,**
1417, Chandni Chowk,
Delhi-110006

**Acharya Shree 108 Dash Bhushanji
Maharaj Granth Mala
Publications,**
417, Kucha Bulaki Begum,
Delhi-110006

**Akhil Bharatiya Digamber Jain
Parishad Publishing House,**
204, Dariba Kalan,
Delhi-110006

**Shree Bharat Varshiya Dig. Jain
Mahasabha,**
Shri Venkateshwara Flour Mill,
Aish Bagh,
Lucknow

Trilok Shodh Sansthan,
Jain Atishaya Kshetra,
Hastinapur
(Meerut) U.P.

**Bharatvarshiya Digamber Jain
Sangh**
Chaurasi,
Mathura-281004 (U.P.)

M/s. Arhat Prakashan,
Calcutta

M/s. Logos Press,
H-13, Bali Nagar,
New Delhi-110015
(Abhidhan Rejendra Kosh
Seven Volumes—through the
gracious courtesy of Muni Shri
Nagarajji Maharaj)

Veer Pustak Bhandar,
Maniharon Ka Rasta,
Jaipur-302003 (Raj.)

P. V. Research Inst.,
I. T. I. Road,
Varanasi-221005 (U.P.)

**Jain Vishwa Bharti
Publications,**
Ladnun
Dist. Nagaur (Raj.)

M/s. Motilal Banarsi Dass,
Indological Publishers &
Booksellers,
Bungalow Road,
Jawahar Nagar,
Delhi-110007

**M/s. Today & Tomorrow
Printers & Publishers**
24-B/5, Desh Bandhu
Gupta Road,
Karol Bagh,
New Delhi-110005

M/s. Shakun Prakashan,
3625, Netaji Subhash Marg,
Daryaganj, Delhi-110002

Sarve Sewa Sangh Prakashan,
Raj Ghat,
Varanasi-221001 (U.P.)

M/s. Mehr Chand Lachman Das,
1, Ansari Road,
Daryaganj
New Delhi-11002

**Shree Bharat Varshiya Dig. Jain
Vidut Parishad,**
Varni Bhawan,
Katra Bazar,
Laxmipura,
Sagar (M.P.)

**Shrimad Raj Chandra Shastramala
Shrimad Raj Chandra Ashram,**
Aagas,
P.O. Boria, Via Anand,
Gujarat-388130

Shri H. C. Jain
343, Sector 21-A,
Chandigarh-160022

Veer Nirvan Bharati,
69, Teergran Street,
Meerut-2 (U.P.)

National Book Trust,
A-5, Green Park,
New Delhi-110016
(One book on Bhagwan Mahavira)

Shri Akhil Bharatiya Jain Mission,
Aliganj, Etah, (U.P.)

Prakrit Bharati Academy,
Yati Shyamalaji Ka Upasara,
Motisingh Bhomia Ka Rasta,
Johari Bazar,
Jaipur-302003

M/s. Sanmarg Prakashan,
Sanmati,
187/5225, Pantnagar,
Bombay-400075

Jain Sahitya Vikash Mandal,
112, Swami Vivekanand Marg,
Bombay-400056

Jain Journal,
Jain Bhawan,
P-25, Kalakar Street,
Calcutta-7

Whatever you desire from yourself (for yourself) and whatever you do not desire from yourself (for your-self), desire that for others and (do not desire that for others). This much is the Law of Jina.

Samanasuttam, 24

Pain is not dear to oneself; having known this regarding all other Jivas, one should give affection to all the Jivas adequately. And by reason of the equality with one's own self, one should keep sympathy with all of them.

Samanasuttam, 150

Search for the Original Source of Pleasure and Pain

—Yuvacharya Mahaprajna

The Jaina philosophy has considered all things in a given frame of reference. References may relate to many points of which the minimum are four, i.e., substance, space, time and form (state of being). From the Substance point of view, pleasure and pain are our feelings which do not exist either in the objects or in events. There are two types of causes : the primary and the secondary. The primary cause of pleasure and pain is within us. Their secondary causes may be found in the external world, but they are not so in.

Causation of pleasure and pain have been imposed on external things in themselves. Some things are supposed to produce pleasure and others pain. According to these suppositions man goes on accumulating the desirable and getting rid of undesirable things. Because of over-emphasis on the secondary causes, we have become more conscious of these and have neglected the primary cause (our own self). All our ideas of pleasure and pain centre around material objects. That is why a person with a lot of material wealth is considered to be fortunate and one with little or no wealth as not so fortunate or positively unfortunate. But does wealth produce any pleasure or pain indeed ? If it could, it should even to the dead which it does not. It is thus evident that pleasure and pain are directly related to our conscious feelings and not to external objects. A living and conscious but sleeping person does not feel any pleasure or pain even though he may possess enormous material wealth, and so is the case of the non-attached person. It is therefore clear that the feelings of pleasure and pain are exclusively internal to each individual. Supposed material objects can only enhance or instigate the feelings, but they cannot become their primary cause.

The Primary Causes of pleasure and pain are—(i) our body and (ii) pure-impure consciousness. Our body consists of vital energy and bio-electricity, some bio-chemicals and glands. Some specific vibrations in bio-electricity as well as those in the bio-chemicals produce pleasure or pain. The same function is

performed by the glands. In the absence of these vibrations, pleasure or pain will not be felt in the event of favourable or unfavourable happenings.

Soul is the real doer of pleasure/pain. This is the fundamental principle of Jainism which is integrally related to the Jain Karma doctrine. Each good or evil deed produces particular formations of Karmic molecules. And with their fruition the feelings of pleasure/pain arise, which appear in the form of bio-chemical and bio-electric vibrations. Of the latter two, in fact, bio-electric vibrations produce the feelings of pleasure or pain. Here we can draw the dividing line between pleasure and comfort. Other person may provide comfort but not pleasure. If some one else could cause pleasure to another, then the authenticity of the injunction “the soul causes its own pleasure/pain”, is lost. The truth is that feelings arise out of consciousness and not from material objects. Someone could create difficulties for another which is not synonymous with causing pain. Difficulties and pain are not same or synonymous. A person in difficult circumstances could be happy, while one in favourable situation may be unhappy.

In this context events of life of spiritual leaders like Mahavira, Buddha and Jesus Christ are a proof in point. Numerous evil attempts were made to cause them pain, but they were not unhappy. A cowherdman attacked Mahavir, but he remained engrossed in internal bliss. The serpent Chandakausik bit him repeatedly, while Mahavira continuously showered absolute compassion on him. Buddha, when violently attacked by Devadutta, remained in perfect peace within. Jesus Christ while being crucified was praying for the welfare of those who punished him. Are these and such other events true? If they are true, the consequence will be : once this internal transformation is achieved, external situations do not affect such a person.

For internal transformation, experiments in Preksha and Anupreksha cannot be ignored. Impermanance (अनित्यत्व), shelterlessness (अशरणत्व), separation from other beings (अन्यत्व) and solitariness—remaining with self alone (एकत्व); these four Anuprekshas are important experiments for curing mental and amotional ailments. How can a person living in the cycle of association and dissociation escape experiencing pleasure and pain? Association with the desirable produces happiness, and with the undesirable unhappiness, while dissociation causes the opposite effect. The practice of the Anupreksha on impermanence saves one from this cycle. Exactly like the rising of pleasure and pain their not—rising is internal. This could be understood by the scientific principle of ‘body’ and ‘anti-body’. The practice of anupreksha at the conscious level causes the creation of ‘anti-body’.

Empirically man lives in groups, but essentially he is alone. Empirically he is protected by many but essentially he is shelterless. Empirically he associates

with all, but essentially he is separate and distinct from all others. Conclusively, oneness, shelterlessness and separateness are real truths. Their practice saves man from the feelings of pleasure and pain due to external causes.

There are two levels of our consciousness : (1) that of feeling, and (2) that of knowledge. The cycle of pleasure and pain goes on and on at the level of feeling. It stops at the level of knowledge. In that state of being, real-bliss appears, which is beyond causes and situations, and is not influenced or obstructed by circumstances. This blissful state of knowledge can be realised by the practice of anupreksha. With the evolution of the consciousness of the knower and the seer, sensation goes on weakening and knowledge expanding or manifesting. This practice of pure-knowledge is possible even today. Pure-knowlege means : knowoledge alone, free and dissociated from every thing else, and knowledge without sensation.

The conclusion of the above discussion is : man can understand the mystery of pleasure and pain by becoming his own self, and only then his search for their basic source ends.

Jaina Visva Bharati
Ladnu-341 306
(Rajasthan)

The Concept of Man in Jainism

Karmayogi Charukeerthi

Bhattarak Swamiji (Shravanabelagola)

In Jainism self-realisation is accomplished through personal purity and renunciation. Jainism considers man as a wanderer and wayfarer. There is little regard for worldly life and its accomplishments. Emphasis is laid more on man's inward life. High code of spiritual discipline is encouraged and prescribed. Austerity and self-control is the Jina's (Conqueror's) method of realising the self.

The Jain concept of man is one of commonsense realism and pluralism. A perfect man has the highest consciousness. Passions like anger, pride and greed cause bondage which can be got rid of through two processes, Samvara (stopping the influe of new karma) and Nirjara (wearing out the existing karma). Man can attain equanimity when he practises the three jewels (tri-ratna), namely, right faith, right knowledge and right conduct.

The concept of man in Jainism is both optimistic and realistic, not pessimistic as some advocate. The goal of life is the restoration of the pristine purity of the soul so that man may attain pure knowledge. Jainism prescribes "Manahashuddhi" or purity of mind as the path of salvation. Such purity is based on the control of the senses (samayama). One must struggle against the four Kashayas (passions) of anger, pride, deceit and greed. Mental equilibrium leads to the conquest of these four passions. Man must follow the ideal of universal friendship (maitri) and praise the good traits of others. Although man is constantly subject to the influx of karma-pudgala, he has in him infinite power for right action. Man's hope of salvation rests on his own efforts of driving away the past karma and preventing the fresh entry of new karma into his soul. The statement that Jainism is a religion of self-help is a result of the emphasis on individual effort. Man is the crown of this world.

The liberated soul in Jainism is a 'Siddha' who possesses God-like qualities and serves as a beacon-light for the world. He is free from the influx of karma and stays in a state of eternal blessedness. Such a person is called a Jina (Victor) and Vira (hero). He is intrinsically holy, positively detached, actively self-controlled

and self-purified, having achieved salvation through an inner process and tranquility of mind.

The sum and substance of the concept of man in Jainism is that every soul has got infinite capacity for spiritual progress and that it/she/he can by its very nature gain infinite knowledge and can enjoy boundless joy. Truth should not be thrust on any one, but should first be practised and then preached. An individual occupies an important place in Jainism. Thus social progress has been subordinated to individual development.

Man's life is not meant for sensuous enjoyment. Mahavira, therefore, pleaded in favour of transformed, metamorphosed life which is something essentially different from the life materially enriched. Life transformed is a life divine. The philosophy of Jainism is not at all the philosophy of escapism as man never runs away from trials and troubles. He faces them boldly with the exclusive object of evolving himself into perfection, a state of transformation par-excellence. This is the foundation on which the superstructure of Jainism is built for man.

It is by his own exertion that man attains god-hood. The soul (man) can regress or progress. Spiritual regress is as much a fact for man as is spiritual progress. According to Jainism a substance is not static because it undergoes change every moment, and is also static as it never loses its existence, it persists through modes. This is how a room has been made for both Being and Becoming. The thinkers in Western philosophy saw self-contradiction in it. They tried to explain Being or Becoming as illusory. It is in Jainism that both Being and Becoming are reconciled. Thus Jainism is neither scepticism nor agnosticism nor materialism. It is neither indecisive like the sceptics nor dogmatic like the extremists. It strikes a golden mean. It bears a deep impress on man in today's world.

Jainism is the religion of self-dependence. The liberated soul acts as the light house to direct the individuals to cross the world-sea over. Reverence for all living beings (ahimsa) and respect for all view-points (syadvada) are the most important contributions of Jainas to world philosophy. In this respect Jain creed is unique in the world. Man is at liberty to choose his way of life. If his choice falls to the service of mammon, his future is doomed. No body will be able to save him from downfall. If he chooses the life of self-control, self-reliance and universal brotherhood, he will surely elevate himself to spiritual heights.

Digamber Jain Math
Sravanabelagola-573135
(Karnataka)

Manuscript Libraries of Moodbidri-Jain Math (South India)

**Jnana yogi Bhattaraka
Charukeerthi Swamiji (Moodbidri)**

Moodbidri has been an important centre of Jainism from times immemorial, and it is known from History that Jainism landed its foot in this region in the first Century A.D. One Bhootilla Pandya, a rich Jaina merchant is said to have started trade with foreign countries from Barakur, an ancient port in the locality. Therefore, it would not be incorrect to say that Jainas had settled in the region a little earlier than that period. That is why during the reigns of the Imperial Chalukyas of Badami (5th Century onwards) Rastrakutes of Malkhed (8th Cent. onwards) and Hoysalas of Dwarasamudra (10th Cent. onwards) Jainism was welcome and it became a popular religion in the region very soon. Added to this, the tradition of the Jaina Math here shows that the Math of Charukeerti Bhattarak Swamiji was founded in the 12th Century A.D. Under the benevolence and patronage of this Math, Moodbidri could achieve marvellous progress in all walks of life, especially in the cultural field. The literature produced through the ages after the establishment of the Math here has been immense and varied.

All the Manuscript volumes belonging to the Digambara Jain Math Moodbidri are kept at present in the Srimati Ramarani Jain Shodha Samsthan, which is a Jaina research Institute at Moodbidri. Besides being a religious and cultural centre, Moodbidri has grown to be an educational centre with two colleges and some high schools, and it attracts scholars and intellectuals occasionally from different parts of India, as it possesses the invaluable treasure of knowledge in the form of manuscripts and as it caters to the needs of those who are in quest of knowledge and those who dare to dive deep in to the ocean of knowledge. Certainly they would discover the valuable pearls and jewels from the depth.

Recently, attempts have been started by a research scholar in the Srimti Ramarani Jain Shodha Samsthan to go through these valuable manuscripts and bring to light the Jaina poets of Moodbidri and the surrounding areas hitherto unknown. But it is a fact that practically such a work can not progress with greater

rapidity, as the work requires more time and large amount of funds. But it gives us immense pleasure to bring to your kind notice that two research scholars have been working here for their PH.D., one on the Cultural History of Moodbidri and the other on the Jaina Mathematics—to whom bare necessities like boarding and lodging have been provided by the Jain Math. They have reported us that they have here large number of manuscripts for consultation which form the source material for writing their theses and that the material available here have been highly useful, easily accessible and really valuable.

Formerly these manuscript volumes were stored in a disordered way in a temple near the Digambara Jain Math. Sorry were people to see the condition of these valuable works of old, which were about 4,000 in number. Fortunately for us, all these volumes were discovered and brought to the knowledge of the people of Moodbidri by Shri Devakumarji Jain of Arrah (Bihar state) who also arranged for keeping them safely in the first floor of Jaina Dharmashala of Moodbidri. Thanks to Shri Devakumarji, but for whose personal interest all the volumes would have been lost.

When Late Smt. Ramarani Jain, the wife of Late Shri Shanti prasad Jain took the Pioneering interest in providing research facilities in Karnataka to the promising youngsters for bringing to light the hitherto unknown facts of history, then the Srimati Ramarani Jaina Shodha Samsthana at Moodbidri came into existence and Sri Charukeerti Bhattaraka Swami of Moodbidri donated all the manuscript volumes he possessed to the research Institute. Thus, one has to be proud of the services of Smt. Ramarani Jaina who spent more than four Lakhs of Rupees for the construction of the building and also to be proud of the donation of Shri Digambara Jain Math which parted with four thousand manuscript volumes which were its own. The result is the formation of the manuscript library under the care, control and benefaction of the Dig. Jain Math which has been attracting research scholars and thus fostering the progress of research work.

The manuscript library in Smt. Ramarani Jaina Shodha Samsthana has an enormous treasure of Knowledge, dealing with almost all branches of human wisdom of old, along with the literary works like Kavyas, puranas, poetry, commentaries, works on history, tradition, social practices, philosophy etc. The special importance of this particular library is that it contains the copies of the original works of different authors of moodbidri and the neighbouring areas, the works which have been neither published so far nor even known to others. When Sri R. Narasimhachar undertook the work of reading all the unpublished manuscript volumes in the whole of Karnataka in the beginning of this century and also brought to light more than 1145 unknown authors of Karnataka it appears that he did not get a chance to go through these manuscripts just because the presence of all these volumes was not known to outsiders at that time.

And quite recently, after a new research scholar has joined Smt. Ramarani Jaina Shodha Samsthana, attempts are being made by him to go through these manuscripts and he is successful in collecting the whereabouts of about seventy authors and their works in the research institute. He is publishing articles on them in series in Vivekabhyudaya, the journal of Smt. Ramarani Jaina Shodha Samsthana run by the Math.

The works of these authors which are not published so far and consequently not known to others, contain the history of the locality, and of the social practices existed in historical times, and some contain the information regarding the principles to be followed in building up of Jaina Temples in the region where we have got excessive rains and heat of the Torrid zone. These principles we do not know where they originated from. Some of these works are found to be the copies of great works which are known throughout India and these are useful in getting the correct texts of these volumes.

Another remarkable feature and asset of the manuscript library of Srimati Ramarani Jaina Shodha Samsthana is that it possesses a collection of very valuable historical documents which are in the form of copper plate inscriptions and they are 56 (fifty six) in number. All these copper plate inscriptions are a very valuable source of historical information. The additional importance of these plates is that they are connected with the history of Moodbidri primarily, and of Karnataka, generally. Some of them throw light on the history of Tamil Nadu and Andhra Pradesh and thus of the whole of South India. These inscriptions are all unpublished. Several educational institutions, colleges, research centres and scholars of distinction in Karnataka have been appealing us to publish these inscriptions, as they will make substantial contribution to history, literature, sociology, political science, economics, philology and philosophy. But the publication of these inscriptions is, in fact, a costly affair which requires a huge investment.

Most of the copper plate inscriptions are in Kannada language and Kannada script of the middle ages, which only experts can decipher. Anyway, the research scholars working in our research institute have been successful in reading almost all of them. Some of them are in Kannada script but in Sanskrit language while some others are in Kannada language but in Sanskrit script, and one or two may be in Prakrit language also.

The dates of all the inscriptions range between 12th to 18th century. But it is a surprise and a point of appreciation that our ancestors preserved them all through the ages and handed down to us which bear inestimable historical and literary value. We hope that very soon all these inscriptions will get published.

We would like to mention that we have been collecting manuscript volumes from different individuals and institutions also who donate them to us. For example,

recently we have received a donation of 150 palm leaf manuscripts from Sri Mahavir Trust of Bangalore who had preserved all these volumes in a small Jain Temple.

2. Veeravani Jain Siddhantha Bhavan, Moodbidri :

Sri Veeravani Jain Siddhantha Bhavan is another manuscript library of Moodbidri, which was organised by late Sri V. Lokanatha Shastri, a scholar of the locality. This particular library is housed in a building which had come up with the support of the public of Moodbidri. In it there are about 1,000 old palm-leaf and paper volumes. Late Shri Lokanatha Shastri could read the old script and therefore he published about 30 books out of them. As regards big volumes, which he could not publish owing to the paucity of funds, he copied them in his own hand and send them to several publishers of the South as well as of the North. Any way, his services in the publication of the unpublished volumes have been great. It is believed that there are yet few unpublished volumes in this library which, we hope, would be published in course of time.

3. Library at the Siddhanta Basadi, Moodbidri :

The accession ceremony or the Pitharohana Ceremony of the pontiff or the Bhattaraka of the Jain Math has been conducted in this Temple and hence, it is known as Guru Basadi. (Basadi means a Jain Temple.) It is here that the single manuscript copies of Dhavala, Jaya Dhavala and Maha Dhavala were discovered and hence this temple is called "The Siddhanta Basadi". Here we would like to bring to your notice that the well-known Jina figures made of precious stones like diamond, pearls, coral, ajade, emerald, ruby, sapphire and so on are exhibited here along with Samavasarana models all made of gold and precious stones. All these are kept in safe custody guarded by two or three guards and watchmen. Moodbidri is known for this invaluable treasure of these figures also. To witness them hundreds of people come over here daily, especially from North India.

In the same temple there is a small library having only about 20 manuscript volumes, which are the oldest of all those available at Moodbidri, along with the duplicate paper copies of the Siddhanta granthas copied in Kannada and Sanskrit Scripts. The sacred volumes of all the original Dhavala are also kept here to which people owe a great reverence. They are actually adored by the pilgrims.

It is said that these volumes were originally written and preserved in the Sri Shantinatha Temple of Bankapur in Dharwar District of Karnataka State, and that when the temple was attacked and seized by the non-believers, the priests and other people of the noble class who wanted to protect them from the barbarity of these invaders, simply carried them to Moodbidri where they could get protection. Anyway, this particular event took place in the 11th Century and it has got some

historical sanctity, whereas another tradition says that when there was an irresistible attack on the Jain faith and its scriptures, the Shasanadevatas (called Yakshas and Yakshis in South India) carried these scriptures off towards south and when they came to Moodbidri they could take breath of contentment, as they saw a large congregation in front of Sri Parshwanatha Swami Temple of Moodbidri and handed over all the holy scriptures that they had to the people, and to the surprise of all they instantly disappeared. Realising the importance of these volumes, and also being convinced of the fact that those who had brought them were divine beings, the people of Moodbidri preserved them in the same temple which, for the same reason, came to be called Siddhanta Basadi later on.

Apart from the sacredness and their message to posterity and the deep philosophy that the Dhavala Siddhantas contain, they are known for the beautiful paintings that they contain. There are hundreds of very beautiful paintings in the volumes and almost each page has a picture painted in different colours still preserved in a very good condition. By a clear examination of these paintings one can observe that, unlike other old Palm-leaf paintings where the pictures were carved in with the help of a pointed needle, these volumes have got the pictures painted clearly on the bare surface of the palm-leaves, where any base was not given and not even in a single place the marks with the needles are made, but instead it can be observed that very thin lines are drawn with the help of a very thin painting brush. Minute details have been given due attention by the painter. Congratulations to the Painter who has done these master pieces on the palm leaves which are about 2 1/2 inches wide with such colours as have not faded even the slightest after the passage of many centuries.

Another point to be noted in this connection is that there have been used some pictographical signs in the place of numerals to number the palm-leaf sheets. The author has maintained uniformity throughout. The specific importance of the numbering signs is that they are not found in other volumes of the contemporary period or of later ages. It is not possible to identify these numerals with any of the existing ones. Suffice it to say that the author of these volumes has displayed his special ingenuity in inventing new numerals, which have all preciseness and exactness like the modern Arabic numerals.

Sri Digambara Jain Math,
P. O. Moodbidri, 574227
(Karnataka)

Antiquity of Jaina Tradition

Dr. Vilas Sangave

Jaina Tradition and Hinduism :

The Jaina tradition of 24 Tirthankaras seems to have been accepted by the Hindus, like the Buddhists, as could be seen from their ancient scriptures. The Hindus, indeed, never disputed the fact that Jainism was founded by Rishabhadeva and placed his time almost at what they conceived to be the commencement of the world. They acknowledged him as a divine person and counted him amongst their Avatars i. e. various incarnations of Lord Vishnu. They give the same parentage (-father Nabhiraja and mother Marudevi) of Rishabhadeva as the Jains do and they even agree that after the name of Rishabhadeva's eldest son Bharata this country is known as Bharata-Varsha.

So far as the oldest Vedic literature is concerned we find that in the Rig-Veda there are clear references to Rishabha, the 1st Tirthankara, and to Arishtanemi, the 22nd Tirthankara. The Yajur-Veda also mentions the names of three Tirthankaras, viz. Rishabha, Ajitanatha and Arishtanemi. Further, the Atharva-Veda specifically mentions the sect of Vratyas and this sect signifies Jains on the ground that the term 'Vratya' means the observer of vratas or vows as distinguished from the performer of sacrifices, which applied to the Hindus at those times. Similarly in the Atharva-Veda the term Maha-Vratya occurs and it is supposed that this term refers to Rishabhadeva, who could be considered as the great leader of the Vratyas.

In the later puranic literature of the Hindus also there are ample references to Rishabhadeva. The story of Rishabha occurs in the Vishnupurana and Bhagavata-Purana, where he figures as an Avatara i. e. incarnation of Narayana, in an age prior to that of ten avatars of Vishnu. The story is exactly identical with the life-history of Rishabhadeva as given in the Jaina sacred literature. In this way Rishabhadeva's life and significant importance narrated in the Jaina literature get confirmed by the account of Rishabha given in the Hindu puranas.

Thus from the fact that Hindu tradition regards Rishabhadeva and not Mahavira along with Gautama Buddha as an incarnation of God, it can be said that the Hindu tradition also accepts Rishabhadeva as the founder of Jainism.

Jaina Tradition and Buddhism :

As Mahavira was the senior contemporary of Gautama Buddha, the founder of Buddhism, it is natural that in the Buddhist literature there are several references of a personal nature to Mahavira. But it is very significant to note that in Buddhist books Mahavira is always described as Nigantha Nataputta (Nirgrantha Jnatiputra, i. e., the naked ascetic of the Jnatre clan) and never as the founder of Jainism. Further in the Buddhist literature Jainism is not shown as a new religion but is referred to as an ancient religion. There are ample references in Buddhist books to Jaina naked ascetics, to worship of Arhats in Jaina Chaityas or temples, and to the Chaturyama Dharma (i. e. fourfold religion) of 23rd Tirthankara Parshvanatha.

Moreover it is very pertinent to find that the Buddhist literature refers to the Jaina tradition of Tirthankaras and specifically mentions the names of Jaina Tirthankaras like Rishabhadeva, Padmaprabha, Chandraprabha, Pushpadanta, Vimalanatha, Dharma-natha and Nemi-natha. The 'Dharmottarpradipa', a well-known Buddhist book, mentions Rishabhadeva along with the name of Mahavira or Vardhamana as an Apta or Tirthankara. The 'Dhammikasutta' of the 'Anguttara Nikaya' speaks of Arishtanemi or Nemi-natha as one of the six Tirthankaras. The Buddhist book 'Manoratha-Purani', mentions the names of many lay men and women as followers of parshavanatha tradition and among them is the name of Vappa, the uncle of Gautama Buddha. In fact, it is mentioned that Gautama Buddha himself practised penance according to the Jaina system before he propounded his new religion.

Further, it is significant to note that the names and numbers of Buddhas, Paccekabuddhas and Bodhisattvas in Buddhism appear to have been influenced by those of the Jaina Tirthankars. For instance, Ajita, the name of the 2nd Jaina Tirthankara, has been given to one Paccekabuddha. Padma, the 6th Jaina Tirthankara, is the name of the 8th of the 24 Buddhas. Vimala, a Paccekabuddha, has been named after Vimala-Natha, the 13th Jaina Tirthankara.

Jaina Tradition and Indus Valley Civilization :

From some historical references it can be regarded that Rishabhadeva must be the real founder of Jainism. In this connection Dr. Jacobi writes thus, "There is nothing to prove that parshva was the founder of Jainism. Jaina tradition is

unanimous in making Rishabha the first Tirthankara as its founder and there may be something historical in the tradition which makes him the first Tirthankara. There is evidence to show that so far back as the first century B. C. there were people who were worshipping Rishabhadeva. It has been recorded that King Kharvela of Kalinga in his second invasion of Magadha in 161 B. C. brought back treasures from Magadha and in these treasures there was the statue of the first Jaina Tirthankara (Rishabhadeva) which had been carried away from Kalinga three centuries earlier by King Nanda I. This means that in the 5th Century B. C. Rishabhadeva was worshipped and his statue was highly valued by his followers. From this it is argued that if Mahavira or parshvanatha were the founders of Jainism then their statues would have been worshipped by their followers in the 5th Century B.C.i.e. immediately after their time. But as we get in ancient inscriptions authentic historical references to the statues of Rishabhadeva it can be asserted that he must have been the founder of Jainism.

Other archaeological evidences belonging to the Indus Valley Civilization of the Bronze Age in India also lend support to the hoary antiquity of the Jaina tradition and suggest the prevalence of the practice of worship of Rishabhadeva, the first Tirthankara, along with the worship of other deities. The recent excavations at Mohenjo-Daro and Harappa have revealed the real existence of very well developed Pre-Vedic and non-Aryan Civilization known as the Indus Valley Civilization. As a result, history of India can now be traced back to the Indus Valley period (i. e. about 3500 to 3000 B. C.) and not upto the Vedic period (i. e. about 1500 to 1000 B. C.) only as was being done formerly. In fact the recent researches have shown that there is an organic relationship between the Indus Valley Culture and the present day Indian Culture. It is very pertinent to note that many relics from the Indus Valley excavations suggest the prevalence of Jaina religion in that most ancient period.

(i) It is observed that in the Indus Valley Civilization there is a great preponderance of pottery figures of female deities over those of male deities and that the figures of male deities are shown naked. In this regard Dr. Earnest Mackay, the renowned Archaeologist intimately connected with the Indus Valley excavations, mentions that "For some reason which it is difficult to understand, figures of male deities in pottery are distinctly rare. They are entirely nude, in contrast with the female figures, which invariably wear a little clothing; necklaces and bangles, may be worn, but this is by no means always the case." This fact clearly reveals the traces of Jaina religion among the Indus Valley people as the worship of nude male deities is a very well established practice in Jaina religion.

(ii) Further, the figures engraved on the seals found in the excavations also suggest the same thing. For example, we find that the figures of six male deities in

nude form are engraved on one seal (Vide Sir John Marshall : Mohanjo-Daro and the Indus Civilization, Vol. III, plate No. 118, picture No. B.426) and that each figure is shown naked and standing erect in a contemplating mood with both the hands keeping close to the body. Since this 'Kayotsarga' way (i. e. in standing posture) practising penance is peculiar only to the Jainas and the figures are of naked ascetics, it can be maintained that these figures represent the Jaina Tirthankaras.

(iii) Again, the figures of male deities in contemplating mood and in sitting posture engraved on the seals (Vide Sir John Marshall : Mohanjo-Daro and the Indus Civilization, Vol. III, (a), Plate No. 116, Picture No. 29, and (b) Plate No. 118, Picture No. 11) resemble the figures of Jaina Tirthankaras because in these, the male deities are depicted as having one face only while the figures of male deities, supposed to be the prototypes of Lord Shiva, are generally depicted as having three faces, three eyes and three horns (vide Sir John Marshall : Mohanjo-Daro and the Indus Civilization, Vol. I, Plate No. 12, Picture No. 17).

(iv) Moreover, on some seals we find the figure of a bull engraved below the figure of a nude male deity practising penance in the 'Kayotsarga' way i. e. in a standing posture. These figures appear to be the representations of Rishabhadeva, the 1st Jaina Tirthankara, because of the facts that among the Jainas there is an established practice of depicting the Lanchhana, i. e. the emblem, of each Tirthankara below his idol and that the emblem of Rishabhadeva is bull.

(v) In addition, the sacred signs of Swastika are found engraved on a number of seals (vide Sir John Marshall : Mohanjo-Daro and the Indus Civilization, Vol. III, Plate No. 14, Picture No. 500 to 515). It is pertinent to note that the Swastika signs engraved on Seals Nos. 502, 503, 506 and 514 exactly resemble the established Jaina practise of drawing Swastika signs.

(vi) Further, there are some motifs on the seals found in Mohanjo-Daro and, it is suggested, that these motifs are identical with those found in the ancient Jaina art of Mathura.

From these archaeological evidences it can be stated that there are traces of worship of Jaina deities and that there was the prevalence of worship of Jaina Tirthankara Rishabhadeva along with the worship of Hindu God who is considered to be the prototype of Lord Shiva in the Indus Valley Civilization. This presence of Jaina tradition in the most early period of Indian history is supported by many scholars like Dr. Radha Kumud Mookarji, Gustav Roth, Prof. A. Chakravarti, Prof. Ram Prasad Chanda, T. N. Ramchandran, Champat Rai Jain, Kamta Prasad Jain and Dr. Pran Nath.

Regarding the antiquity of Jaina tradition of Tirthankaras Major J. G. R. Forlong (in his book 'Short Studies in the Science of Comparative Religion') writes that from unknown times there existed in India a highly organized Jaina religion and that Jainism was preached by twenty-two Tirthankaras before the Aryans reached the Ganges. Dr. Zimmerman also strongly supports the antiquity of Jaina tradition in the following terms. "There is truth in the Jain idea that their religion goes back to remote antiquity, the antiquity in question being that of the Pre-Aryan," (vide Zimmerman : 'The Philosophies of India, p. 60).

Honorary Director
Sahu Research Institute
Shivaji University
Kolhapur.

Is Jainism 3,000 Years Old ?

Dr. Sulekh C. Jain

“What am I ? — Where have I come from ? — What am I here for ?”

Since the beginning of time, humanity has sought answers to these troubling questions and has attempted to unravel the mysteries of creation and the cosmos through religious and metaphysical speculations. In India, several different solutions have been put forth in the form of theological and ethical systems. Among them is Jainism—one of the most ancient religions of India. This system of religious, philosophical and ethical teachings has its name form the Sanskrit word “Jina”, which signifies conqueror. The designation “Jina” is applied to those mortals who have over-powered the world of passions and emerged as spiritual victors. The followers of the faith are know as “Jains”—the followers of “Jina”.

Jainism is one of the oldest religions in India. According to Jaina tradition, the religion is eternal, having been revealed repeatedly by twenty-four Tirthankaras. The first Tirthankara was Rsabha and the twenty-fourth and last Tirthankara was Vardhamana Mahavira.

Jainism contains the traces of the earliest developments of philosophical thinking in the history of mankind. It has been generally recognized that Jain philosophy was sufficiently advanced before the tenth century B.C. Earlier glimpses of Jainism have, however, been lost in the antiquity and the available sources of information do not provide hope of recovering them.

Let us take up the question regarding what history has to say about Jainism. In the opinion of some, the word “Aristanemi” occurring in the Brahmanic works refers to the twenty-second Jain Tirthankara having that name. According to Jain traditions, he was related to Srikrishna. Aristanemi's name is also mentioned as Jinesvara in Mahabharata. This leads us to one conclusion that Aristanemi did exist. If we take him as a contemporary of Krishna, it can be safely inferred that he flourished at the time of the Mahabharata in about 1400 to 1500 B.C.

Bhagwan Rsabhadeva was the first Tirthankara of the Jainas. The vedas of the Bramanic tradition also refers to some Rsabha. Reading the biographical account of Rsabha as found in the Puranas, the reader will have no doubt that it is the biographical account of Rsabha of Jainas. According to Bramanic tradition, Rsabhadeva belonged to the fifth generation of Manu. So it is clear that he flourished in the Puranic times. It should, therefore, be considered as falling beyond the purview of history.

It is now a settled fact that Mahavira being a contemporary of Budha, flourished in the sixth century B.C. According to Jain tradition, Parshvanatha (the 23rd Tirthankara) got emancipation 250 years before Mahavira. This empowers us to fix the life time of Parshvanatha at about 800 B. C. Something has already been said about Rsabhadeva and Aristanemi from amongst the Tirthankaras, who flourished before Mahavira.

From the above discussion, we are now in an unassailable position to state categorically that Jain religion had evolved its definite shape and substance at least before 800 B.C. and it had carved out its name and fame as one of the sects representing Sramanic ideology (emphasizing principles of self-discipline and non-violence). There is no source available to us other than the Jain scriptures to venture a guess about the form of Jainism which was prevalent in the days of Aristanemi or of Rsabhadeva.

9831 Tall Trimier Drive
Cincinnati Ohio-45241
U. S. A.

Development of the Jaina Concept of Soul

Dr. Mohan Lal Mehta

The Acaranga uses the terms **cittavat**, **jiva**, **atman** etc, for the animate, sentient, living or conscious substance, i. e. soul. The inanimate substance is signified by the terms **acitta**, **acetana**, etc. The words **prana**, **bhuta** and **sattva** have also been used to indicate the living being. In the course of time the terms **jiva** and **ajiva** were generally adopted to denote the living and non-living substances respectively.

The Acaranga defines soul (**atman**) as knower. Souls are of two types : worldly and liberated. The liberated souls are devoid of all material forms, qualities and associations. The worldly souls or living beings are of two kinds : mobile-bodied (**trasa**) and immobile-bodied (**sthavara**). The immobile-bodied souls are of five types : earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied. These six varieties of living beings are known as **Sadjivanikavas** in the Acaranga, etc. Since the living beings transmigrate from one body to the next, it is implied that they are body-sized, i. e. equal in extent to the bodies they occupy. In other words, they undergo contraction and expansion. This is the position of the conscious substance in the Acaranga as well in the Sutrakrtanga.

The Bhagavati defines soul as the sole possessor of cognition (**upayoga**). It classified the world of living beings into five types : one-sensed, two-sensed, three-sensed, four-sensed and five-sensed. The immobile-bodied souls constitute the first type, whereas the mobile-bodied beings form the remaining four types. To give an exhaustive account of soul, the Bhagavati resorts to a number of points of investigation, such as cognition, activity, belief, Karma, body, region, class, substance, mode, time, temperature, instinct, indeterminate cognition, determinate cognition, vice, virtue, endeavour, etc. They appear in so many forms on so many occasions. No arguments are advanced to corroborate the contentions.

The prajnapana gives a comprehensive account of the nature of soul. Almost all general information concerning the living beings is offered in the first five chapters of this canonical text. The first chapter presents an elaborate classification of the animate world. The second chapter gives information as to which parts of

the world are inhabited by which classes of living beings. The third chapter deals with the relative numerical strength of the different classes of living beings. The life-duration of these classes is given in the fourth chapter. The fifth chapter makes an enumeration of the counts on which two worldly souls may be compared with each other. All these and similar other details are mostly dogmatic.

The Prajnapanā devoted several chapters to the problems related to body and bodily activities. Similarly, it devotes a number of chapters to the problems related to cognitive, affective, and conative activities. Some of the chapters are exclusively devoted to the treatment of Karma which is at the root of all worldly life.

The Jivajivabhogama classifies the world of living beings variously in its different chapters. These may be called natural classifications. In the case of each classification the following questions are discussed :

1. Sub-classification
2. Life-duration
3. Period of continuous existence
4. Period of continuous non-existence
5. Relative numerical strength

Much of the subject-matter of the Jivajivabhogama is common with the Prajnapanā.

The Jivajivavibhakti chapter of the Uttaradhyayana offers a most basic account of the living beings. Whereas the prañpanā describes the classes of living beings in the simple order of one-sensed, two-sensed, three-sensed, four-sensed and five-sensed, the Uttaradhyayana first divides the living beings into two broad classes viz. immobile and mobile, and then sub-divides the former into three classes, viz. earth-bodied, water-bodied and plant-bodied, and the latter into three, viz. fire-bodied, air-bodied and gross-bodied. The gross-bodied class consists of the two-sensed beings etc. This procedure is adopted in the Jivajivabhogama also (chapter I) and in later times Umasvati also supported it, but it was foreign to all old canonical texts and Digambara works except Parichastikaya of Acharya Kunda Kunda.

The Rajaprasniya is the first Jaina work to advance arguments for the independent existence of soul. It adduces a number of arguments to convince us that soul is something different from body. Even if imperceptible (by the sense organs) soul is a real entity just as so many physical things are real even if imperceptible. The omniscient has a direct perception (extra-sensory perception) of this entity. The same soul can occupy an elephant's body in one life and an ant's in another. It is capable of contraction and expansion just like the light of a lamp.

The Tattvarthasūtra on the whole reproduces in a more systematic way the

traditional material relating to the problem of soul. It deals with the following questions in this connection :

1. Different states of soul
2. Cognition as the defining characteristic of soul
3. Souls in bondage and liberation
4. Souls with mind and without mind
5. Mobile-bodied and immobile-bodied souls
6. Sense-organs and their objects
7. Process of transmigration
8. Different birth-places and births
9. five kinds of bodies
10. Sexual urge
11. Premature death
12. Contraction and expansion of soul
13. Function of souls.

Later Jaina philosophers vindicated the nature of (worldly) soul as essentially conscious, changing, doer, direct enjoyer, equal in extent to its body, different in each body and possessor of material Karmas. The existence of soul is proved by direct experience etc. It attains emancipation, which consists in the annihilation of all the Karmas through right knowledge and right conduct.

Professor of Jaina Philosophy
University of Poona
Poona-7

A Distinct Characteristic of Jaina Path of Liberation

Dr. Dayanand Bhargava

1. The ultimate aim is to attain a state of consciousness where there is no activity—physical, mental or vocal. This being the last stage is the last of fourteen stages of spiritual development which is known as **ayoga-kevali**, meaning that all **yogas** or activities are absent at this stage.
2. This, however, does not mean that there is no liberation without the cessation of activities. The penultimate stage i. e. the thirteenth stage of development, is also a stage of liberation (**kaivalya**) but with activities i. e. **yogas**. This is logically named as **sayoga keivali**. The Indian systems of philosophy term it as **jivanmukta**.
3. The Journey to this goal of **sayoga kaivalya** (which automatically leads to **ayoga kaivalya** in due course of time) starts with renunciation (**pratyakhyana**) of vitiated activities (**savadya yoga**). All activities prompted by passions (**Kasayas**) like ego, hypocrisy, anger or greed are vitiated. Such activities are to be abandoned.
4. A question arises as to how these vitiated activities are to be abandoned. What is the genesis of our activities? We are engaged in activities from time immemorial. These activities do not die without leaving some impressions on the agent. These impressions do not die with what we call death. The gross body may dissolve at death, but the subtle body carries these impressions from one life to another. The impressions are the genesis of our activities. All our activities, then do not come from void but from the impressions that lie latent in our subtle body.
5. A latent impression in our subtle body becomes active on attaining maturity. We have an inner vibration for engaging ourselves in a particular type of activity. This inner vibration is known as inclination or **adhyavasaya**. Naturally,

this inclination could be not only for good activities but for bad activities also. This inclination pertains not to our gross body but to our subtle body, the **karmana sarira**. We can, perhaps, hardly do anything about it. It is, as it were more or less a case of determinism where our previously accumulated impressions have their sway over us.

6. This inclination or **adhyavasaya** in itself is not an activity or **yoga**. It has to pass through yet another stage before it can give birth to an activity. In case this inclination comes into contact with the astral body (**taijasa sarira**), it assumes a colouring known as **lesya** which is also of two types — — good and bad. This **lesya** affects the astral body and consequently our aura. A **yogi** can stop **adhyavasaya** from affecting his astral body but not an ordinary man. So generally we do not have any control over our **lesyas** either.
7. It is only after passing through the stage of **lesya** that an **adhyavasaya** takes the form of a **yoga** i. e. activity. It is only at this last and the third stage of **yoga**, that an aspirant has to exert himself. He has to exert his will power against allowing bad **lesyas** to be expressed through mind, body or speech. This is precisely what is meant by the vow or **vratas**, which consists in avoiding all vitiated activities,
8. There are two important conclusions of the above discussion :—
 - (i) The first stage of the activity is **adhyavasaya** which is fully determined leaving no freedom for us. The **lesya** stage is partly determined. We are completely free at the **yoga** stage which means that all **purusartha** belong to controlling bad **yogas**.
 - (ii) We generally confuse **adhyavasaya** with mental activity, whereas the **adhyavasaya** really belongs to a different level. Mind is just an instrument of **yoga** like speech or body. The Jainas have, therefore, not given that special status to mind, in comparison to the body, as the Buddhists have given. The physical activity is as significant as the mental and as such physical control is as important as mental.

If we can understand this, we can appreciate the Jain approach to self-control in comparison to the Vedic or Buddhist approach which says **mana eva manusyanam karanam bhandhamoksyoh** or **manopubbamgamah dhammah**.

Professor & Head
Deptt. of Sanskrit
University of Jodhpur
Jodhpur (Rajasthan)

The Concept of Soul, Karma and Liberation in Jainism

Prof. K. S. Ramakrishna Rao

Jainism is a kind of realistic and pluralistic philosophy, as it accepts the existence of the eternal world and many ultimate realities. As a religion it unveils the meaning and purpose of life. Its attitude towards other forms of religion is that of non-criticism. It preaches universal tolerance and humanitarianism. Its main contents are: Soul and its transmigration, Karma, bondage and liberation. According to Jaina Philosophy, the world is not created. It is everlasting and exists by the power of its substances, Viz., Soul, Matter, Space, Time, Dharma and Adharma (principle of motion and that of rest).

The essential character of the soul-substance is consciousness and its accidental characters are desire, volition, pleasure, pain etc. The soul possesses varying degrees and kinds of knowledge. At the highest is the perfect soul (mukta-jiva) and at the lowest end, the fettered soul (baddha-jiva). There are two kinds of fettered souls-moving (trasa) and non-moving (sthavara). Five categories of fettered souls are : 1. Ekendriya having one sense of touch (plants etc.), 2. Dvi-Indriya having the senses of touch and taste (worms etc.), 3. Tri-Indriya having the senses of touch, taste and smell (ants etc.), 4. Caturindriya having the senses of touch, taste, smell, sight (mosquitoes etc.) and 5. Panchendriya having the senses of touch, taste, smell, sight and hearing (beasts, birds, men etc.) The Jaina philosophy says that the soul is formless, independent and eternal. It is an agent who knows, acts and enjoys the fruits of its Karma. It manifests itself and others like the light. It pervades the body in which it lives and thus it is co-extensive with the body. But it changes its forms due to its association with Karma-matters.

Karma, subtle invisible substance composed from one of the types of matter which flows into and clogs the Jiva, causing the bondage of life and transmigration, fetters the soul. Fruits of its virtuous Karma lead the soul to the heaven of gods and to the birth among men and those of its sinful Karmas to the hell or to the birth

among lower animals. Thus inflow of sinful Karma can be stopped by many types of penance and disciplined conduct, resulting in the final moksha or liberation, the ultimate goal of human endeavour. Karmic matter is elaborately classified according to its effect; for instance, one type is that which prevents true knowledge; another which causes pleasure or pain. Since God has no place in Jainism, Karma comes to occupy a very central position in it.

The soul in itself possesses inherent perfectness and infinite potentiality. Karma associates soul with Karmic matter (Pudgala). Thus it falls into bondage. Karma of the past life generates in the soul cravings and passions. Passions of anger, pride, deceit and greed (krodha, mana, maya and lobha) attract Karmic matter to the soul. Thus bondage of the soul to the matter is due to its clinging to passions.

Liberation means the expulsion of matter from the soul. It is the freedom of the soul from all bondage to Karma and thereby comes the stoppage of its re-birth. The path to liberation requires right faith, right knowledge and right conduct. These three are called three jewels of Jainism. Right faith means respect for truth. Right knowledge is the detailed knowledge of all truths. On the removal of Karma, Kevalajnana is attained. Right conduct lies in refraining from wrong and doing right. It puts a fullstop to old Karmas, puts an end to the influx of new Karmas and thus helps the soul to be totally free from Karmas.

Right conduct consists in observing five great vows :—1. Ahimsa (non-injury) Satya (truthfulness), Asteya (non-stealing) Brahmacharya (chastity) and Aparigraha (non-possession) along with the (i) practice of samiti (extreme carefulness in walking etc.) (ii) practice of ten dharma (forgiveness, humility, straight forwardness, puierty self-restraint, austerity (internal and external), sacrifice, non-attachment and celibacy). (iii) meditation, (iv) conquering of all discomforts and (v) attainment of equanimity. The soul then achieves the merit of fourfold perfection-infinite knowledge, infinite faith, infinite power and infinite bliss.

Thus Jainism is neither agnosticism, nor sceptitism of the 20th century. With this attitudde we should step into twenty first century. The spiritual awareness lies in the recognition of the spiritual self in others. The eternal sayings of Tirthankaras bring us close to the world religion and world philosophy. Shall we hope for a complete peaceful co-existence in 21st century with the adoption of this doctrine of self ?

Retd. Professor of Philosophy
Shravanabelagola.

Jainism—A Beacon Light for Our World

Dr. L.M. Singhvi

India is an ancient land. Different philosophies and religions of the world have flourished here through centuries of human history. In this cradle of culture there grew a great and glorious tradition of compassion, friendship, sympathy, fearlessness and non-violence. That tradition goes back to thousands of years. That tradition did not **commence** with Lord Mahavira. Indeed, it **culminated** in an apotheosis in the saga of Lord Mahavira's life. According to Jain history, the tradition arose with the first of the Tirthankara, Lord Rishabhadeva, who was the founding father of many splendid arts and sciences of human civilisation. He was also the father of the illustrious Bharata. The twenty fourth Tirthankara unfolded to the world, by precept and example, a profoundly humane, rational, scientific, spiritual and ethical outlook on life.

The glory of the Jain tradition is that its adherents, kings as well as commoners and monks as well as householders, strove to preserve the essence of its tenets. It is a rich legacy which lives on not as a legend in the pages of history but as a part of a cherished, vibrant and living tradition.

The Jain tradition is not in any real sense antithetical or antagonistic to the Vedic tradition. Jainism and Buddhism sprang from the soil of Indian thought. Indeed, Lord Mahavira placed a constructive and thoughtful emphasis on the essence and the real meaning of life. The Jain tradition, of takes a fearless and rational approach to life. Lord Mahavira put it in two words when he said : Truth is the God (Sachham Bhagavam).

In the quest for the truth, Jains were engaged in what was perhaps the most unparalleled and unsurpassed commitment to intellectual and ethical integrity. They endeavoured to reach their conclusions on the basis of scientific inquiry into the nature of physical phenomena, the human nature, the individual and the collective mind, the nature and purposes of life. They philosophised without any blinkers. Out of the depth of that soulful inquiry came the lotus of **Anekanta** and the ambrosia of **Ahimsa**.

Anekanta is fundamentally the principle of Relativity. It teaches us tolerance and humility. It gives us a basis of establishing peace, friendship, co-operation and reciprocity. In that sense, Anekanta is much more than a mere form of logic or a modality of reconciliation of different perceptions. It gives us a whole philosophy of life and becomes a catalyst for the pervasive and cosmic principle of Ahimsa. The word non-violence in the English language hardly expresses the full splendour and the many facets of Ahimsa as a philosophy and a loadstar of life. It is a philosophy of harmony, a philosophy of compassion and empathy, a philosophy of duties and rights.

Jainism is obviously much more than a conglomeration of several sects which acknowledge their allegiance to Lord Mahavira as the twentyfourth Tirthankara. Its creed is Ahimsa which Lord Mahavira lived and taught. The allegiance of Jains to Ahimsa has to be a great deal more than a private ritual, or a visit to a temple or a matter of lip service. That allegiance and adherence means a concern for life, a concern for society, a concern for the world. It calls for a principled approach to life. It also asks for the continuous self-renewal and dedication in thought and in action by every atom in the society.

The world today stands at cross-roads. We have the option of creating a new and more humane world order. We have also the option of destroying ourselves and all that has been created on the face of the earth for many centuries. The Jain tradition of **Ahimsa** and **Anekanta** is like a beacon light for the embattled humanity which walks on a razor's edge and is encircled by darkness and gloom. From that darkness and gloom the humanitarian and compassionate ideology of respect for life, relativity of thought and practice and the approach of Ahimsa enshrined in the Jain tradition offers a pathway to a truly brave new world.

B-8, South Extension part-II
New Delhi-110049

Jaina Contribution to Indian Art.

Dr. Umakant P. Shah

The Jaina contribution to Indian Art had not received the attention it deserves, till the last four or five decades. Unlike Buddhism and Hinduism Jainism did not spread beyond the frontiers of India, while the other two sects have so much influenced the life and cultures of central, eastern and south-eastern Asia that they readily attracted the attention of modern western scholars. Unlike Buddhism Jainism has been a living faith in India and has continued as such without a break for at least 2500 years. It has, therefore, a very long heritage, both rich and varied, extended in time as well as space. The Jaina contribution to Indian Art and Culture is both substantial and significant and can never be overlooked by a serious student of Indian Art and Culture.

Excluding the Proto-Historic finds, the earliest known ancient Indian cult images are those of Yakshas and Yakshinis assigned to the Mauryan period on account of the high polish on them and several terracotta figurines of mother-goddesses. These do not belong to the Brahmanical, Buddhist or Jaina faiths but are object of worship of the Mother-goddess and Yaksha-Naga cults of the ancient Indian masses. Of about the same age is a rare highly polished headless stone figure, with only the torso and parts of legs preserved, of a nude standing Tirthankara in the kayotsarga posture, obtained from the Mauryan site of Lohani-pur near Patna (ancient Pataliputra), during excavations which revealed foundations of a brick structure. The bricks were of the size used in the Mauryan age, this coupled with the fact that only a few punch-marked coins (and no, later coins) were obtained from the area, and the fact that in the Jaina canonical texts we are told that Udayi, the founder of Pataliputra, had built a Jaina temple in the city, and the fact that one more later torso of a Jina in kayotsarga mudra was also obtained from the big compound of this small structure (obviously a temple), should leave no doubt about the fact that the Polished torso belonged to a Tirthankara image of the Mauryan period probably of the age of Samprati, the grandson of Ashoka. Samprati, converted to Jaina faith by Arya Suhasti was a great patron of Jainism and is said to have built shrines and installed Jaina Tirthankara images.

The Lohanipur polished torso and the temple site should, therefore, be regarded as the earliest known Jain image and shrine in India.

The Buddha image, which came to be worshipped at a later date both in Bihar (Magadha) and in Gandhara had for its proto-type the Jain image and the images of Yakshas of the ancient Yaksha cult.

The earliest image of Sarasvati, the Goddess of Learning, discovered hitherto, also belongs to the Jain faith and was obtained from Kankali Tila, Mathura, where an ancient Jain Stupa, probably of Parsvanatha, but later mistakenly believed to be of Suparsvanatha, existed. The Sarasvati image, inscribed in Samvat 54, dates from the second century A. D. and refers to Arya Mangu, a great Jain scholar and monk who is known to have stayed in Mathura. But a relief panel from the same site, now in the State Museum, Lucknow, showing a scene identified as that of the Dance of Nilanjana and subsequent renunciation of Rshabhanatha, is assignable to the Sunga period, c. second, century B. C.

At Udayagiri and Khandagiri in Orissa, a group of caves with inscriptions of King Kharavela (c. first cent. B. C. or a little earlier), his queen and prince, show that the donors followed Jainism. Navamuni, Barabhuji and Mahavira caves on Khandagiri contain later inscriptions and relief carvings of Tirthankaras and their attendant yakshinis. On top of the Khandagiri are found, in excavations, ruins of an apsidal shrine which obviously must have been a Jain one.

A cave inscription from Pabhosa near Kausambi, Allahabad district, refers to king Bahasatimitra and the excavation of the cave for the Kasyapiya Arhats. Since Mahavira, the twenty-fourth Tirthankara, belonged to the Kasyapiya gotra, the cave could have been excavated for the use of Jain monks, in the second century B. C. It is interesting to note that inside the cave, on the southern side, is a stone-bed with pillow for the monks to rest.

This practice of carving stone-bed with pillow for Jain monks living in rock-cut caves and natural caverns is also discovered from various sites in Tamil Nadu. Scattered all over the Tamil country such caves and caverns with stone beds and pillow, and inscribed in early Brahmi characters and the Tamil language, are found at several spots on the Eastern Ghats, particularly in the region around Madurai. The dates of these inscriptions vary from c. second century B.C. to c. third century A.D., the earliest inscription being perhaps the one from Mangulam.

It is presumed that the Jains reached this area from the Karnataka region, through the hills of the Congu country (Coimbatore area), the region west of

Tiruchirapalli, further south to Pudukottai and then to the hills of Madurai. However, this belief rests on the general, but relatively late, accounts of Chandragupta Maurya and Acharya Bhadrabahu migrating to Sravana Belagola from the north in the early third century B. C. The earliest reliable archaeological source for this belief is an inscription at Sravana Belagola, which, as this writer has shown elsewhere, clearly shows that it was not the Srutakevali Bhadrabahu (Bhadrabahu first) but another later Bhadrabahu, and the inscription itself gives names of some of the Jaina acharyas who flourished between the two Bhadrabahus. So it is not impossible that this earlier evidence of Jaina monks in Tamil Nadu was the result, perhaps, of the infiltration from Pratisthanapur, either during the reign of Samprati, the grandson of Ashoka (as the *Brhat-kalpa-bhashya* suggests) or during the rule of some early Satavahana rulers who had Jaina leanings. There is no archaeological evidence, as yet discovered, of the existence of Jainism in Karnataka (and especially at Sravana Belagola) before the Christian era. As yet no art or archaeological evidence of Jainism before even the third or fourth century is found so far as Karnataka is concerned.

Rajgir in Bihar is one of the very old sites of Hindu, Buddhist and Jaina associations. The Son Bhandara cave and the cave adjacent to it (on the Vaibhara hill) were carved, for the use of Jaina monks and for the worship of images of Arhats, by Acharyaratna Muni Vairadeva of great lustre, identified with Sthavira Arya Vajra, who died in c.57 A.D., according to Pattavalis. Attempts have recently been made to equate the Prakrit name Vairadeva with Viradeva but Vaira in Prakrit can only be Vajra in Sanskrit. It is not unlikely that the inscription referring to Vairadeva in such glorious terms was recorded at a later date (in the fourth century A.D.) when the adjacent cave fell into the hands of followers of Vishnu. (The architecture of the cave is of early type comparable with that of the Barabara cave and the Son Bhandara cave still retains traces of Mauryan Polish on its wall.

The Various finds of the Jaina Stupa at Kankali Tila, Mathura, include figures of Tirthankaras sitting in padmasana or standing in the kayotsarga posture, Ayagapatas or Tablets of Homage which are known to the Jaina canonical texts as Silapatas and which are evolved from the Silapatas of Mahavira's time worshipped in Yaksha shrines like the Purnabhadra Caitya, various auspicious symbols later crystalised into ashtamangala (eight auspicious symbols), representations of worship of Stupas, Pillars surmounted by Dharmacakra or the Dhvaja symbols of various Tirthankaras. Such Dhvaja Pillars were erected in front of shrines of different gods in ancient India and the Jainas also erected pillars in front of shrines of different Tirthankaras. Such a pillar was surmounted by the dhvaja—symbol of the Ksatriya family of the Tirthankara in front of whose temple the pillar was erected and worshipped. The Jainas also worshipped another type of pillars known

as Manastambhas having images of four Tirthankaras facing four quarters, carved on their tops or bottoms. Such quadruple images when separately installed were known as Pratimasarvatobhadrika, later more popular as Chaturmukha or Caumukha images. A relief panel, obtained from Kankali Tila, Mathura, shows Harinegamesin seated on a throne which cannot be regarded as supporting the existence of the later Svetambara belief in the transfer of Mahavira's embryo. Negamesin is an ancient god, associated with children, whose worship was popular amongst masses.

Terracotta figures of this goat-faced deity are obtained from various sites in North India. Three Vedic mantras addressed to Nejaimesa are used in the Hindu Simantonnayana ceremony. The Jains also prayed to Negamesin for obtaining children.

Of about the Kushana period, except three or four bronzes of the Gupta and Post-Gupta periods, are the Jaina bronzes discovered from Chausa near Buxar in Bihar; they are an important landmarks in the history of Indian bronzes. There is a bronze figure of standing Parsvanatha in the Prince of Wales Museum, Bombay, which, according to this writer, dates from circa second century B.C. while some other scholars assign it to 1st-2nd cent A.D.

Of the group of caves known as Bawa Pyara's Math near Girnar, Junagadh, at least a few might have been of Jaina association because of the carving of some of the ashtamangalas above the entrance of two caves and on account of an inscribed slab found buried near the entrance of one of these caves. The inscription on the slab belongs to the Kshatrapa period and refers to monks who have obtained Kevalajnana. Digambara Jaina traditions also refer to the existence of a Chandrasala guha near Girnar.

Of the Gupta period, there is a cave at Udayagiri near Vidisa (M.P.) which has an inscription referring to an image of Parsvanatha in this cave. Of the Gupta art a few Jaina sculptures are preserved in the Museums at Lucknow, Mathura, and Varanasi, while a few more sculptures were discovered from sites like Gwalior (rock-cut), Sira Pahari near Nachna Kuthara, Durjanpur near Vidisa. Of these the recent find of three inscribed sculptures of Jaina Tirthankaras is interesting as the inscriptions refer to the donor Maharajadhiraja Ramagupta who has been identified as the elder brother of Chandragupta (the second) Vikramaditya of Indian legends.

The earliest known free standing pillar, known as Manastambha, with figures of four Tirthankaras carved on it, dates from the Gupta period and is still in situ at Kahaun in Uttar Pradesh.

Of the post-Gupta and early mediaeval periods a large number of beautiful temples, sculptures, rock-cut reliefs and bronzes exist in various states of India. Amongst such early shrines the Meguti temple at Aihole, Karnataka dates from early seventh century A.D. There is besides a Jaina cave at Aihole assignable to the late sixth or c. early seventh century A.D. of about the same age is a Jaina cave at Badami, the ancient capital of the Chalukyas in Karnataka. The cave has also a big panel of Mahavira with his yaksha and yakshi, carved at a later date. Scenes of Karmatha's attack on Parsvanatha, available in these caves at Aihole and Badami became more and more popular in the south and we have beautiful relief panels of this theme at Ellora, Kalugumalai, Humaca, Tirakkol, Kilakkudi, etc.

Of c.ninth century the Maladevi temple at Gyaraspur in Madhya Pradesh is especially noteworthy not only for its beautiful sculptures and iconography, but also for its architecture, being a beautiful example of Northern Indian sikhara temple. Earlier by about a century are two temples, one at Osia (Rajasthan) and the other at Devgad fort near Lalitpur and Jhansi (U.P.) which are equally interesting for their architecture and sculpture.

Ranging from ninth to tenth centuries are a group of about four Jaina caves at Ellora which have not only some beautiful relief panels of scenes of austerities practised by Parsvanatha and Bahubali, and figures of Tirthankaras, of Sarvanubhuti Yaksha and Ambika Yakshi, but also have several paintings on their ceilings which are an important landmark in the history of painting in India. Of about this age, c. ninth century, we also have some exquisite examples of mural paintings in the Jaina cave at Sittannavasal in Tamil Nadu.

From about 8th-9th century onwards the Jaina contribution to Indian Art is so rich and varied that it is impossible to refer to it in some detail in this brief survey. Mention may however be made of some noteworthy groups of temples at Devgad fort, chanderi, and Khajuraho in Madhya Pradesh, at Sravana Belgola, Humacha, Karkai, Mudabidri, Kambadhalli etc. in Karnataka, the temple complex at Tiruparuttikunram (Jina-Kanchi) in Tamil Nadu, the Delvada temples on Mt. Abu in Rajasthan, the Kumbharia temples near Abu, and the groups of temples at Satrunjaya and Girnar in Gujarat, and some individual temples like the tenth century S'italnatha temple at Zalrapatan and the Mahavira temple at Ghanerava in Rajasthan, the Navamuni and Barabhuji caves at Khandagiri, Orissa, the Nemi-Jinalaya at Tirumalai in Tamil Nadu, a few temples at Lakkundi, Lakshmeshvar, Jinanathapuram, Venur, Halebid etc. in Karnataka, the Jaina temples at Osia, Kesariyaji, Nadol, Nadlai, Ranakpur, etc. in Rajasthan, at Taranga in Gujarat, and so on. A large number of beautiful Jaina sculptures and bronzes are preserved in the museums at Calcutta, Patna Lucknow, Mathura Delhi, Allahabad, Baroda, Bombay, Nagpur, Hyderabad, Mysore, Madras,

Bhuvanesvara, Gwalior, Khajuraho etc. in India, and in the British Museum, and Victoria and Albert Museum, London, the Zurich Museum, Switzerland, the Berlin Museum, West Germany, the museums at New York, Philadelphia, Chicago, Cleveland, Kansas City, Los Angeles, San Francisco, etc. in U.S.A. and in a number of private collections in India and abroad

Jainism's great contribution to the art of casting metal images is now acclaimed by scholars with the publication of hoards of bronzes from Vasantagadha, Akota, Rajnapur Khinkhini, Chausa, Lingasur, etc. Some beautiful bronzes of the Chola period are now brought to light. A few such specimens are preserved in the Government Museum at Madras.

The biggest known stone image in India, about 17 meters in height, is the beautiful statue of Bahubali, popularly known as Gommatesvara, at Sravana Belgola, installed in about 980 A.D. Of about the same height but of late period is another rock-cut figure of a Tirthankara at the Gwalior fort. Another colossal sculpture of Gommatesvara, set up on a hillock at Karkal (Karnataka), is 12.5 meter in height, installed in 1431-32. A third one set up at Venur in 1603-04 A.D. is about 11 meters in height.

Some of the mediæval Jaina shrines are world famous. Of these the Delvada group of temples at Abu are especially attractive for their delicate carvings and fine chiselling of white marble. The famous Chaumukha shrine at Ranakapur in Rajasthan is noteworthy for its complex plan and a large variety of richly carved marble pillars.

As in the field of architecture and sculpture, the Jaina munificence is equally great in the field of painting. The Jaina contribution in this field is of great significance, especially of the mural paintings at Sittannavasal, Armamalai and Tirumalai in Tamil Nadu, and Ellora in Maharashtra. These supply important links in the history of Indian Painting. The Ellora frescoes still await better treatment and publication.

But the most prolific contribution of the Jainas is by way of book illustrations or miniature paintings on palm-leaf and paper in Jaina manuscripts from Western India, especially from Gujarat and Rajasthan, dating from c. eleventh century upto the end of the nineteenth century A.D.

Most of these miniature paintings so far published are from manuscripts of the Svetambara Jaina sect. Of these a manuscript of the Kalpa sutra in the Devasanapada Bhandar collection at Ahmedabad, painted at the Gandhara Bundara (port) on the west coast in c. 1475 A. D. with a lavish use of gold, lapis lazuli, carmine, etc., shows remarkable border decorations with paintings illustrating

different technicalities of Bharata-Natyam and Persian influence. Another famous Kalpa-sutra, now in the National Museum, New Delhi, painted at Mandu in the fifteenth century is noteworthy for its colour scheme. A third Kalpa-sutra with fine decorative border designs, painted at Jaunpur in U. P. in the fifteenth century, is now preserved in the Jaina Bhandara at Baroda (Vadodara). Illustrations of Kalpa-sutra manuscripts were perhaps the most popular and widely patronised, as they depicted incidents from the lives of Tirthankaras. Manuscript illustrations of the Kalakacharya Kathas and the Uttaradhyayana sutra and the Samgrahani sutra (on cosmology) were very popular. During the mediaeval period, from about the fifteenth century onwards Rasa poems and Katha words provided large variety of subject-matter for illustrations. Works like the Sri-Chanda Rasa, Salibhadra Cahupai, Dhanya-Salibhadra Rasa, Nala Damayanti Rasa, Sripala Rasa, Madana Mohana Rasa, and Manatunga-Manavati Rasa etc. are available with beautiful text illustrations. Amongst the Digambaras illustrations of the Yasodhra Charita, and of the lives of Jinas and others described in works like the Adipurana and Uttarapurana of Jinasena and Gunabhadra became very popular and have provided some exquisite examples of miniatures. Also remarkable are the palmleaf illustrations of the Dhavala and Jayadhavala manuscripts painted in the twelfth century in Karnataka.

Wooden book-covers of palm-leaf manuscripts in the Svetambara Jaina collections at Jesalmer and Ahmedabad are painted with scenes depicting events from different births of Tirthankaras like Mahavira, Parsvanatha, Neminatha or Santinatha. Some book covers show scenes of Bharata-Bahubali fight etc., or the debate between Digambara and Svetambara monks, or worship of the Jina, or the 24 different Mothers of Tirthankaras or the figures of different Salakapurusas (Great Men) of Jaina mythology. Some book-covers have geometrical or floral decorations with meandering creepers having different animals in different circles. A few of the book covers discovered so far date from the eleventh and twelfth centuries A. D. while some date from the fourteenth century.

The Jainas also patronised the art of wood-carving. Beautifully and richly carved temple mandapas, miniature shrines etc. have been discovered and published.

Paintings on paper scrolls called Vijnaptipatras and Patas on paper and canvass, of both Tantric and non-tantric nature, known from several Jaina collections, and some late wall-paintings representing or mapping different shrines in tirthas (places of pilgrimage) like Satrunjaya and Girnar, still existing and being set up in Jaina temples, offer interesting studies.

48 Haribhakti Society
J. P. Narain Road
Vadodara-390015

Brahmanical Deities in Jaina Pantheon and Religious Art

Dr. Maruti Nandan Prasad Tiwari

Jainism has been one of the three principal religions of India. While much work has been done on Jaina philosophy and religion, Jaina art and iconography, specially in respect of the assimilation of Brahmanical legendary characters and deities in Jaina pantheon and consequently their expression in visual and iconic forms, have remained largely ignored. The nucleus of Jaina pantheon and so also the visual manifestation, representing the concretization of thought and myth into figurative and pictorial art, was the 24 Jinas or the Tirthankaras who were venerated as the **devadhideva**, the supreme deity. The Jainas further developed their pantheon by assimilating and transforming different Brahmanical legendary characters and deities in Jaina creed which could distinctly be gleaned through their vast literature as well as surviving visual imagery. But while doing so they had never compromised with their basic tenets of meditation and bodily abandonment represented by the Jinas who were **vitragis** and hence were never shown as safty-bestowing and boon-conferring deities as was the case with Buddha, Siva, Visnu, Ganesa and others. The religion can thrive only with the support of the masses and this fact was very much in the minds of the Jaina acharyas. The majority in the masses go for different worldly or material possessions and achievements, which, however, could not be obtained from the worship of the **vitragi** Jinas and hence several such deities were conceived to cater the need of masses. It was through the **Sasanadevatas** or the **Yaksas** and **Yaksis**, joining the Jinas on two flanks, that the worshippers can get the desired boons for different material achievements. This was a great social and religious requirement as well, which paved the way for vital mutual activities and understanding between the principal religions of ancient times.

If we look at the ancient map of India, we come across several such sites which have yielded temples and sculptures of both the Brahmanical and Jaina affiliation, the most important of such sites are Mathura (U. P.), Osian (Rajasthan),

Ellora (Maharashtra), Khajuraho (M. P.), Aihole, Halebid, Badami (Karnataka). The study of the sculptural date at these sites reveal very important points of mutual influences. For example, the Parsvanatha Jain temple at Khajuraho (c. A. D. 950-70) contains all around its facades the figures of Brahmanical deities with their respective **saktis** in **alingana** pose which include Siva, Visnu, Rama, Balaram, Kama, Agni and Kubera. Such figures in **alingana** pose are indeed against the accepted norms of the Jain religion but to remain in tune with the time they were carved apparently under the influence of Brahmanical temples and sculptures at the same site. On the other hand, the figures of the Tirthankaras could be seen on the Kandariya Mahadeva and the Visvanatha temple at Khajuraho, Surya and Harihara temples at Osian and Mukteswar temple at Bhubaneswar.

Jainas in their list of 63 Salakapurusas (great men), finalized in the Kushana period, include a number of Brahmanical deities and legendary characters, the most important of which are Bharata as Cakravartin, Ram and Balarama as Baladevas, Laksmana as Narayana and Krsna as Vasudevas and Asvagriva, Taraka, Nisumbha, Madhu, Kaitabha, Bali, Prahalad, Ravana and Jarasandha as Prativasudevas. It may be noted that independent texts were also composed on Rama and Krsna. They are the **Paumacariya** of Vimalasuri (A. D. 473), **Padmapurana** of Ravisena (A. D. 678), **Uttarapurana** of Gunabhadra (9th century A. D.), **Harivansapurana** of Jinasena (A. D. 783) and **Trisastisalakapurusacaritra** of Hemacandra (mid 12th century A. D.). Of the deities borrowed from Brahmanical sect, Rama and Krsna, the two great epical characters, were undoubtedly accorded the most exalted position in Jain worship and religious art. They were incorporated in about first-second century A. D. The rendering of Krsna along with Balarama begins as early as in the Kushana period. Balarama and Krsna were associated with 22nd Jina Aristanemi or Neminatha as cousin brothers and as a consequence they find representation in the images of Neminatha from Mathura, belonging to the Kushana period. This association distinctly explains the process of adoption and transformation of Brahmanical deities in Jain worship and religious art. The other examples of such images are known from Bateswar (Agra) and Deogarh (Lalitapur). Owing to the kinship of the two, Balarama and Krsna were also carved in different narrative panels at Kumbharia (Gujarat) and Vimalavasahi (Delwada, Rajasthan) showing the life of Neminatha.

Vimalavasahi and Lunavasahi exhibit some of the very interesting renderings of **Krsnalila** and other Vaisnava themes which include Kaliyadamana, Krsna playing **holi** with **kanakasrngakosa** (as found in the **Harsacarita**) with **gopa** and **gopikas**, the episode of Bali and Vamana, **Samudramanthana** and vivid carvings pertaining to Krsna **Janna** and **Balalilas**. As compared to Krsna, the rendering of Rama was not so popular and the examples are found only on the Parsvanatha

Jaina temple at Khajuraho where the figures of Rama-Sita-Hanuman and Sita sitting in Asoka **vatika** and receiving the message and ring of Ram from Hanumana are carved.

Apart from the above epical characters, several other deities were adopted directly in Jaina worship with the identical attributes and other iconographic features. The concept and names of such deities are found in the early Jaina works datable between c. third to seventh century A. D. but their detailed iconographic features are enunciated mainly in the works datable between c. eighth to 14th century A. D. The list of such deities comprises Ganesa, Ksetrapala, Laksmi, Sarasvati, Astadikpalas (sometimes their number being ten including Nagaraja Dharanendra and Brahma), Navagrahas, Astavasus (carved in the Jaina temples of Khajuraho), 64 Yoginis, Indra and several other deities. In concurrence with the Brahmanical tradition the Astadikpalas and the Navagrahas were carved respectively on the conventional cardinal points and on the door-lintels of the Jaina temples.

There is a good number of such deities who were borrowed with certain changes either in respect of their names or the iconographic features or even the both to suit the requirements of Jaina creed. The Brahmasanti and Kaparddi **Yaksas** are the foremost among such deities who occupied an important position in visual representation at Svetambara Jaina temples of western India. They distinctly reveal the bearing respectively of Brahma and Siva in respect of iconographic features. Likewise, several of the **Yaksas** and **Yaksis** associated with the Jinas show that they are the transformations of Visnu, Siva, Brahma, Skandakarṭṭikya, Kali, Gauri and Vaisnavi. In some cases only the names like Garuda, Varuna and Kumara **Yaksas** and Kali, Mahakali **Yaksas** have been adopted. The **Sasanadevatas** of Rsabhanatha are Gomukha and Cakresvari who basically represent Siva and Vaisnavi.

The figures of Saptamatrikas, finding no mention in Jaina works, were also carved in some of the examples known from Mathura, Vimalavasahi and Khajuraho. We are also encountered with the figures of several such deities, mainly the female ones, at the prolific Jaina sites like Vimalavasahi, Lunavasahi and Kumbhariya who could not be identified on the testimony of the textual prescriptions. Most of the deities in such cases show the influence of the Brahmanical goddesses. Vimalavasahi alone has 16 such goddesses, some of which with bull as mount and holding either **trisula** and **sarpa** or **trisula** in both the hands have distinct bearing of Siva.

Apart from the deities borrowed either directly or indirectly with modifications, we have several such icon types at Jaina sites which virtually do not find any textual support and instead they speak of the fact that their concept and forms were inspired by the Brahmanical images. The Jaina Caumukhi (**sarvatobhadra pratima**) is only one of such icon types. The conception of **dvitirthi** and **tritirthi** Jina images showing two or three Tirthankaras together are also perhaps inspired by the syncretic icons in Brahmanical tradition. The images of Hariharapitamaha from Ellora, Khajuraho and elsewhere show the figures of Brahma, Visnu and Siva on single pedestal. The pala period Jina images from Rajgir in some cases show the snake canopy, but the cognizances on the pedestal are either conch (Neminatha), or bull (Rsabhanatha) or elephant (Ajitanatha) which suggest that inspired by the Brahmanical syncretic images the Jainas also attempted at such innovatory forms which have never been referred to in any of the Jaina works.

Reader
Deptt. of History of Art,
Banaras Hindu University
Varanasi-221005.

Contribution of Jains to Rama Literature

Dr. Jyoti Prasad Jain

Jainism, as a religious and cultural system, is purely indigenous to India and, in its origin, dates back not only to proto-historic but to pre-historic times. It has had diffused over the entire length and breadth of the Indian subcontinent, drawing its adherents from all the races, peoples, classes, social and linguistic groups, inhabiting this land. As such, it has come to possess a very rich, vast and varied cultural heritage, including an enviable mass of literature, written in various forms and styles, in almost all the ancient and mediaeval languages, and on almost every branch of learning or subject of cultural, religious, social, political, national, traditional or human interest, so much so that no modern researcher, Indian or foreigner, dealing with any topic connected with Indology, can do without referring to a good bibliography of Jainological studies.

Take for example the Rama-literature. Rama, the eldest son and successor of king Dasharatha of Ayodhya, born in the lineage of Ikshvaku of the celebrated Solar race of ancient Indian kshatriyas, is one of the foremost personages of Indian proto-history. He was noted for his superb qualities of head and heart, his noble ideals, exemplary character and remarkable achievements. Valmiki's Sanskrit epic, the Ramayana, usually assigned by modern scholars to 2nd or 1st century B. C., has immortalised its hero Rama and his life-story. This work has come to constitute the ultimate source and principal basis of and set the trend for all later writers of the Rama lore, particularly those of the Brahmanical tradition, yet, whereas till the 12th century A.D., only about a dozen works, mostly in Sanskrit, were composed on this subject, in subsequent centuries, especially with the emergence and growing popularity of the Rama-cult as a branch of the Vaishnava sect propagated by Ramanujacharya, Rama came to be accepted as an important incarnation of the god Vishnu. Consequently, since then Rama literature saw a rapid rise and more than a thousand works were produced in Sanskrit and the different regional languages, viz. Hindi, Bengali, Gujarati, Marathi, Kannada, Tamil, Telugu, Malayalam, etc. We have even khotanese, Tibetan, Nepalese, Ceylonese, Javanese, Malaysian, Indonesian

and Cambodian versions of the Ramayana. There is also a Buddhist version by name of Dasharatha-Jataka.

In the Jaina tradition, which is as old, if not more, as the Brahmanical. Rama has all along been revered as one of the 63 pre-eminently auspicious personages of proto-history. He was the 8th Balabhadra, as Lakshmana was the 8th Narayana and Ravana the 8th Pratinarayana. Rama performed many heroic deeds, ruled over his kingdom as a just and popular ruler, finally abdicated his throne, renounced worldly life and pleasures, practised austerities as an ideal Jaina ascetic, became an Arhat-kevalin or Jina, the perfect man-god, and ultimately attained Nirvana or Moksha. Since, as an ascetic, he came to be known by the name of Padma or Padma-munishvara, the Jaina Puranic account narrating his life-story has usually been called the Padma-purana or Padma-charita (Prakrit Paumachariya, and Apabhramsha Pauma-chariu). Rama, his parents, brothers, sons, wife, Sita the veritable paragon of virtue, her brother Bhamandala, Rama's friends and allies like Hanumana, Sugriva and Vibhishana and arch enemy, Ravanam the notorious king of the golden Lanka, are living characters in the Jaina version. The principal characters, events and their sequence are roughly the same as in Valmiki's Ramayana; but there are marked differences as well. It may look strange that in the case of several of such differences, majority of non-Jaina writers adopted the Jaina view, ignoring that of Valmiki's. Incidentally, it is a concrete evidence of the influence of the Jaina version on the development of the Rama story and Rama literature in general. Some five dozen theses have so far been approved by different Universities, which have vividly brought out this fact.

The earliest available Jaina version of the story is the Prakrit Paumachariya (Vira Nirvan S. 530=3A. D) by Vimalasuri, which was thus written within a century or so of the publication of Valmiki's Ramayana, with the avowed object to dispel the misconceptions and errors that were circulated by the latter, and to present the true account of Rama's story, as handed down in the Jaina tradition. It was followed by Sanghadasa's Vasudeva Hindi (c. 600 A. D.), Ravisena's Sanskrit Padma-Charita (675 AD.), Suambhu's Apabhramsha Ramayana (c. 800 A. D.), Gunabhadra's Uttarapurana (c. 850 A. D.), Pushpadanta's Apabhramsha Mahapurana (967 A. D.), Chamundarai's Kannada Mahapurana (978 A. D.), Bhadrashvara's Prakrit work (11th c.), Kannada Pampa Ramayana (early 12th c.), Hemchandracharya's Sanskrit Mahapurana (mid. 12th c.), and many others. In fact, some 250 works are known to have been produced by Jaina writers on or relating to the Rama theme, of which 25 are in Prakrit, 71 in Sanskrit, 22 in Apabhramsha, 82 in Hindi, 17 in Kannada, 2 in Tamil, 4 in Gujarati, 3 in Marathi and 2 in Urdu. Thus the contribution of the Jainas to Rama literature can be said to be quite substantial.

Jyoti Nikunj
Charbagh
Lucknow (U. P.)

Reinterpreting Ahimsa for the 21st Century

Dr. Ramjee Singh

This is a paradox that those who have spent fantastic money of the taxpayers over acquiring nuclear stock-piles have been themselves forced to find out some solution to destroy them. They realise the dread and futility of an atomic war. It seems that war has lost its dynamics. Nuclear power has not remained the monopoly of a single nation and no nation, however small or big, lives in utter isolation. The concept of geopolitics has been made redundant. The paradox is that nations aspire for peace, but they prepare for war. It seems there is mal-adjustment with world-psyche. Unless we find out the solution of this malaise, our life in the 21st Century would be miserable. We shall not die but neither we shall be able to live with peace and happiness.

Hence before we embark upon global peace, we should learn the art of peaceful living. Non-violence is not an outward ritual, it is our life-style. The concept of nuclear preparedness, though anti-life and anti-civilization, is only the bye-product of our outlook and way of thinking, created by our belief in the Doctrine of Struggle for Existence and the Survival of the Fittest. We are led to think that struggle is necessary for existence and that a person, or a group or a country would be able to survive which is the **fittest**—in popular vocabulary as the 'mightiest' politically, economically and militarily. We think that we must become powerful in order to survive and we try to cultivate more and more powers. Hence, unhealthy competition and violence become inevitable. Another reason for the growth of violence is our faith in the efficacy in the fragmentation of life. We think that there is one set of values for the individual and the family and quite another set for the society. But this is wrong. Our life is a unity and it cannot be divided into water-tight compartments called social, political or religious etc. All act and react upon one another. Even spiritual law does not work on a field of its own. It must express itself only through the ordinary activities of life. We have not only fragmented life outside and created compartments of life and mutually

opposing set of values and contradictory patterns of behaviour, we have also divided life inwardly too and developed a schizophrenic personality. Throughout, we have a fragment. Hence, we aspire for peace but plan for war; we behave as a sacrificing mother but as a grabbing man in economic life, a loving father or a husband in the family but as a man of machination and despotic behaviour in politics and public life.

Hence, we lack the holistic values, which have the greatest sustaining power. The foremost of these holistic values is **LOVE**. Love and harmony form the basis of our good family life. Hence, there is no reason why it should not be the basis of society or the entire global family. The positive meaning of non-violence is Love. Literally, non-violence means absence of violence but this is one-sided and incomplete definition. Positively, non-violence means active love this is Mahavira, Buddha, Jesus or Gandhi. Again, non-violence is not a static but a dynamic concept. In its dynamic condition, it does not mean meek submission to the will of the evil-doer, but it means the putting of one's whole soul against the will of the tyrant and still without any ill-will against him. Ahimsa, therefore, is not "passive spirituality", it is real activity as we find in the life of Buddha and Mahavira who fearlessly carried the war of non-violent resistance into the enemy's camp and brought down an arrogant priesthood. Even Jesus, the extreme practitioner of 'resist not evil', drove out the money-changers from the temple of Jerusalem. Mahavira challenged the orthodoxy of Vedic religion and allowed women to adopt Sannyasa and prepare for salvation. He also fought the hypocrisy of those priests in giving a religious sanction to the caste hierarchy of high and low. But even if Buddha, Mahavira or Jesus fought against them, they showed unmistakable love and compassion behind every act of theirs.

Non-violence or love, is not only an individual virtue, but it is a societal concept. Non-violence is not only the absence of bloodshed or murder, but it is also the absence of exploitation. Non-Violence and exclusive possession can never go together. We retain our possessions on the sufferance or exploitation of the weak, immoral gains and insatiable pursuit after enjoyments of the flesh. Exploitation is the essence of violence. Hence, no man could be actively non-violent and still not rise against social injustice no matter where it occurred. Non-violence is a universal principle. It is not a cloistered virtue but applicable as much to the forum and the legislatures as to the market place. Hence, in the 21st Century, we have to make non-violence, not a matter of mere individual practise but also a matter of practice by groups and communities and nations. If it cannot be practised in all departments, it has no practical value. Hence, we have to show that Ahimsa is not only for the saint and seers but for the ordinary men and women living in society. It is only in a climate of non-violence that 'opposing ideologies' can peacefully co-exist. It teaches not

only the respectful tolerance of other creeds and religions but also genuine appreciation of their teachings and intelligent recognition of their importance. Hence, non-violence has bigger social dimension, because it is rooted in love and friendship. But love and friendship can flourish only in a climate of equality and fraternity. "We have just enough religion to make us hate but not enough to make us love one another"—once wrote Jonathan Swift. Hence unless we cultivate a habit of seeing beyond the horizons of our own particular faith and believe that "religious fellowship" is possible, we shall be preparing grounds for religious violence. The problem of having 'world fellowship' is impossible without world-peace and disarmament. Contemporary political thinking must be transformed and a new kind of politics adequate to the threat of atomic doom should be created. Now, at the brink, mere life depends on worthy living. Even hard-headed and eminent political scientist Margenthau asserts that to think conventionally about nuclear weapons is fallacious. Then there is the problem of polymorphous, or senseless violence all over the world called terrorist violence. But this is 'irrepressible violence' and we cannot wipe them out by reciting non-violence as a **mantra**. Subhas Chandra Bose once wrote to Roman Rolland that non-violence cannot be at the pivot of all social action. "What must be at the centre of our concerns is the establishment of a more **just and humane social order**." If non-violence has to take roots, it must usher a neo-polity, a new economics and new culture. The root of violence is in the 'I' consciousness or 'ego', the validity of which is accepted by the human race as an authority. Because of this 'ego-consciousness', all our external structures and their the symbols capitalistic, the socialistic, the communistic, are collapsing. Mahavira realised it fully well and so he asked us to purify our Self with all impurities of attachment, avarice, envy etc. We cannot create a just social or economic order on the basis of 'ego' or selfishness. Selfishness is subversive of friendship and love. Hence Non-possession (**Aparigraha**) and parting away (**visarjana**) with property, assets or ownership, must form the foundation of our new economic order. It will disarm enmity, class-conflict and unhealthy competition. Either we must have a 'world Economy' or face a World-War. The essentials of a religious revolution is its power to create goodwill. It must be relevant to the present needs of the society. Experimental verifiability is a must or else it would degenerate into orthodoxy and dogmatism. Let the **Upasana** (**devotional**) aspect be confined to devotee's wish or faith, but we must assert that the days of "personal religion" are over and we cannot enter the 21st Century without the conception of a "**Universal Religion**", Civilizations decline if there is a coarsening of moral fibre, if there is callousness of heart. Similarly, the concept of national sovereignty has become outdated. But in a nuclear world, either we must live together or perish together. National boundaries are becoming irrelevant and a great stumbling block to world peace. We must strengthen the United Nations and pave the way for a '**World Government**.'

Our civilization has been passing through one of its periodic crises. In order to avert it, we need an Ahimsa-culture. We need religious idealism and co-operation, accomodation to fellowmen and toleration. Spiritual evolution is our destiny and therefore the great need of the 21st Century. This is what Sri Aurobindo called "a dynamic recreation of individual manhood in the spiritual type." The new society which science and technology are bringing about is a information society, a power-seeking society, which will have its own conflicts and struggles. We must remember that technology is a creation of human freedom. If technology subordinates man, it becomes anti-civilization. Hence, we have to develop a technology in keeping with the sprit of man. Similarly, growing statism and bureaucratisation must be replaced by humane administration. Today, we have a false conception of greatness, the degradation of the sentiment of justice, the idolization of money and the lack of religious inspiration. Our civilization has become sick also, because it does not know exactly what place to give to physical labour and to those engaged in it. All these have to be incorporated in the scheme of education. Peace-education is a must for a Peace-Culture or Ahimsa. If the foundation of war is built in the minds of men, strategies of peace will also be built in our mind and heart through education.

Dr. Ramjee Singh
Head, Deptt. of Gandhian Thought
Bhagalpur University
Bhagalpur-812007

Animal Parliament

Shri Bharat B. Shah

Today, if a man kills a man, the world over it is considered an offence and is punishable under Court of Law. But the legislation does not extend and say that if a man kills an animal, it is an offence. In some countries, there are a few laws which prohibit killing of rare species and wild life.

It is evident that man, due to his cleverness, shrewdness, and superior abilities, has continued to kill/slaughter ruthlessly animals for his benefit and selfish reasons. Man forgets that the animal too has a soul and wants to live. The philosophers, ancient scriptures, saints and scholars have often said that there is basically no difference in the soul of man animals, birds etc. Just as gold can manifest in the form of bangles, earrings or ring, the soul can manifest in the form of human species or animal species or birds etc. Further all great learned men have advised to practice Ahimsa and refrain from inflicting cruelty, pain and death to other lives.

Killing of animals is not only inhuman and cruel but is totally against the overall interest of human kingdom. Animals are beneficial-useful to mankind in more than one way. They help in maintaining ecological balance. They help in preventing pollution, they provide milk, butter and hides (after death). They help in agriculture, their dung is useful as fertilizer. They are dumb, innocent and helpless. How can one think of killing them ?

Killing any life is considered to be the greatest sin and anyone indulging in killing has to face dire consequences in future. If this is accepted how can one dream of allowing animals to be killed by human beings ?

But alas ! man is short-sighted. He does not see beyond his life time. He forgets the dire consequences of future while trying to obtain immediate gains. Many times, man has to be told and forced to do things in a particular manner, so that humanity at large can benefit.

It is under this background that we at the Akhil Bharatiya Hinsa Nivaran

Sangh believe that one day many nations will wake up and humanity will witness that just like man, killing an animal is considered an offence and punishable under law.

Animal once born, has a right to live. Human beings must respect his right of living. In future the Government of different countries should recognize the animal right and enact suitable legislations to protect this.

Difficult it may seem, it is not altogether impossible. In 1960, when John F. Kennedy proclaimed that "man should try to land over Moon", people laughed, thought it to be a dream, a fantasy or one of those fairy tales in Childrens' books. But in 1969 the entire world saw that it is a reality. Similarly, may be in next 20, 50 or 100 years, if future generations are more kind-hearted, more wise and possess more compassion in their hearts for animals, there may be a day when this dream of respecting and recognizing the basic right of animals to live may become a reality.

To reach this goal, beginning has to be done today. With this view in mind, it is suggested that a PARLIAMENT of Animals may be formed. The objectives of which would be (1) to recognize and protect the right of animals to live; (2) to prevent slaughter of animals everywhere; (3) to preach, propagate, publicise the basic message of Ahimsa; (4) to awaken and enlighten humans to accept animals as part of the nature and to enact legislation to protect them; (5) to convince the Govt. to pass law and legislation, so that killing of animals is punished under a Court of Law; and (6) to popularise this objective all over the world and help other nations in moving towards this goal.

AKHIL BHARTIYA HINSA NIVARAN SANGH proposes to nominate 100 members of Animal Parliament to begin with and add 100 members every year till the figure of 1000 is reached. Parliament will have the Cabinet, Prime Minister, Ministers, Secretaries as well as large number of Animal friends, i. e. party workers.

The Cabinet will meet 6 times a year and offer concrete programme and plan of action towards the over-all constitutional objectives. The Cabinet through various ministers will evolve and develop strategies as well as policies for awakening the masses and people at large. The Cabinet will also present Memorandum to State Governments, Central Governments, Municipalities, U. N. and persuade the leaders of the country to accept these laudable objectives. The parliament will also embark upon Research work in this field, so that light can be thrown on various problems that may creep up in reaching the goal of recognizing the right of animals to live.

Parliament members will also work in different corners for raising funds to carry out this campaign. Every school, college, University, village and town will have to be approached by Animal Lovers and friends to spread the message in a way that penetrates their hearts. Saints, Sages and religious leaders can be invited as Rajaya Sabha Members (Elders) in the proposed parliament, so that they may also contribute in bringing about total revolution.

The Parliament through its activities should then aim at programmes of :

1. Preventing establishment of new and additional slaughter houses in the country;
2. Removing illegal killing and slaughter in village and cities all over the country.
3. Persuading States and Central Governments not to encourage killing of animals for export, development of fisheries as industry, growth of poultry farms for eggs and slaughter of chickens.
4. Promoting establishment of pure vegetarian restaurants and hotels in every village, town and city.
5. Vigorous publicity campaign through T.V. and Radio high-lighting the advantages of vegetarianism and the adverse consequences of killing animals.
6. Establishing branches of Hinsa Nivaran Sangh in every corner of the country, so that local volunteers and local leaders carry on this campaign at all times.
7. Publishing literature, through books, journals and newspapers why animals should not be killed and why people should have compassion, mercy, kindness and love towards all creatures, especially animals and birds.
8. Making people realise that innocent animals, who have not harmed you, who have not done anything wrong to you, who have always obliged you by obeying and giving several things, who are faithful to you, who have not cheated or betrayed you, should not be killed by a man. In short, to high-light the invaluable contribution of animals to man.

9. Making the world realise that by and large, man is cunning, ferocious and selfish; otherwise he would not amass so much of ammunitions, weapons and nuclear atoms which can create nothing but disaster.

In short, the Parliament can continue doing many activities, programmes, seminars, exhibitions, etc. till it brings through legislators, a law that killing of animals is a crime and will be punishable under law.

‘Nishit’
St. Xavier's College Road,
Navrangpura,
Ahmedabad-380009

Animal Suffering

Dr. S. S. Jhaveri

- I. Is it not painful and paradoxical to see that in a land known for compassion and non-violence we should be dubbed as being “Cruel” by nature on account of the miserable condition of innocent dumb creatures? Inhumane cruelty to beasts and birds is shameful and shocking.
 - II. It is naive to say that we are cruel or sadistic by nature, but the idea of AHIMSA and sanctity of life (i.e non-injury and non-killing of all living beings and universal love) and perhaps belief in the transmigration of souls is so deeply rooted in our minds that we prefer to remain passive, apathetic, indifferent and non-interfering. The ideas of legislative protection, humane education and extending expert veterinary aid dawned in Europe in 1824. It is regrettable that in the land of MAHAVIRA & BUDDHA, we have only about 80 animal welfare agencies. There are of course above 3000 ‘goshalas’ and ‘panjrapoles’ (80% in Gujarat). It is estimated that even among educated people, hardly one in ten thousand is seriously interested and involved in animal welfare and protection work. We need many more great humanitarians like Mahatma Gandhi, Dr. Albert Schweitzer, Bernard Shaw, Dr. Annie Besant, Smt. Rukmani Devi, Arundale, J. N. Mankar, Peela Ram Krishna, Babubhai Vadnagarwala who tried hard, by percept and example, to mould public opinion and waged ceaseless campaign in favour of animal welfare. They were keenly aware of the heartless cruelty that was being perpetrated on the animal kingdom in the name of food, fashion, fun, fancy, scientific research, religion, sports, and so called industrial progress.
- (2) Types of cruelty prevalent in India are :
- (1) Exploitation of beasts by overloading cattle, donkeys, camels, tonga ponies and pack ponies.

- II. Transporation of live stock to slaughter houses mercilessly carried in overcrowded trucks, tempos and tongas and even on cycles, causing serious injuries in transit. Overloading of animals, and poor food-water supply during the transit add to this misery. Loading-unloading is inhumane and cruel, at times they are thrown like baggages.
- III. Factory farming and scientific research. Most of the animals and birds spend their entire lives in the concentration camp conditions or small cages. They have no access to fresh air or the sunshine and no freedom of movement.
- IV. Slaughter Method : The movement of animals to the slaughter area by "Stick abuse to anus and genital area" and inefficient stunning methods which frequently result in having their throat cut whilst fully conscious. 'Humane slaughter is a myth. How many of us would be prepared to work in slaughter houses and kill the animals for ourselves ?
- V. Cruelty to Zoo animals by ignorant visitors in order to derive sadistic pleasure.
- VI. Training of animals, for circus-show or festivals. The method of training is very cruel.
- VII. Ritual of animal seacrifice in the name of religion.
- VIII. Capture and destruction of stray dogs and pigs by civic authorities.
- IX. Roasting of baby pigs and picking hairs of Adults when fully conscious.
- X. Deskinning of live snakes and new born Karakul lambs.
- XI. Trapping of animals like musk deer, civet cats, seals etc : They remain trapped and helpless for hours or days without food and water.
- XII. Maltreatment of pets and exploitation of Milch Cattle.
- XIII. Chopping of hind limbs of Frogs & Frying live birds.

(3) What is the genesis ?

- (a) Wrong belief, Indifference, Ignorance, carelessness, poverty and pleasure.
- (b) Exploitation of animals for professional and/or occupational purpose.
- (c) Social customs, religious rituals and superstitions.
- (d) Scientific ventures and acquirement of knowledge.

(4) Preventive Measures—punitive.

(a) The consciousness of an enlightened age in India has resulted in a climate conducive to the promotion of animals welfare as reflected in the comprehensive piece of legislations. It is, however not an easy task to enforce the provision of Acts in the absence of trained and dedicated Field-worker. opposition from vested interests and biased politicians is naturally

to be expected and conflicts arise when offenders are challenged. For reasons not known the magistrate does not impose the maximum penalty required under the Act.

(b) A reliable ambulance service must be available for the transportation of disabled animals who should be attended by well qualified, experienced and sympathetic veterinary staff in an infirmary run by the society or state.

(c) For illegal slaughter activities, we should establish Animal Liberation Front in all the big towns and cities where unauthorised slaughter is carried out. Such animals to be confiscated and with the help of nearby police station, they are to be placed in panjrapoles.

(d) Legislative action should be backed up by a strong public opinion in favour of animal protection. It is therefore necessary to seek support of the mass Media for encouraging a programme of humane education in order to create an awareness of the various causes, and types of inhumane cruelties inflicted on the animal kingdom. Publishing the authentic literatures and showing 'Animal films' have a great impact on people.

(d) Correct humane education right from childhood-Children trained to extend kindness, mercy and justice to animals. It should be made the part of the curriculum. Essay competition on animal welfare.

(f) Surprise visit and inspection of Zoos and report to the proper authorities for prompt action.

(5) Compassion in Action :

With a little effort each one of us can play a significant role in checking illegal slaughter and cruel practices. Avoid Flesharian foods in any form or minimise as far as possible. We should boycott all animal products, infirmer shops, fashions cosmetics, and drugs. We should refuse to hire a tonga drawn by injured, lame or weak pony and one carrying more than four passengers. Snatch away the driver's whip if he is found to be unnecessarily lashing a bullock, a pony, a donkey or any animal on the roadside. Inform the nearby police Station if you see cattle paired in three meant for illegal slaughter.

One of the objective of the 4th World Jain Congress should be to prevent cruelty and illegal slaughter by proper legislative measures and implementation of existing laws of land, and promote kindness by help of mass media 'for propogating programme of human education. We may not be able to eradicate killing and cruelty totally, but we can certainly mitigate and minimise suffering and save more animals, if we all work in a crusading spirit for welfare and protection of our animal friends.

**They Have a Right to Live But They Have
No Voice, No Choice**

Hon. Chief Secretary
Akhil Bharatiya Hinsa Nivaran Sangh
Ahmedabad (India)

Why Vegetarianism ?

Dr. D.C. Jain

It is a well-known fact that the major states like U.S.A., U.K. U.S.S.R., Switzerland, West-Germany, Israil, Mexico, Japan have vegetarian associations and are actively engaged in the propagation of vegetarianism and as such the vegetarian dietary habit is getting recognition from a large number of people. The British Speaker's House, Rt. Hon. Bernard Weatherill, M.P. has expressed that economically there would be tremendous saving of food energy resources provided the intermediate link of live stock is broken and people start taking vegetarian meals. No soul on this earth will be left over without meal.

What is the rationale behind this movement ?

Medical basis :

The growing medical sciences have been the major factor in converting people to vegetarianism. In United States of America, United Kingdom, and Scandinavian countries, vegetarianism is being advocated by medical people. The fibre content of diet, low cholestrol contents, prevention of zoonotic disorders have been the major reasons which have appealed the medical people to propagate vegetarianism. The discovery of human onchogene (mutation of gene by meat eating) by prof. Weinberg from Massachusette Institute has revolutionised the programme of Cancer Prevention. Bowel cancer per se is due to low fibre content in the animal diet. However, the association of breast cancer and other organ cancers appears to be due to mutant cancer gene or to some unknown reason.

Prevention of hemorrhoids, varicosity, constipation, hiatus hernia, ulcerative coliti and peptic ulcer by the fibre rich diet is known to the medical scientist since four decades.

Heart attack and Stroke :

Recently the relationship of animal food and the myocardial infarction stroke have gained much attention. In United Kingdom and United States of America

the trend is no animal food and less of eggs in the diet. The cholesterol contents of animal food makes the atherogenesis faster 1985 Noble prize awarded to Prof. Goldstein and Brown for their outstanding work on the cholesterol receptor deprivation with high animal food consumption. Most of the rich and elite people have this fatal illness.

Immunological State :

The foreign body setting up the antigen antibody reaction, lowers the immune status and increases the chance of graft rejection in the organ transplants. Animal food increases the chance of bacterial and viral antigens to grow further. Thus the immune system is impaired.

Economic Basis :

Growing requirement for food energy resources has made the scientists to work out the alternative resources. The commercial production of meat is very costly. The conversion rate of plant protein to animal protein is too low. It is, therefore, better to utilise vegetable food directly in human food. Not only the conversion of plant protein to animal protein is lower, the caloric conversion is much lower. It has been estimated that 7 vegetable calories are required for the production of one animal calorie. It is, therefore, evident that the plant-animal food conversion is not only too costly but too wasteful. In the present day world all efforts have to be directed to remove the calorie malnutrition throughout the world. At a time when millions are dying of starvation it is morally indefensible that over half the world's grain is fed to animals which in turn, would be fed to people.

Ecological Basis :

The animal and plants form a natural habitat for human existence. This eco-system has greatly been disturbed by fast growing deserts, deforestation and de-animation. The fertility of land, soil erosion, all depend upon the animal life which apparently looks economically useless. Therefore, vegetarianism will promote the preservation of animal kingdom and promote the forestry. The ecological experts are very fast realizing the need for maintenance of our eco-system and environment.

Longevity of Life :

The human survival rate of India is fast decreasing. We have still people who are octogenarian Attention has been focussed on the soviet Republic of Abkhasia. They live well above one hundred years and are largely vegetarian. They are healthy, vigorous, slim and smart people. A study conducted by the Ethnographic Institute in Sukhumi revealed that arteriosclerosis is rare there except in extreme old age after one hundred years.

Physical Strength and Endurance :

Johnny Weismuller, Pravo Nurmi, Chris Everet-Lloyd and many other marathon runners, body-builders, weight lifters, have preferred, to be vegetarian. The endurance and stamina have been extraordinary among them.

It is a myth among people that meat would make them very strong and that muscles of animals are directly incorporated into their muscles. The fact is that whatever we eat is broken down by digestive system. We must know that elephant, cow, buffalo, bulls, oxes, gorillas are vegetarians. How could they become so strong without eating other animals ?

Thus Vegetarianism seems to be the only choice for a better and disease-free world. Even for the sportsmen, vegetarian diet offers better physical strength and endurance. Also on economic consideration, vegetarianism is the only good choice for people all over the world. There is no other choice if one wants better ecological balance. In consequence, the world-wide movement for vegetarianism is the need of the time.

Head of the Department of Neurology,
Safdarjung Hospital
New Delhi

The Heavy Karma Reactions on Hindus and Jains in the Meat Trade

Shri Nitin Mehta

The concept of compassion towards all living beings has deep roots in the Hindu and Jain Traditions. This strong emphasis meant that up till very recently these communities were strict vegetarians and even meticulously avoided going into any form of trade in which animal flesh was involved. The reverence for the mother cow and a strong anathema towards harming any animals, had such a strong influence on the psyche of the two communities, that any action to the contrary seemed extremely abhorrent.

That the consumption of meat and meat associated trades should be avoided has been laid down in the scriptures of both the Hindu and Jain faiths many times. The following are some examples :—

1. The purchaser of flesh performs Himsa (Violence) by his wealth, he who eats flesh does so by enjoying its taste, the killer does Himsa by actually tying and killing the Animal. **Thus there are three forms of killing. He who brings flesh or sends for it, he who cuts off the limbs of an animal and he who purchases, sells or cooks flesh and eats it—all of these are considered meat eaters.**
Mahabharata
2. All creatures desire self-preservation, hence no creature should be slaughtered.
Acharanga Sutra, Jainism

It is thus a matter of great regret that at present many Hindu and Jain families are entering the meat trade. **significantly, from many examples that I have seen, those families that enter such trades, seem to suffer immediate Karma reactions, resulting in loss of wealth, family quarrels, sudden illness and many other setbacks.** The law of karma, it seems works on the same basis as the modern courts of law—i.e. the punishment is more severe to the individual who knowingly commits a crime, than to one who commits a crime unknowingly. Hindus and Jains know that trading in meat is wrong, and hence, when they do, the punishment is immediate and severe.

While it is recognised that it is difficult to give up a trade by which one is earning a living, if one keeps faith in God, and takes the trouble to avoid a meat associated trade, the almighty will more than compensate in the long run.

Thus the following trades should be avoided :—

1. Shops where any meat, including meat in tins, fish and eggs are sold. In the shops already owned, other lines of sale should be introduced.
2. Guest houses, Retired homes, Hotels and Restaurants where meat, fish and eggs would be served.
3. Letting one's property where meat, fish or eggs are sold.
4. Businesses dealing in leather goods.
5. Working for the meat or meat associated industry.
6. Buying shares or investing in any meat associated business.

At the time when there is high unemployment and increasingly difficult to make ends meet, the above suggestions may sound like a cruel joke. But **Laxmi**, the goddess of wealth stays only where there is Narayan, and Lord Narayan only stays with his devotees. In the short run it may look very difficult, but in the long run it will be good for our children. Our ancient Indian culture rests on the pillar of Ahimsa. Take away that pillar of Ahimsa and our culture is in danger. **Preserving and propagating the ideal of Ahimsa laid down by Lord Krishna and Lord Mahavira is the biggest challenge of our times.**

President, Young Indian Vegetarians
226 London Road
West Croydon
Surrey

Jains Living Abroad

Shri Satish Kumar Jain

It is estimated that nearly four lakh Jains are now residing abroad. During the British regime they mainly settled in U. K. and other British colonies. Their migration to other countries mainly started from the sixties while better avenues opened in scientific and medical research, in various professions, particularly engineering and medicines and in business and industry. Thanks to the initiative and enterprise of the younger generation that the Jains are now very well established in professions, business and industry in many countries of the world and in larger number in UK, USA, Canada, Kenya, Tanzania, Zambia etc.

It is pleasing to know that the Jains are in fairly large number in African countries as well. At the beginning of this century some Jains from Gujarat, specially from Saurashtra and Kutch, sailed to Zanzibar and coastal towns of East Africa, such as Mombasa, Daressalaam, Tanga, Lindi etc. As hinterland of Kenya and Tanzania opened, they went into inland and established their business there. Some of them even went to Zambia, Zimbabwe, Malawi and even to South Africa.

With a long record of social service, deeply involved with international and national conferences and seminars, I had a natural desire to know whether the Jains living abroad have entirely adopted a materialistic attitude of life or they still have faith and regard for the Indian culture and religious beliefs particularly the Jain principles and traditions.

I had the occasion to first visit America, Canada and other countries of Europe including U. K. France, Italy and Switzerland in connection with participating and addressing the Second International Jain Conference, held at London, U. K. in October 1983. I was overwhelmed to see that at the concluding General Session on 2nd October over 2000 participants had thronged the large Wembley Conference Hall near London and many representative speakers had expressed their heart-felt desire to spread the message of love, mutual understanding, co-existence,

peace, non-violence, vegetarianism and the principles of Jainism throughout the world. The younger Jain generation too participated enthusiastically and gave convincing evidence of their deep faith in the religion of their ancestors through active participation in public addressing, singing of devotional songs and paying the deserved respect to the Tirithankara's message and the literature emerging from their real knowledge.

The Third International Jain Conference was held at New Delhi in February 1985. In my capacity as Secretary General of Ahimsa International, the organising institution of the Conference, I had a distinct indication that a very large number of Jains much desired periodical international meets, strengthening of unity and firm establishment of Jain faith in the hearts of younger generation through organising religious camps, publication and distribution of suitable literature, establishment of Jain centres and construction of Jain temples etc. Many Jain speakers from abroad gave detailed account of the work being done in these fields in their respective countries.

Pursuant to the Resolution adopted at the above Conference, the World Jain Congress came into existence with the responsibility of organising the future international Jain conferences, seminars, etc. As also the Secretary General of this new world body I had to visit USA, Canada and the European countries again in September-October 1986 to hold the regional "Indo-American Jain Conference" at Siddhachalam, Blairstown, in New Jersey State, USA. This large 108 acres premises has developed into a big Jain Centre of North America with the untiring efforts of its founder, Jain saint, H.H. Acharya Sushil Kumarji Maharaj, who has devoted his life to propagate the ethics of Jain religion, peace, non-violence and vegetarianism on global basis and has been living in America for the most part of the year since 1976 with this objective. Because of his religious influence in America and Canada, more than 1200 participants zealously took part in the three day Conference on September 26-28, 1986. With one voice, the Jain principles were hailed and desire was expressed by all speakers who were eminent professors, engineers, doctors and persons from various professions (of America and Canada) to perform the religious rites regularly, to keep away from flesharian food, eggs and alcoholic drinks. Great stress was laid on publication of suitable Jain literature in English, particularly to suit the needs of the children and the youth, to construct more Jain temple and places of worship and to pay due regard to the Jain saints and scriptures. It was a scene of big gratification that the small children and young boys and girls were reciting Namokar Mantra and other Jain hymns correctly.

During both of my extensive visits to America, Canada and Europe, I had the opportunity to stay with a large number of Jain families who were the senior

professors, engineers, doctors and businessmen. I had also the opportunity to visit several Jain centers and temples which they have established there to keep the footing of their religion firm. On week end and other holidays they meet and at various meetings, which I also had to address at these centers and temples, I found that there was an unsatiable hunger for Jain literature, video-cassettes of Jain temples and shrines and shrines and cassettes of Jain devotional songs. Hardly there was any home where I stayed or about which I came to know from my friends that the cassettes of Jain songs were not played daily.

There are in all 39 Jain Centers, Associations and Societies in USA and Canada alone. They are engaged in holding various religious, social and literary activities throughout the year. The Federation of Jain Associations in North America (USA & Canada) is a powerful body of Jains. It has its members, 24 Jain Centers and Associations of North America.

The Federation is the product of a dream and vision of a few concerned and far-sighted individuals from Cleveland, Los Angeles, San Francisco and Washington, D. C. who, on an informal basis during November-December of 1979 started discussing the possibility of creating an umbrella organisation which would provide leadership to Jain centers, help create more Jain organisations and promote Jainism in North America. This idea and dream was discussed with Muni Shri Sushil Kumarji and Gurudev Shri Chitrabhanuji. Both gave their blessings.

Towards the end of 1980, the Jain Center of Southern California made a motion that they would like to host a Jain Conference of all Jain Organisations in Los Angeles (L.A.) during Memorial Day week end of 1981. Members from Cleveland, (L.A.) San Francisco and Washington, D. C. gathered for the three-day conference and discussed the various aspects of the need of such an organization and of its aims and objectives. Finally, a draft constitution as agreed upon and an ad hoc committee appointed under the leadership of Mr. Lalit Shah of Los Angeles as its first president, Mr. Girish Shah of San Francisco was appointed Secretary-Treasurer and Dr. Manoj Dharams of Washington, D. C. and Dr. Tansukh J. Salgia of Cleveland as Vice-Presidents.

A second convention of the Federation, sponsored by the Jain Center of America was held in New York City in May of 1983. At that time the constitution of the Federation was signed by the representatives of the member organisations and a new Executive Committee with Dr. Manoj Dharamsi as President, Mr. Laxmi Gogri, Dr. Tansukh J. Salgia and Mr. Ramnik Kothari as Vice-President, Mr.

Krishna Gosavi as Treasurer and Mr. Arvind Vora as Secretary was formed for the period 1983-85.

A third convention, hosted by the Jain Society of Detroit, was held in Detroit in May 1985. Delegates from various Jain organisations agreed to further revise the aims and objectives of the Federation and also agreed to promote new projects such as publication of a quarterly news bulletin, Jain Digest, increase membership in the Federation, and secure tax exempt status etc. At the end of the three-day convention, a new Executive Committee was elected consisting of Dr. Tansukh J. Salgia of Cleveland as president, Dr. Sulekh C. Jain of Cincinnati as Secretary and Mr. Laxmi Gogri of Detroit, Mr. Vasant Gandhi of Boston, Mr. Himat Dagli of San Francisco and Mr. Pravin Shah of Toronto as Vice-Presidents, and Mr. Bhupendra Shah of Chicago as Treasurer for the period 1986-87.

A fourth convention hosted by the Chicago Jain Society was held on May 23-25, 1987 in Chicago, U. S. A. The main concerns of this Convention were to provide literature and thought to the growing youth population, maintaining the Jain culture, heritage and unity among the Jain community in North America. About 1000 participants joyfully participated in the Convention. Dr. Tansukh J. Salgia and Dr. Sulekh C Jain have again been elected President and Secretary respectively for the next 2 year period 1987-89 because of their rendering the dedicated services to the Federation.

The Federation has, during its very short span of about 7 years, seen a steady progress. During this time the organisation membership has increased from 4 to 24 organisations and the quarterly journal 'Jain Digest' has been published regularly. The Federation has released funds for the P. R. S. documentary film 'Ahimsa: Non-violence'. The visiting scholars programme of the Federation has brought many scholars to visit many of the Jain Centers in North America. With more frequent and timely communications, established with many Jain organisations in USA, Canada, India and UK, the Federation has been able to obtain several high quality Jain books in English for distribution to the Jain community.

Besides, many Jain Centers, Societies and Associations which are doing good work in their respective cities in USA and Canada, the International Mahavir Jain Mission and the Jain Society of Toronto deserve special mention. The International Mahavir Jain Mission is particularly active in Canada and organises religious camps and other activities. The Jain Society of Toronto has a Jain temple at 247. Parklawn Road Toronto, Ontario, Canada, M8Y 3J6. The temple is visited by several devotees everyday and in large number on weekends on Saturdays and Sundays

I had the occasion to visit the temple, perform Pooja along with the members and had exchange of views with them. In the course of my address to them I came to know that Jains of Toronto have been making steady efforts for the Center as a big religious and social place. The Society warmly receives the visitors from India and other countries.

The Jain activities are also well developed in the United Kingdom with London and Leicester as focal points. It is estimated that about 25000 Jains reside in London alone. Many of them are big businessmen having their big establishments in Africa, India, Bangladesh and other countries. A large number of engineers, doctors and Chartered Accountants are also well established in U. K. Jain Association of U.K. and Europe Jain Samaj are the two more important bodies of the Jains. In Leicester, which is about 160 Kms. from London, a beautiful Jain temple has been built by the Jain Samaj, Europe from hand carved Rajasthan stone weighing about 250 tons. Images of Tirihankaras, Parsvanath and Mahavir, duly consecrated in India, were installed with full religious ceremonies. The speciality of this temple is that it provides religious facilities for all the three sects, separate temple for Digamber and Svetamber Jains and Sthanak for Sthanakvasis. From the Jain activities point of view, Nairobi, the capital of Kenya, is also very important. It is estimated that 12000-15000 Jains reside in Nairobi alone besides a fairly large number living in Mombasa and the other towns of Kenya, Nigeria, Tanzania etc. There are two big Jain temples at Nairobi which are visited by a large number of devotees. The two temples draw a large number of visitors also from India and other countries.

Kobe in Japan is famous world over for the pearl trade. Some Jain families have a big pearl business there. They are very affluent persons. As a result of their liberal donations and sincere efforts a big Jain temple has been built in Kobe. Because of their hard working nature and expertise in running their business some of the Jains settled in different countries have expanded their business considerably and possess very big wealth. A good number of Jains in Belgium, Kenya, Kobe in Japan, U.K. and USA now possess big material resources. The Mehtas in Belgium have become fabulously rich from their diamond trade. The family of late Shri Ramlal Golechha has made big fortune in Nepal. Shri Ramlal Golechha owned several mills in Nepal, now managed by his sons and received personal honour from King of Nepal. The Jain associations in Nepal are active in religious and social work.

The Jains living abroad know how to earn money. They also know how to spend it well. Some of them have used their money in philanthropic work especially in social, educational and religious fields.

Sectarian feelings do not prevail among Jains in foreign countries. They without regard to their sects freely mingle in the religious celebrations organised by any sect. Mostly there are centers where the Jains of all sects celebrate Paryushan, Deepawali and some such festivals jointly. All of them, idol worshippers or not, meet together, exchange greetings and take food together.

Most of the Jains living abroad perform rituals, observe Vratas and undertake fasting and perform other religious rites. There are also some who follow the preachings of shrimad Raichandra, late Kanji Swami and of Acharya Kund-Kund and Amritchandra,

About three decades before, Jainism was virtually unknown in Europe and America but with the increased contacts of the Jains there with the Europeans and Americans and supplying them to some extent the literature and calling them to their functions, the Europeans and Americans are also getting interested in Jain religion. They appreciate the principles of this scientific religion and even praise compassion and non-violence feelings of the Jains for all living beings including human, animals, birds and even plant life.

There is need to know more about the Jain Centers, Societies and Associations which exist in many parts of the world. There is also need to bring out a large Directory which may give information on Jain temples, Centers, Societies and Associations which have been established in each country of the world, city-wise. It is no doubt a big task, But nothing is bigger than the resolve to undertake and complete the work howsoever big it may be.

The efforts of Jain Center of Greater Boston, USA in bringing out the first edition of Jain Directory of North America in 1979 and much bigger revised second edition of the Jain Directory of North America brought out in 1986 are praiseworthy. The Directory gives a fairly large number of names and addresses of the Jains living in various cities of America and Canada. This will help in maintaining contacts with the Jains of America and Canada.

Jain religion is amongst the oldest religions of the world. Its high principles and their scientific analysis attract the researcher. It is the need of the time that suitable books on Jain literature are placed in every library, research center, university and Jain Center and Association of the world.

Many foreign scholars are keen to know and write about Jainism but they do not get suitable material in their countries. It is a field which needs attention of the Jain community particularly residing in India to come forward and collect

substantial donations for supplying suitable sets of books to the researchers, and readers.

There is also a need that more and more learned Jain scholars, who can preferably speak in English, are sent to various countries regularly to give prepared and extempore lectures and have free discussions with the Jains, particularly the younger generation settled in many countries of the world. It will be advisable to form a suitable panel from which the scholars be sent regularly. The selection of the scholars should exclusively be on the basis of merits. It will be a laudable idea to create a suitable fund for this, out of the interest of which 50 scholars could be sent abroad every year.

The Jains settled abroad have a great desire to hear the cassettes of the sermons of Jain saints and of the Jain devotional songs. Efforts should therefore be that such cassettes are prepared in large number and distributed among many countries. India should certainly take a lead in all these matters.

It appears that the barriers at frontiers are breaking and the message of love and peace emerging from the great knowledge of past Tirthankaras and it will spread in whole of the world. The coming world will certainly be of those who love peace and shall live for peace.

Secretary General
World Jain Congress,
688, Baba Khark Singh Marg,
New Delhi-110001 (India)

Bihar and Lord Mahavira

Dr. Raja Ram Jain

Bihar, the seat of ancient Magadha and Videha has been famous for its golden and rich heritage. The healthy traditions of its culture, its emphasis on secularism, religion and on philosophy have remained the main centres of attraction. There is no exaggeration to say that Bihar has contributed much to the glory and pride of India. It has witnessed the rise of democratic and parliamentary traditions in Vaisali. Here the Universities of Nalanda and Vikramasila and Vidyapithas of Viswamitra Asrama and Mahasalavana have flourished. It is famous for the literary, philosophical and religious activities of pataliputra (modern patna). It is known for the political and commercial relations of Anga-Campa, Magadha and Videha with those of Malwa and Saurashtra and Persian-Gulf countries.

Amongst the centres of Jain culture, Bihar occupies a very significant place. It has been the salvation-place of twenty two Tirthankaras. Twenty Tirthankaras attained salvation from Parasnatha (Dist. Hazaribag) hills only, while the 12th Tirthankara Vasupujya from Campapura (Dist. Bhagalpur) and the last one, Lord Mahavira, attained his salvation from Pavapuri (Dist. Nalanda). Besides, the 19th Tirthankara Mallinatha and the 21st Tirthankara Neminatha were born in Mithila (North Bihar), while the 20th Tirthankara Munisuvrata and 24th Tirthankara Mahavira were born in Girivra (Rajgrha) and Kundalagrama (Vaisali) respectively.

The renowned Jain saint-philosopher Umaswati composed his work "Tattvarthasutra" at pataliputra. This work on Jain philosophy, cosmology and ethics is so important that eight commentaries have been written on it in different styles and in different periods. This work is as valuable in Jainism as Gita, Bible, Kuran and Guru-Grantha Sahib in other faiths.

The last Srutakevalin Bhadrabahu also belonged to Pataliputra. According to the historian, emperor Chandragupta Maurya (First) adopted Jainism after

becoming the chief desciple of the said Srutakevalin at Pataliputra and left his home with Bhadrabahu for South India in order to perform severe penance,

The Hathigumpha Inscription of King Kharavla (2nd century B. C.) proves that King Nanda (4th century B. C.) of Pataliputra was a great devotee of the first Tirthamkara Adinatha. Emperor Asoka constructed caves for Jaina-saints on Barabara Hills (nearby Gaya Town), out of his generosity and religious policies. These caves provided them facilities for meditation. All these works mentioned above are the embodiments of the pride and glorious past of Bihar.

The Prakrita Canonical literature contains exhaustive descriptions of various regions and towns of ancient Bihar. It preserves the geographical, geological, economic, political, social and cultural details, but unfortunately, this valuable literature is badly neglected as yet. There is a crying need for its critical and comparative study.

Lord Mahavira was born on Monday the 12th April of 599 B. C. at the holy place of Kundagrama, a suburb of Vaisali (North Bihar). He was called Jnatiputra by ancestral heredity, a Vaisalika and Videhdianna from the view point of his birth place and Kasyapa from the Gotra (family origin) point of view. His father was king Siddhartha and mother Trisla, Priya-Karini. Mahavira's maternal grand father was the president of Vaisali republic. Gautama Buddha was so much impressed with the constitutional ideals and the organisation of the republic, that he compared Vaisalikas with the gods.

Mahavira had a royal position by birth. All the worldly pleasures were round him but he was never attached to them. King Udayana of Sindhu desa, King Satanika of Kausambi and the Magadha King Srenika were his father-in-law (Mausas). They were renowned Emperors of 6th century B. C. Although his homely and out-worldly riches were enough to generate pride and worldly attachments in him, but he always remained unconcerned with them. From the very beginning, Lord Mahavira had been a great thinker. He observed the worldly activities very minutely and analysed them in detail from different angles. As a result he thought, "This world is perishable and its pleasures are transitory". So, he took renunciation at the age of thirty at Jnatri-vana (forest, situated perhaps near his home town).

He practiced penance for twelve years. He left even his clothes and endured scorching sun, chilly cold, torrential rains, mosquito-bites, etc., with patience. People troubled him many times but he regarded the suffering as the consequence of his various Karmas.

Mahavira got Kevalajnana (ultimate knowledge of reality) on Baisakha Sukla Dasami at the age of forty two, when he was doing penance under a Sala

tree near Jrmbhic village situated on the bank of river Rjukula. Since then he became detached, omniscient and full of equanimity. Some historians recognise this Jrmbhic village as modern Jamui (in Monghyer Dist. Bihar) on the bank of Kuil river, whereas some historians compare that with Jamgaon situated on the bank of river Aji (in Giridih dist.). Lord Mahavira gave his first sermon on the first day of Sravana-Krishna at Vipulacala of Rajagrha Hills after sixty six days of the attainment of Kevalajnana.

According to Jaina mythology the organisers of the sermon ceremony prepared a huge Auditorium (or Samavasarana) for the meeting in which twelve tier sitting arrangements were made for gods (Devas) and goddesses (Devis), men and women, monks and nuns, for beasts and birds, etc. On the same day, Indrabhuti Brahmin of Gautama Gotra, a scholar vice-chancellor of the famous Vedic Research Institute, Polasapura (nearby Rajagrhi) became the first disciple of Lord Mahavira. Along with Indrabhuti, his two younger brothers-Vayubhuti, Agnibhuti and others like Sudharma, Mauryaputra, Mandita, Akampita etc. became His disciples. All these disciples were called Ganadharas, Indrabhuti being the chief.

Lord Mahavira delivered his sermons in Ardhamagadhi Prakrita, the Lingua Franca or the Language of the common people at that time. Since he was a man of equanimity, he propagated love for all beings and the need for the consideration of others point of view in order to solve the problems of life. He called his philosophy Anekanta. According to this philosophy it is essential to consider the truth from different points of view. According to it, a question can be answered in different ways containing equal truth from different angles. Along with Anekanta, he preached Ahimsa in thought, word and deed. He prescribed five vows for achieving moral upliftment. They are :—(1) Ahimsa (non-violence), (2) Satya (Truth), (3) Asteya (Non-commitment of theft), (4) Brahmacharya (Celibacy) and (5) Aprigraha (Non-acquisition).

In fact, we find in the preachings of Lord Mahavira peace and prosperity of Mahatma Gandhi, economic equality of Karl Marx, Pancasila of Pt. Jawaharlal Nehru and fraternity of Guru Nanaka Deva. Thus Lord Mahavira is a great saint, preacher and divine guide and is a ray of hope for the suffering world.

University Professor of Prakrit &
Head of the Dept. of Sanskrit & Prakrit,
H.D. Jain College,
Mahajan Toli No. 2,
ARRAH (Bihar) 802301.

A Man of Extraordinary Genius : Shri Virchand Raghavji Gandhi

Dr. Kumarpal Desai

In the World Religions Conference held in Chicago in America ninety-two years ago, the modern world of America for the first time heard the determined, spirited, ringing and chiselling sound of India Philosophy and India culture. Two Indian delegates participating in this conference awakened the western world to the spiritual heritage of India. One of these was Swami Vivekanand whose success in the World Religions Conference of Chicago is fresh in everyone's memory even today, but it was Shri Virchand Raghavji Gandhi, the representative of the Jain religion who claims equal distinction by virtue of success achieved as a religious thinker.

More than three thousand delegates of different nations and religion assembled in the religious conference that was held at Chicago in America. More than a thousand papers were read before an audience of ten thousand people on 11th September, 1883 A. D. Virchand Gandhi, Swami Vivekanand, P. G. Majmudar and such other scholars from India were present. The aim of this religious conference was to impart, to the world, knowledge of different religions and to promote fraternity between followers of one religion and another and thus to establish world peace.

The scholarship and oratory of Virchand Gandhi, the young man of twenty-nine, astonished everybody. He wore a long and loose shirt, a white shawl on his shoulder, a golden-bordered Kathiawadi turban on his head, and hooked country shoes. This dress bore the print of Indianness. Virchandbhai talked about the doctrines of Jainism in such a scholarly manner that some newspapers published his lecture literally. He had a wonderful art of easily explaining the terminology of Jainism. He had an extraordinary ability to clarify his statements on logical basis. When he explained his points, he would give his own interpretations of the

points. Virchandbhai had realized the cultural context and that is why he sometimes poses as a Jain and sometimes sides with Hindus but everywhere he poses as an Indian.

The ideologies of Vivekanand and Virchand Raghavji Gandhi reveal persuasive and comprehensive outlook of those who are devoted to Anekanta. In America he delivered lectures not only on Jain philosophy but also on Sankhya philosophy, Yoga philosophy, Nyaya philosophy, Vedanta philosophy and Buddhist philosophy. Swami Vivekananda's lectures of that period are found to have special trends towards Hinduism and scriptures of Buddhism. Still however, these two great men supplemented each other and showed to the western world the importance of India philosophies.

It is a noteworthy fact that though Virchand Gandhi had close friendship with a number of Christian gentlemen of England and America, he fearlessly criticized Christian missionaries involved in proselytizing activity in India. In such articles as 'India's Message to America' and 'Impressions of America' he gave a warm response to the people of America on the one hand but on the other hand he severely criticized in such articles as 'Have Christian Mission to India been Successful?' the proselytizing activity of priests. He said, You must have heard from your missionaries that the Indian people are dirty, uncouth and cunning but you ever heard from those missionaries, who are known to give the message of the God (Christ) to the human race, about the tyranny that is being inflicted on Hindus in India? In order to get a good market in India, the Government has put no tax on the commodities of Liverpool and Manchester but on the other hand two hundred per cent tax is put on salt in order to meet high expenses of the Govt.? Have your missionaries given you this information?" Then passing a severe stricture Virchand Gandhi said, "If they have not, whose messengers you will call these people who always side with religion over murder and all sorts of criminals who happen to belong to their country?"

In this conference of world religions held in Chicago Virchandbhai made a brief but striking presentation of the Jain religion. He expounded the Jain religion in two sections, namely the Jain philosophy and the Jain way of life. He elucidated nine elements, six types of Jivas, subtle thoughts of Jain philosophy regarding Dravyarthika and Paryayarthika naya, Syadvada and other philosophical facts and fascinated all. He expounded the distinct Jain conduct, discussed the Jain way of life and while comparatively discussing the problem of World's existence he explained the cardinal principles of Jainism comparing it with Buddhism and other religions. He established the fact that Jainism is older than Buddhism. His discourses convinced the elite of America of the fact that the Jain religion is an authentic and rational religious tradition.

Another special characteristic of Shri Virchand Raghavji Gandhi's lectures on the Jain religion is that they do not pivot on criticism of other religions. Free from sectarian preferences and prejudices, his impartial ideology adorns the Jain who practices ahimsa in life and anekanta in thoughts. His lectures reveal a happy combination of the pure English language, natural presentation and profound study.

Shri Virchand Raghavji Gandhi was not only a philosophical thinker but also he had the welfare of the nation at heart. There prevailed in America the belief that India is a country of tigers, serpents and kings. Christian missionaries also presented to foreign countries a distorted picture of the people of India. Virchand Gandhi made as great efforts as Vivekanand did to give the right understanding of India to the people abroad. Explaining the importance of Indian culture to foreigners, he said, "It is an astonishing fact that foreigners have been constantly attacking India and in the face of all those aggressions the soul of India has stood vital and watchful. Her conduct and religion are safe and the whole world looks at India with a steady gaze."

"Cultural distinctions, agriculture, art, artistic skill, literature, good conduct, means of knowledge and science, hospitality, feminism, love and respect—all these are found in India in quite a different form. If that culture was purchasable, England could have purchased it, adopted it. But it has not happened, it cannot happen."

Shri Virchandbhai made such a great impact that the conveners and scholars of the conference of world religions awarded silver medal to him. Subsequently on 8th August 1984 the citizens of Kasadoga awarded gold medal to him. In this city he delivered a lecture on 'Some mistakes corrected'. The news paper titled 'Buffalo Carrier' notes that after the lecture was over he was again and again requested to deliver the lecture. In America he founded two institutions namely, 'The Gandhi Philosophical Society' and 'The School of Oriental Philosophy'. In Chicago he founded the institution named 'Society for the Education of Women of India'. The secretary of this institution was Mrs. Howard who had adopted pure vegetarianism and Jainism under the influence of Virchandbhai. As sister Nivedita became Swami Vivekananda's disciple, so Mrs. Howard became Virchandbhai's disciple and like Jains she practised samayika ritually.

Thus a young man of twenty-nine preached religion in foreign countries in the face of opposition of his own community to travels abroad not only once but thrice to preach not only the Jain philosophy but also the Indian Philosophy. This was indeed a rare incident.

Even the short life span of Shri Virchand Raghavji Gandhi is full of multifarious glorious achievements. He was the first graduate of the Jain society who got his B. A. with Hons. in 1884. When his father died in 1890 he abandoned in those days bad custom of weeping and breast-beating in mourning. It is no ordinary feat. At the age of twenty one, as the secretary of 'Shri Jain Association of India' he worked for the abolition of poll-tax levied on pilgrims to Palitana. Annoyed by poll-tax and other harassments the Anandji Kalyanji firm had filed a suit against the ruler of Palitana.

But Sursinghji, the ruler (Thakor) of Palitana was a right-hand man of the Political Agent. The Political Agent did not give fair justice. Virchandbhai took up the problem, In those days to rise against the ruler was to engage in an encounter with death. He often went from Mahuva to palitana and prepared a background for compromise. He met Lord Ray, the Governor of Bombay and Colonel Watson, the Political Agent, made a strong representation, and got the poll-tax abolished. An English man installed on Mt. Sametshikhar a factory for extracting pig's fat on order; to stop it Virchand went to Calcutta. In order to understand the documents, he stayed in Calcutta for six months and learnt the Bengali Language and ultimately got the judgement—"Sametshikhar is a place of Jain pilgrimage and nobody else has a right to interfere there." He became quiet only after getting this judgement and after getting the factory closed down. He brought the dispute regarding the temple at Kavi to a happy solution.

Virchandhai Gandhi passed away in the midst of his prime youth in 1901 when he was only thirty seven. He rendered yeomen service to India and Jainism by interpreting this to the western world. Indian culture and religion in its true spirit opened the doors of Indian philosophy to the West. In this respect he enjoys pride of place in the galaxy of Indian thinkers and philosophers and will as such be long remembered in history.

13/8. Chandranagar Society
Jayabhikhu Marg, Anandnagar
Ahmedabad 380007.

International Mahavira Jain Mission (Canada) : Challenges and Priorities

Dr. Harish C. Jain

International Mahavira Jain Mission of Canda (IMJMC) was established in March 1985 with the inspiration and guidance of Acharya Sushil Kumarji Maharaj. IMJMC's objectives are as follows :

- I. Promotion of the principles of Jainism among Jains and non-Jains alike by education, research and practice. These principles include equal regard and reverence for all life (Ahimsa), relativity of truth in expression (Anekantavada) and vegetarianism.
- II. Assistance in the establishment of Jain societies, Jain Centres and places of worship across Canada.
- III. Promotion of Jain identity and awareness among children and youth in particular by holding religions camps, youth seminars, and other relevant activities.
- IV. Promotion of vegetarianism.

In the last two years, the IMJMC has made some progress in meeting each of these objectives. A summary of our activities is listed below.

In order to promote the principles of Jainism through education, research and practice, we organized a series of national and regional conferences, Arhum Yoga demonstrations and religious discourses.

- I. **Inaugural National Symposium on Ahimsa and Peace, June 1-2, 1985, Montreal.**

The two-day symposium was attended by more than 500 people and included

- (a) Presidential address by Professor Harish Jain

- (b) Inaugural address by Acharya Sushil Kumarji; scholarly addresses on contributions of Jain principles and philosophy by Professor John Rossner of Concordia University in Montreal, Professor John Mayer of Brock University in St. Catharines, Professor K. Sivaraman of McMaster University in Hamilton and Mr. Ramnik Shah of Toronto;
- (c) Lectures by Mr. M. L. Kathotia and Jain Yoga demonstration by Mr. Dharam Chand; both were visiting Canada from India;
- (d) Workshops involving all the participants, and an overview and a summary by Dr. R. B. Jain, a visiting professor from Delhi University. A great accomplishment of the symposium was a 55 page souvenir containing the addresses.

2. Jain Yoga Demonstrations and lectures in Toronto, London and Fort Erie, 1985. Mr. Mohan Lal Kathotia and his colleague Mr. Dharam Chandji gave a series of workshops in several cities in Ontario following the Montreal Symposium.

3. Regional Symposium on Non-Violence and Peace, September 21, 1985, McMaster University, Hamilton.

The symposium was co-sponsored by the McMaster Department of Religious Studies, the India-Canada Society of Hamilton and Region and the India Association at McMaster University. Speakers included the Mayor of Hamilton. His Worship Robert Morrow, Professor Paul Dekar of McMaster Divinity College, Dr. G. Subbiah of Vishva-Bharati University and McMaster Department of Religious Studies, Acharya Sushil Kumarji and Professor Harish Jain. Dr. Rama Singh thanked the speakers as President of the India-Canada Society.

4. Religious Addresses, Arhum Yoga Demonstrations and Teaching, December 21, 1985 to January 5th, 1986, Toronto, Hamilton and London.

Muni Amrendra gave religious discourses and taught yoga by giving demonstrations of Arhum Yoga to Jains and non-jains during Christmas vacations of children and youth.

5. Banquet to Launch Jain Studies Fund, May 9, 1987, Toronto.

The IMJMC held a banquet to establish a scholarship fund in Jain studies and to eventually establish a chair in Jain studies. The aim is to promote the study and propagation of Jain philosophy, literature and principles. We will provide

scholarships to graduate students and scholars in Canadian Universities to do research and to publish on Jain topics. The banquet was addressed by Dr. Phyllis Granoff and Dr. Subbiah, both from McMaster University Department of Religious studies. Dr. Granoff also showed slides of places of Jain pilgrimage.

6. Indo-American Conference of the World Jain Congress, September 26-27, 1986, Siddachalam, Blairstown, New Jersey.

We organized a bus-load of participants from Canada to go to Siddachalam and to take active part in the conference. In addition to speeches by President Harish Jain and others, we showed a video of the 1986 Arhum Yoga Camp and the IMJMC. Camp youth gave a demonstration of yoga exercises and Mantras they had learned at the camp.

7. Jain Associations of North America (JAINA) Conventions in Chicago, May 23-25, 1987 and in Detroit 1985.

We participated in the JAINA Conventions in both 1985 and 1987. JAINA's aims of propagating Jainism are consistent with our aims. Mr. Magan Lal Shah from IMJMC was elected Vice-President of JAINA at the Chicago Convention.

II. Assistance in the Establishment of Jain Centres.

Our second objective was to assist in the establishment of Jain societies, Jain Centres and places of worship. As President of IMJMC, I had the privilege of visiting Jain families in Vancouver, Montreal and Winnipeg. With the inspiration of our chairman, Acharya Sushil Kumarji, our brothers and sisters in Vancouver and Montreal have recently established Jain Centres. In both these cities, Jain families meet regularly on religious and other occasions. With Acharya Sushil's guidance, we will continue to encourage the formation of other Jain Centres, societies of worship in other Canadian cities.

III. Promotion of Jain Identity and Awareness, Among Children and Youth in Particular.

Arhum Yoga Camps in August 1986 and 1987, Niagara Falls, Canada.

Arhum Yoga Camps were held in the first week of August in 1986 and 1987 at the Loretto Centre in Niagara Falls, Ontario. Both camps were held under the guidance of Acharya Sushil Kumarji. Both Acharyaji and Muni Amrendra were present at both camps for nine days each to provide guidance and to teach Jain principles, Arhum Yoga, mantras, and meditation. Both the 1986 and the 1987

camps started with inauguration ceremonies attended and addressed by religious and political leaders including Acharya Sushil Kumarji, members of Parliament, civic leaders, academicians and the Consul-General of India, followed by a banquet and a cultural program.

Both the camps were subscribed to the capacity. In 1986 we had 90 full-time campers. Most campers were from Canada but a significant number came from all over the United States and in 1986 from England as well. In both years, over 500 people visited the camp. A typical day started at 7 a. m. with prayers with Archarya Sushil Kumarji followed by hour long classes in Arhum Yoga by Muni Amrendraji, Shanti Parekh and staff from Siddachalam, breakfast, Acharyaji's discourse at 10:30 a.m., indoor swimming and gym, and lunch. In the afternoons, the adults participated in lectures by Jain scholars and attended optional workshops on subjects such as reflexology, iridology, palmistry etc. The youth and children had an hour of mantra classes and indoor and outdoor activities. For instance, they played volleyball, soccer, Kabadi and learned Judo. All campers enjoyed the natural and beautiful surroundings of Niagara Falls, the Falls could be seen and heard from the Loretto Centre, the nature walks, and other attractions such as the Imax theatre, visit to the beach etc. The day ended with chanting and meditation with Acharyaji.

Both camps ended with a parents night on the last night of the camp. On both these nights, the campers demonstrated their mantra and yoga training and performed cultural skits and dances such as raas and dandia. Each youth camper was awarded a certificate by Acharyaji for his/her attendance at the camp.

IV Promotion of Vegetarianism.

Free Vegetarian Lunch for Non-Jains, January 17, 1987, Toronto.

IMJMC organized a free vegetarian lunch for 200 non-jains in Toronto in co-operation with the Toronto Vegetarian Society. The aim of the lunch was to promote vegetarianism as a way of life, an easy way to good health and to stress that animals need not be killed to provide food. The meal prepared by IMJMC members consisted of green and fruit salads, pita bread, brown rice, mixed vegetables, curried potatoes and Mung Been Dahl.

Challenges and Priorities

Our challenges are to continue the past activities by maintaining continuing interest and momentum of our members, bring fresh blood in the form of youth and non-jains and to initiate new activities while maintaining the past ones.

Our future priorities consist of buying land in Niagara Falls, Ontario (a) to establish an international centre for the study of non-violence and peace, (b) to making the Arhum Yoga Camp a permanent annual feature of our on-going activities, (c) establishing a Jain library to study Jainism in a scientific manner and to conduct research on different topics of interest, (d) to have a lecture hall as a venue for inviting both Jain and other scholars to give discourses on Jain principles and philosophy, (e) to provide a residence for Jain Munis, (f) to establish a nursing home for our elders, and (g) to construct a Jain temple. Niagara Falls is an ideal location for these buildings and activities. Nearly 20 million visitors from Canada and abroad come to this International city every year.

President IMJM (Canada)
and Professor, McMaster University,
Faculty of Business, Hamilton.

SAMANASUTTAM-(23)

Of the Householder's Mode of Life

Translated by

Dr. Kamal Chand Sogani

301. (Acaryas) indeed call him Sravaka (householder) who, having attained spiritual awakening and the like, listens to the superb values of conduct daily from the saints.
302. The person whose comprehension has become clear through spiritual awakening and who abandons all the (seven kinds of) vicious habits along with the consumption of five Udambara fruits (some fruits with living organisms), (he) has been styled 'Sravaka' (householder) endowed with spiritual awakening.
303. Gambling, drinking, hunting, harshness in speech, callousness in punishment, malpractices in monetary matters, and coital contact with woman (or man) other than one's own wife (or husband)—all these seven have been said to be vicious habits,
304. By eating meat, self-conceit aggravates; by reason of self-conceit, the person desires drink, then, he indulges in gambling. And, then, he absorbs the above-mentioned other vices too.
305. In the popular literature it has been said that because of eating meat even the learned persons who move in the sky by means of supernormal powers, fell on the ground (and became devoid of supernormal powers). Nobody, therefore, should use meat.
306. Owing to drinking man becomes without any self-control and commits reprehensible actions. Consequently, he experiences endless suffering in this life and the next.

307. By him in whose mind there exists devotion to the Jina (**spiritually victorious**); which (devotion) has been procreated through detachment from the world, which is the procreator of detachment from the world, which is devoid of the sting of worldly purpose, which is unwavering like the Meru mountain and which is steady, no anxiety is experienced (by him) in the world.
308. Since even the enemy of an humble-natured man gradually develops amity with him, humbleness through mind, body and speech should be practised by the householder.
309. Abstention from the killing of beings, from falsehood, from unlimited desire, from taking (things) without their having been given (by the owner) and abstention from possessing another man's wife (or from possessing another woman's husband)—all these are (five) Anuvratas (partial vows).
310. The person whose mind is vitiated by anger, greed, deceit, etc. (he having been under their dominance) should neither restrain animals, man, etc., nor strike them, nor overload them, nor cause injury to their bodily parts, nor stop their food and water.
311. Abstention from ordinary falsehood is second (Anuvrata). That admits of five kinds, namely, abstention from falsehood regarding one's own daughter, animal and land, abstention from the taking away of entrusted money and from bearing false witness—(these are the five kinds of abstention from falsehood),
312. The person should eschew these, namely, the tendency of unthoughtfully attributing false charges, the action of fake writing, impetuously disclosing the secret will of one's own wife (or of one's own husband), and the association of those who are the instructors of unethical modes of life.
313. One should avoid litigation, shun the business of counterfeit things, avoid false balance and false measures. (One should also avoid) things fetched for one's own self through thieving along with one's contact with the thief, and also avoid that sovereignty which is hostile to one's own country.
314. One should abstain from sexual association with the married woman (or man) and with unmarried woman (or man) along with all other licentious women (or man) and also abstain from all kinds of amorous play. One should also avoid the activity of other person's marriage (without having any obligation to do so) along with the desire for lustfulness.

315. Persons should keep away from the unlimited possession which is born of endless desires, which is fraught with many evils and which is the road to hellish existence.
316. The person whose mind has really become unsullied should not commit the transgression of the limit of field etc., gold etc., two legged animals etc., and of any metal (but silver and gold).
317. The person should be content with the limited acquisition (which has been voluntarily accepted). We should not think in this way that at this time a little limit of acquisition has been accepted and we shall have more when the need arises.
318. That which is refrainment from (unlimited movement in) any direction (Disavirati), that which is refrainment from wanton activity (Anarthadand avirati), that which is refrainment from going to some region (Desavakasika) all of them are styled 'Gunavrata' (vows of withdrawal).
319. The setting of limits in the upward, downward and horizontal directions has been proclaimed to be the first Gunavrata (vow of withdrawal) (known as Disavirati). This has been certainly included by Lord Mahavira in the householder's way of life.
320. In the region where there is present the cause of the breach of vows, when the refrainment from resorting to that region is practised as a rule, then, that (refrainment) has been proclaimed to be (Desavakasika) Gunavrata (vow of withdrawal).
321. To refrain from wanton activity (Anarthadanda) is the third Gunavrata (vow of withdrawal). That (wanton activity) is of four kinds, namely, harboring ill-reflection, perpetrating random actions, delivering instruments of violence to others and imparting evil instructions—(to refrain from these is the third Gunavrata (vow of withdrawal).
322. Because of (the presence of) (good) objective (in performing an action), the person does not bind (inauspicious Karmas), (since) in the (presence of) (good) objective, time, situation etc. are the controllers of mind. And because of the absence of (good) objective, the person binds (inauspicious karmas) due to mental depravity which may be either less or more, (since) in the absence of (good) objective time, situation, etc. are not the controllers of mind and (there remains unbridledness of mind).

323. In the avoidance of wanton activity, the person avoids lustful emotion, amorous behaviour, prattling, instruments associated with violence, and things of use obtained in excess of need.
324. Keeping limited things of use, pursuing self-meditation, observing fast in a specific way and offering food etc. to a non-householder guest who observes self-restraint and propagates ethico-spiritual values—all these have been proclaimed to be Siksavratas (vows of pursuance).
325. From the perspective of things of use what has been said is this that the avoidance of vegetables having infinite lives along with the five Udambara fruits, should be effected. Besides, other things of use should be limited. And from the perspective of business transactions it has been said that the avoidance of such work as is causing injury to many lives, should also be effected.
326. In order to refrain from unethical actions Samayika (self-meditation) alone is paramount. In this way having recognised Samayika (self-meditation) as supreme among all the ethical activities of the householder, the wise person should remain occupied with his own ethico-spiritual unfoldment for realising the highest (state of life).
327. On having performed Samayika (self-meditation) the householder really becomes like a saint, he should, therefore, perform Samayika (self-meditation) repeatedly.
328. If the householder who has begun to perform Samayika (self-meditation), keeps in mind certain anxieties, then, since he has been occupied with an enslaved and perturbed mental condition, his performance of Samayika (self-meditation) is of no consequence.
329. That is Posadha (in which) the renouncement of food and bodily embellishment (is effected) partially or completely and (in which) the non-performance of householder's business and (the study of) spiritual values (for comprehending the significance of equanimity) (are effected) partially or completely. Besides, in the end of the Posadha this Samayika (self-meditation) is performed as a rule.
330. When the systematic offering of food which is pure, fit to be consumed and which is associated with region and season is made to saints, then, (that systematic offering) has been proclaimed to be householder's Siksavrata (vow of pursuance) (known as Atithisamvibhaga vow).
331. The gift is regarded as of four kinds. The division of which lies in food, medicine, books (scriptures) and fearlessness. The gift of these should be

offered. This has been so described in the Upasakadhyayana (book of householder's life).

332. On understanding well (the difference between deserving recipients), even if the offering of mere food is made to persons without the distinction of deserving and non-deserving recipients, then also the householder becomes praiseworthy. (Only in offering food) what is the use of inquiring into this distinction ?
333. Oh ! where even a little thing fit to be consumed by the saint has not been offered to him, there the virtuous householders who are steadfast in conduct and who are the pursurers of the law of Jina (spiritual victor) do not consume food.
334. The householder who partakes of food which has been leftover after the Munis have consumed food experience successively, as has been proclaimed by the Jina (spiritually victorious), the valuable pleasures of the world and the excellent beatitude born of final release.
335. The gift of fearlessness in which protection is always accorded to all the Jivas (beings) is the crest-jewel of all the gifts. Know this.

Professor of Philosophy
Sukhadia University
Udaipur 313001 (India)

The Concept of Religious Freedom, Communal Harmony and Peace

Shri M. K. Dharma Raja

“Friendliness towards all” was the clarion call given by the Tirthankara Mahavira more than 2,500 years ago. It was a call for tolerance to appreciate the points of view other than one’s own. This attitude of tolerance and catholicity of outlook characterised the Jain doctrine from the earliest times. Constant interaction and dialogue with those professing other faiths, had always been a salutary practice among Jain thinkers, the object, all the while, was an effort to understand various viewpoints.

A synthesis of different viewpoints is an imperative necessity according to the principles of Jain logic. This method enabled the Jain philosopher with catholicity of thought convincing him that truth is not anybody’s monopoly with tariff walls of denominational religion.

Intellectual tolerance is the foundation of this doctrine acting as the motivation to promote interreligious dialogue. This approach was in fact seen as an antidote to the one-sided and absolute approach that had governed the study of reality which has as a result tended to impede a correct appraisal of its multi-faceted nature. The cardinal principle of the Jain philosophical tradition is its manifold approach which emphasises “there is not only diversity but that the real is equally diversified”. It implies that Truth is many-sided, that it can be looked at from many and different points of view. It also negates dogmatism and respects the others’ standpoint. To look at reality from a particular point of view only gives a partial view of reality and is fallacious. This composite Jain philosophy thus underscores the virtue of reciprocity and the benefits of interreligious dialogue.

Interreligious dialogue has to be adopted in order to overcome the ills of present day society. The conditions of the twentieth century which have created a global village demand co-existence as the only alternative to co-destruction.

The Jain concept of the spiritual seer, the Tirthankara, propagating the message of universal compassion, tolerance, forgiveness and understanding is an appropriate symbol to steer humanity on the path of interreligious dialogue and discourses. The Jain tradition is replete with accounts of people of different persuasions attending the audience hall of the Tirthankara or of taking part in the discourses of Jain sages. The outcome was totally wholesome, bringing people of diverse faiths together in their efforts to alleviate the various afflictions that contemporary society had to contend with.

We may at this stage also examine the other cardinal tenets of the Jain doctrines which would help in gaining an insight to its synoptic characteristics. Non-killing or non-violence that requires one to respect the life in every creature is an important principle permeating the Jain outlook on life. A Jain looks upon non-violence not as a negative concept of merely refraining from killing but as a positive conduct that enjoins one not to harbour even the thought of injuring any being, or of uttering by word his intention to injure or kill the being.

The image of a Jain as a person of peace and goodwill is strongly imprinted in Indian society and indeed in several other societies where followers of the Jain religion have migrated. We may recall in this context the role of Mahatma Gandhi perhaps the greatest champion of non-violence in our age. His upbringing in Jain Society and study of Jain religion was among the seminal influences which lifted him above the narrow limits of his community and helped him touch the hearts of men and women everywhere. Non-violent resistance to evil has now come to be accepted as a potent force in all societies.

The second virtue stressed in Jain ethics is good neighbourliness. Individual kindness, mutual confidence and a reciprocal sense of security progressively diffused in society at large can help a great deal in achieving peaceful co-existence together with the well-being of the entire humanity.

The third virtue is a steady and progressive restraint on acquisitiveness which manifests itself either in the form of yearning for sensual pleasure or for acquisition of property. This virtue is to be practised in different degrees at different stages of one's spiritual or religious progress. A voluntary limitation of property with its corollary of the concept of holding property in trust for the larger good of society results in social justice and a fair distribution of wealth and resources among individuals as well as among nations. What a desirable way of bringing about a new international economic and social order !

The other virtues of refraining from untruth, remaining celibate or in the

case of a married man or woman, of limiting oneself to a single spouse are among the principles propagated more or less by all religions. The Jain religion, however lays down certain distinctive ethical standards, which are duly graded for the uplift of the individual as a social being. The rules and regulations governing an ascetic's life are separately codified with the emphasis on the maximum abstinence. The duties of a householder are in miniature those of a monk; and the householder, while pursuing his vocation with due observance of his duties, rises steadily to the status of a monk.

It is not as if the Jain doctrines contain all the prescriptions for the world's ills. Jainism itself refutes such a "Holier than thou attitude". On the other hand, it would welcome a scientific and rational consideration of all points of view. This empirical standpoint under scores the universality of all the world's great religions. After all, each of these world religions should be seen as an answer to the needs of the time. The mode of emphasis on one aspect or the other of human life may, and does, indeed, differ from religion to religion. But the common denominators in their principles are many. The religious injunctions not the rituals, serve one paramount purpose and, that is, to make human life happy for one and all, to wipe the tear from every eye and, above all, to realise as nearly as possible the image of God in Man.

As the nations of the world have been coming in closer contact, particularly since the eighties of the last century, there has been an increasing awareness of the need to foster the comparative study of the great religions of the world. Nothing but immense good has resulted from the convening of interreligious conferences at different centres. Men of religion drawn from different faiths have all acknowledged the common points in the various systems of spiritual endeavour prevailing in the countries of the world.

All great religions of the world have laid down principles leading to peace. Peaceful existence among nations subserves the purpose of helping mankind to overcome distress across geographical boundaries. Service and peace can thus be merged into a harmonious blend to make human life more worthwhile. Man, after all, is not born only to love the small platoon into which he is born. Neither is he born only to breed, fight and die. That would only be a repetition of the animal round of existence.

Interaction among the followers of diverse faiths have by and large resulted in a wholesome exchange of ideas and a discovery of the common heritage of mankind. For over half a century, the idea of bringing together the various religions of the world for a joint action towards peace and service has led to several initiatives.

The experience gained from such meetings held so far should enable future efforts to cover a wider ground. One immediate objective should of course be the laying of foundations for a secure and enduring peace among nations. What better means can be devised to achieve this objective than to mobilise public opinion in favour of peace and against the building of tensions among nations? Leaders of the various religious traditions can undoubtedly play a crucial role in building the bastions of peace and in influencing the belligerents to desist from their bellicose and war-like postures.

People everywhere are conscious of the extreme gravity of the present international situation pregnant with the possibilities of nuclear annihilation. The followers of all religions and all people of good-will around the world can be galvanised into rousing public opinion and creating unity and universality of conscience to halt the drift of nations towards conflicts plunging the world in total disaster.

People of all living faiths of the world can be encouraged to delve deep into their own religious traditions and experience in order to foster a climate of tolerance and respect for one another's beliefs and points of view. Such intimate and earnest dialogue can help in bringing to surface those treasures of thought and power and also dedication to service capable of contributing to an awareness of spiritual kinship. The strain of tolerance thus generated can make the relationships of men and nations more just and free, more humane and more fraternal. Participation in even a few such conferences and discussions has encouraged the hope that brothers and sisters who have been born into other faiths in other nations share with us the conviction that Truth and Righteousness mean the same to all wherever they may belong by virtue of their birth. The future of humanity lies in a better understanding of common values.

Editor
Gommatavani
Shravanabelagola
(India)

The present Predicament and Jainism

Prof. K. M. Lodha

Coming back after a visit to Nagasaki soon after the end of the Second World war, the late Jacob Bronowski proposed that Nagasaki should be preserved exactly as it was after the nuclear holocaust and that all future conferences on disarmament and other issues, which concern and weigh the fate of humanity should be held in that ashy sea of rubble. He did not succeed in his mission, but his pursuance was deeply meaningful and significant. His expostulations went down unheeded. Let us take and cite another view. Our planet—the Earth is hopelessly over-crowded and one of the biggest dangers that confront us is the growth of human population. It took us a million years to reach a population of one million and today the world population is more than four billions. By 2030 AD it will be fifteen billions and at this rate, by 4000 AD, the mass of mankind will be greater than the mass of earth itself. It means an uncontrollable, disastrous and total collapse of human society. It was revealed at the Regional Conference of the United Nations Association in Asia and the Pacific at New Delhi that if the world were to forgo one day's military spending, it would enable the crisis-stricken UN to survive for a year. About two million dollars are drained out on arms every minute. In dismay, one shudders to learn that 14000 children die of hunger on an average every day in Africa alone (Ruth Sivard). In view of this malady, Johan Galtung is right when he says that our planet is burning already. This is the societal view of the impending dangers that may result in total human annihilation.

Let us now consider the disrupted and disgruntled individual. There are thinkers like Desmond Morris (The Naked Ape), Robert Ardrey (The Territorial Imperative) and Konard Lorenz, who hold (on Aggression) that human being is basically aggressive and that this impelling and offensive violence is collectively uncontrollable. They say that there is no contrition for this, because the tendency to aggression is an innate, independent, instinctual disposition in man. Psychologists like Eric Erikson has introduced the cliché 'identity crisis' which every adolescent is prone to, resulting in boundless internal stress, as there is a phenomenal confusion of roles, 'a sense of not knowing what one is,

where one belongs or who one belongs to. Such confusion is a frequent symptom in delinquent young people. Pervasive pessimism is there all around, because the time is out of joint and because all coherence is gone. There is both an internal and external pollution with nervous breakdown and hysterical paralysis of mind and body. It is painfully dispiriting to note, that at the present rate of growth of psycho and sociopaths, USA will require more asylums than schools after a decade or so.

Therefore, the cogent question is whether there is any way out of this predicament ? Can mental and physical equilibrium be restored and psychology of faith revived and regenerated ? This is the crux of the problem and herein lies its solution too. It is my considered opinion that Jainism bears the inner and outer strength and potentiality to cure these evils and maladies that have besieged our present life. This moral degradation can only be stopped if we imbibe and reinduct collective goodness and moral values. Science has brought us close to a dangerous precipice. Man is lost in the mire of egoistic fulfilment with an insatiable thirst for material prosperity and acquisitive individual hedonism. Einstein realised it and maintained "it is my firm belief that the problem of bringing peace (and harmony) to the world on a supernational basis will be solved by employing Mahatma Gandhi's method of Non-violence on a large scale." Victor F. Weiskopf too corroborates this when he says- 'important parts of human experience cannot be evaluated with the scientific system.' To a man, fuddled with vanity and sanguinary battles for power over others, principles of Non-violence (in thought, word and deed) Truth, Non-Possession (Aparigraha), Chastity (Brahmacharya) and Honesty (in means and end) are universal panacea. Must cease the vices that pander to the selfish and supercilious demeanour. Apart from its philosophical, psycho-spiritual and metaphysical depth, Jainism provides an all-time moral values with a perennial ethical import. It is a religion, a creed and a conviction, whose success lies in a state of internal and external, mental and physical discipline with principles of good behaviour and high morality for individual as well as for society. It bears an intrinsic as well as instrumental value for the entire mankind. Let us consider some of the concepts and precepts of Lord Mahavir. He said 'Desist Ye from sin at once, for transient is the life of men. Those, who are engrossed here and given to pleasures (and to salacious thoughts) for want of control will be deluded.' Further, 'He who for his own gain and pleasure, hurteth others and stealth their property will come to grief in the end.' Then again, 'Anger killeth love, conceit humiliates, deceit amity and lust everything.' He preached equality (Samata) and regarded Truthfulness as the highest virtue. Every man is his own steward, captain and master of the soul. In him lies 'the Kingdom of God'. Oh Man ! 'You are your friend.' For a good social conduct and character

‘Word, Thought and Deed must bear full concordance’ and He exhorted that ‘Do unto others as you would do unto you.’ ‘Live and let live’ was his homily. Love, compassion, fearlessness, fortitude, moral awareness and universal goodness were his prescriptions for our perverseness and morbidity. He said a frail mind with broken images and languid energy with devitalised and split personality cannot store up clear-cut ideas and wisdom and, therefore, He entreated us to awake, arise and unify the individuality with universality. The Lord disdained pessimism and defeatism. Perceptively, He said ‘ye have crossed the great ocean. Why do you falter when so near the shore? Hurry to get to the otherside. Be not careless even for a while.’ True, sinners will always suffer from eternal perdition and the virtuous will resuscitate like the phoenix. He commanded that supremacy does not lie in birth but in the code of conduct and, therefore, by acts, one becomes a Brahmin or a Kstriya or a Vaishya or a Sudra. To do away with the fragmented thoughts, deeds and actions; it is imperative that our internal and external life should be identified. The key to self-realisation lies in your self-consciousness, as your character is the first religion, the first penance and the first knowledge. Forgive and be polite. Revere others, regulate your desires with a collective moral force, for ‘he who follows forgiveness, contentment and simplicity and politeness, which are the gates to religion, breeds love and happiness for all. The Lord has urged that ‘live and think of the present’ because that past is dead and the future, unborn. Ethics and psychology of Jainism is wide and deep-it is a cure for the malignant disease we are suffering from. Jainism is not passive, nor is retirement from the challenges that we invariably face in the struggle of life. It alerts us, for the moments are treacherous. ‘The wise should, therefore, seek Truth and keep amity with all creatures.’ Mahavira always advised us to choose the right path with prudence and wisdom.

It is needless to repeat that in the present times the well-knit human family is under dissolution, brotherhood is dead, moral tenets trampled. Impersonality and anonymity have taken the place of human ties. Self-centredness and racist arrogance reign supreme. Visions that create harmony and rapport are no more in sight. Rancour and hatred with a violent temper has made us estranged with anomie and alienation. The psychic and the social states are depraved. There is a breakdown of normative structure of individual and society. What prevails is a state of anarchy, social disorder and cultural confusion with higher rates of crime, suicides, drug-addiction, deviant life-styles and disruptive anti-social behaviours with personal demoralisation and psychic disintegration with feelings of powerlessness, meaninglessness, rootlessness and isolation. There is a complete loss of the sense of moral involvement, purpose and attachment. We demonstrate apathy, distrust, aggression and

withdrawal symptoms (M. Francis Abraham). The time is on and ripe to realise that we must now reorganise ourselves and the human nature. Technological advances, computers and robots, space shuttles and interplanetary explorations may profess much but signify little. Resuscitation lies in recomposition of our personality with sincerity of purpose. A great responsibility lies on every one of us. Here Jainism comes to our rescue. Its ethical code, psychological depth, spiritual methods and religious tonality has won spurs, because it urges us to realise that the character of an individual must be integrated by self-illumination, call it Svadhyaya, Preksha Dhyana or Anuvrata or Vipashyana. It assures us that we have that inborn ability to reclaim the lost land if we open up the windows of our souls and acquire values that intensify our consciousness. Lord Mahavira himself set forth his life to fight against evils—he practised and then preached. Jainism cautions against the beast in man and guides us to our proper destiny. Therefore, the formidable task before us is to help new generation grow into integrated human souls and thus, requires a greater stress on our intuitive and supra-conscious faculties. Jainism is a powerful medium for all this. I sum up in the words of the great saint, Cidananda—

It is now dawn,
Wake, oh traveller
Sun has risen
Lotuses are in full bloom
Illusion has vanished
With the darkness of night
Be sleeping, ye won't
reach the Destination
Move on oh traveller !'

(All renderings in English are taken from translations by Sri Ganesh Lalwani).

Ex-Vice-chancellor
Jodhpur University
2A, Deshpriya Park (East)
Calcutta-700029

Religious Tolerance and Jainism

Dr. Sagarmal Jain

This has been experienced that for human solidarity and national integration the concept of religious tolerance and religious co-existence should be developed. The idea that one's own religion is the only way to approach the ultimate is to be given up. It is a matter of great satisfaction that jaina religion has developed a theory by virtue of which it has tried to be tolerant and respectful towards other religious faiths. The Jain Acaryas while opposing the different philosophical ideologies have paid full regard to them by accepting that the opponent's conviction is valid from a certain standpoint. This theory is known as Anekantavada or non-absolutism. According to this theory, different views regarding a thing are relatively true.

Jaina thinkers have affirmed that reality is a complex entity. It has many facets. In its completeness it cannot be grasped by us. It can only be viewed and understood from different angles. While every angle or view-point can claim that it gives a true picture of reality, yet the fact is that each one gives us a partial and relative picture. One has no right to discard the views of one's opponent as totally false. So the truth-value of an opponent's view according to Jaina thinkers must be accepted and respected. Upadhyaya Yosovijaya (a famous jaina Acarya of 17th century A.D.) mentions that a true non-absolutist does not disdain any faith. He treats all the faiths equally, since a non-absolutist does not have any prejudice in his mind. According to Haribhadra, liberation can be achieved by the person of any faith. The only condition for this is the attainment of equanimity. In the Lokatatva-nirnaya, Haribhadra says that he venerates all those who are free from vices and are adorned with virtues. They may be Brahma, Visnu, Siva or Jina. Haribhadra's crusade against sectarianism is unique and admirable in the history of world-religions. This view is further supported by various Jaina thinkers of medieval period such as Akalanka, Yogindu, Manatunga, Hemachandra and so on. While worshipping Lord Siva, the Jaina pontiff, Hemacandra says : 'I worship those who have destroyed attachment and aversion which are the seeds of birth and death, be they Brahma, Visnu, Siva or Jina.' It is important to note that though

Hemachandra was a Jain-saint, he composed a hymn in praise of Siva. This liberalism is also maintained by Gujarati and Hindi Jaina writers like Anandaghana and many others.

Anandaghana, a mystic Jaina saint of the 17 cent. A. D, remarks that just as ocean includes all the rivers, so does Jainism include all other faiths. Further he beautifully expounds that all the six schools are the organs of Jina and one who worships Jina also worships them.

In the earliest Jaina literature, we come across many references of religious tolerance. The Sutrakrtanga mentions that those who praise their own faith and shows malice against their opponents will remain confined to the cycle of birth and death. In the Isibhasiyam, forty five Brahmanical and Sramanical-saints of other sects are remembered as Arhat risis and their teachings have been regarded as Agama.

Alongwith these literary evidences there are some epigraphic evidences of religious tolerance of the Jainas. Some Jaina Acaryas such as Ramakirti and Jayamangalasuri wrote the hymns in the praise of Tokalji and goddess Camunda; Jaina Kings such as Kumarpala, Visnuvardhana and others constructed the temples of Siva and Visnu alongwith the temples of Jina.

Thus Jaina philosophers firmly believe in the unity of all faiths, but for them unity does not mean an omnivorous unity in which all its constituents lose their identity. They believe in that type of unity in which all its integral parts can join each other to form an organic whole without losing their independent existence and peculiarities. In other words unity, as Jainas believe, means a harmonious co-existence of different faiths and cultures in an organic whole.

Jaina thinkers assert that unity implies diversity. Unity and diversity are the two phases of the same reality. They find reality as unity in diversity. In the Bhagawati Sutra Lord Mahavira mentions, "I am one as well as many. According to Jaina philosophy, universal cannot exist without particular and vice-versa. There is no class without individuals and every individual belongs to a certain class. We cannot imagine a cow without cow-hood and cow-hood without cow. The terms unity and diversity are relative. Unity implies diversity and diversity implies unity.

Haribhadra remarks that the diversity of the teachings of the sages is due to the diversity of the levels of their disciples or to the diversity of standpoints

adopted by the sages or the diversity of the periods of time. Just as a physician prescribes medicine according to the nature of a patient, and his illness, so is the case with the diversity of religious teachings. Since diversity in the understanding of disciples is inevitable, variety in religious ideologies and practices is essential. The only way to remove religious as well as other conflicts is to develop a tolerant outlook and to establish harmony among different faiths, ideologies and cultures.

Thus, in Jainism, unity means a co-operative co-existence of the constituents in an organised whole. So far as the problem of national integration is concerned Jainas support it theoretically as well as practically. In the Sthananga, we have a mention of Kula-dharma, Grama-dharma and Rastra-dharma, i. e. of the duties pertaining to the family, the township and the nation. They also assert that if necessary the interests of the individual, the family and the township should be sacrificed for the common and greater good of the nation. Again, for them the concept of human solidarity has more importance than the concept of even nationality. They are of the view that for the solidarity and the greater good of mankind as a whole, we must get rid of even nationalism. If viewed from the point of view of the whole mankind even the outlook of nationalism is a hindrance to human solidarity.

Director
P. V. Research Institute
I. T. I. Road
Varanasi-5

जेण विणा लोगस्स वि, व्यवहारो सव्वहा न निव्वहइ ।
तस्स भुवणेषकगुरुणो, एगमो अणेगंतवायस्स ॥

समणसुत्तं 660

जिसके बिना लोक का व्यवहार बिलकुल नहीं निभता है,
उस, मनुष्यों के केवल मात्र गुरु, अनेकान्तवाद को नमस्कार ।

समणसुत्तं 660

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

Samanasuttam, 660

WITH BEST COMPLIMENTS FROM :

ARVIND CONSTRUCTION CO. (P) LTD.

Registered Office :

L-43, Connaught Circus, NEW DELHI-110 001

Telephones : 353350, 353351, 353352

Telex : 031-65146 ARCO, 031-61057 ARCO

Cable : ARVICON-NEW DELHI-110001

Iraq Office :

P. O. Box No. 1145, BAGHDAD

Telephone : 5416323 Telex : 21-3313 ARCO P. O. Box No. 151, SAMAWA

Telephone - 722002 Tlx : 21-6612 ARCO

Work Sites :

Kaliapani (Orissa), Kangan (Kashmir), Baramulla (Kashmir), Nirsa (Bihar)

Udaipur (Rajasthan), Anta (Rajasthan)

OUR BUILDING AND CONSTRUCTION ACTIVITIES INCLUDE

- ☐ Earthworks, Quarries and Rock Cutting.
- ☐ Mining Works.
- ☐ Sewage and Pipeline Works.
- ☐ Dams and Hydraulic Structures.
- ☐ Roads and Motorways.
- ☐ Aerodromes, Blast Pens and Airport Buildings.
- ☐ Special Foundations.
- ☐ Underground Works.
- ☐ Railway Works.
- ☐ Residential and Commercial Buildings.
- ☐ Industrial Buildings.
- ☐ Structural Works.
- ☐ Insulation and Water-Proofing Works.

At present engaged in the execution of
Railway Works in Iraq as an Associate to
M/s. Indian Railway Construction Company Limited, New Delhi
and executing Power House and
Mining Works in India.

Kind Hearts are The Gardens
Kind Thoughts are The Roots
Kind Words are The Blossoms
Kind Deeds are The Fruits

CONGRATULATIONS AND BEST WISHES FOR
THE FRUITFUL SUCCESS
4TH WORLD JAIN CONGRESS

Shah Kasturchand Gulabchand

Most Reliable Grocers & Commission Agents

Nava Madhupura, AHMEDABAD-380004 (INDIA)
Phone : Office 384720 Residence : 449726 Cable : KASTURI

Sister Concerns :

Kasturi Traders

wholesale Grocers & Commission Agents

Nava Madhupura, AHMEDABAD-380 004 (INDIA)
Phone : Office : 384720 Residence 449726 Cable : KASTURI

M/s. Popatlal & Co.

Sugar Merchants & Commission Agents

E-17 Madhupura Market, Shahibaug Road,
AHMEDABAD-380004 (INDIA)
Phone : Office 386381 Residence 475716

Printed at Journal Press, Jaipur-1