

'GLORY OF JAINISM'.

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It is obviously seen that our mundane life mainly depends upon the support of the substances existing in the cosmic sphere. We cannot preserve our existence even for a single moment without the assistance of these substances. Mother nature has provided us with almost all the essential articles and useful materials for our protection, progress and prosperity. Great seers and thinkers after subtle study and observation have come to the conclusion that there exists an inevitable relationship between the microcosm and the macrocosm. Hence in such circumstances, man must acquire a fair knowledge of the fundamentals of the Cosmic Order; otherwise, he will have to suffer the serious consequences of his ignorance. The sublime science which deals with this subject is called philosophy. It is the fountain head of all science known to mankind. The study of world history will convince every one that the wise thinkers of India had made marvellous efforts and achieved great success in the sphere of philosophy. This is the main reason why India is called the cradle of wisdom and truth; and the centre of culture and philosophy.

I may tell you with a pardonable pride that the soil of this sacred land of India has produced many celebrated philosophers as compared to any other countries of the world. These celebrated personages are called Rishis and Maharshis and the enlightened knowledge expounded by them is called Brahmanvidya - Atmanvidya or Self-Enlightenment.

A critical study of the supreme science of Brahmaavidya called philosophy is considered as the first and foremost duty of human life in India. Hence many a Western scholar has admitted that every child in India is a philosopher. Inspite of the many vicissitudes of life, a number of philosophical schools exist even today in every corner of the country. I must say briefly that all these philosophical schools can be comprehended under three main systems of thought, the Vedic, the Buddhist and the Jaina. It is my purport here to write about the antiquity and glory of Jainism. All these three schools have their foundations on five eternal and fundamental tenets - Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (celebacy) and Aparigraha (non-attachment). These five fundamental principles have been interpreted in different ways by different schools of thought like Pancha Mahavratas, Pancha Yamas and Panch Shila. But Whatever may be the interpretations, the inherent unity of these five tenets will be apparent to all scholars.

Men having been gifted with the majestic power of intelligence and thinking must find out where real success exists in life. Otherwise, he would be misled by blind faith, fanatical thoughts and dogmatic ideals to wrong directions with the result that all his attempts for his emancipation and self-realisation would ultimately prove futile .

The wise thinkers, therefore, have laid down three mediums for the scrutiny of the ultimate truth. These mediums are Shruti (scriptural authority), Yukti (stand-

points of reason, commonsense and logic) and Anubhuti (practical experience). But mere dependence on 'Shruti' alone and hollow discussions and debates on the ultimate reality will not prove helpful to the truth speaker. It is essential that 'Shruti' and 'Yukti' should be evaluated on the strength of 'Anubhuti'. In the words of a great thinker, 'Anubhava' or practical experience is more valuable and authentic than all the holy scriptures. There are many avenues in the present day world for the discovery of the ultimate truth. The archeologists, scientists and philologists have made remarkable progress in discovering the origin of mankind as well as much about natural science and literature relating to the evolutionary progress of human life. We could easily evaluate the greatness of a philosophical system with the aid of archeology, science and philology. But the only need for the truth seeker is an unbiased, unprejudiced and deep rooted devotion to the discovery of the truth. It is certain that he could achieve his goal by a comparative study of all the philosophical systems of the world.

The Jain Mission Society of Madras has undertaken to publish literary works with the object of giving correct interpretation to the ancient and glorious ideals of Jaina philosophy. I may mention here incidentally the causes which had deprived our people the benefits and blessings of life accruing from the study of Jaina literature.

The first cause is foreign rule in India. During this period, the words of Western thinkers were taken as gospel truths. Some of these thinkers have passed hurried

judgements without a proper study and understanding of Jainism. These Western thinkers have stated that Jainism was founded by Lord Mahavira and that its philosophy was not an ancient school of thought and it is an offshoot of Vedic religion. Some of these thinkers have gone so far as to say that both the Jaina and Buddhist philosophies are rebellious daughters of the Vedic culture which were expounded for condemning the sacrificial, ritualistic and ceremonial religious practises of the Vedic people sanctioned by the Vedas.

The second cause is false propaganda carried on by malicious people to the effect that Jainism is not a theocentric school of thought and that it does not uphold belief in God, the Creator of the world and, therefore, it is taken for granted as one of the atheistic (Nastika) philosophical systems ^{of} in India.

The third cause is the wrong notion prevailing among certain classes of people that Jainism observed the tenets of 'Ahimsa' so blindly that it made people cowards and weaklings.

The fourth cause is that the adherents of Jainism mostly belonged to the mercantile community which is backward in education and metaphysical culture.

These misapprehensions about Jainism were prevalent in the public mind for a long time, but they were removed in due course by the study of Jaina philosophy and scholars of international fame began to appreciate its wonderful doctrines without any reservations. Finally those far famed scholars arrived at the conclusion that Jainism ^{is} entirely

an independent and ancient system of Indian philosophy which had a bright and glorious past in the history of India.

These scholars have also testified to the fact that Jainism has a vast and rich literature based on rationalistic facts which has its foundations on the subtle study and observations of the Cosmic Order and the substances governing the world. To substantiate this sublime truth, I have included an Appendix to this treatise containing the valuable views of scholars of international repute.

Jainism has a wonderful system of logic called 'Syadvad' or 'Anekantavad' for revealing the sublime ultimate reality or truth. This wonderful system of logic is considered very helpful for developing universal love and brotherhood ~~for~~ among mankind and also to establish peace and harmony for making human life happy and prosperous. Many a distinguished scholar has hailed 'Syadvad' as a right approach for peace, an unifying and compromising system to effect reconciliation in disputes arising from misunderstanding, misapprehension and ignorance of the ultimate truth.

To make my points more clear, I would like to submit a few more facts in support of my above statements about Jainism.

Lord Mahavira is not the founder of Jainism, but he was the last of the twenty four Tirthankaras or Omniscient Teachers of the Avasarpini cycle, the descending era in which the Dharma or righteousness will reach its lowest ebb and in the end, a state of chaos and confusion will reign supreme on the earth. Tirthankara Rishabhadeva was the first among the twenty four Tirthankaras who lived in the hoary past

and whose exact date lies beyond the calculations of time. The Vedas are considered most ancient and also authentic scriptures of India, but in these scriptures there are references to Lord Rishabha and other Thirthankaras. In these Vedic scriptures there are hymns in praise of these Thirthankaras. There will be no two opinions about the Vedas being anterior to Lord Mahavira. Therefore, it becomes clear that Thirthankara Rishabha did live either prior to or in the Vedic period. Otherwise, there could not have any reference to him in the Vedas. The same Lord Rishabha has been accepted as the incarnation of Mahavishnu in the Srimad Bhagavat Purana. Similarly, there are also references to Lord Rishabha and his school of philosophy known today as Jainism in the Siva Purana, Brahmand Purana, Garuda Purana, Skanda Purana, Yoga Vasistham and other sacred Vedic scriptures.

The modern historians have accepted the authenticity of the 23rd Thirthankara Sri Parsvanatha, who lived before Lord Mahavira, the penultimate Thirthankara of the Jaina religion. History has also reached certain conclusions about the 22nd Thirthankara Lord Neminath of the Yadu Vamsa. The parents of both Lord Mahavira and Gautam Budha were followers of Lord Parsvanatha according to Buddhist scriptures.

Mohenjadaro and Harappa are considered as the most ancient historical cites in India and some relics of Jaina religion have been unearthed from there. Besides these centres of historical interest, there are also several other ancient centres of importance to Jainism - Taxasik, Ahichatra, Nankalitala near Mathura, Aghat - Mewar in Rajasthan, Hastitundi,

Verman, Mundasthala, Badali and several other monuments scattered in different parts of the country like Sravana Belgola and Chandragiri in Mysore, Belur, Mudabhidri and Karkal in Karnataka, the Elephanta in Maharashtra, the Ajanta and Ellora in Andhradesa, the Hathi Gumphs in Kalinga, the Sittanavasal in Pudukottai, the Sramanagiri at Madurai, the rock cut cave temple at Trichinopoly and the rock temple of Chitral in Travancore. There also exists several Nirgrantha basthies and monasteries in the dense forests of Karnataka and many other parts of India. All these ancient historical monuments prove not only the antiquity of Jainism, but also the relics found in these centres give further credence to the view that Jainism had been flourishing all over India from pre-historic times. These facts have been corroborated by ancient Buddhist scriptures.

I have reproduced in this publication a few reliable references from Vedic scriptures in support of our contention that Jainism was anterior to Vedic culture. We have also reproduced in the same Appendix certain authentic records from Buddhist scriptures to prove the hoary antiquity of Jainism.

I would also like to mention here the views of a learned professor Sri Amrita Chandra Seal who had said that the Jaina concept of twentyfour Thirthankaras in its religion is bonafide and a similar belief of twentyfour prophets, incarnations and enlightened ones which we find in some other religious schools might have been absorbed in them from Jainism.

We have authentic proof of the prevalence of Jaina religion even beyond the seas in Western countries like

Austria, Hungary, Argentina, Greece, Alaska, North Pole, Egypt and Mongolia. Images of Jains have been unearthed in Budapest, Hungary and Argentina; reports have appeared in the press together with illustrations of those images. Mr. Fergusson, the noted authority on temple architecture has written to the effect that from his experience, he could very well say that Jain relics would be found within a radius of ten miles in every corner of India, the Bay of Bengal to Baluchistan and Kashmir to Kanyakumar. Dr. Ganganath Banerjee has written that the Jain population in India during the Maurya period amounted to more than twenty crores. Dr. Herman Jacobi, Dr. Mortal, Dr. Winternitz, Dr. Tasatori, Dr. Radhakrishnan, Lokamanya Tilak, Dr. Ganganath Jha, Dr. Satishchandra Vidyabhusan, Dr. Radha Binod Pal, Mahatma Gandhi, George Bernard Shaw and many other distinguished scholars have accepted the hoary antiquity of Jain religion and Rishabhadeva as the originator of human culture and organiser of human society.

Modern history has accepted Bimbisara, king of Magadha, Kharavela, king of Kalinga, Chandra Gupta, the Mauryan Emperor, Samprati, King of Avanti, Mahara Kumarapala, king of Gujarat, Vanaraj Chawda, Maharaja of Gopur in Gwalior State and many other rulers of Southern kingdoms to be the followers of Jain religion. The master politician Vastupal, Udaya, Shantu Mehta, Manjula, Bhama Shah and Chamundarya of Mysore were also devoted followers of Jainism. The famous army commanders Vimal Shah, Tejpal and Samara Shah were also adherents of the Jain faith. Many wealthy and influential persons like Jagdu Shah, Pethad Shah, Dharu Shah, Dharma Shah,

Khema Derani and Behmsa Shah were also Jainas. In his Rasamala, Dr. Farbesa has referred to Jagadu Shah, a Jaina philanthropist, who saved millions of people during a famine by spending crores of rupees. The poets of his time ~~time~~ have praised him like Brahma, Vishnu and Mahesh in their literary works.

Many great and liberal persons have been followers of Jaina religion in the past centuries and they have contributed in no small measure for safe-guarding our ancient culture and developing its art and craft, literature and philosophy. The numerous victory towers and historical monuments are living proofs in support of this truth. The celebrated and world famous Jain temples of Dilwar considered as one of the seven wonders of the world are incomparable gems of Jaina architecture; the enhancing and the panoramic view of the holy shrines on the Shatrunjaya hill in Gujarat, the gigantic and grand Jinalaya temple at Ranakpur in Rajasthan the Prabhas Patan, Bhadreswar, Kumbhariya, the colossal stature of Gomateswar at Sravanabelgola in Mysore and the temples at Belur, Mudabhadri and Karkal are notable monuments of Indian art and architecture. They were erected by Jaina philanthropists and their work has served the cause of further developing Indian art and architecture.

If we look into the field of literature, we find similarly that the Jaina scholars have left no stone unturned to develop and enrich the literature of almost all the prominent languages of India. The Jaina scholars were top most leaders and pioneers in Indian literature and they had never stood behind any other scholar who professed a

different religion. The contributions of Jaina scholars in all spheres of literature are unique in the history of India. In Sanskrit, Prakrit and Ardha Magadhi, the Jainas possessed a rich treasure house in which thousands of manuscript granthas are still preserved. The Jaina Acharyas travelled all over India on foot delivering sermons on Ahimsa and the unity of life. They mastered the different languages and scripts and created masterpieces in Indian literature. They moved among the people without any provincial prejudice preaching the gospel of non-violence and universal love. It was the Jaina Acharyas who had the complete command of Kannada and Tamil languages of Karnataka and Dravida, a fact which could not be denied in the light of historical evidence. The Jaina Acharyas had produced precious literary works in these South Indian languages. Thus they have enriched and elevated these languages to the highest pinnacle of literary glory. The late Maharaja of Mysore has accepted the great contributions of Jainism in the development and enrichment of Karnataka culture. Pampa, Ranna, Punna, Nanchandra, Nemichandra and Gunavarma were celebrated Jaina poets in Kannada language. The golden period in Kannada language, literature and culture commenced from the advent of Jaina poets and authors in the literary world of Karnataka and Mysore. I had once the opportunity to meet one of the Jaina scholars of Karnataka. He praised highly the Jaina poets and authors for their marvellous contributions in the enrichment of Karnataka literature and culture. He informed me that even today twenty different versions of the Ramayana composed by different Jaina authors could be available in the Karnataka language.

The same is also the historical language. The best classical works in poetical metre in Tamil are composed by Jaina Acharyas. The Tamil language has been in existence for more than two thousand years. It is unchanging and virile. The credit for its virility, stability, authenticity, longevity and richness in literature should go to the Jaina versatile writers, because of the fact that they were the originators of its grammar, logic, rhetorics and prosody. Every language undergoes some change in the course of centuries, but there has been no change at all in the original grammar of the Tamil language in the past several centuries. This is the considered view of some eminent Tamil scholars. The highest ethical and moral code in Tamil is considered to be the Kural. The Tamil people regard this great work as their Panchama Veda. After prolonged, heated and strenuous controversies among Tamil scholars, many of them have unanimously expressed the view that the Kural is the work of a Jaina scholar. It is equally sacred as the Vedas and the Gita to the people of Tamilnad. Some noted Tamil scholars have declared that the Tamil language would lose its charm if the works of Jaina writers were excluded from its literature. I have included an Appendix containing the names and the Karnataka and Tamil works of Jaina Acharyas and authors.

The purport of my above remarks is to show that it was the Jaina authors who were the ipso facto creators of literature in almost all the Indian languages. Most of their wonderful literary works have been destroyed by Yavana invaders from communal disturbances and also by the ravages

of time. Yet there are historical facts to prove that the best works in different languages have been the products of Jaina writers. The Jaina writers who are well known to the modern literary world have created works in every branch of literature—astrology, astronomy, cosmology, cosmogony, chemistry, metaphysics, mathematics, physics, logic, poetry, ethics and philosophy. In the Appendix is included the names of North Indian Jaina Acharyas and writers, poets and authors who have written monumental works on different problems of life.

As regards natural science, the Jaina literature contains wonderful works of minute observation and subtle scrutiny. Modern science which has changed the old concepts existing in our philosophical systems has brought a revolution in the world of religion and metaphysics by its marvellous discoveries. Western science has indefatigably attempted to reach its zenith of glory and has succeeded in the discovery of the atomic and molecular theory. It has arrived at the conclusion that all material objects of this world had their origin in the above atomic theory. Now in the latest unforeseen discovery of nuclear energy, the scientists could observe the divisions in atom, namely, electrons, protons, neutrons, positrons, etc. and the entire universe governed by the mathematical calculations of electrons and protons. It has been, therefore, proved that a God as the creator of the world is a mere imaginary conception or an abstractive speculation and construed under this context, God has nothing to do with the creation and existence of the universe. The universe is self-governed, self-created, self-

systematised and self-regulated by its own metaphysical substances on the most advanced mathematical process. This concept is considered as the fulcrum of the universe.

This sublime truth had been acknowledged by Jaina thinkers and seers long long ago before several centuries and that is why they condemned the concept of world creation by an agent or agency like God on advanced rationalistic explanations in support of this issue. Although modern science was also having its own conception to the effect that 'Matter' is divided into compound and elements and the elements were believed to be ever lasting and unchangeable ones, it was only after the discovery and analysis of the atom it was found that the elements are nothing but the composition of electrons and protons and this theory of the original elements started from 22 to 92 in all. But it was later proved incomplete by their own experiments. Now modern science declares that gold, mercury, platinum, radium, iranium and paradium are not elements, but a compound of electrons and protons. These elements are only the result of their changes in the number of electrons and protons. Gold can be converted into platinum and platinum into mercury by means of additions and subtractions of electrons and protons. The same most mysterious theory of natural science of the modern day has been laid down in the ancient scriptures dealing with the metaphysical and ultra-metaphysical substances in Jainology. When modern science had been persistently emphasising its theory of elements which was discovered after strenuous labours and herculean efforts with the aid of costly telescopes and microscopes, the Jaina philosophers

remained unmoved and unperturbed claiming and asserting that all material objects existing in the entire cosmos of whatever colour, smell, taste and touch in their composition originated from the one and the same type of atom. But the difference was due to the uniting and disuniting the number of atoms in the same way in which sugar toys of various types and shapes were moulded from the cane juice by fermentation in the heat. All the objects in the entire universe are similarly created from the one and the same atom.

According to the Jaina metaphysical theory, the atoms are invisible to the naked eye. A great philosopher has declared that the credit for expounding the accurate theory of the atom should go only to the Jaina philosophers. It is believed these days that the atomic theory was first discovered by Democritus about two thousand years ago. In India Rishi Kanad placed this theory in his philosophy some centuries ago, but the Jaina thinkers in accordance with the doctrines of their ancient agamas have been claiming that the atomic theory formulated by Democritus, Kanad and modern scientists stand a still incomplete and the atom known to modern science is supposed to be still a compound of innumerable, invisible and subtlest particles. John Dalton accepts that the atom is indivisible, but in accordance with the Jaina theory, the atom discovered by modern science is divisible and it is only a molecule according to the Jaina concept, because Jainologists assert that the atom is not perceptible to the naked eye and could be discernible only to the inner vision of the Omniscient or the Clairvoyant. In

the light of Jaina metaphysics, whatever is seen by the microscope or any other magnifying machine is not the atom, but the compound of innumerable subtlest particles.

As regards ether and the law of gravitation, the Jaina thinkers have mentioned in their own technical terms about the original substances like Soul, Matter, Dharma (Medium of Motion) and Adharma (Medium of Rest). The Jainas emphasise that without the help of the latter two substances, Soul and Matter cannot function in any of their activities. The whole universe will become inactive in the absence of the above two substances of mediums. Some of the latest scientists oppose the theory of ether and gravitation, but they accept the two mediums for the existence of the cosmic order, its construction and its self-administration. The Jainas believe altogether in six Reals or original substances for the composition of the natural phenomena. According to them, these original six substances are Soul, Matter, Space, Time, Dharma and Adharma, the medium of Motion and the medium of Rest. Time is also taken for a Real Substance in view of its potential qualities which more or less tallies with the theory of Time formulated by Dr. Einstein. About the space also, many marvellous characteristics have been mentioned in the Jaina Sutras which will make all of us spell bound and astounded. The Jainas declare that in a particular space for keeping one ounce material, one pound material could be kept and to prove this theory, they have given examples that by a particular process, one could dilute in one ounce of mercury one hundred ounces of gold and neither its weight nor its space would be extended after this wonderful trans-

formation. I came to know through reliable sources that this process was tested by scientists a few years ago and they succeeded in diluting ten ounces of gold in one ounce of mercury without any change in the original weight of the mercury and the extension of its space. In this process of dissolution of the two substances, the combined cooperation of Space and Matter are indispensable and they always work together. Therefore, the Jainas declare that all the substances are relative as well as absolute. There is a famous theory of relativity discovered by Dr. Einstein, but Jaina thinkers say that Relativity is also relative and not absolute. That means truth is also relative. It is considered as truth from one point of view, but simultaneously from another point of view, it is also considered as untruth. That is why Syadvada is taken as the central doctrine of Jaina philosophy. The metaphysics of the universe is working on this Syadvada system. It is not a man made logical system, but is the kernal of the entire universe and its substances operating the universe and administering the entire cosmic order. Therefore, it is the eternal phenomena of nature. Many an ancient scholar mention that Sound is not a product of Matter, but of Akasa or Space. But the Jaina thinkers criticise this view. They are of firm conviction that Sound is produced from Matter and it travels by the process of rarifications and compressions as mentioned in modern physics about the velocity of Sound. The modern Radio and Gramophone are practical proofs in support of the view that Sound is produced by matter. Even about Supersonics and Ultrasonics, something has been mentioned in the Jaina scriptures. Many ancient philosophers never

admit Light and Darkness as a real material substance, but the Jaina thinkers have elaborately mentioned them as Udhyot (light), Prabha (illumination or sparkles), Tamas Chaya or Shadow, which are actually material objects consisting of molecules and atoms. Vidyuth (electricity) has also been mentioned in the Jaina scriptures in a most consistent way. Several shastras (scriptures) are available regarding the Jaina atomic theory and as to how the atoms are being classified. These scriptures are the Panchastikayam, the Dravya Samgraham and the Bhagawati Sutram. Regarding the Karman matter classifications (karman vargana) of the atoms, some Jain scriptures like the Jaya Dhavala, Gomatasaram, Panchasamgraha, Kammappayadi, Karmaprabhrita, Panchistikayam, Dravyasamgraham, Bhagawati Sutram and similar other works have been published, but many more such works remain unpublished in manuscript form which are preserved in the Sruta Bhandaras.

As for the veracity and truthfulness of certain principles on plant life, I may tell you that the Jaina scriptures declare that the plant not only possessed life, but also almost all the instincts of the mind like anger, pride, deceit, ambition, passion and desire too. This subject of plant life has been dealt with in an elaborate manner in the Jeevabhigama Sutra and the Acharanga Sutra. The late Dr. J.C. Bose, who is considered as the pioneer in the discovery of hitherto unknown secrets of plant life and its instincts has mentioned the above two Jaina sutras, the Jeevabhigam Sutra and the Acharanga Sutra in his memorable lectures on biology delivered at German Universities. He has clearly said that the discoveries which he could make on plant life were not his own, but those wonderful

concepts originally belonged to his great spiritually awakened ancestors of India, because whatever he had explained about plant life were written in the above two Sutras several centuries ago. Today, we read that there are carnivorous plants and trees in the dense forests of Africa which suck the blood of living beings like birds, animals and even man. These carnivorous trees treacherously make living beings the victims of their thirst for blood. The modus operandi of these wild trees in capturing living beings is indeed astonishing. These blood sucking plants and trees capture their victims in the same way in which the hunter captures birds and animals in snares. A plant like the rose or the lotus grown in tanks and lakes are found in the wild jungles of Africa. These plants put out beautiful flowers in which a quantity of honey could be found which is sucked by small birds and bees. The honey of flowers is the favourite delicacy of these air borne creatures. It has been seen that when these birds and bees arrive flying near the plant in search of honey, the blossomed flowers attracting those poor creatures like the hunters snare will close up all its petals as soon as the honey seeker sits in the flower engaged in partaking the sweet drops and the poor creature is caught unawares like a rat which enters a trap in search of food. The wild plant after capturing the bird or bee will begin to suck its blood through its arteries. The carcass of the dead creature will remain in the octopus like flower for some days and will fall to pieces under the heat of the sun. In the same way, the trees capture their victims by spreading out the bushy branches and the creeper like roots hanging from these branches which

slowly bind down the animals, snakes and men like the terrible octopus of the deep seas. After making a grand feast of the blood of their captured victims, the flesh of the dead bodies lying below will become the food of carnivorous ants and the bones will remain scattered all around the tree. Explorers and botanists in search of new discoveries from forests have found heaps of bones of human beings and animals scattered under those trees. Inscrutable are the ways of Providence. It is needless to reiterate here that the above two Sutras have described the life of these blood sucking trees and plants which were found in the wilds of Africa. There is also mention of light and water giving trees in these two Sutras and many other marvellous herbs and creepers. It is claimed that even our shape and complexion could be changed from the medicinal effects of those herbs and creepers and roots. The ancient physicians of India need a flower for making a patient unconscious. If this flower is smelt for a few minutes, the person or any other living being will become completely unconscious for a long time. This wonderful flower had been a blessing to women suffering under the pains of labour. There is also the mention of Mrita Sanjeevini, a wonderful life reviving herb which could revive a dead man. But the identity of these plants could not be established and hence they still remain as the undiscovered marvels of the medical world. The leaf of a creeper could quench our thirst and hunger for a long period besides certain kinds of fruits found in the Himalayas could invigorate our health without any food proteins. But man has failed in all his attempts to trace out these life sustainers which goes to prove that Mother Nature does not want mortals enslaved to

carnal pleasures to become immortals of strength and longevity because she is afraid that this world will turn out to be a permanent field of human monsters seeking world suremacy and pleasures of life.

A study of the Jaina scriptures will prove how deep and accurate were the observations and the supreme knowledge of the Jaina teachers. Similarly in Jaina philosophy, we find a wonderful description of Natural Science. Therefore, Jaina philosophy can be rightly called not only as a Vigyan but as a Mahavigyan, because it presents a completely logical and rational explanation on natural events based on the theory of cause and effect and it analyses the rise and fall, the birth and death, the union and disunion, the pleasure and pain, the loss and gain of all living beings in a most convincing, methodical and logical way. In brief, the Jaina darshana is an extraordinary and a most wonderful philosophical system of the world; a system which is complete and true in all its aspects and concepts of thought helpful to the realisation of the ultimate Truth or Self-Realisation.

I may now describe about light and darkness. The molecules of darkness are very powerful and instantly affect our knowledge or intelligence. The Jaina thinkers believed that after sun-set, the atoms of darkness would become all pervading and even on the points of a needle millions of these particles of darkness could occupy the space. Jainism gives much importance to knowledge. It is the primary quality of the soul and even the density of the sin is measured on the scale of knowledge. And that is why Jains avoid taking food after sun set, because those innumerable particles of darkness mix with the food stuff and create delusions in the crystal clear knowledge of the Soul. Therefore Jainism

prohibits the consumption of green roots like potatoes, onions, garlies, green turmeric and ginger too. Because these articles of food are grown under the earth in complete darkness without seeing the rays of the light and by eating such food stuffs, the Jainas believe that knowledge becomes deluded and contaminated with impurity. Knowledge is exclusively intended for developing mercy, compassion, sympathy and insight of discriminate between the right and the wrong. But once the pure knowledge is contaminated and deluded, it will become the source of all evil tendencies like passion, ambition, desire, jealousy, malice, anger, price, prejudice, revenge, greed, fraud, deceit, crookedness, hatred, fabrication and all such vices and corruptions in man. These vices are the natural outcome of the adulteration of knowledge created by taking impure and improper food. Therefore, the consumption of such improper food is strictly restricted for the Jainas. Food prepared in darkness and also root and vegetables grown in darkness under the earth are tabooed by the Jainas with the sole object of avoiding adulteration in the primary quality of knowledge inherent in the soul.

According to Jainism, the soul is nothing but an energy of intelligency or knowledge. Only two energies are administering this world and the entire universe; the energy of intelligency and the energy of mechanism. The energy of intelligency is only manifested in the soul and not in any other substances; and the enemy of mechanism is the sole property of the Matter and it is inherent in Matter alone and not in Soul. Even the degree of mercy is measured on the scale of feelings, knowledge and consciousness according to Jaina philosophy. In India, the deed of injuring or hurting living creatures of more conscious-

ness is considered the biggest crime then causing injury to a creature of lower consciousness. In the view of Jaina thinkers, the protoplasm is only an object of vibrations and not life. Jainism always considers it as a great sin to eat non-vegetarian food as compared to the sin involved in eating vegetarian food. The consciousness is also found in animals and plants, but the difference between the consciousness existing in the animal and that of the plant is vast. The animal has many times more consciousness than the plant; and that the energy of intelligency is more apparent in animal kingdom than in the plant life is a fact which cannot be controverted by any sensible person. Therefore everything is measured upon knowledge and consciousness according to Jaina philosophy.

In our temporal life, a leader's life is considered more precious than that of thousands of average persons, because of the fact that the leaders' dominating knowledge, intelligence and experience over the average person are more valuable and also indispensable to the welfare of mankind. Even in mechanical vehicles like steamships, trains and aeroplanes, the life of the captain, crew, drivers and mechanics are considered more essential in view of the fact that the life of the passengers lay in their hands and they controlled their safety. Similarly in an epidemic, the life of the medical ~~niff~~ officer is more valuable than the patients because of the fact that the treatment of these patients, their recovery and survival lay in his hands. The doctor should attend on thousand of patients to give them life and hence his life is more precious than that of the patients. His knowledge of the medical science acquired after

many years of study and experience entitles him to be more superior than the patients who depend on him for their treatment. A good doctor is a blessing on suffering humanity.

Nature is consistently struggling for the development of knowledge in living beings. Nature has provided us with all the requirements, equipments and environments for the development of our knowledge, so that all of us may become perfect and superior persons. The undimensional structure of the Cosmos is nothing but a scientific laboratory which is persistently engaged in the process of promoting knowledge in all living beings. Therefore in order to remain obedient to the law of nature, we must give first preference and protection to life which has more knowledge and whose faculties are more developed than other living beings, especially Man. If every living being is harmed by us, we are definitely contravening the mighty law of nature and consequently we can never remain free from reaping the results of being harmed by some others in return, because of the effects of the universal law of action and reaction about which modern science assert that every action has got its reaction and also it is equal and opposite in all its functions. The same technical truth has been expressed 'as you sow; so you reap', and it is very clear that both these ancient dictums are fundamentally one and correspond to each other in their essentials. Therefore, it becomes as clear as crystal that all sufferings, pains, miseries, sorrows, troubles, disasters, calamities, catastrophes, disease, death or any other tragic event will deeply affect our energy of intelligence or knowledge which pervades through our physical structure. Suppose a particular nervous centre is cognised, measured and hypnotised,

the feeling and pain is not felt by us, because of the total absence of our sensitive power. Therefore, knowledge is subjected to sufferings and enjoyments; life is nothing but a function of knowledge. Hence we must be always careful and cautious by abstaining ourselves from causing any injury or harm to the consciousness of living beings. This world is full of life and living substances pervade through the entire universe without leaving any vacuum or space even in a minutest part of the universe. Even the tiniest living being like the microbes, bacillis, micro organisms, ephemeral germs, insects, beasts, birds and human beings, and the biggest living creature like the whale and the elephant cannot preserve their existence of mundane life without being harmed each other by violent deeds and the outcome of the degree of those unpleasant and undesirable happenings in all life are entirely due to those violent actions of harming each other. Therefore, the path of emancipation from all sufferings has been discovered by our great saints and sages. The highest stage of the soul is only when it exists in eternal bliss, because the soul after the elimination of all karmic matter through its own effort has reached its original supreme stage of freedom from harmlessness and non-injury to any living creature existing in the Cosmic Order. On the basis of this eternal truth, the holy scriptures declare 'so long thou shalt not refrain thyself from causing pain and troubles to thy fellow creatures, thou needs not dream to be emancipated from the appalling danger of the same'. Therefore, if we want to redeem ourselves from all our pains and troubles, we must earnestly strive for emancipating our soul from this mundane existence and for that purpose, we must have Right

Faith in the Law of Nature, Right Knowledge and Right Conduct, which form the only real and royal path for attaining our emancipation, salvation and liberation.

Jainism, therefore, starts with the first tenet. This tenet is the gateway to the understanding of Jaina philosophy. The Tatwartha Sutra of Umasati, the ultra-genius teacher of Jaina philosophy starts the holy scripture composed by him with the first and foremost tenet:

(Put the Sanskrit term here)

I have to emphasise here the most fundamental truth about the existence of life in the entire universe in the shape of invisible particles. Even in a drop of water innumerable microbes exist according to the Jaina theory and the same has been proved recently by modern science. Dr. Scarvis by his own experiments has proved that in a drop of water 36640 moving beings could be observed. Therefore, it is really wonderful that without any microscopic observation, how the Great Jaints could detect the tiniest of the tiny living in a drop of water. It goes without dispute that the Jaina Saints were highly developed Clairvoyant and Clairaudient teachers.

We have to agree that this mundane life for its existence has to commit some kind of sin or violent actions by harming others every moment in the course of its struggle for existence. Water is an essential necessity for human existence and we find many microbes living even in a single drop. We cannot partake water without destroying those microbes, but the crux of this problem is that we should always keep vigilant in refraining ourselves from harming any living being however tiny it might

be among the multitudes of living beings. We should always make all possible efforts to escape ourselves from the punishment of nature for causing injury and death of other living beings, but it is certain that we have to become victims of death with a desperate defeat inspite of all our efforts to observe the law of nature, an inviolable law which binds every living being of this world. Therefore, the first tenet of Umasati instructs and enlightens us to the effect that we must not violate the mighty law of nature and try to live strictly in obedience to her mandate. It is a proverbial fact that obedience is the first law of governing, and therefore, we should not try to judge others by our own narrow eyes and become victims of being judged for our own actions. Nature is not an ordinary Government like man made governments which will appear and disappear fromtime to time in the same way we find of bubbles in the water. Nature is the most powerful government, eternal and ever lasting. It is acknowledged truth that Nature is the principle and original government of all the subordinate governments of the present, the past as well as the future governments of the world. It is no exaggeration to state that the mighty government of nature is scientifically supreme, politically perfect, constitutionally correct and irrevocable in all its laws. Therefore, all man made organisationals relating to social and national, international and universal welfare of humanity and all sentient life must always remain in complete abeyance, harmony and cooperation in conformity with nature's cause of common welfare of all living beings. Nature is always in favour of extending its support to the development of human knowledge and that

is why man is considered as the crown creation because of his majestic power of knowledge, intelligence and intellectual attainments. Nature has provided more facilities and comforts to man and has also given him exceptional preference for possessing and developing supreme knowledge compared to any other creature of the entire universe. Therefore, man should remain, loyal, faithful, obedient and responsive to Nature and her mighty rule. The first and foremost duty of man is to avoid harming the knowledge faculties of other living beings to his utmost possibility. Hence, in this world, we must lead our life on economical and mathematical principles. When there is no other way of avoiding harm and injury to others for maintaining our livelihood, we must give first preference to non-injury and harmlessness to living beings of more developed faculties of knowledge and consciousness. Therefore, when man can maintain himself with vegetarian food and survive in this world in full enjoyment of perfect health, it is undoubtedly a great and unpardonable crime on his part to live on non-vegetarian food. In consequence of such unauthorised action of consuming non-vegetarian food, he will be taken to trial in the Cosmic Court of Law for violating the law of nature. All our undesirable and unpleasant vicissitudes and actions in life are born out of such criminal crimes of injuring and doing harm to other living creatures, consuming improper and delusion making non-vegetarian food and developing impure and contaminated faculties and visions the insurmountable barriers against the attainment of self-enlightenment and the ultimate freedom or self-realisation.

After deep study and observation of the metaphysics

of the Cosmos almost all Indian philosophers including Jainas have come to the conclusion that the soul is quite distinct from Matter and it is an embodiment of knowledge, or cognition, bliss and peace. The soul is considered as supreme and a self-contented entity of purely autonomous nature. It has not to depend on any outward material objects for its survival. Its hunger, thirst and passions and other instincts are not the characteristics of its original nature, but they are borrowed by ignorance from Matter and also they are the outcome of its constant contacts with the objective sources of the material elements in nature. Therefore, by pursuing the right path of Right knowledge, the soul can certainly be freed itself from all evil tendencies of the mind and also from all effects of past and present karmas or actions by means of penance, fasting, mortification of the body and meditation of the inner self and could survive from the onslaughts of Matter or the deluded faculties and live the life of peace and perfection in bliss and beauty. This is the correct definition of salvation of Moksha. Therefore, we must utilise our knowledge for the study of the hidden and mysterious law of cause and effect that exists in nature. With far sightedness and thoughtfulness, we must form ways and means for the realisation of the ultimate goal of our life - the goal of freedom from all sufferings and bliss eternal. We must not overestimate ourselves of our ostentatious nature, but must decide everything according to the constitutional laws of nature. Our life is nothing but a puppet in the hands of nature and therefore we have to dance to the tune of nature and avoid the violation of the natural laws. If the natural phenomena is studied well it will be apparently evident that the entire Cosmos has an ultimate

purpose and objective and that is nothing but its constant struggle for the common welfare of all living beings. We do see the Order, System, Size, Mechanics Force, Arts, Crafts and Mathematics which are inherent in mother nature. If these are not the inherent qualities of nature, how could we then respond to the undernoted queries?

- 1) Who ornamented the blue sky with the luminous moving heavenly bodies like the sun, the moon and the stars and how could they move day and night without causing any collision or disaster?
- 2) Who made the marvellous art of the petals of the lotus flower in most magnificent colours?
- 3) Who painted the golden colour on the feathers of peacocks and trained them to dance in a classical way?
- 4) Who taught the innocent spider to build its web under a most advanced engineering plan?
- 5) Who accumulated the nectar like sweet water at the summit of the coconut tree?
- 6) Who trained the white ants to build their fortress like hill-homes with store rooms, queens apartments, soldiers barracks, hideouts and watch towers?
- 7) Who regulates our anatomical and physiological systems and circulates particles of food among the net work of our various organs with perfect medical care?
- 8) Who taught the weaver birds to build their beautiful nests with several rooms for their comfort and safety hanging down from the branches of tall trees and plants?
- 9) Who provided the nutritious substances of vitamins, proteins, phosphorous and oxygen for the preservation of our health?

The answer to these queries will go to prove that nature is the most benevolent mother who is always looking after the betterment and happiness of all living beings in the same way in which our own mother looked after us while we were babies. Suppose the motion of air has become vertical and the real motion of fire has become horizontal, what would have been

fate? Perhaps we could not have seen the lime-light of our existence. Similarly, I may give one more instance to prove the all embracing love of nature for every living being. A small creeper lies on the earth, bears the biggest fruit like the water-melon and the gigantic banyan tree yields the smallest fruit possible. If mother nature has no beneficial purposes, the banyan tree ought to have yielded a fruit ten times bigger than a water-melon. But what would have been the position of beasts and men who take shelter and sleep soundly under its cooling shade? The fall of big and heavier fruits on them would have certainly harmed them. The life of many a living being would have been at peril. Therefore, it is evident and crystal clear that nature is always bent upon bestowing benefits and malefits on every one of us.

Even while determining our food we must study the law of nature. If this law of nature is properly scrutinised we will be convinced that man is only entitled to consume vegetarian food and not non-vegetarian food. When we look towards the physical structure of living beings, we find three classes among them, namely the carnivorous, the herbiveres and the frugiveres and in accordance with the prescribed food by nature every class of living being has its organic equipment of its own kind provided in its own body. The tigers, lions, wolves, eagles and the like whose food is meat have peculiar claws, nails and teeth for piercing and masticating bones or flesh. The cows, buffaloes, elephants, horses, deer and the like are herbiveres creatures who have got their teeth hoofs and tongues so tender and smooth that they can only masticate granes and green products for their food. The monkeys, the

pigeon, the parrot and the like which are counted under the fruiveres category can only digest fruits and grains. Man resemble with the shape of monkeys and therefore the natural food of monekys should also be the prescribed and proper food for man. Hence man is included in the frugiveres class and if he acts like a carniverous one he commits a criminal offence according to the Cosmic Law. After an alround study, the Jaina thinkers emphatically restricts the non-vegetarian food for man. The intrinsic motive is that the animal possesses more knowledge than the plant and man is endowed with the supreme knowledge. Therefore, man must give first preference of his brotherly sentiments and good behaviour to his nearest neighbour like the animal and he should not ill-treat them brutally in a most merciless way. This idea is the most rational and logical one expounded by Jaina thinkers centuries ago. Apart from these brotherly sentiments which are most energetic for cementing brotherhood between man and animal, there is another benefit which man, its originator would reap in return. This point has been explained in an elaborate way by Lord Jina when he delivered his holy sermons which were attended by every class of living being including ferocious and venomous beasts and reptiles. They did not show any hatred or animosity towards each other in the presense of Lord Jina. The dear and the lion, the bull and tiger, the serpent and the mongoose, the cat and the rat who are inveterate enemies by nature assembled together like brothers in the presense of Lord Jina and heard his sermons on universal love. Lord Jina held and exalted position in the realm of nature and every living being was captivated by his magnetic personality illuminating the rays of infinite compassion and love towards both

animate and inanimate life. If we study well the life history of Lord Jina, it will be obviously seen that inspite of his princely position and resources in life, he renounced his royal paraphernalia and went to the dense jungles to practise penance for the discovery of a right approach for building up the bridge of brotherhood between man and animals and every living being and thus heard a new era of peace and harmony in this world.

Lord Jina had no passions to keep worldly possession and wield power. He had no love for lust and luxuries. He had no fancy for fountains and flowers. He dedicated his life in the practise of extreme penance and austerities for metamorphosing himself as the embodiment of mercy, compassion and affection towards all living beings. He treated every living being as a part and parcel of his own body and soul. The Central concept in the philosophy of the Cosmic Law is to regard all creatures as one in spirit and harm none in any way. This secret of life was thoroughly discerned by Lord Jina and he sacrificed himself in the service of advancing the common welfare of all living beings. It is quite natural that some miracles had taken place in Lord Jina's life which are clearly mentioned in the Jaina scriptures. At the time of his birth, there was a cosmic tremor and vibrating feelings of pleasant thoughts were felt by all living beings. Indra took him to Mount Meru and anointed him with holy water of the Ganges and the Ksheera Samudra - the Ocean of Milk - in the presence of celestial beings with great reverence and solemnity. At the time of delivering holy sermons after the attainment of Omniscience, there was a Samavasarana or an ornamented and most beautiful Mantapam or Pavilion erected

by Indra and the Devas for accommodating Lord Jina to deliver his holy sermons and also to facilitate not only human beings, but also beasts, birds and celestial beings for attending the meetings and hear Lord Jina. Lord Jina's sweet voice was heard by one and all simultaneously in their own respective dialects without the aid of any loud speaker or other mechanical equipment of modern day. All these arrangements for delivering the holy sermons were made by the Cosmic Government because of the fact that Lord Jina had been held in the highest [^] veneration as he [^] personified in himself all the noble qualities of service and sacrifice in the achievement of the noble mission of nature. Lord Jina was in union with nature as if nature had revealed her message of mercy and compassion through him for universal welfare.

These remarkable events in the life of Lord Jina will convince us that he the Great Teacher of Truth deserved all the honours in view of the fact that he proved himself as the most bonafide representative of nature. Ordinarily it is seen that when great honour and reception are accorded to kings, rulers, presidents and administrators by the people, the question will not look illogical ^{why} that the right representative of nature should not be accorded all honours and veneration by the most wise and prudent government of Nature? Pondering over all these problems it will become apparent that Lord Jina is the real World Teacher. A teacher of truth will never prove himself incorrect in his teachings. Numerous miracles performed by Lord Jina are narrated in the Jain scriptures. This type of miracles are not found in any other religion although miracles of a different type are attributed to otherworld- teachers. The miracle of Lord Jina was the unifi-

cation of living beings of different temperaments, food habits and behaviour in common bonds of friendship, love and brotherhood.

Ahimsa is the root cause of all the honours conferred on Lord Jina not only by man, but also by celestial beings, beasts, birds and every living creature of this universe. Those miracles for effecting reconciliation, unity and brotherhood among the heterogenous elements of society and the entire sentient life could be performed by an omniscient person, the personification of the potentialities of Ahimsa and universal love. Even in these modern times, we have witnessed an unprecedented event in the history of mankind illustrating the potential strength of Ahimsa in the life of a naked and lean man of tottering health emerging victorious in our battle of political freedom with amighty and powerful empire without shedding a single drop of ~~se~~ blood and wrest from the rulers our birth right of freedom in a most friendly and brotherly way. We have learnt much about the miracles and divine powers of Ahimsa not only in the realm of spiritual upliftment of the people for making them perfect in all walks of life, but it was the first time in the history of modern India that we had experienced the potential strength of Ahimsa. Therefore it is an incontrovertible fact that Ahimsa has wonderful strength in subduing the brute force and it is no exaggeration to state that we owe a good deal to Ahimsa for acquiring our political freedom from foreign ~~life~~ rule.

In view of the above facts to prove the inherent strength of Ahimsa for subduing evil forces without shedding a drop of blood, we are in duty bound to remain loyal and faithful to its ideals of mercy, compassion and universal brotherhood

expounded by Lord Jina. We must, therefore, obey the first law of rule, the law of non-violence and non-injury to all our animal brethren who are also entitled by their own right to live as subordinate citizens of our country. As the senior brother, man must show full sympathy to all our helpless and voiceless neighbours of the sub-human world. It may not be out of place to mention here with a pardonable pride that Mahatma Gandhi was given the mighty weapon of Ahimsa by a Jaina Saint in order to fight his battles for Indian freedom without shedding blood, a fact which the Mahatma has acknowledged in his autobiography. Therefore, the entire credit for winning Indian freedom through the weapon of Ahimsa should go to the Jaina teacher who initiated Gandhiji into the holy order of Ahimsa warriors. Ahimsa is the fountain head of all the philosophical systems and also the central concept of all world religions, but to give practical shape to its potentialities in our mundane life congenial to our surroundings circumstances, different stages and gradations, methodical means and ways have been formulated and directed so accurately that a person of an unprejudiced, unbiased and enlightened mind would never remain without reaping its benefits and making life happy, peaceful and prosperous.

In this connection, the Jaina thinkers have prescribed a via media or a ladder of evolution for moulding human character to its highest pinnacle of purity and nobility and have explained convincingly the different human traits, their origin and development in the making of a human being. In technical terms, this character-making-ladder of evolution is called the Guna-sthanas which consist of fourteen parts or steps. There is a

very extensive description of the Gunasthanas in the original texts from which some extracts have been rendered into English by Dr. Hermuth, Dr. Herman Jacobi, Justice J.L. Jaini, Dr. C.R. Jaini, Prof. Chakarvarti and other scholars. The unique contribution to the enrichment of world culture and philosophy and the doctrine of Karma expounded by the Jain thinkers is most appealing, logical, convincing and worthy of study by impartial ~~thinkers~~ seekers after truth and self-enlightenment.

All the oriental schools believe in transmigration, the variations in sufferings and enjoyments, the gradations in possessions and sickness, but it is only in the Jain scriptures that the law of cause and effect which creates and control the many vicissitudes of life, its disappointments and disheartening set-backs have been explicitly, rationally, convincingly and logically explained. They will give you a real picture about the inflow of karmic energy and its impressions, its durations and also its process of eradication, modification and absolutions. Therefore, the solution for the attainment of freedom from sufferings is not based on blind faith and superstitions, but on an accurately worked out process of self-realisation through Jainism.

It is no exaggeration to state that Ahimsa is regarded as merely an ideal by almost all thinkers, but without putting it into practise, this ideal would always remain as an ideal only. The practical application of Ahimsa in the life of man depend on the observance of certain rules and regulation by him. These rules can be called the ritualism of Ahimsa sacrifice. For example, a farmer sows his seeds, but it does not mean that his seeds should yield good crops. There are many requirements

to be fulfilled for producing a good crop; first, the possession of the fertile land; second, a favourable climate, third, an abundant supply of water for irrigating the field, fourth, plenty of manure and lastly the fencing of the field. If the farmer does not pay heed to these essential requirements for producing a good crop, he cannot succeed in his cultivation of the land for making a living. Similarly, in the cultivation of life, Ahimsa is like the seed, but the fertile field is Brahmacharya, the climate is truth, water or irrigation is non-stealing and non-attachment is the fencing of the field. Therefore, the Jaina thinkers have elaborately and accurately explained all about the above factors and proper directives given for their observance and utilisation by laymen as well as ascetics according to the stages and developments of their mental faculties in the path of salvation. For a layman, the Jaina philosophers have prescribed Parimat Parigraha or the limitation of worldly possessions, wants, desires and comforts. From an ordinary man to the mighty monarch and all the rest like Ministers, administrators, statesmen, commanders, commercial magnates, cultivators and labourers, whatever ethical and moral rules for required for their betterment and elevation have been framed accurately so that every layman without renouncing his profession and family could practise all the five fundamental principles of Pancha Vratas in their life.

Jainism is open to all classes of people irrespective of their caste, creed and colour. It is not the exclusive property of a particular community. In Jainism, there is no distinction between man and man. Its catholicity of views has a universal appeal to mankind. This unique ideal of universalism has been extolled by Dr. Rabindranath Tagore. The moral law of Pancha

Vratas of the Jainas has been interpreted as Pancha Shila in Buddhism and Pancha Yama in Sakhya philosophy. This code of conduct is found in almost every school of Indian philosophy.

It will be possible only for an impartial student who follows the methodical way of giving the message of Jainism a practical shape in his life so that he could be fully benefitted from its ethics and morals in the attainment of freedom from all sufferings.

I have to write this treatise with a view to render my humble service to my friends who have a real craving, zeal and devotion to the scrutiny and study of Jainism for their own spiritual upliftment and liberation and not with the least idea of advocating fanatical and dogmatic principles, tenets and thoughts in his search for truth. There are certain misapprehensions about Jainism existing in certain quarters. Therefore, in the removal of this misapprehension, I have to write this treatise presenting my views on Jaina philosophy although this subtle subject could be dealt with only by eminent scholars. In this small publication, I have simply given an outline of various points and topics relating to Jainism and request my friends to go through its pages and also read several other publications on Jainism which have been published in different languages so that they may become convinced of the sublime truths expounded by Jaina thinkers long long ago.

In conclusion, I wish to apologise for all my shortcomings, omissions and commissions, underestimates and overestimates which might have crept into this treatise owing to my limited and meagre knowledge of Jaina philosophy and religion. But it is my earnest wish that this publication will induce the people to study of Jainism; this is my ultimate object in the writing and publication of this treatise.