

# AN OUTLINE OF JAINISM



AUTHOR

Acharya Rajyashsurishwarji Maharaj

ॐ पार्श्वनाथाय नमः

ॐ पद्मावत्यै नमः

JAINAM JAYATI SHASHNAM

## AN OUTLINE OF JAINISM

**: AUTHOR :**

Bharuch Tirthoddhara Marg Darshak  
Banaras, Kulpakji, Uvasaggaharam and  
Godiji Tirthoddharak

**ACHARYA RAJYASHSURISHWARJI**

May all the world attain the supreme good.  
May all be striving for others' welfare.  
May all evils be destroyed.  
May all souls attain happiness.

**: With Best Compliments From :**

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## **PUBLISHER'S NOTE**

We have pleasure in bringing out this English edition of our popular book which was originally published in gujarati under the name "Jain Dharma ni Rooprekha".

The repeated publication of gujarati and hindi editions proves the popularity of this book. The lucid writing and simple style has become very favourite with the readers.

There has always been a heart-felt need for an English edition of this book for people residing in South India or abroad, particularly for the up and coming generation.

Our grateful thanks are to all those who have devoted their valuable time, precious efforts and

of-course financial assistance to make this effort a success.

We are also sure and have confidence that we will always get from them the same support as we have received is not out of place.

As reverend Acharya dev has to keep himself very busy with other responsibilities, his zealous disciple Muni Vishrutyash Vijayjee does his best to bringout such good Publications. We pray him to continue his efforts to enlight us and bowing down our heads with great respect.

Rajendra A. Dalal  
(Secundrabad)

Dineshbhai Shantilal Shah

*For Labdhi Vikram Sanskruti Kendra.*

## Preface

I am indebted to Reverend Respectable Acharya Dev Jayant Surishwarji Maharaj Saheb for the inspiration to write this book for the first time. This philosophical preceptor had an ardent desire to impart knowledge to the people. None of the visiting devotees would go without receiving knowledge, faith and good conduct as a gift from him.

His famous phrase of life was "chakor ne takor" means 'spontaneous response to a stimulus.' He imbibed this virtue throughout his life. He himself was stimulated by some one that "If you serve Acharya Dev Kamalsurishwarji Maharaj, your life will be worthy". Hearing this, he served him and there was great

transformation in his life. He served him with perseverance throughout.

The book prepared at his instructions is still popular even 17 years after his demise. I am only obeying his orders. I have written this book at his instance. I am respectfully remembering him today and am reminded of the blissful life, then. It was a grand free life as there was no direct responsibility and whatever I intended was to be done under the shelter of the elders.

Today there is little time for literary work. The readers of "Abhinav Mahabharat" are after me and reminding me to give the next part. At the outset I may put forth my excuse but internally I feel and reply "bring my Guru Mahāraj" under whose shelter I prepared the first part inspite of his sickness and talkless

condition. Only he knows when the second part will be prepared. On the other hand the script of 'Bhaktamar' is ready for publication. I can only pray God to bring opportune time for the same. May Bhagwati Padmavati grace me for the completion of all the pending literary work.

Ratibhai Shah - Navsari, Dr. K. G. Halyal - Bharuch, Champaklal J. Bhayani (retd. Bank Manager) - Ahmedabad and Dr. Vadibhai Choksi - Jainnagar have given a good time in translating, proof reading as well as in writing an illustrated foreword of the text.

And at last I bless my most obedient and dedicated disciple Muni Vishrutyash vijayjee as the publication is result of his endless efforts.

Ahmedabad

Date : 9-3-94

(By : Acharya RAJYASHSURISHWARJI)

## FOREWORD

It is a great pleasure to write a short foreword to Acharyadev Rajyash surishwarji's booklet 'a short depiction of the jain religion. It is a booklet, embodying the ocean of the jain religion, in a small **pot of earth**.

Who is a true god ? One who is free from love and hate. Unless one is free from love and hate, one can never get true knowledge, let alone the perfect knowledge or omniscience. True god is above all hate and ignorance. Such a super-soul is the true god. The soul that has annihilated all internal enemies. 'Arihant' is true god. The soul that has conquered all internal enemies is called 'Jina' - Jineshwar'. All such super souls 'Arihants', 'Jinas' or 'Thirthankaras' are

the conquerers of 'love, hate and ignorance which are our internal enemies. They point out to us the path of making ordinary soul a super most soul. Any person who soever believes in such a god 'Jina' is a "Jain". Jainism has no caste or creed. The author of this booklet has rightly pointed out that every soul can become a super soul. Tirthankars point out this path of becoming a super soul (siddha) and they also ultimately become super souls. This in short is the idea of God in Jainism. Thus propounds the writer of this booklet.

Secondly, the writer points out, preceptor or a true guru (true preceptor). He (she) is homeless (anagar) wealthless and relationshipless. He wishes the welfare of all souls of the entire universe. big or small, perceptable

or unperceptable. This is the true spirit of a guru, a preceptor, says the writer. He further says that a true monk gets complete control over mind, word and body. He keeps friendship with all living beings of the world, small or big. He travels on the path of truth. He wishes the welfare of all living beings. A true monk observes celibacy throughout his life. A true guru takes us to light from darkness.

Thirdly the writer propounds true spirit of religion, the religion of non violence. It teaches us compassion, friendship and broad mindedness. Not to tell a lie, never to take away another's property, celibacy and self-satisfaction. These are some of the characteristics of true religion.

In other words, the writer says that anger, egoism, deceit and greed always

lead us to violation. Violation not only of other souls but the violation of our own soul. Non-attachment is the highest religion says the writer. Only a "Jina" can propound such highest religion.

Another chief characteristic of Jainism is "Syadvad" says the writer. He has nicely propounded this theory in this booklet.

The whole world has unanimously praised this theory of Syadvad as the best contribution of Jainism to the world culture and religion. The Syadvad of this (Jina) soul is nicely expounded by the writer of this booklet. It is a theory of many a view points. The writer has nicely expressed that freedom from attachment (Raga) and hate leads to salvation. Any small living being, any man, any woman belonging to any

religion can achieve salvation by freedom from attachment and hate. What a splendid characteristic of Syadvad is in "Jainism" ! OM Namho Siddham is recited in schools of Maharashtra even today.

### **MOST ANCIENT RELIGION**

The writer of this book has convinced the readers by solid arguments that Jainism is as old as the world. None can say which of the two began first. According to Jainism, there is no first propagator of Jain religion. It is as ancient as the world. All prophets - Thirthankaras have propagated the same principles in different ages. The writer says that even today you will find the foot prints of Jainism in all parts of India especially south India and in

different foreign countries like Greece Egypt and Rome.

## **THE EFFECT OF JAINISM ON THE WORLD**

The example of "Bhuvalay" book of a Jainacharya is the best example of the prowess of Jainism given by the writer in India and abroad. Tamil language and literature has emerged from Jainism says the writer. The same is the case with the Kannad language and literature. Gujarati is also highly indebted to Jainism.

As the writer points out Jain literature is written in different languages such as Hindi, Rajasthani, Urdu, English, Latin, German etc. Jain literature in Sanskrit and seven different prakrit languages such as Ardhamagadhi, paisachi, Maharashtari,

Saurseni, etc. is so vast that without this Jain literature even sanskrit literature would appear very meagre. The author of 'Saptasandhan' and the Jain Muni Samayasundar who has given 8 lac meanings of only one sentence (pada) "Raja Nao dadte saukhyam" and other Jainacharyas have shown to the world that the sanskrit language is the greatest language of the world.

Jain Architecture is also a best contribution of Jainism to the world architecture. Abu, Delvada, and Ranakpur are the best examples of Jain architect say world architecture. The jain culture of non-violence, Syadvad and freedom from self-possession ('Aparigrahit') has greatly influenced the world.

Looking everything from many a view-points, looking truth from different

view points, this is the great contribution of Jainism to the world culture.

Conduct - character is the fundamental necessity. Live a pure conduct of a monk, a pure conduct of a true devotee, a 'Shravaka'. Be a true jain and if you do so the whole world will fall at your feet, so says the writer. He has given us true religion in a nut-shell and an ocean of knowledge in a small earthen-pot. Let us get that true knowledge and obtain permanent bliss - moksha - liberation.

Let us Express pleasure to the Author for giving us this valuable booklet which would certainly lead us to Salvation (Moksha) - our ultimate goal.

By

Dr. V. J. Chokshi  
M.A. Ph.D

## **AN OUTLINE OF JAINISM**

### **DEVA (GODHOOD)**

There would have been no controversy in this world if all that was white were milk and all that was yellow were gold. But unfortunately there are more of spurious things than original ones. Hence one has to be vigilant also in his daily life. It often happens that the cartoon containing goods labelled as 'made in USA' are really made in the factory nearby the alley.

"Is this not the case among people ? A child seems pleasant to its parents as

long as it speaks indistinct and pleasant (Prattles), but the moment he is married and gets separated from parents, he would not like them and then they realise that their relation with him was not genuine."

There are some cases when a bridegroom goes out on a horse-back in his marriage-procession, but after a few days, one finds him divorced from his wife. Why does this happen ? Here, both the bride and bridegroom prove non-genuine.

Yes, in this world a genuine thing is sought after, as also there exists a spurious thing. Spurious things are bound to exist. Hence, one must be able to discriminate between the genuine and the spurious. The same is the case in the field of religion, where the spurious

is more attractive than the original and genuine. Hence, one must be on his guard in this sphere of religion.

"The most prime feature of religion is God; so one should know what God is. Sometimes, people invoke and pray God to appear before them, but does he so appear ? At present, no God of any religion exists here.

Hence, one must seek what a true God is by referring to Sacred Scriptures and then to believe it or not."

Literature, to decide after all, is like a mirror. A mirror reflects the thing when it is kept before it. A black Negro will not look white in a mirror nor a white one will look black.

In short, one can assert that a true God is one who is free from the passions

of love and hate, egoism or selfishness. He is above what is good or evil.

"Why a person is labelled as sinful, base, bad, low or outrageous ?". Well, it is because he is not free from passions of love and hate. Who is a sinful person ? Well, one who gets angry off and on, one who is vain and one who does not hesitate to resort to evil deeds, or by any means to serve his selfish purpose. It is of course due to the passions of love and hatred and ignorance in him.

Attachment is in fact a sense of 'myself', 'my wife', 'my wealth', 'my family', 'my body' or 'my devotee' or 'my follower'. This is a sort of greediness. This approach to "myselfness" (selfishness) leads to all evils. One who thinks himself as something or unique and expects

others to bow down and worship and goes to the extent of killing his opponents or destroying them. All this is nothing but the outcome of hate or hatred.

"We" shall not be able to know "truth" as "we" are buffeted by the waves of love and hatred; then how can one be able to know the whole world and its elements ? Ignorance of "Truth" breeds in individuals a sense of selfishness and egoism and is the cause for unhappiness. It is so because one is ignorant of destiny."

"It is possible that the motor car in which we travel may one day lead us to our death if an accident takes place. Our own wife is likely to betray us !

Our physical body pampered by us will result into a corpse, yet we are all ignorant of true reality !"

Parmatma (God) is not like 'us' but higher than 'our' ordinary soul. He is not subjected to bonds of attachment, love, hatred and ignorance. Hence, such a super soul is God. When one reads the life story of such a soul, he gets elevated and experiences a sense of peacefulness. Then he begins to consider all the beings as his friends without any grudge. Such a higher spirit or soul is full of penance and self-restraint, pity and compassion. He is not bound to be pleased with his followers or displeased with his detractors. One can not say that God can turn an animal into a man or a man into an animal.

God is above the considerations of worshipper or trouble-maker, good and evil or of a devotee and a detractor. He

is not out to curse or destroy one whether he is good or bad. As a true God, who is free from bonds of love and hatred or ignorance, is parmatma or 'Arihant'.

Arihant is one who has annihilated the 'Ari', means enemies of love, hatred and ignorance. Since he has conquered these factors he is also called jineshwar.

Though such personages as Tirthankars or jineshwars, irrespective of their place of birth or activities, have all of them had conquered the passions of love, hatred and ignorance. They were all full of penance and self restraint in their course of life. Such personalities neither pleased with the good nor do they curse any sinful. Such noble souls have paved out a path to

rise from soul to super soul. They are in fact true preachers.

One finds peace and happiness in places surpassed AND INHABITED by these higher souls. A lion will give up its cruelty and a timid cow would be fearless there. Many such incidents reflect their glory. Can any one imagine the conditions prevailing while actually they were moving alive ! This can be realised by those who were present then.

A look at the idol or image of such personages will reflect their noble life. Have 'you' ever seen such idols which are present in a Jain shrine or temple ? Do have a view of such idols with reverence. These images remind you of what a Parmatma really is !

One will notice no arms or weapons in their hands. Arms and ammunitions are kept by those who fear from others or enemies. No true God would have a weapon in his hands. What one feels if they have ? An idol of Arihant is found in the padmasan mudra. He will not be found riding an elephant, horse, a bull or a rat. Vehicle is a need of a traveller and not of a liberated soul". He dwells in salvation, what has he to do with a vehicle ?

Parmatma has not to ride on any one. It is 'we' who have to ride on his preachings and to attain liberation. Moreover, these idols being liberated do not have a rosary of beads in their hands. Of course, NAM SMARAN (JAPA) leads one to liberation.

There is nothing to liberate for this

liberated higher soul. One cannot call him God if he has not attained his liberation.

Again, his idol will not have a woman (idol) with it. God is free from keeping a wife. In case when there is an idol of a woman beside the idol of God, then it seems that God belongs to the wife herself. Then what about 'us' ?

Can God ever belong to a wife ? No - no - He cannot. He is a benefactor of all worldly beings. He belongs to the world. Hence there cannot be any idol of woman with the idol of God - Parmatma.

Again, a look at his eyes, nose, ears or mouth; all these please devotees with full bliss. But why ? One finds no hatred reflected in his eyes, no sense of

attachment on his face or mouth. On seeing (with reverence) this idol, one feels that he is not an ordinary soul but a God.

This Arihant is not a God limited to Jains only, but to all those who believe in God as he is free from bonds of love and hatred. A Jain is, in fact, a follower of 'Jin'. A Jain believes in one who is free from the bonds of attachment (બાંધણ). This quality has raised him up. Hence, many people born in non-jain families have also embraced Jainism. Canons of non-Jain also have paid tribute to 'Jineshwar'. "Yoga Vashista" is accepted by all the schools of Hinduism. The author of this book has narrated the following verse in an impartial and beautiful way.

‘नाहं रामो न मे वाञ्छा विषयेषु न च मे मनः ।  
शान्तिमाधातुमिच्छामि आत्मन्येव जिनो यथा ॥’

"I am not Rama. I have no other desires. I have no material instincts. I have an ardent desire to attain eternal bliss like Jineshwar."

Jineshwar is the perfect blissful soul and to attain such a state is the only real goal in this world. There are mantras (aphorisms) regarding Jain Tirthankars even in the purans and the Vedas. The first Tirthankar, 'Rushabhdev' has been referred as a founder of the path of liberation. (भोक्षभार्ग). He is considered as the first avtar (incarnation) of Lord Vishnu in the Shrimad Bhagvat (see verse 9 of Adhyaya 18). He has preached the path with his heart full of compassion for the good of the soul. He

has done this to those who had missed the true bliss because of their indulgence in the voluptuous pleasures of life. This preacher himself was free from all sorts of desires by attaining the true nature of the soul. 'We' bow down to such lord "Rushabhdev". This verse indicates the greatness and truthfulness of Tirthankars. Not a single Indian is unfamiliar with the name of renowned ascetic king 'Bhartruhari'. He also praised and worshipped Jaineshwar as the real means.

एको रागिषु राजते प्रियतमादेहाद्ध घारी हरो  
नीरागेषु जिनो विमुक्त ललना सङ्गो न यस्मात् परः ।  
दुर्वारस्मरबाणपन्नगविष व्यासक्त मुग्धो जनः  
शेषः कामविडम्बितो हि विषयान् भोक्तुं न मोक्तुं क्षमः ॥

The idol of the Mahadev is beautified by his beloved (Parvati) on one hand,

while on the other hand the idol of 'Jindeu' (Tirthankar) is charming by keeping away from the figure of a woman. Here Jineshwar is praised open heartedly as one who has freed himself from bonds of love and hatred.

'Mr. Pertold', an Ambassador of Czechoslovakia says.: "*The idea of God* among the Jains seems rational". According to Jainism, God is a higher soul, but not almighty God. That is he is not the creator or controller of the world. God does not have a life that is subjected to birth, old age and death, as he had already attained perfection. Hence, he is worthy of worship and devotion. This idea is in cognizance with the idea of 'superman' given by a great philosopher 'Nitsani'. This approach is best phase of "Jainism".

According to Jainism, only soul is the higher being as potentially divine. Such a higher soul is believed and worshipped. Such souls may be Tirthankars or siddhas. Tirthankars are also going to be Siddhas at the end i.e.free from physical bodies. There are 24 Tirthankars in half of the cycle of an era, but relatively they are also infinite like space. All souls are entitled to be Tirthankar or Parmatma. In fact, Jainism allots the status of God to all deserving souls. All such souls are entitled to godhood.

*Knowledge has its limits,  
while faith is limitless*

\* \* \*

*There is no friend like true knowledge  
and no enemy like ignorance*

## GURU-PRECEPTOR

It is a popular saying, "A Preceptor is a lamp and a preceptor is a god. There is darkness without Guru." Who is a preceptor ? He is attached to Parmatma (God) and has divorced from worldliness. This preceptor knows the true nature of Parmatma (God). There will be total darkness without him, both in the house and in the world. How one can enlighten the world if he is detached from Parmatma ? How a strong electric bulb can shed light if it is not connected with power house ? A preceptor is not worth his salt if he is not attached to Parmatma (God), inspite of his deep learning.

A preceptor seeking enlightenment from God must be divorced from his house. He should not have kiths or kins. He who is out to enlighten the world must be free from the citadel of his house and relatives, is it not ? After switching on the light, open the windows. Light spreads out far and near. Is it not an accusation for a preceptor if he, having knowledge and attachment with god, along with ardent desire of salvation, dwells in the house ? A true preceptor like a world wide spread light is beyond the considerations of his home, wife, father or relatives.

A true Sadhu-preceptor is called "Anagar" i.e. homeless. For him the whole world is his home. He has no relatives of his own, because he himself is out to be a relative of the world. A true

sadhu is not after a monastery, temple or mosque. All doors are open for him. Hence a Jain Sadhu must give up his home and relatives even if he hails from a royal family. He must put on the white (attire) garments prescribed for him. This garment reflects his monkhood. Do we not hoist a white flag if treaty for peace is declared on a battle field ? This raiment does not engender greed, envy or temptation to plunder in any heart. He is bereft of ornaments. He does not put on colourful garments. He avoids scented oil, perfumes or flowers. His adornments are his virtues. His sweet words serve as adornment. For him sincere celibacy and strong character serve as scents and perfumes. If monks were to have ornaments, perfumes etc.,, then "simplicity" ceases to exist in

this world. Simplicity does not need attractive garments.

A sadhu caring for adornment will not be able to serve people. He puts on clothes in order to protect his body. If he adorns with colourful garments he can't be called at all a Jain monk. One who has left his house or wealth, considers money as untouchable. A Jain sadhu does not touch money even if times are hard. Money is the root cause of all evils. It is a living pyre. A man with his purse full with money feels fear of being stolen or deprived of it. So long as he possesses wealth, he burns himself in the kiln of worries. One who thinks of logic and philosophy, can not afford to have such worries. That is why he does not deal with money either directly or indirectly and a

jain monk has no monastery of his own, to stay or to care.

A Jain Monk needs clothes only just to wear and woollen bed-roll to sleep. He keeps a few begging bowls for eatables only. He is bound to get food and water from somewhere as there is a tradition of hospitality of 'offering before feeding,' in our country. He gathers food from many places out of their preparations on his begging round. He gathers food as a bee gathers honey from a flower. He therefore does not visit to dine. He is indifferent to the quality of food offered to him. He collects pieces of loaf etc. available in the village, town or city. He is satisfied with pieces of chapati and not overwhelmed with the sweets. He can't spare food for the morrow as keeping it even for more than nine hours

is prohibited to him. He takes his food an hour after the sunrise. So also he stops eating before the sunset. He is expected to eat a little less than he can digest.

How does he eat food ? He eats as if a serpent enters its hole. Whatever is eaten more or less good or bad, liked or disliked, ultimately (when body is burnt) the ashes will be the same. In short, he is not fastidious about his food. Since life is mortal, he is out to ematiate his body by dint of penance and austerities. He observes atleast one fast in a fortnight. He does not hesitate to observe fast over a period of 60 days or even more. He would even eat flat non-oily food for years together. It is called "Ayambil". Sometimes he observes a vow to eat only limited things throughout his life.

It is usual to find a "SADHU" moving

from one end to other end in India at a distance of every 100 or 200 km. He goes bare-footed every where irrespective of hot noon or cold morning, hot season or cold season, thorny or pebbled roads, and does not use any vehicles of any kind. What a pleasant and independent life ! Illness does not deter him from going on his daily round. What of monkhood if there are no hardships. ? The body is bound to decay after all, as it is made of five elements. So he likes to protect other living beings rather himself. He walks bare footed lest other tiny beings or worms get crushed under his shoed-foot.

He meditates or performs religious rituals in constant standing posture in order to increase the endurance power. He passes his spare time either in

preaching religious discourses or reading scriptures. Therefore, he does not indulge in idle gossips, otherwise he would not have abducted his house. This has helped him in keeping thousand years old scriptures intact and alive, besides spreading and modifying them from time to time. Knowledge is wealth to him. Therefore, he is eager to seek knowledge. Just as one tills land in order to grow crop, so has one to suffer physical hardships to acquire knowledge.

He also pulls out his hair from his head and beard. He can't afford to spend time shaving daily. For that, he has to become a barber and to keep necessary things for the same, or he has to keep money for it. The means adopted by a real Sadhu are quite different. He neither needs money nor a

barber. He pulls out hair after a period of 4 to 6 months. A weak Sadhu may say that it is "an oppression". A bold one may take it as an entertainment. If one is soft to his body, body is likely to master him. If such oppressions are inflicted on the body twice a year, then the body understands that the internal spirit is alert. He will stop feeding if not served properly. When conquering a king, one has to capture his palace or his kingdom. 'Mind' is a palace and 'body' is like a kingdom. In order to master the mind, one has to control his body, and to conquer soul, he has to control his mind. Unless one conquers the body 'he' can't conquer the mind. Till he conquers the mind he can't conquer the soul and can't become supersoul. Then only one can be "PARMATMA" (GOD)". In short a

"SADHU" is one who controls his body, mind and speech.

He is above the considerations of mine and thine. It is easy to find a spirit of non-violence and compassion in his every day activities. His words exude his love for all living beings; whenever he speaks, his words will be offered for the good of every living being. He has **vowed not to speak lie for ever**. He will not take even a dry blade of grass without permission, even if it be a toothpick or a last draught at his death-bed. He must observe celibacy. He is attached to "BRAHMA" i. e. to super soul. Hence. how can he afford to have a wife ? He has given up the *pleasures of life mentally, articulately and bodily*. He keeps himself aloof from money and wealth. Such rules guide his

life. He ceases to be a burden to others. In fact, he is out to relieve others of their burdens. It can be added that he is eager to do good to himself as well as to others. He must lead a life as laid down by the commands of 'vitraga' or Tirthankars. Such a preceptor will lead people to light from darkness in real sense of the term "GURU". In the absence of such a preceptor or guide, one is bound to dash against darkness.

*They are none but the Gurus  
who can give knowledge alongwith  
detachment (vairagya), while  
others can give knowledge only*

\*

*One who can conquer slander  
and sleep is a true saint*

## RELIGION NON - VIOLENCE

Life is dearer to all, from an ant to an elephant. Who wants to die ? None, Of course : One wishes to die in times of troubles, but when the troubles are over, he is anxious to live again. Let it be remembered that it is religion that enjoins one to safeguard the rights of all. Religion never lays down that insignificant and minor creatures have no right to live, and that only the mighty should live. In fact, true religion is for the good of all. It is like a mother looking after a child. True religion is full of non-violence and compassion. How can it be called a religion, if any individual is

subjected to sufferings of any kind ? **True religion never gives pain to any living being.** There are many people, who are led astray in this world and think it their duty to kill cruelly innocent living beings. To kill the follower of another religion is believed as an auspicious act in certain religions is an illusion. It is indeed stupid to believe that one gains merit by killing a sinful person.

Just think that there can be no tree without roots. One can't demolish the tree by cutting the branches and at the same time sprinkling and providing water and fertilizers to the roots. Will it demolish or bloom ? **True religion wants to annihilate sin and not the sinner.** There is a sinful person as long as there is sin around.

Unfortunately, history of religion is full

of religious strives and crusades. According to history, this is a kind of religious bigotry. This strife is not only bigotry but it is sheer stupidity and senselessness. It is better to term such a strife as delusion or infatuation than bigotry. Religion does not consist in forcing others to follow or practise it. It depends on one's own spontaneous reaction to it.

There lived a butcher named 'Kalsaukrik' in the kingdom of king 'Shrenik.' He used to kill daily 500 buffaloes. He was therefore thrown into a deep well so that he would desist from killing. He even there made clay models of these beasts & felt happy by destroying them. But king Shrenik felt the joy of stopping violence. Let it be noted that

punishment of killing serves no purpose in removing latent violence in human beings. One must have compassion for the sinful person. True religion never preaches hatred for other religions. It teaches to be kind, lenient or liberal and compassionate to others.

Hence, the first characteristic of religion is non-violence. The deepest irreligiosity lies in the doctrine of the survival of the fittest, i.e. the able must survive and the disable must **go to the walls**. Man is the highest and most powerful being in the structure of life. Therefore, he is not entitled to kill others but to help them in surviving. A wise man says if violence is religion, then where will irreligion be ? Irreligion lies in the sentiment of killing and getting killed,

with or without reason, either big or small, guilty or innocent beings. This sentiment is absent in the life of a Jain monk or a Jain layman (Jain Householder).

Lokmanya Tilak said that 'it is Jainism that has saved India from the holocaust of violence.' It is due to Jainism that vegetarianism is widely practised in the state of Gujarat even today. All good thinkers agree that the principle of non-violence is inculcated from the childhood in the house of Jains. If one goes to a Jain householder and asks a child to cut vegetables, on hearing the word "CUT" he will feel flabbergasted. The right terminology for it is 'cleaning' and not 'cutting'. Of course, one supports his body by eating food, and he must be active in order to lead a useful life by

practising non-violence in mind, speech and deed as far as possible.

The word **'cut'** inflicts in mind **'cruelty'** while the word **'clean'** makes it calm. It is said that in the times of king **'Kumarpal'** words like **"Cut - Kill"** **were not uttered by his subjects.** Even today one finds this salient influence in places covered by his kingdom. One must assert that the proportion of truthfulness, nobility and perfection determine the extent of the spread of non-violence in the religion. There are certain religious (vows) disciplines like truthfulness, non-violence, non-acceptance of thing if not willingly given, celibacy, righteousness and incestuousness. Wealth belonging to others is considered as a clod of clay. The discipline of

non-possessiveness says that except soul nothing belongs to 'us'. These all enlisted above are the characteristics of non-violence.

Anger, pride, deceit & greediness are the forms of violence. These vices are bound to hurt the soul. Hurting one's soul is like raising wall between 'soul' and 'GOD'. Hence, true religion consists of non-violence which believes anger, pride, deceit or greed as irreligion. Such a true religion can not be propounded by one who is subjected to the above evils. It can be propounded by 'Jineshwar' alone who is free from anger, pride, deceit and greed. True religion is thus propounded by the non-attached "JINESHWAR" irrespective of time and space.

## SYADWAD OR ANEKANTWAD

(Many Phased Truth)

A true religion rests not on the number of its followers, but on the catholicity of its philosophy. Jainism is best known in this world for its universal out-look. Prof. **Anandshankar Dhruv** of Gujarat and the teachers of the **Ramanuj fold** have also appreciated its liberal approach. Great scholars like **Gandhiji** and **G.B.Shaw** have been impressed by its thoughts. **Tagore** and **Rajendra Babu** have considered it as best for its search of '**universal peace & catholicity**'. This philosophy of catholicity is called **anekantwad** (logic of

relativity). Keeping aside its philosophical importance, one may have a look at this anekantwad.

Many religions believe that the soul is lifted up and liberated only by devotionalism. Some assert that religion consists in social service to the down trodden. Some believe in mere penance, penitence and austerities as religion. Jainism affirms that each of the above thoughts is justifiable if it takes into consideration view points of others.

people leant on devotionalism, aver that religion does not consist in social service or mere ascetism and penance. One who is in favour of penance will say that mere service is meaningless and that penance alone is religion, but one believing in **anekantwad** asserts that all the above trends of thoughts are true.

**This approach is also found in the followers of Jainism.**

In the "**PARYUSAN**" festivals they resort to penance. Even a little boy will be found observing a fast. This fast means rigid abstinence from food and water. There is no room for fruit eating in this type of fasting. This fast does not permit eating by night. During these holy days, the jains not only observe fast but also they give freely grains to the needy and donate charities to gaushalas and panjarapoles for sheltering dumb animals. Here is a living form of anekantwad.

Penance & fasting is of course abstinence from food, but then feeding the hungry is also a big thing. Suppose, one observes a fast but at the same time feeds the hungry, does this seem contradictory ? No, a man of catholic

and liberal views will see no contradiction in the above approach.

After noticing this jain approach to penance, some of the thinkers and leaders of India advise people to adopt this way of penance as this will mitigate scarcity of food in India. It should be remembered that a person practising *penance or observing fast does not hurt* other living beings. He himself remains without food for 30, 40 or 50 days but does not fail to take care of others.

It is said that books of libraries of Jain monasteries have been burnt as fuel to boil water for bathing by thousands of soldiers and yet the jains are vigilant in keeping safe the sacred scriptures of all other religions. This fact does indicate their approach to syadwad. **"Many of the non-jain books on philosophy**

**were preserved only by jain libraries due to this approach." (K.K.Shastri).**

A jain child is taught not to desecrate scriptures of any religion. He will hesitate to set his foot even on blank piece of paper. He feels such a thing will "desecrate his knowledge". On account of this attitude, one can find references to the philosophy of non-jain religions in their jain scriptures. By which angle and to what extent other religious doctrines are true is also described in them with full explanations.

One can find the sacred books like the Koran, Tripitik, Bible, Vedas and Purans well preserved by them with care like jain scriptures. Books written by non-jains, not only written but even criticizing or attacking the jain philosophy and which were not

preserved by them (critics) are also found in those Jain libraries. As a result of Syadwad, Jain scholars and Acharyas have written authentic commentaries on those books criticizing Jain philosophy. On the other hand, the Jain scholars had drawn upon references from the Purans and the Mahabharat in support of their own texts and traditions.

The Jain scriptures never say that a thing is like this only because it is a fallacy. Seeing only from one view point is wrong. However a thing can be 'like this', and also 'like that'. Such a great doctrine of Anekantwad is presented in Jain Agam 'Nandisutra'. Perhaps, such a liberal opinion till today has not been described in any shastras, namely in any other religious scriptures. It says that all other religious scriptures like the

'Mahabharat', or the 'purans', if properly read and understood, then they are not wrong. If what is given in Jain religious scriptures is not understood properly, then they also are likely to be wrong. In true sense, it is understood in Jain religion that there can be nothing wrong to have different opinion or view in other religious scriptures. One should have proper vision and frame of mind to understand many things, and should not be carried away by only one. If one's vision is different, it does not mean that nothing is true in this world because one cannot visualise it. (Jain anekantwad tolerates this.)

It is true that Jain temples and its followers have been savagely attacked in the past. **No less than 2,000 Jain monks had been done to death and yet Jains**

**have never broken idols or places of worship (Shrines) or mosques of non-jains.** On the contrary, they have donated them every kind of charity.

Mosques have been built by Jain philanthropist like 'Jagadushah'. This proves that significance or importance of one's religion can be brought home not by attack but by spirit of tolerance and dedicative liberality. Jainism insists on self-sacrifice. Sometimes one has to praise a thing in order to prove its non-genuineness. Revenge can not be avenged by revenge but by a spirit of love. Yes, this is the right kind of Anekantwad or non-violence.

**Let it be borne in mind that though the sinner and the sin are quite different and same as both are the two sides of the same coin. At the**

outset, all this seems contradictory, but this can be reconciled by means of syadwad. **If one happens to see a sinner he should remember that the sinner and sin are two different things.** Hence, nothing can be gained by killing the sinner. When one himself happens to commit a sinful act, he should believe that sin and its doer are the same. Sin will decrease in proportion to the hardship and sufferings undertaken by him. In this case, he can not plead his helplessness on the ground that soul and sin are different entities and it is his previous karmas that forced him to do these acts of sin. Such an approach is indeed no syadwad.

It is known that Jain monks have preached to Muslim, Hindu, Brahmin or Jain kings without hesitation. They were

made admirers of jainism but they have never been used to harass non-jains or employed forcible conversion or proselytization. There cannot be a true religion without true non-violence. There can be a true religion where a door is open to Anekantwad.

Kalikal Sarwagna Acharya Hemachandrasuriji and Acharya Hirsuriswarji have propagated the cult of non-violence with the help of kings. **They have never asked or encouraged any king to demolish a 'mosque' or a 'Hindu temple.'** Why is this so ? Jainism has **followed a positive approach.** A little comparison between jainism and other systems of thought will bring home its spirit of catholicity and liberality. Here are some principles to prove it.

1. If any one wants to attain liberation or salvation, he is sure to achieve it in future.
2. While entertaining the above wish, one need not be a jain only.
3. In case he turns into an enemy or antagonist to jainism later on, he is bound to get salvation at last.
4. One need not be born in a jain family in the event of his final liberation.
5. It is likely that he may be antagonistic to Jainism in a particular birth and yet this will not prove a hindrance to his salvation in the same birth subject to change in his attitude.
6. Jainism never asserts that heaven is meant only for its followers and hell for others.

7. A person born of jain parents will be deprived of his salvation if he misbehaves, and one unknown to the jain system of thought will not be debarred from attaining heaven subject to his good behaviour.
8. It is true that any one who is above the bonds of love and hatred is a 'jin' and the path propounded by him is jainism.

Just as many streams merging into a river and the river meeting the sea, so also all will get liberation and salvation through the 'vitarag' alone. Jainism is the river that leads to the sea of salvation. As a result of this liberal approach jainism is free from bigotry. This has kept it away from infatuation or attachment.

Jainism has never insisted on the oppression or coercion of the non-jains. It has asked to follow faithfully the tenets of jainism as far as possible. Then to tell facts to others out of a sense of love to them; one cannot tell them to be outright false, but should gently point them out the points of discrepancy and partly bear with their views. This is the correct approach. In short this is the message or lesson of syadwad.

It is meaningless to say that one is one-eyed. Instead of that it is necessary to tell him the importance of a pair of two eyes for full view. Such an approach is syadwad. As a result of this broad approach of syadwad given by Jainism it has been accepted by all the other religions of the world.

Of course, it is no wonder if jainism

has a limited number of followers. This is so, consequent to its insistence on penance, austerity and self-restraint. In this connection, Vinobaji's quotation is worth mentioning. He said "Jainism is not hankering after increasing the number of its followers. People ask me why Jains are less in number ? I reply that small number of followers indicates its intelligensia. Sugar is sweet. When it is dissolved in milk its presence (sweetness) wholly spreads in the milk. After dissolving sugar, people say that the milk is sweet'; but in the real sense sweetness is of sugar. Similarly, jains have mingled with others silently and increased sweetness in their co-living.

In the old state of Maharashtra a child was taught "Shri Ganesāy Namah".

Why ? It is because its teacher was a jain but not the pupils, and so the next lesson begins with "Om Namō Siddham." This practice is followed even today. Jainism is very small in view of its followers but it has remained intact by mingling with other people. To increase the number is a minor thing and it is erroneous.

Jain Bharati. Vol. 18 year 18.

*Be harsh to yourself and  
kind-hearted to others.*



*Rather than killing a person,  
try to eradicate his vices*



*Religion is a key  
to handle one's mind*

## ANTIQUITY OF JAINISM

India is known for its old culture and civilization. There were saints and seers in the past who had knowledge of past, present and the future events. It is but natural for Indians to believe in "old is gold".

Jainism is also very very old. How old is it ? It is as old as the universe. This has been accepted even by non-jain scholars. In spite of development of science to a great extent, people's knowledge has not developed to that extent; that is why historians have distinguished as (i) pre-historical and (ii) historical past. It is acknowledged by all without contradiction that even in the pre-historic period, there was Jainism

existing. Jainism was in existence, but how does one account for its hoary past ? No history refers to the first founder of Jainism. As Jainism is as old as universe, how can one know of its first founder ?

Major General Forlong (England) says "it is impossible to know the beginning of Jainism". Swami Ramamishraji Shastri, Professor of Banaras Sanskrit College says "Jainism began when this world began. I am of the opinion that Jainism is much older than the Vedas". B.G.Tilak says, "Bhagwan Mahavir again taught Jainism. Before him, there were 23 teachers. They also propagated Jainism. From this, the antiquity of Jainism is established."

Lord Mahavir was not the first founder of Jainism. He was only the last of the 24 Tirthankars. He has averred that what is

preached by him was no new religion. What is said by him was propounded by many Jineshwars of the past.

**According to Jain scriptures, there is no first founder of jainism.** If anybody asks, is not Rishabhdeo the first Tirthankar ? Lord Rishabhdeo is of course the first Tirthankar in respect of avasarpini times and not in respect of eternal time. Why ? They have also said "what ever has been told by infinite Tirthankars, I am telling the same." They have never said that they are telling something new.

None of the Jain Tirthankars said that they have propagated any new religion.

**There are founders of all other religions and their names have been written in their respective religious scriptures as the first founders.**

**Hence it is but natural that the most ancient religion is only Jainism.**

Some may insist that all this is of pre-historic talks who would believe them ? Well, the Tirthankars might not have said that they were the first founders of the Jainism, but are there any historical evidences to prove that the Jainism was the most ancient religion in the world ? Yes, such evidences are available too.

The vedas are the oldest religious texts. They are atleast 5000 years old. The vedas refer to Lord Rishabhdeo, Lord Aristanemi and others. They contain also mantras (verses). So this proves that there was jainism prior to the vedas. The Aranyaka, Shrimad Bhagwat and Purans support this fact. These books support the existence of the 24

Tirthankars of Jainism. There is a reference to the life of Lord Rishabhadeo as well as holy places of jains like the Shatrunjaya and the Girnar hills.

The Vedic mantras justify the antiquity of Jainism. Both National and International Scholars like Harman Jacobi, \*Dr.Radha Krishnan and Tilak have accepted the antiquity of Jainism by the proof of Vedas.

Vedant<sup>1</sup> Parivrajakaacharya has also accepted the antiquity of jainism. The civilization of the cities of Mohanjedero is 5000 years old. It is found in the

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\* "There is nothing wonderful in my saying that Jainism was in existence long before the vedas were composed".

Dr. S. Radhakrishnan.

1 "Jainism is a true, supreme, and the most ancient religion. The vedic references have been gathered from Jain scriptures".

The vedant Parivrajak Acharya Yogi Jeevanand Paramhansa.

excavation a plate bearing 'Yoga Mudra' and seal<sup>2</sup> bearing words 'Jineshwar'. Besides, the culture of Mohanjedero was more akin and related to jainism than any other religion. From geological point of view also antiquity of Jainism is proved.

The religion prevalent in ancient Egypt<sup>3</sup> was like Jainism. The old images ever found in the world is of Jain Tirthankars and they have been kept in the Museum of Patna. There have been many Jain inscriptions in Brahmi script. Thus, the ancient caves and idols testify to the antiquity of Jainism.

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2 "SEAL NO.449 READS" "JINESHWARA".

Dr. P. Gananath Vidyalkar.

3 "The religion of very ancient predynastic Egypt, supposed to be lakhs of years old also appears to be quite akin to Jainism".

Dr. Robert Churchwell.

## PROPAGATION

A geologist once said that, "if we draw a circle with a diameter of seven miles in any part of India and excavate it, then one is likely to come across specimen of Jain culture and civilization."

If ordinary people speak about it, this may be an over-exaggeration and may be ignored, but when Geologists confirm this, then there must be some reason for it.

Once Jainism was spread out throughout India. It was one of the main religions then.

According to "Bhartiya Mat Darpan" Jains numbered 40 crores then. There were many Jain Sadhus and laymen

according to Hu-en-shiang and En-siang. It is worthy to mention that Kings like **Shrenik, Udayi, Ashok, Chandpradyota, Sampratee, Kharwel, Chandragupta, Priyadarshi, Kumarpal**, and others have helped to propagate jainism. During the reign of Shrenik his prince named Abhaykumar who was also his minister had converted prince of Ardrapur (present Aden) to jainism who later on embraced the order of Jain monks.

The Greek historians have noted that Alexender the Great of Greece, after conquering India, took with him a jain monk as a token of Indian culture. It is believed that there is still a grave of Jain Shadhu in Athens. According to 'Mahavansh Puran' of Buddhism, Jainism was found spread out in Ceylon then. A King of Ceylon had also built an

Upashraya for a jain monk and also a jain temple for the jains.

In a book there was a photostate of a jain cave in Ceylon which was noted by a foreign tourist. There is a Grand image of Lord 'Parshvanath' in the 'Museum of Rome' and as a result of an enquiry with a tourist, it revealed that it was found from some cave on the banks of the River Amazon.

Jesus Christ also came in contact with Jain monks. This is noted in a palm leaf kept in the Himalayan cave of Tibet. Thus one can find relics of Jainism beyond the borders of India. Even such colonies are found out of India also, which still have impressions of Jainism. Of Course, in course of time, they forgot their religious culture due to conversion or other reasons.

According to Prabodhchandra Sen, the original religion of Bengal was 'Jainism'. At present also, traces of Jain culture in some of the Bengali tribes are found. There exists a "Sarak" tribe in Bengal. This word 'Saraks' is a derived form of "Shravak" (follower of Jainism) according to scholars. Formerly, instead of Jainism, words like 'Ahratdharma', 'Shravakdharma', 'Nirgranthdharma', were more common. Hence, it is proved that the present days "Saraks" were the ancient Jains. There are many traits of Jainism found in the life of the "Arbhuk" of Greece. "Arbhuk" is a derived form of 'Arhat'.

The lingayats of the South India were formerly almost followers of Jainism. Many Hindus in Tamil Nadu believe that their ancestors were jains.

The ex-Chief Minister of Madras State Stated that his original religion was Jainism. Apart from his caste, many other castes were followers of Jainism. The 'Comtees' of Andhra Pradesh were formerly jains. They were the devotees of 'Gomteshwar' (Bahubali). Hence, they were called 'Gomati'. Comtee is a derivated form of 'Gomti'. The Shrivastavas of Ayodhya who abstained from honey and meat were formerly jains.

*The way to happiness is to contend  
with whatever you have, rather than  
crave for what you have not*



*Minimisation of wants is the main  
principle of success in one's life*

## INFLUENCE

There is rise and fall for all in history. From the view point of the number of followers, it is a declining period for jains, yet their past was glorious in respect of its literature, sculpture and civilization. 'Bhuvalaya' a glorious volume considered as the tenth wonder of the world was written by a Jain Acharya. It contains a very large number of verses. Most probably it includes all contemporary literature, arts, science and languages of that time. According to learned, this book was written in only 68 numbers and yet it could be read in 256 languages. A part of it is published recently and further research on it is in progress.

All the Tamil Scholars of today assert with one voice that the originators and enrichers of Tamil Language were Jain monks. The authors of the five epics like "Shilappadigaram" and 'Tirukural' were Jain monks. The first grammar of Tamil (Nannal) was composed by a Jain monk. Jainism has contributed more in the formation of the 'Kannad' language. The first poet like 'Pampa'<sup>1</sup> was a Jain. All forms of the Kannad literature are replete with a touch of Jainism.

Gujarati language would have been poor if Jain literature would not have been present in it. Its origin begins with the grammar written by 'Hemchandracharya'. The various

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1 "The first poet of the Kannada language is a Jain. The credit for writing the ancient and best literary works goes to the Jainas" - Dr. R. R. Narshinhacharya.

Shastras (Sciences), stories and philosophical thoughts in Gujarati owe a great deal of debt to Jainism.

A great deal of Jain literature is found even in Hindi, Rajasthani, Urdu, English, Latin and German Languages. Jain Sadhus and scholars still play a vital role in the literary creation and communication of these languages.

A man of letters knows how wide and deep Jain literature is in Ardhamagadhi, Sanskrit, Prakrit, Bhutpishachi, and Apabhraṃśa languages. If Jain literature is omitted from Sanskrit literature what will be the fate of poor Sanskrit poetry\* as expressed (it will be valueless) by a thinker ? (Dr. Hertal)

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\* "Now what would Sanskrit poetry be without the large Sanskrit literature of Jainas ?". - Dr. Hertal.

A poem giving seven different meanings to a verse known as 'Saptasandhan' is composed by a Jain Acharya. "Rajano dadate Soukhyam" which has given some 8 lac meanings, has been composed by a Jain monk. Sanskrit, which has been deeply served by Jain Acharyas, has become a wonderful asset to the world. Jain monks, though immersed in deep detachment and renunciation, have composed the authentic books on Science of Love, Sexology, music, jewels, gems and astronomy.

*A sinner may be forgiven  
but his sinful act must  
never be condoned.*

## **JAIN ART AND AESTHETICS**

Jainism has contributed not only to literature but also to arts, paintings and sculptures. The sculptural edifices are found in all the four corners of India as if to prove that religion is the summit and pinnacle of all arts. There are old stupas, caves, carved temples, and other forms of sculpture. It can be mentioned here that Barabarani caves of Bihar, caves of Bhuvaneshwar in Orissa, Udaygiri, Elephanta caves of Khandgiri and Simvasal caves of Padukodai are famous caves. Recently found 2400 years old caves in Maharashtra near Nasik, the caves of Girnar and Dhank, the Stupas of Mathura, the Elora cave temple all

these are living symbols of not only Jain's but of Indian Art.

The murals of the Sitanvasal caves in south and golden pictures of the Kalpasutra and the Uttaradhyayan texts, they hold an important place in the ancient paintings.

There are some 2500 to 3000 temples of Shatrunjaya on the top of a single hill of Palitana, in India. It is Jain sculpture that brings out music like milk stripe from white marble stones. This is found in Mount Abu, Delwada, Kumbharia and Ranakpur temples. The stone carvings of these shrines are unique not only in India, but all over the world. There are also millions of Jain idols carved from precious gems, stone and clay. Even today, Jain temples are replete with music, sculpture, paintings and carvings.

Jainism has brought vast changes in the life and thoughts of the world by dint of its doctrines of non-violence, anekantwad and non-possessiveness. The religious rites of animal sacrifice at Sacrificial fire are now almost intimidated due to Jainism. These thoughts are excluded from many other religions. Truth lies in the synthesis of all. This celestial approach is due to Jainism. According to Jain philosophy, truth can be considered in not only one but many ways, not only in many, but in innumerable ways and not only in innumerable, but in infinite ways. In fact, it is relative (Truth). This unique approach is a pious gift of jainism to mankind.

*Haste makes waste.*

## OUR ONLY DUTY

It is but natural that the religious grandeur, glorious history, and pleasant past, along with broadness and magnificence of jainism is bound to keep one's head high. Acharya Shri Hemchandra says somewhere "O God it is difficult to have a neutral attitude to you. We feel Joyful on having a thought or glimpse at you. When this is so, how is it possible to have hatred to your Scheme of Commands ?".

When this Titan of the world literature himself was dancing before God's image whole-heartedly, it is impossible to imagine what would be the extent of ecstasy experienced by the ordinary

persons. One can think for a moment, why have this ecstasy ? With whose lustre, awe and strength ? It is due to the enlightenment of omniscience of Tirthankars, and the pure devotion of great detached monks. This is also by the mental, physical and monetary sacrifices of the Jain householders offered for the upliftment of Jainism.

Hence, one must not be after the number of Jains, but after their capability. Give up the idea of propagation and think of its influence. Jainism requires no propaganda. It requires only good conduct and character. One's good conduct is found to prove a good propaganda. Hence, it is necessary to be a good jain rather than convert other to Jainism. One must become a 'jin,' 'Jineshwar,' and the

world will kneel before his feet and will follow Jainism.

"Yes, we affirm that....."

We have gathered opinions of some well known non-jain scholars on jainism. Most of them are well-known. So efforts are not made to introduce each of them in this small book. Though two of these scholars were Europeans by birth, they had been attracted towards jain philosophy and had finally embraced jainism. The rest of the scholars, though following their own religion, have realised the importance of Jainism and its various facts and phases. This attempt is to show that Readers !! Jain or non-Jain may not be carried away by their opinions, of course, one should go through their opinions and skim out the cream of the expressions as they have

done. At the end, one should have his own conclusions.

Why Jainism is superior to other Religions ?

**1. Dr. Rajendra Prasad :**

"Jainism has contributed to the world the sublime doctrine of 'Ahinsa'. No other religion has emphasised the importance of Ahinsa and carried its practice to the extent that Jainism has done. Jainism deserves to become the universal religion because of its 'Ahinsa doctrine'.

**2. Dr. Rabindranath Tagore :**

"Lord Mahavira proclaimed in India that religion is a reality and not a mere social convention. It is really truth."

**3. Rev. A.J.Dubois :**

"Yes, His religion (the Jaina's) is the only true one upon earth, primitive faith of all mankind."

**4. H. Warren, London :**

"In Jainism I find a solution to the hereto unsolved problems of existence. I find plain answers to difficult questions which cannot be truthfully refuted, and which sink into and satisfy every corner of the brain, which if attacked by a searching criticism show up only still brilliantly."

**5. Dr. Maurice Bloomfield. (Johns Hopkins University, Baltimore U.S.A.)**

"... the Jains are a versatile oasis in the desert of human strife and worldly ambition. It were a better

world indeed if the world were Jain."

6. **Sir R.K.Shanmukham Chetty,**  
Minister of the Central Cabinet, Govt.  
of India.

"I personally believe that if only Jainism had kept its hold firmly in India, we would perhaps have had a more united India and certainly a greater India than today."

7. **George Bernard Shaw :**

"Mr. George Bernard Shaw, in the course of his talks with Shri Devidas Gandhi, son of Mahatma Gandhi, expressed the view that Jaina Teachings were appealing to him much and that he wished to be reborn in a Jain family. Due to the influence of Jainism, he

was always taking pure food free from meat diet and liquor."

"If there is a rebirth then I wish to be reborn in a Jain family."

**8. Justice Rangnekar : Bombay - High Court**

"From modern historical researches, we come to know that long before Brahminism developed into Hindu dharma, Jainism was prevalent in this country."

**9. Major Gen. Forlong :**

"The discoveries have to a very large extent supplied corroboration to the written Jain tradition and they offer tangible and incontrovertible proof of the antiquity of the Jain religion and

its early existence. But lofty ideas and high ascetic practices are found in Jainism. It is impossible to know the beginning of Jainism."

**10. Dr. E. Thomas :**

"In all upper Western North Central Asia then say 1500 to 800 B.C. existed throughout India, an ancient and highly organised religion, philosophical, ethical and severely ascetical, viz : jainism, out of which clearly developed the early ascetical features of brahminism and Buddhism."

**11. Sri Kumaraswami Sastri, Chief Justice, Madras High Court :**

"Jainism is completely different

from Hinduism and independent of it. The beginning of Jainism and its history are much older than the 'Smruti Shastras' and their commentaries."

**12. Dr. Harisatya Bhattacharya :**

"It has accordingly appeared to me that a study of Indian philosophy is incomplete without a study of Jains' contributions to it."

**13. Dr. L.P.Tessitori, Italy :**

"The more scientific knowledge advances, the more the Jain teaching will be proved. Jainism is of a very high order, its important teachings are based upon science."

**14. Mohd. Abdul Waheed Khan :**  
**Dirct. of Arc. A.P.**

"The Jain Philosopher as I know is free from dogmatism, frank, realistic and stands in close relation to other realistic school of thought. They have left for the posterity a full fledged philosophy which is indeed an invaluable heirloom."

**15. Mahatma Gandhi :**

"I may say with conviction that the doctrine for which the name of Lord Mahavira is glorified nowadays is the doctrine of 'Ahinsa'. If anyone has practised it to the fullest extent and propagated most of doctrins of Ahinsa, it was Mahavira."

**16. Alexendar Gorden :**

"Such is the foundation of Jain religion, and to its true followers no morality, no religion, is higher than the precepts of Ahinsa. Therefore they can rightly take pride to be absolute believers in Universal Brotherhood of all living beings."

**17. S. Gopal Krishna Murthy :**

"It is not correct to believe that Buddhism left some Hindu castes like Brahmins, Vyasyas, etc. vegetarian. It was actually Jainism which achieved this in Andhra Pradesh, Buddhists eat even to oblige a devotee; Jainas do not."

**18. Sardar Vallabhbhai Patel :**

"It is the duty of the Jainas to

propagate the doctrine of 'Ahinsa' throughout the world."

**19. E.W.Hopkins :**

"Jainism is entirely independent of Buddhism. The difference between the two philosophies seems so great that it precludes any idea of common origin."

**20. Prof. Rhys Davids :**

"The Jainas have been an organised community all through the history of India from before the rise of Buddhism down to the present day."

**21. Emerson College, Boston Jan-7 1967. (Noel Relting Jain) :**

"Many people might be led to Jainism through Buddhism. It is a stage before Jainism. The matter

of knowledge obscuring karmas is important in this context. The Buddhists are on the right path. If they remove the knowledge obscuring karmas by holy acts they will see truth of Jainism in short time.

Jainism was first; Buddhism came from it. If we wish to have right understanding of Buddha or Mahatma Jesus, we must be grounded in Jainism."

**22. Dr. Satishchandra  
Vidyabhushan :**

"The Jaina Sadhu leads a life which is praised by all. He practises the Vrats and the rites strictly and shows to the world the way one has to go in order to realise the soul - the Atma. Even

the life of a Jaina householder is so faultless that India should be proud of him."

**23. Dr. Hermann Jacobi :**

"In conclusion let me assert my conviction that Jainism is an original system quite distinct and independent from all others; and that therefore it is of great importance for the study of philosophical thought and religious life in ancient India."

**24. Dr. Hertal :**

"The Jains have written great masterpieces only for the benefit of the world."

**25. Dr. S. Radhakrishnan : Vice President :**

"There is nothing wonderful in my

saying that Jainism was in existence long before Vedas were composed."

**26. LokmanayaBalgangadharTilak:**

"We learn from Shastras and commentaries that the Jainism is existing from beginningless time. This fact is indisputable & free from difference of opinion. There is historical evidence on this point."



*No happiness is as great as  
the happiness that comes  
from suffering your sorrows.*

