

A brief introduction to  
**Jainism**



**Dr. Anil Kumar Jain**

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*Dr. Anil Kumar Jain*

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#### **Corporate Office :**

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**Email :** infinityeducations.hs@gmail.com

**Ph :** 8955868600, 9650992378

**Website :** [www.infinityeducations.com](http://www.infinityeducations.com)

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# Preface

Jainism is a very ancient religion, but globally it has not got the recognition it deserves. One of the main reasons for this is the very low population of Jain followers at present. Jain literature is very vast but it has not been publicised much. Many people in foreign countries are not even aware that there is any religion with this name.

*Ahimsa*, *Anekant* and *Aparigraha* are the main principles of Jainism. *Ahimsa* (non-violence) has been described as the ultimate religion; with this principle alone, the solution to many problems of the world can be achieved. The presented book gives brief information about the history of Jainism and some of its main principles, along with information about some famous Jain pilgrimages.

I am grateful to everyone whose work I have used. Some information about Jain temples has been taken from the internet. I express my gratitude to 'Infinity Educations' for publishing this book. I am also grateful to my wife Mrs. Hemlata, daughters Diva and Nibha, and nephew Pankaj Jain for their cooperation in completing this work.

I hope that this book will be helpful in providing preliminary information about Jainism.

**- Dr. Anil Kumar Jain**

D-197, Moti Marg, Bapu Nagar

Jaipur - 302315

Mobile: 9925009499

Mail ID: aniljain57@hotmail.com

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# A brief introduction to Jainism

## ***Jina*, Jainism and Jain Society**

'*Jina*' means conqueror, i.e. one who has conquered worldly passions, such as desire, hatred, anger, greed, pride etc. by his own efforts (*purusharth*) and freed oneself from the shackles of worldly existence, and from the cycle of birth and death. Therefore, *Jina* is a human being and not a supernatural being or an incarnation of an almighty god. Every human being has the ability to become *Jina*. Hence *Jinas* are those people of this world who have attained supreme knowledge, who have subdued their passions and are free from all kinds of attachment and aversion and who have attained omniscience and self-restraint by their own personal efforts. Hence, the word *Jina* is used for the spiritual conqueror.

'Jainism' is the essence of the teachings of those perfect souls who have attained the state of *Jina*. That is, the preaching given by '*Jina*' is 'Jainism'. People who follow Jainism are called 'Jains'. The Jain society that we see today is a conglomeration of different sub-castes who accepted Jainism at different times. There are more than 250 such castes, which have been followers of Jainism at some time or the other in ancient times. At present only about 50 castes among them are followers of Jainism. Even today, if any person or a group / society want to adopt Jainism, it can be done. Any person who has faith in *Jina* and his teachings and renounces the consumption of inedible substances like eggs, meat, alcohol etc. can become a Jain. There is no need for any special ritual to become a Jain.

During the time of Mahavira and then before the time of King Mihirakula (515–540 CE), there were many Jain followers. According to some scholars, about one-third of the population of undivided India was following Jainism. Muhirakula was a staunch supporter of Vedic religion and he suppressed the propagation of Jainism. Later, due to the rise of Shankaracharya and *Bhakti* movement, Jainism suffered a lot. At present, the Jain population is less than one percent of the total population of India. The main reason for this is the strict rules to follow. In the present social structure, most people want freedom in all aspects, especially in food habits and luxurious lifestyle, which Jainism does not allow. However, for the long run survival of humankind we need to follow Jain principles.

## **Dispelling Misconceptions about Jainism**

Many misconceptions are being spread from time to time regarding Jainism, some due to various political interests and some due to religious hatred. Sometimes we accept wrong things because of our ignorance. The things about which confusion has been spread are – (1) Jainism is a branch of Hinduism, (2) Jainism and Buddhism is the same, (3) Lord Mahavira was the founder of Jainism, etc. We will try to remove these misconceptions.

Ancient Indian philosophies are divided into two categories – the theists and the atheists. There are six philosophies in the theistic (*Astika*) class – *Nyaya*, *Vaisheshika*, *Samkhya*, *Yoga*, *Mimansa* and *Vedanta*. There are three philosophies under the atheistic (*Nastika*) category – Jain, Buddhist, and Charvaka. Theistic philosophy reveres the Vedas, accepts the authority of God, and considers Him to be omnipotent, and the creator and destroyer of the world. On the contrary, atheists neither believe in Vedas nor accept the authority of God. Jainism does not believe in such an all-powerful God who runs the entire universe, keeps track of the good and bad deeds of each person. Jains don't believe that when God is happy, he gives happiness and when He is angry, He

punishes. According to Jainism, every living being has the potential to become an *Arihant*. Every living being gets in return the fruits according to his deeds, but it may be affected/ changed by the circumstances (*Nimitta*). Jainism is staunchly opposed to all kind of animal violence, even during the *Yagya* rituals as described in the Vedas. Therefore, Jainism is not a branch of Hinduism, rather it opposes the beliefs and practices of Hinduism.

Sometimes, Jainism is considered as a branch of Buddhism. Historians have also dispelled this misconception. As a result, of new discoveries, it has been proved that Jainism is not only a separate and independent religion from Buddhism, but it is also very ancient, much older than Buddhism. In Buddhism, it is believed that the whole world is changing every moment, humans are also changing; what I was yesterday, I am not now. According to Jainism, there is continuous destruction of the old state and emergence of new state, but at the same time polarity remains in it. From childhood to old age, the body keeps on changing but our own existence remains the same. Buddhism believes in *Ekanta* (one-sidedness) while Jainism believes in *Anekanta* (pluralism / manifold).

It is not correct to consider the last *Tirthankara* Mahavira as the founder of Jainism. Many historians have accepted 23<sup>rd</sup> *Tirthankara* Parshvanath as a historical person. He lived 250 years before Mahavira. So definitely, Jainism was there before 800 BCE also. Some scholars consider Parshwanath to be the founder of Jainism, while there are many who believe in the existence of Jainism even before him. In this context, the views of famous German scholar Dr. Hermann Jacobi and famous Indian philosopher Dr. Radhakrishnan are noteworthy.

Dr. Jacobi writes – ‘There is no truth in this that Parshvanath was the founder of Jainism. Jain tradition is unanimous in considering the first *Tirthankara* Rishabhdev as the founder of Jainism. There is a possibility of historical truth in this belief.’

Dr. Radhakrishnan writes with somewhat more emphasis - 'Jain tradition tells the origin of their religion from Rishabhdev, which happened many centuries ago. Evidences show that the first *Tirthankara* Rishabhdev was worshiped in the first century BC. There is no doubt that Jainism was prevalent even before Vardhmana Mahavira and Parshvanath. The names of three *Tirthankaras*, i.e. Rishabhdev, Ajitnath and Arishtanemi are mentioned in the Yajurveda. The Bhagavata Purana also supports the view that Rishabhdeva was the founder of Jainism.'

Similarly, many other Jain and non-Jain scholars have the same opinion. All this makes it undeniable that even Lord Parshvanath was not the founder of Jainism, and Jainism was prevalent even before him. The Jain tradition regards Rishabhdev as its first *Tirthankara*. This is also confirmed by non-Jain literature and historical material available.

## **Antiquity of Jainism: Some Evidences**

According to Jain tradition, Rishabhdev was born thousands of years ago. Hindu texts state that at the beginning of creation of the earth, Brahma created the self-manifested Manu and Satyarupa. Rishabhdeva was born in the fifth generation from him and this was at the end of the first *Sat-yuga*. From this, the time of Rishabhdev can be estimated. At the time of the arrival of the Aryans, the Dravidian civilization was spread all over India. In fact it was Jain civilisation. For this reason, *Dravida Sangha* was also one of those *Sanghas*, which were later established in Jain tradition. Some seals found in Harappa and Mohenjo-Daro and the torso of a yogi found in *Digambara* posture indicate that Jainism was present in the Harappan period.

Ancient Jain and non-Jain texts also suggest that Rishabhdev was the original exponent of Jainism and he was the first *Tirthankara*. However, the Jains started worshipping his idols shortly after Mahavira. The Jain inscriptions found by Dr. Fuhrer in the excavation of Kankali mound in

Mathura (U.P.) are about two thousand years old. The monuments received from here mention the *Samvats* of Indo-Scythian kings Kanishka, Huvashka and Vasudeva. They mention the donation given for the worship of Lord Rishabhdev.

Mr. Vicente A. Smith says that 'the materials obtained from Mathura throw more light in support of the written Jain tradition and present irrefutable evidence about the antiquity of Jainism and it shows that it existed in this form even in ancient times. Even in the beginning of Christian Era, there was strong belief in the twenty four *Tirthankaras* with their special symbols.'

Even more ancient and important inscriptions have been obtained from the *Hathi Gufa* (cave) of Udayagiri (Orissa) which was written by the Jain emperor Kharavela in second century BCE. It states that after conquering Kalinga, King Nanda (predecessor of the Magadha king Pushyamitra) took away the *Kalinga-jina* (an idol of Lord Rishabhdeva), which was the prized immovable property of the Kalinga kings, as a symbol of victory. Three hundred years later, Kharavela marched on Magadha and conquered it. The Magadha king Pushyamitra returned that idol to Kharavela and thus King Kharavela restored the lost prestige of Kalinga. This idol must have been from the time of Lord Mahavira. Therefore, it must be assumed that there was a tradition of worshipping Lord Rishabhdeva during the time of Mahavira or sometime after him. Therefore, we have to accept that Rishabhdeva is the first *Tirthankara* of Jainism and not Mahavira.

## **Propounder of Jainism**

There have been 24 propounder of Jainism. *Tirthankara* Rishabhdev was the first one and twenty-fourth *Tirthankara* Mahavira was the last one. There were 22 *Tirthankaras* in between them who promoted and propagated Jainism after attaining the status of 'Jina'. The birthplaces

and nirvana places of all the *Tirthankaras* are given in the table below. Each *Tirthankara* has a specific symbol engraved on these idols. Presently, Jain temples contain many idols. Which idol belongs to which *Tirthankara* is determined by these symbols, these are also given in the table.

S. no.	<i>Tirthankara</i>	Symbol	Birth place	Salvation place
1	Rishabhdev	Bullock	Ayodhya	Kailash
2	Ajitnath	Elephant	Ayodhya	Samed Shikhar
3	Sambhavnath	Horse	Shravasti	Samed Shikhar
4	Abhinandan Nath	Monkey	Ayodhya	Samed Shikhar
5	Sumatinath	Curlw	Ayodhya	Samed Shikhar
6	Padmaprabhu	Red lotus	Kaushambi	Samed Shikhar
7	Suparshwanath	Swastika	Kashi (Varanasi)	Samed Shikhar
8	Chandraprabhu	Crescent	Chandrapuri (Varanasi)	Samed Shikhar
9	Pushpadant	Crocodile	Kakandi	Samed Shikhar
10	Sheetalnath	<i>Kalpavruksh</i>	Bhaddalpur	Samed Shikhar
11	Shreyansnath	Rhinoceros	Singhpur (Sarnath)	Samed Shikhar
12	Vaspujya	Buffalo	Champapuri	Champapuri
13	Vimalnath	Pig	Campila	Samed Shikhar
14	Anantnath	Porcupine	Ayodhya	Samed Shikhar
15	Dharmnath	Thunderbolt	Ratanpuri	Samed Shikhar
16	Shantinath	Dear	Hastinapur	Samed Shikhar
17	Kunthunath	He-goat	Hastinapur	Samed Shikhar
18	Arahanath	Fish	Hastinapur	Samed Shikhar
19	Mallinath	Water-pot	Mithila	Samed Shikhar
20	Munisuvrat	Tortoise	Rajgruhi (Rajgir)	Samed Shikhar
21	Naminath	Blue lotus	Mithila	Samed Shikhar
22	Neminath	Conch shell	Shauripur	Girnar
23	Parshvanath	Snake	Kashi	Samed Shikhar
24	Mahavira	Lion	Vaishali	Pavapuri

### (a) Lord Rishabhdev

There were fourteen *Kulakars* before Lord Rishabhdev. The name of the fourteenth *Kulakar* was Nabhiraya. His wife's name was Marudevi. Rishabhdev was born to them. He became the first propounder/promoter of Jainism in this era. Villages, towns etc. became well organized during his time. He was the first person to teach cosmic scriptures, public behaviour and established a religion whose core was non-violence. He also taught about organized farming using oxen. He told the people to earn their livelihood from the six acts - *asi, masi*, agriculture, craft, commerce and education.

Lord Rishabhdev had two wives - Sunanda and Nanda. He had one hundred sons and two daughters from them. The name of the elder son was Bharat who became the first *Chakravarti* king (emperor) of India in this era. According to one belief, the country was named *Bharat* after his name. The second son was Bahubali who performed severe penance at a place called Podanpur and attained salvation. According to Acharya Vidyanandji, the present Takshashila is Podanpur.

When Rishabhdev became unattached / disinterested in the worldly thing, he himself gave his kingdom throne to the eldest son Bharat, went to the forest, and got engrossed in self-contemplation. He went around giving sermons to a large community and continued preaching for the welfare of living beings until the end of his life. His lecture-place was called '*Samavasaran*'. In the meditative state, he attained omniscience and got the status of '*Jina*'. In the end, he attained salvation from Mount Kailash. He was the first *Tirthankara* and the first propounder of Jainism. He originated Jainism in this era.

## **(b) Lord Neminath**

Lord Neminath was the twenty-second *Tirthankara*. He was the cousin of Shri Krishna. *Yadava*-clan King Andhakvrishti of Shauripur (near Agra) had ten sons. His eldest son was Samudravijaya and the youngest son was Vasudev. Neminath was born in Samudravijaya's house and Krishna

was born in Vasudev's house. Due to the fear of Jarasandh, *Yadavs* left Shauripur and started living in Dwarka city in Gujarat.

There is a famous story of Neminath marriage that was fixed with Rajmati, the daughter of the king of Junagarh. The procession reached near Junagadh with great fanfare. Neminath was sitting in the chariot with many princes admiring the beauty all around. When his eyes went to one side, he saw that many animals were locked in an enclosure, they wanted to get out from there, but there is no way to get out. The Lord immediately ordered the charioteer to stop the chariot and asked why so many animals were stopped like this. Neminath was very sad to know that these animals were being slaughtered for the hospitality of many kings who came in his wedding procession. Neminath's kind heart was deeply hurt. He said that if the lives of so many animals were in danger for the sake of his marriage, then shame on such a marriage. At the same time, he decided not to marry. He immediately was down from the chariot, threw away the crown and bracelets and went towards the forest. As soon as this news spread in the procession, there was chaos. When Rajmati got this news, she fell down. Many people rushed to bring Neminath back, but in vain. He climbed the nearby Mount Girnar and left all the clothes like Lord Rishabhdev in Sahasravana forest. He became a *Digambara* and got absorbed in self-meditation. Later Lord Neminath attained omniscience (*Kevalgyan*) at Girinar itself and attained salvation (*Nirvana*) from there.

### **(c) Lord Parshvanath**

Lord Parshvanath was the 23rd *Tirthankara*. He was born in the city of Varanasi in the *Naga* dynasty about three thousand years ago. His father's name was Ashvasena and mother's name was Vamadevi. His attitude was more towards asceticism from the beginning. Parents proposed marriage to him several times but he always laughed and avoided it.

Once he was roaming on the banks of the Ganges. There some saints

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(*Taapasees*) used to do ritual by lighting a fire. He reached them and said, 'Why do you kill animals by burning these woods?' Head *Taapasee* was very upset after listening to Kumar and argued, 'Where is living being?' Then as soon as Kumar picked up an axe from the *Taapasee* and cut the burning wood, a burning pair of snake and serpent came out of it. They were about to die. Kumar addressed them and went away from there feeling sad. This incident pained his heart a lot. The impermanence of life saddened his mind even more and he renounced the pleasure of the palace. Snake and serpent died and became Dharanendra and Padmavati in *Paatal Loka*.

Once he was meditating in the forest of Ahichhetra (in present UP), his previous birth's enemy named Kamath was passing from there. The moment he saw him, his already accumulated hatred flared up. He started pelting bricks and stones on him. When he did not see any obstacle in the meditation of God, then it started raining heavily. The clouds in the sky took a terrible form, their roar started shaking the heart. Water flowed everywhere on the earth. At the time of such a critical situation, the snake-serpents who became Dharanendra and Padmavati in *Patal Lok* immediately came to their well-wisher. Dharanendra assumed the form of a thousand headed snake and spread his hood over the Lord and thus saved him from disturbances. At the same time, Parshvanath got the enlightenments. That enemy bowed his head at his feet and apologized to him. After this, Lord Parshvanath preached by roaming around for about 70 years and at the age of 100 year he attained salvation (*Nirvana*) from the mountain of Sammed-shikhar (in present day Jharkhand). Today this is called 'Parasnath hills' after his name. In memory of the above incident, a snake's hood is made on the head of his idols. He has special fame among the non-Jains. At some places, the meaning of Jain is considered as the worshiper of Parshvanath. As per Jain scriptures, Parshvanath established '*Chaturyam Dharma*' consisting of *Ahimsa* (non-violence), *Satya* (truth), *Acharya* (non-theft) and *Aparigrah* (renunciation).

## (d) Lord Mahavira

Last *Tirthankara* Vardhman Mahavira is the most popular historical person. He was born in Kundalpur on the day of *Chaitra Shukla Trayodashi* in 599 BC. Presently it is a small village called Vasokund, located in Vaishali district of Bihar state. His father Siddhartha was the king of Ikshaku dynasty and his mother Trishala was the daughter of Vaishali King Chetak. (According to Shvetambara, Lord Mahavira's mother Trishala was Chetak's sister). Mahavira's birthday is celebrated with great fanfare throughout India as *Mahavira-Jayanti*. When Mahavira grew up, the question of his marriage arose, but he rejected the proposal and remained celibate.

At the time of Mahavira, there was a lot of emphasis on *Yajna* etc. Animal sacrifices were done in abundance in these *Yajna*. Poor dumb animals were killed in the name of religion. The logic was that '*Vediki Hinsaana-Hinsa Na Bhavati*' (Vedic killing is not violence). The cries of those silent animals reached even the ears of sympathiser Mahavira and his heart yearned to protect them. There is no need to tell how difficult it was to oppose any such act at that time. But he took the initiative to stop it. At the age of 30, he left home and took the path to the forest, and like Lord Rishabhdev he renounced the world and became meditative. He got *Kevalgyana* (enlightenment) after doing hard meditation for 12 years.

Lord Mahavira wandered in silence for 66 days after attaining enlightenment, because until then he had not found any *Ganadhara* (holder of the association of *ganas*, who could compile the Lord's teachings by keeping them in memory). While roaming around, Mahavira came to Rajagruhi, the capital of Magadh republic and stayed outside it on the Vipulachal mountain. At that time, King Shrenik (Bimbisara) used to rule in Rajagruhi along with his queen Chelana. On the other hand, on the day of *Ashada Shukla Purnima*, also called *Gurupurnima*, a learned *Brahmina* scholar named Indrabhuti came to

Mahavira to clear his doubts about living (*Jiva*) and non-living (*Ajiva*). As soon as his doubts were removed, he became disciple of Mahavira and became his chief *Ganadhara*. Only after that, the first sermon of Lord Mahavira took place in the morning. In this way, at the age of about 42, Vardhaman Mahavir started propagating religion without attachment, malice, and fear.

Lord Mahavira travelled and preached in many countries for thirty years. Wherever he reached, he used to have a sermon meeting, in that even violent animals used to reach him and listen to God's sermon peacefully, leaving cruelty. In this way, after visiting the republic of Kashi, Kaushal, Panchal, Kalinga, Kurujangal, Kamboj, Bahlika, Sindhu, Gandhara, etc., finally reached Pavanagari (Bihar) and from there, in the morning of *Kartik Krishna Amavasya* in 527 BC, he got salvation. On the same day, in the evening Indrabhuti Gautam became omniscience.

Mahavira was a great philosopher, thinker and social reformer. He was against any kind of violence. He gave the theory of Anekanta to resolve the conflict between different philosophies. The caste system was prevalent during his time. He stood against this and declared that any person could attain the Arihant state. He also emphasized on giving up excess wealth.

It would be worth mentioning that Indrabhuti Gautam was different from Siddhartha Gautama who was the founder of Buddhism. He was also a contemporary of Mahavira. According to one belief, he was born in 563 BCE at a place called Lumbini in Shakya Republic and his *Parinirvana* took place in 483 BCE at a place called Kushinagar of Malla Republic. Buddhism was at its height during the reign of the Gupta dynasty. After that, its influence gradually decreased and in course of time, this religion ended from India. In the 20th century, due to the efforts of Dr. Bhimrao Ambedkar, many people left Hinduism and accepted Buddhism. These people are called Neo-Buddhists.

## Jain tradition after Lord Mahavira

After Mahavira's *Nirvana*, the leadership of the Jain *Sangh* was received by their chief Gandhar Indrabhuti Gautam. The credit goes to him for compiling the teachings of Mahavira in a systematic and classified form. He was also an *Arhat Kevali* and got salvation (*Nirvana*) 12 years after Mahavira's *Nirvana*, i.e. in 515 BC. After him, Sudharmacharya became the leader of the *Sangha*. He was also an *Arhat Kevali*, and 24 years after Mahavira's *Nirvana*, he attained salvation in 503 BC. After that, Jambuswami became the leader of the Jain *Sangha*. He was the son of *Kotyadhish Shresthi* of Champa city. He was deeply influenced by Mahavira's teachings and became his disciple. As a Jain monk, he did penance at a place called Chaurasi in Mathura city. He attained salvation in 465 BC (After 62 years after the Mahavira). He was the last disciple of Mahavira to attain salvation. Jainism was widely propagated by him in Mathura and Shursena.

After him, Vishnukumar, Nandimitra, Aparajit, Govardhana and Bhadrabahu led the *Sangha* respectively. All these five were *Shrutakevali*, that is, they had the knowledge of the entire *Shruta* i.e. the teachings of Mahavira. *Shrutkevali* Bhadrabahu was the last one who died 162 years after Mahavira's *Nirvana* in 365 BC. This Acharya had a very important place in the history of Jainism. Until his time, the Jain *Sangha* remained undivided. But after his death, sectarian differences started arising among the saints. The complete knowledge of the Mahavira's preaching gradually started diminishing. After him, this knowledge was transmitted orally in the *guru-disciple* tradition and it continued for several hundred years like that. This was also one of the reasons that today we don't have full sermon of Lord Mahavira.

One of the biggest external causes was the 12 years famine in the north that happened during *Acharya* Bhadrabahu. He visualised this famine through his intuitive knowledge and shifted towards the south with

thousands of his disciples. Even after the sub-pacification of famine, the core and majority of these saints remained permanently in the southern part of the country. Jainism was already prevalent there and it became more alive with the advent of this *Muni-sangha*. Shravanabelagola in Karnataka was their main centre. They propagated and spread Jainism in various regions of South India and in the islands of the Indian Ocean etc.

On the other hand, there were many sages, who remained in Magadha during the famine, but in these bad days, they could not keep their strict rules of restraint, conduct and thinking safe. Various types of procrastination were sown in them. Acharya Sthulbhadra led them but he too was not able to stop the growing laxity and loss of knowledge. In course of time, the sages of this Magadhi branch abandoned Pataliputra (capital of Magadh that time) and made Ujjayini their centre. Later they moved further west and made Ballabhipur in Saurashtra their permanent centre. The sages of this branch became the pioneer of the *Shvetambara* sect at the end of the first century.

'Sthanakvasi' is a sub-sect of Shwetambar Jain sect; a businessperson Yati Lavji founded it in 1653 AD. This sect is based on the teachings of the fifteenth century Jain reformer Acharya Lonkashah. From this emerged a group named 'Terapanth' which was founded by Acharya Bhikshu in the 18th century. There is also a sub-sect among the Digambaras called 'Taran Panth', whose followers do not worship idols. It was established by Acharya Taran Swami in the 15th century.

## **Some Famous Jain Rulers**

From time to time, many Jain rulers propagated Jainism a lot. Jainism had considerable influence in Magadha and Kalinga from the 3rd century BCE to the 1st-2nd centuries CE. Jainism also flourished in Karnataka due to the cooperation of Jain rulers and moderate non-Jain

rulers of the time. It would not be possible to introduce all here, so we are giving a brief introduction of some of the rulers.

### **(a) Emperor Chandragupta Maurya**

Emperor Chandragupta Maurya established his rule by defeating the Greeks. He sat on the throne of Magadha in 320 BC. Its religious teacher was *Shrutakevali Jainacharya* Bhadrabahu. During the reign of Chandragupta, there was a famine of 12 years in North India including Magadh. As stated above Acharya Bhadrabahu shifted towards south with his disciples. Chandragupta also went along with him after giving the kingdom to his son and became *Digambara Muni* (saint). Chandragupta attained Samadhi while doing penance at Chandragiri situated in Shravanabelagola. In 277 BC, Chandgupta's grandson Emperor Ashoka ascended the throne. It is said that Ashoka was also a follower of Jainism in his early life, but after marrying princess Vidisha, he accepted Buddhism.

### **(b) Kalinga Chakraborty Kharavela**

Jainism was prevalent in Kalinga from very ancient times. But Kharavela propagated Jainism a lot throughout his kingdom. After conquering Kalinga around 423 BCE, the Magadha emperor Nanda took the idol of the first *Jina* (Lord Rishabhath) to Magadha. At the time of Emperor Samprati, the Chedi dynasty reigned there. The famous emperor of this dynasty was the Kalinga Chakravarti Maharaja Kharavela. He was the most important person in the politics of that era. According to the inscription found in his *Hathi Gufa* (cave), King Kharavela and the entire nation of Kalinga were follower of Jainism at that time. Shri K. P. Jaiswal writes - 'Jainism was introduced in Orissa during the time of Shishunagavanshi king Nandvardhan. Even before the time of Kharavela, there were temples of *Arihants* on Udayagiri mountain as mentioned in Kharavela's inscription. It looks that Jainism was the national religion of Orissa for several centuries during Kharavela's time.'

Maharaja Kharavela attained the post of *Yuvraj* at the age of 15 and in 185 BCE, he was coronated at the age of 24 years. After that, in the very second year, he sent his army to the western country without caring about king Satakarni and that army defeated the city of Mushik. Thereafter, in the fourth year Kharavela marched on the west and forced the rulers there to leave their crowns and parasols and bow down at his feet. Bakhtri's *Yavana* king Dimit marched on centre part of the country (*Madhya-desh*) with a heavy army. Kharavela went ahead and drove Dimit out. The credit goes to Kharavela for completely driving out the Yavanas from *Madhya-desh*. In the twelfth year, he invaded the Punjab. After making two raids on Satakarni's kingdom and driving *Yavana* king Dimit out of *Madhya-desh*, Kharavela became prominent among all the Indian kings of his time. King Kharavela built caves for Jain monks at Udayagiri and Khandagiri in Bhubaneshwar.

### **(c) Rashtrakuta King Amoghavarsha**

In the books of history, the ancient name of Ellora city has been described as Elapur. The Rashtrakuta kings founded the city. Near Elapur was the town of Shulibhanjan, which was then the sub-capital of the Rashtrakuta kings. During 814-877 CE, the Rashtrakuta king Amoghavarsha lived here as a prince. At that time, Jain Acharya Jinsena was busy in completing the unfinished work of Jayadhwala written by his Guru Virasena at Elapur. He completed this commentary in 838 CE. At that time Jagattunga of the Rashtrakuta dynasty was ruling. Young Amoghavarsha had received the education of Jainism from Acharya Jinsena. After the coronation, Amoghavardhana founded the city of Manyakhet (144 km to the south-east of Sholapur). Prior to Manyakhet, the capitals of the Rashtrakuta dynasty were Mayurkhindo (Nashik district), Shalibhanjan (near Ellora) and Ellichpur. Amoghavarsha provided protection to the Jain monks and helped them a lot in the creation of scriptures. He had an important contribution in the propagation of Jainism.

## **(d) Raja Chamundarai**

The kings of the Ganga-*vansha* ruled Mysore and its surrounding regions for about a thousand years. Along with the propagation of Jainism, they had built many temples. Their reign is considered the golden age of Jainism in Karnataka. The establishment of this famous dynasty and mention of other religious works are found in many inscriptions and copper plates. In a long inscription of 1121 CE from the Siddheshwar temple of Kallugudd in Shimoga district, it is mentioned that Jainacharya Simhanandi established this dynasty.

Chamundaraya was commander and minister of the king Rajmalla of Ganga dynasty. He got a lot of fame because of his bravery and intelligence. He was honoured with the title of Raja (king). He built a unique beautiful idol of Gomateshwara Lord Bahubali at Shravanabelagola in 981 CE. Sitting in the company of Jainacharya Nemichandra, he got the education of Jainism and later took sainthood (*Muni Diksha*) from Acharya Nemichandra who composed the famous Jain treatise *Gommatsara* for him. Later, Chamundarai also wrote many books including '*Charitrasara*'.

## **Jain teachings**

### **The Cause of sufferings in the world**

Every creature in the world wants to live forever; no one wants to die. He wants to be free from the miseries of birth and death but action does the opposite. He is engaged in attachment to the world, body, and enjoyments. He himself is responsible for this situation. Out of ignorance, he considers material (*paudgalik*) body as the soul. He has devoted his whole life to its service and does not understand that the one whom he is serving is mortal; and the one who is himself, who is always with him, is the immortal soul. One who wants to be free from the miseries of the world has to understand the difference between

soul and body (non-soul), should have firm faith in it and follow the right conduct. This is what the *Acharyas* have called right belief, right knowledge, and right character respectively. These are the three gems; and this is the truth. Non-violence is the way to attain this truth.

## ***Ahimsa* (Non-violence)**

In Jainism, *Ahimsa* (non-violence) has been called the ultimate religion and violence a sin. Non-violence is the surest way to establish world peace and coexistence and keep the environment safe. Complete adherence to non-violence paves the way to salvation.

While explaining violence, Jainacharyas made it clear that violence does not happen only with the body, but violence also happens by bringing wrong thoughts in the mind and by behaving wrongly. Not only this, whether we commit violence ourselves, or get someone to do it or approve someone's violent actions, all three are equally guilty. The *Acharyas* have told about five sins - violence, lies, theft, immoral consumption and possession. Violence also includes the last four, but for the sake of clarity of the subject, they are mentioned separately.

We keep on doing one or the other form of violence throughout the day. There is violence in getting up and sitting, eating and drinking, walking and even breathing. In such a situation, the question is how to avoid this violence. Acharyas have suggested ways to reduce violence gradually. Violence is divided into four parts – initial (*Arambhi*), occupational (*Udyogi*, defensive (*Virodhi*/ antagonistic), and deliberately done (*Sankalpi*/ with resolution). The violence that takes place in getting up and sitting, in cooking, eating and drinking, breathing etc., is called initial violence. The violence that takes place in agriculture, trade etc. is called occupational or business violence. If an enemy comes to give us physical pain, killing us or attack our religion and country, then in such a situation we have to take up arms to protect ourselves. This type of violence in this is called defensive violence. Killing someone deliberately

is called *Sankalpi* (deliberately done or with resolution) violence, as if someone says that I will kill someone to eat it. In the initial stage, the *Acharyas* have preached householders not to make at least resolutions to kill someone. Even then, we should try our best to avoid other types of violence as well and these should be reduced gradually.

Although occupational violence is not prohibited in the initial stage, it does not mean that one can do any kind of business. *Acharyas* have preached the business ethics/ policy in detail. Any business or profession that directly or indirectly kills or injures animals with five senses is not permitted. Therefore, business related to meat, poultry, fishing, skins of animals, fur of birds, insect silk, honey etc. is completely prohibited as it directly involve killing or suffering of animals and insects. Any business related with poison and weapons should also not be done as they are used to kill living being. Businesses related to mining, digging and drilling are also restricted as a lot of small creatures are killed in these types of work. The overall idea is to give preference to that business in which violence or killing of animals is least.

## **How to reduce violence**

Since our aim is to reduce violence as much as possible, we have to follow some procedure. To simplify it, let us classify violence into two broad categories – external violence and internal violence. Violence that harms others physically or mentally is externalized violence; and the violence which affects one's own soul is called internal violence. External violence can be reduced by self-restraint and internal violence can be reduced by controlling passions (*Kashaya*). We will discuss them here.

## **Self-restraint / *Samyama***

*Samyama* (self-restrain) is of great importance for gradually reducing violence and practicing non-violence. *Samyama* is made up of two Hindi

words - 'Sama' and 'Yama'. 'Sama' means proper/ righteous way and 'Yama' means suppressing desires. Therefore, suppressing desires in a righteous way is called self-restrain or *Samyama*. Two types of restraint have been described – (a) vitality-restrain (*Prani Samyam*), and (b) sense-restrain (*Indriya Samyam*). Protecting all kinds of living beings is called vitality-restrain and keeping the five senses and mind under control is called sense-restrain.

### **(a) Vitality-restraint**

The specialty of Jainism is that not only human, animals, birds, insects, moths, worms are considered as living beings, but earth, water, fire, air and vegetation are also considered as living beings. There are five types of living beings based on senses.

**One sense organisms** - Earth, water, fire, air and vegetation, these five are considered as one sense *Sthavar* (static) organism. To be stationary means to remain fixed in one place, lacking the ability to move itself. One sense means that they have the ability to perceive only touch. That is, they have the sense of touch only.

**Two sense organisms** - They have two senses of touch and taste (tongue); these creatures crawl on the ground, such as earthworms, braids etc.

**Three sense organisms** – They have touch, taste, as well as olfactory (nasal) sense. These creatures have legs and walk with their legs, like-ant etc.

**Four sense organisms** – Along with the above three senses, sight is also present in them. They have wings and with the help of them, they can fly, for example mosquitoes, bumblebees, moths etc.

**Five sense organisms** – These creatures also have ears and sense of hearing. All the animals and humans are five sense living being.

Living being with two, three, four, and five senses are called *Trasa* as they have capacity to move. The five *Sthavars* (static living) and *Trasas* (mobile living) together are six types of living beings. Protecting these living beings is called vitality-restrain (*Prani-Samyama*). It is the duty of every householder to compulsorily give up the violence of the mobile beings and try to avoid the violence of the five types of immovable or static beings as much as possible. Therefore, one should give up killing and eating eggs, meat, fish etc. forever. In order to protect microorganisms like insects, moths etc., we should also give up the dinner at night, we should drink only filtered water. Many types of packaged foods are available in the market today. Although ingredients are written on them but they are misleading. There is no clear information about the original source of many of them because they are written in code words starting with capital letter 'E' (e.g. E-471, E-481 etc.). Therefore, we should be very careful in eating packed food items.

## **(b) Sense-restraint**

Man is a creature with five senses and has mind. Due to the impressions of time immemorial, man has attachment with worldly things, body and pleasures; and due to ignorance, he remains involved in fulfilling their needs that leads to violence - directly or indirectly. This is the root cause of sorrows. Therefore, the *Acharyas* have preached to follow sense-restraint to reduce these attachments. Since these needs are fulfilled through our five senses, and mind is the master of all, therefore we should control our senses and mind.

It is very difficult for an ordinary person to observe complete control on senses. *Jainacharyas* have suggested an easy path for the common householders. The objects of sense are divided into two parts - (1) Necessities, and (2) Unnecessary (Luxuries). It is impossible to leave the essential (necessities) part of the subjects in the initial stage, but the unnecessary part can be left by abstinence. The senses are of five types - (1) skin (touchiness), (2) tongue, (3) nose, (4) eye, and (5) ear. We are

going to discuss further, how we can restrain the consumption of the objects of each of the senses.

The subject matter of the sense of touch is to feel cold and heat. For this reason the common householder needs clothes, he cannot live without them. However, it is not necessary that he should use silk, fur or leather clothes etc. for this. He can cover himself non-violent cotton and normal clothes. Therefore, a person can leave those clothes, which are made by killing silk-worms or are made from leather of cow-buffalo etc. Other expensive clothes can also be discarded. Moreover, when one or two pairs of clothes can do the same job, then what is the need to keep more clothes. If we reduce our needs, then the production of goods will also have to be reduced and that will lead to less pollution and killing of micro or small living beings.

Similarly, the use of soap, shampoo, oil etc. can also be reduced as per discretion. The aromatic substances used in their production are of animal origin. When the chemical waste falls into the river through drains, then all the living beings in it will be affected and killed. If there is a reduction in cosmetics, then the violence caused by their production and use can be avoided.

The tongue has two functions - taste and speaking. They can also be divided into essentials and luxuries or unnecessary. It is necessary to eat food to keep our body healthy, but it is not necessary to eat non-vegetarian food for taste or to eat food that has more violence of microorganisms. *Jainacharyas* have asked to give it up non-vegetarian food, alcohol etc. Tubers and roots themselves contain innumerable microorganisms, which are not visible even under a microscope. Secondly, to get these, the land has to be dug, in which many worms etc. are destroyed. That's why vegetables like tubers and roots also come under the category of inedible. Many microorganisms are born during night, for this reason the night dinner should be abandoned. Thus, the basis of food and non-food is based on non-violence. Doctors

and scientists have also found all these food practices to be good for health.

Another function of the tongue is to speak. We all know that without conversation our daily routine is not possible. It is necessary to speak, but one should speak only when it is necessary, unnecessary conversation should be avoided so that the violence due to speaking words can be avoided. One should speak true and loving words; one should not speak such words which are unpleasant and painful to others.

The main purpose of the nasal organ is to breathe. It is necessary for us to inhale and exhale, without this we cannot survive. But always have such a feeling that the atmosphere around remains fragrant. For that it is not necessary to use perfume, fragrance etc. produced by violence. Many aromatic substances, expensive perfumes etc. are made by killing many rare animals, which should be abandoned. The use of soaps, shampoos, and oils etc. made from violent aromatic substances is also unnecessary, they should be abandoned. These things should be kept in mind while buying goods.

The purpose of the eyes is to see. Reading, writing, walking after saving animals big or small are essential tasks. But it is not necessary to have feeling that I look beautiful, my house should look beautiful. It is not necessary to keep striving for that. Using creams, powders etc. to make yourself look beautiful and not having discretion whether these creams, powders are made from animal-born substances or not, is completely unfair. Nowadays people spend a lot of money to make their home beautiful. There is a competition to keep expensive furnitures, carpets, curtains and other decorative items in homes. All these are unnecessary deeds. If we don't use them, then on one hand, money will be saved and on the other, violence in their production can also be avoided.

Just as the unnecessary and essential functions of the senses of touch, taste, smell and sight have been considered, similarly the senses of ear and mind should also be considered. Mobile and TV have become essential items of every household today. Scientists have found that 3G, 4G, 5G etc. waves not only affect microorganisms but also harm animals, birds and humans. That's why we should also use them wisely. The mind is the king of all the senses which attracts their objects. Controlling it requires special meditation.

In order to follow the *Samyama dharma*, *Jainacharyas* have preached to do day-to-day activities diligently/carefully so that there is least suffering to the living beings. While walking on the road, while carrying goods, while sleeping or while urinating, let us be careful that even the smallest of the organisms do not suffer because all these also help in keeping our environment balanced.

### **Passion (*Kashaaya*)**

The one who does not allow the qualities of the soul to manifest, the one who makes us travel in the world, the one who binds *Karmas* with us, that is, the one who crushes our soul, is called *Kashaya* (passion). There are four types of passions – *Krodh* (anger), *Maana* (ego/ pride), *Maya* (deceit/ cheating), and *Lobh* (greed). These four are the main causes of *karmic* bondage. We should not bring these negative things in mind and should make constant efforts to control these passions. Anger can be conquered by forgiveness, pride by humility, ego / deceit by straightforwardness and greed by contentment and service to all living being.

### **Jain Karma Theory**

*Karma* theory has been accepted in almost all Indian philosophies. But as much it is described in detail in Jainism, that much not in other philosophies. Often it has become a common belief that whatever you

do, you will get the same result in return and accordingly new *Karmas* will come in bondage with soul. But if this system continues, man will never be free from the worldly miseries of birth and death.

Some specific things have been told in Jainism - the *Karmas* that are bound will definitely come in *Udaya* (realisation), but it is not certain that fruition/ result at the time of realisation will be of the same intensity with which they were bound. The fruition of bound *Karma* will depend upon time and place of their realisation and changes in self's feelings etc. The power of bound *Karma* can be reduced and even they can be destroyed by one's own efforts. We should keep trying to make our feelings pure so that we can avoid inauspicious *Karmas* and get rid of the worldly sufferings.

### ***Anekanta, Syadvada and Nayavada***

During the time of Mahavira, the unified stream of contemplation was divided into many. Several thinkers of *Vedic* and *Shramana* tradition were present at that time and all of them claiming to know the truth completely from their respective standpoint. In every statement, it was emphasized that 'no one else except me know the truth'.

Mahavira was surprised to see this situation and wondered how there could be so many claimants of the truth? The form of truth should be one. Mahavira opined on the basis of his practice and experience that the truth is not just what I see or know. It is the knowledge of an attribute of reality. There are infinite attributes of reality but in practice only one form of it remains in front of us at a time. The rest of the features remain untold or hidden. Therefore, the statement of each object can be relative. This method of description is *Syadvada*.

### ***Anekanta***

All the philosophers have highly praised the *Anekanta* doctrine of Jainism because it avoids conflict between different philosophies. The

concept of multiple conflicting attributes (qualities) in a single object is called *Anekanta*. Just as one person appears in many forms as father, son, brother, husband etc., similarly every entity is coordinated with many qualities / properties. The same person is a father and a son at the same time, means he is the father for his son and son for his father. Likewise, at the same time, he is husband of his wife and brother of his sister. However, when the son is addressing him as father, he is still someone else's son, husband, brother etc. This is *Anekanta*.

*Anekantavad* states that the reality is complex and has multiple aspects. Reality can be experienced, but it is not possible to express it completely with language. So, the language has certain limitations. *Syadvada* and *Nayavada* expand on the concept of *Anekantavad*. These are also called the wings of the word '*Anekantavad*'. These theories hold relevance in the context of the dogmatic scenario of our present world. They help in developing an open-minded attitude towards other's perspectives and judgements. These principles have a profound influence on the discourse of inter-religious dialogue and religious pluralism.

### ***Syadvada* (conditional dialectics)**

Some people mistakenly consider *Syadvada* to be scepticism, but this is wrong. There are two words in *Syadvada* – *Syat* and *Vada*. *Syat* means conditional/ relative or partial; and *Vada* means statement. Therefore, *Syadvada* is the style of describing each attribute of a multidimensional real entity having many aspects in words from a relative point of view. Reality is extremely complex due to its infinite dimensionality. It can be known but cannot be said easily. All the qualities cannot be said together in words, this is the limitation of words. There is no other way to say this except to analyse the real entity and describe each attribute respectively. When someone calls a person father, then his other forms (like son, brother, husband etc.) are there, but at that time, they

become secondary. From the point of view of the son, he is the father. But in other respect he is not the father.

There are seven division of *Syadvada*; they are also called *Saptabhangi*. Let us take an example to understand this. Two men go to a shop to buy something. One person describes a thing as good; the other describes it as bad. When both were arguing, then the third man (shopkeeper) explains to them – ‘Brothers, why do you quarrel? This thing is good as well as bad. The same thing is good for one and bad for other. Each one has his own vision.’ These three persons behave in three ways. The first accepts, the second negates, and the third accepts and negates together. If someone wants to say the above attributes of the entity together, then it is not possible. Only one statement can be made at a time. Since one word can describe only one aspect at a time - either acceptance or negation, so in such a situation the object becomes unspeakable, that is, it cannot be said by words. The above four ways are called *Syat sat*, *Syat asat*, *Syat Sat-asat* and *Syat Avaktavya* (unexplainable) in philosophical language. These are also called *syat asti*, *syat nasti*, *syat asti-nasti* and *syat avaktavya*. These four divisions are the root of *Saptabhangi*. Due to the combination of these, there are total seven divisions. That is, by mixing the first, second and third division respectively with the fourth division, the fifth, sixth and seventh divisions are formed. But in practice, use of first four basic types of words is seen in general.

An example is very famous to explain *Anekanta* and *Syadvada*. An elephant came to a village. There lived six blind men. They also went to see the elephant with others. For experiencing the elephant firsthand, one of them held the leg of the elephant, the second the tail, the third the ear, the fourth the trunk, the fifth the tusks and the sixth the stomach. After coming back, everyone started explaining the elephant in their own way. The one who caught the leg started saying that an elephant was like a pillar. The one who caught the tail said that it was

like a rope. The one who caught the ear said that it was like winnowing fan/ separator (*soopadi*). The one who held the trunk said it was like a tree, the one who touched the tusks said that it was like a pointed thunderbolt/ spear, and the one who held the stomach said that it was like a wall. All were right in their own way but not completely right, they were right from one aspect. The one who could see made it clear to them that 'you all are right in your own way, but in a part, with some reference, not completely right. The complete truth would be revealed only when everyone's points are combined, then only the correct knowledge of the entire elephant can be obtained.' (Please see picture on last cover page.) In the same way, *Anekanta* and *Syadvada* can be understood.

### ***Nayavada* (particular viewpoint)**

The reality or substance is very complex because of its nature having multi-dimensional attributes. It can be known, but cannot be said. There is no other way to say this except analyzing the thing and representing it through each attribute. Whenever the occasion arises, the knowledgeable speaker himself talks about one attribute as the main one. At that time, other attributes are secondary in his mind but not prohibited. An unbiased listener, listening to that version sequentially, finally grasps the true, integral, and comprehensive form of the reality.

The intention of the speaker's statement or the specific knowledge of the substance is called *Naya*. Knowledge of the entire substance is called *Pramana* and its part is called *Naya*. Therefore, the meaning of the statement of the speaker is called *Naya*. When a person says something, he means something. Another person says the same thing he may mean something else. But if the listener is also understanding what the speaker wants to say, then there is no dispute or conflict. The intent of explaining and understanding both the speaker and the listener can be understood from *Nayavad*.

*Naya* can be defined as a particular view point, a view point which gives only a partial idea about an object or a view which cannot overrule the existence of another or even a contrary view about the same object. *Naya* is a viewpoint from which one knows things and beings. *Naya* reveals a portion of truth.

There are many types of *Naya*. However, seven *Naya* are famous, these are *naigam naya*, *sangraha naya*, *vyavhara naya*, *rijusutra naya*, *shabda naya*, *sambhiruda naya*, and *evambhuta naya*. There are many examples of *Naya*.

The one who accepts the past and future meanings in the present is called *naigam naya*, like calling a student studying MBBS a doctor. The one who calls the collection of all things in one word is called *sangraha naya*, just as saying 'army' means soldiers, horses etc. The differentiation and analysis in the *sangraha naya* is called *vyavhara naya*, like different parts of the army, foot, horse etc. *Rijusutra naya* states the present synonym, like calling a living being human, *deva* (god) etc. The word which removes the adultery of gender and singular/ plural factor is called *shabda naya*, like calling the master of the senses *Indra*. The one which accepts the popular meaning from the tradition is *sambhiruda naya*, like calling a moving animal cow a cow. One which gives knowledge based on present activity is called *evambhuta naya*, like calling a person a priest while worshipping.

## **Path to Salvation (*Moksha*)**

*Moksha* is that state when the instability of a person's *Mana* (mind), *Vachan* (speech) and *Kaya* (body) ends. In other words, we can say that when a person establishes complete harmony with nature, he attains salvation. Right belief (*Samyaka Darshana*), right knowledge (*Samyaka Gyana*), and right character (*Samyaka Charitra*) are said to be the path to salvation. *Samyaka Darshana* is to believe in the seven elements (*Jiva, Ajiva, Asrava, Bandha, Samvara, Nirjara and Moksha*). Having faith

in the true God, true *Guru* (teacher) and true scriptures in the initial stage is also called *Samyaka Darshana*. Right knowledge of the seven elements is *Samyaka Gyana*. *Samyaka Charitra* (right character) is to remove attachment and hatred and become stable in one's soul. Living a restrained life and avoiding the five sins also comes under *Charitra* (right character).

## **Five Parmeshthi**

Those who help us in achieving our ultimate goal of salvation are called *Parameshthi*. In Jainism, five *Parameshthi* have been mentioned, these are – *Arihant*, *Siddha*, *Acharya*, *Upadhyaya* and *Sadhu*. These five are our favourites because they help in liberating us from the sufferings of this world. Those who have conquered attachment, hatred, lust etc. and who preach the path of salvation to all living beings are *Arihant*. Those who liberated from the world and will never take birth in the world again, are *Siddha*. The sages who lead the *Sangha* are called *Acharya*. Those who give religious education to junior monks and devotees are called *Upadhyaya*. And those persons who are free from worldly pleasure, expectations of things, have equanimity, and who are always ready to serve their own and others' welfare, are called *Sadhu* (sages). One should have faith in these five *Parmeshthi*. Teachings given by *Acharyas* based on the preaching of *Arihants* is religion.

These five *Parmeshthi* have been remembered in the famous *Namokar Mantra* of Jainism. The great glory of this mantra has been described. This is an auspicious mantra. By remembering this, all sins are removed.

## **Jain Code of Conduct**

Every Jain devotee should six duties all the days, these are – *Deva Puja* (God worship), *Guru* worship, self-study/ study of religious texts, restraint, penance (fasting etc.) and charity (donation or help of food, medicine, shelters/ fearlessness and scriptures or knowledge). He/ she

should avoid gross violence. There has been a special discussion about food and drink in Jainism. Every person should give up eggs, meat and alcohol forever. Everyone should consume only *Saatvika* vegetarian food and should also avoid those foods which contain the violence of microscopic insects etc. Food should be taken during the daytime only. Food should be *Maryadit* (before it expires naturally). One should not eat food at night. Water should be filtered before drinking. One should not eat food which contains a lot of microorganisms that are invisible, which is harmful, which changes its taste and which is heavy. Fasting should also be observed on certain special dates (*Ashtami* and *Chaturdashi* etc.). One should also avoid those businesses, which involves violence of five sensed animals and also small creatures. against the five senses by many micro-organisms. Do not process more than necessary.

## **Parva and Festivals**

*Paryushana Parva* is one of the important festival of Jain society. Jain followers celebrate this festival in the month of *Bhadrapada* (*Bhadon*). *Paryushan* in *Shwetambara* sect is celebrated for 8 days and in *Digambara* tradition it is celebrated for 10 days. On these days, fasting is observed as much as possible. At the end of *Paryushana* festival, *Kshamayachna* (forgiveness day) festival is celebrated in which people apologize to each other for the mistakes committed during the year. In the *Digambara* tradition, *Paryushan Parva* is also addressed as '*Dashalakshana Parva*' because in these ten days an attempt is made to follow the ten characteristics of religion. These are as follows:- *Uttam Kshama* (Forgiveness), *Uttam Mardava*, *Uttam Aarjava*, *Uttam Shaucha*, *Uttam Truth*, *Uttam Samyam* (Restraint), *Uttam Tapa* (Penance), *Uttam Tyag* (Renunciation), *Uttam Akinchanya*, and *Uttam Brahmacharya*. *Dasalakshana Parve* come three times in a year – in the months of *Chaitra*, *Bhadra* and *Magh*. But it is considered to have special significance in the month of *Bhadrapada*.

*Chaitra Shukla Trayodashi*, the birth anniversary of Lord Mahavira, is celebrated with great enthusiasm as *Mahavira Jayanti*. Lord Mahavira attained *Nirvana* in the morning on the day of *Kartik Shukla Amavasya* and on the same day in the evening, Gautam Ganadhar attained *Kevalgyana*. On this occasion, this day is celebrated as Diwali by Jain people. Other followers celebrate Diwali for different reasons.

*Raksha Bandhan*, the festival of brother-sister relationship, is celebrated with great enthusiasm all over India on the full moon day of *Krishna Paksha* of the month of *Savana* month. Years ago, on this day, Jain sage Vishnukumar had saved 700 Jain monks from the atrocities of a heretic king with the power he obtained from his *Vikriya Riddhi*. For this reason, Jain people also celebrate this day as *Rakshabandhana* and tie *Raksha Sutra* on hand.

## **Jain Aagam (Canons)**

Gautam Ganadhar divided the preachings of Lord Mahavira into 12 parts and presented it among the *Acharyas* and *Shravakas*. In the beginning, there was no tradition of writing scriptures, on the basis of memory power (*Shruta*), God's preachings was being transmitted uninterruptedly among the *Acharyas*. With time, the memory power of the *Acharyas* began to decline; the tradition of dictation that was going-on started to fade and therefore, the need to transcribe God's preachings was felt. In this situation, the *Acharyas* started writing texts. Thereafter, they wrote many books. Today, Jain literature is available in abundance. It is believed that it is the largest among all religions. It is available in various languages such as Prakrit, Sanskrit, Apbhransh, Kannad, Marathi, Hindi, Braj etc.

The oldest written Jain *Aagam* is *Shatkhandagam* written by *Acharya Pushpadant* and *Acharya Bhutbali* in 1<sup>st</sup> century in the city of Ankleshwar in Gujarat. It's commentary was written later in 9<sup>th</sup> century by *Acharya Virsen* and *Acharya Jinsena* with the name *Dhavla*. Other

old canons (*Aagam* scriptures) are *Kashyapahud* written by *Acharya Gundhar*, *Tiloyapannatti* by *Acharya Yativrushabh*, *Tatvartha Sutra* by *Acharya Umaswami*, *Samaysar* by *Acharya Kundkund*, *Bhagwati Aradhna* by *Acharya Shivarya*, *Mulachar* by *Acharya Vattaker*, *Maha-Puran* by *Acharya Jinsena*, *Ratna karand shravakachar* by *Acharya Samantabhadra*, and *Tatvartha Rajvartik* by *Acharya Akalank*. *Acharanga*, *Uttaradhyan*, *Upasakadashang*, *Sutrakatang*, *Samvayang*, *Thanam*, *Kalpsutra* etc. are also very old *Jainagam*; they are believed to be a compilation work of Mahavira's preachings during *Vachana* (grand meeting) by *Shwetambara* saints.

In the Shwetambar tradition, there have been many famous and prominent scholars like *Acharya Haribhadrasuri*, *Acharya Hemchandra*, *Acharya Siddhasen*, *Vadi Devsuri*, *Acharya Malaygiri* etc. Some of their famous books are *Shatdarshan Sammuchaya*, *Yogabindu & Yogashatak* of *Acharya Haribhadrasuri*, *Yogashastra*, *Pramana Mimamsa & Shabdanishasan Vyakarana* of *Acharya Hemchandra*, *Vishash Avashyak Bhashya* of *Acharya Jinbhadramani*, and *Sanmati Tark Prakarana* of *Acharya Siddhasen Diwakar*.

Among all the Jain scriptures, *Tatvartha Sutra* is very famous and accepted among all Jains. In the nineteen-seventies, *Kshullak Shri Jinendra Varni* took up a task of compiling main *Sutras* from all the available scriptures and the named it '*Samana Suttam*'. *Shri Vinoba Bhave* was a great inspiration in doing this work.

## **Some Famous Jain Pilgrimages**

The tradition of idol worship in India is very ancient. Some scholars are of the opinion that its credit goes to Jainism. The earliest mention of the idol of a Jain Tirthankara is found in an inscription from the *Hathi-gufa* (Cave) at Udayagiri near Bhubaneswar. According to this, Kalinga king *Kharavela* of the 2<sup>nd</sup> century BCE brought back from Magadha the statue of *Agra-jina*, which the Magadha emperor *Nanda* had taken after

winning the war with Kalinga in the 4<sup>th</sup> century BCE. Apart from this, the statue of Jain *Tirthankara* found from Luhanipur in Bihar is considered to be the oldest one. It is estimated to be of 2<sup>nd</sup>-3<sup>rd</sup> century BCE.

Ancient Jain temples and statues display religious tradition and history. They also provide information about India's vast architecture and sculpture. However, the people of *Taranpanthi* in *Digambara Jain* tradition and *Sthanakavasi* sect in *Shvetambara Jain* tradition do not consider idol worship necessary for spiritual practice.

Presently, there are about 12 thousand Jain temples in India. Many temples are famous for their beauty and grandeur. Here, we are introducing some of the pilgrimages and temples where Jain and non-Jain tourists from India and abroad like to visit.

### **Udayagiri – Khandagiri (Bhubaneswar)**



There are two beautiful hills named Udayagiri and Khandagiri located near Bhubaneswar. These hills have partly natural and partly man made caves, which are of archaeological, historical, and religious importance. The ancient name of the hill was '*Kumari Parvat*'. The man made caves were built during the reign of the Jain emperor Kharavela in the 2<sup>nd</sup> century BCE. These caves have special significance in terms of history, architecture, art, and religion. Udayagiri has 18 caves and Khandagiri has 15 caves. Some caves are natural, but it is believed that some caves were built for Jain monks. These are one of the specimens of rock-cut Jain temple architecture in the early period. These caves are also very

important from the historical point of view. The detailed introduction of King Kharavela is written in the inscription of *Hathi Gufa* (cave) of Udayagiri. Two verses of the famous *Namokar Mantra* of Jainism are also written on a rock near it. This is the oldest archaeological mention of this *Mantra*.

## **Gomateshwara Bahubali, Shravanabelagola (Karnataka)**



The Jain temples located at Shravanabelagola in Hassan district of Karnataka are one of the oldest Jain temples in India. The Gomateshwara temple situated here is also known as Shravanabelagola temple or Bahubali temple. A 57 feet high monolithic statue of Lord Bahubali is installed here, which is the largest in the world. This monolithic statue is very fascinating. People cannot believe that a thousand years ago such a beautiful idol could have been made without the help of any technology. When India's first Prime Minister Pandit Jawaharlal Nehru saw this statue, he was amazed and he called it the eighth wonder of the world.

This statue was built in 981 CE by Chamundaraya, the commander of King Rajamalla of the Ganga dynasty. The inscriptions on the base of the statue are written in Tamil and Kannada. The *Mahamastakabhisheka* of this statue is performed once in 12 years, at that time the idol is bathed with milk, saffron, ghee, and curd. This is one of the major festivals of

Karnataka. At this time, a huge crowd from the state, Jain followers and tourists from India and abroad can be seen.

## Ellora (Aurangabad)

The world famous caves of Ajanta and Ellora are located in Aurangabad district. Ellora caves and *Guha-mandir* are 30 km west of Aurangabad city. Temples have been carved in the mountains itself, it is very amazing. There are total of 34 caves, but they are not related to any one religion. Caves number 1 to 12 belong to Buddhism, caves number 13 to 29 belong to Shaivism and caves number 30 to 34 belong to Jainism. All the caves, temples, and sculptures carved in them are very beautiful.

## Aurangabad Caves



Aurangabad caves are 29 km from Ellora. A wonderful confluence of Jain and Buddhist art can be seen here. Out of total ten caves, three (cave no. 1, 4 and 6) belongs to Jains. Cave No. 1 has an idol of Lord Arahánatha in *Padmasana* posture; Jain idols of Ambika, Padmavati etc. are engraved in the top part of the outer pillar of this cave. The half-built temple in cave no. 4 also has a *Tirthankara* idol in *Padmasana* posture. In cave no. 6, there is a *Tirthankara* idol in the back wall of the sanctum sanctorum in the left side room.

## Daulatabad Fort

At present, Daulatabad is part of Aurangabad only. Its ancient name was Devagiri. King Bhillam made it his capital and built a strong fort here in 1185 CE. The king was a follower of Jainism. He built a huge Jain temple with a thousand pillars inside the fort. Presently, there are only 152 pillars. The temple still exists there. Muhammad Tughlaq converted it into a mosque. After India became independent, the Government of India made it *Bharat Mata* temple. Most of the temple has been destroyed and a pile of its pillars etc. is lying there. Many Jain idols and the pillars, in which Jain idols are engraved, are kept on the ground under the open sky at the entrance of the fort. In addition to the pillars, there are 19 Jain idols, which are in *Padmasana* and *Kayotsarga* posture. Jain symbols like *Dharmachakra* etc. are visible in the pillars and roofs of the *Bharat Mata* Temple. A worn *Tirthankara* image is also visible in the upper part of the front wall of this temple.

## Muktagiri (Maharashtra)



It is a famous *Siddha Kshetra* situated amidst picturesque hills on the banks of a pure water spring. It is 260 km from Amravati, 100 km from Betul and 75 km from Akot; and 14 km from Parvatwada Bus Stand. According to Jain texts, three and a half crore saints attained salvation from here. There are 52 temples on this mountain. Most of them are

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built in 1488 CE by king Ail (Ela), and later they were renovated in 1893 CE. This place is very peaceful and beautiful. The waterfall flowing from behind the temples adds to its beauty.

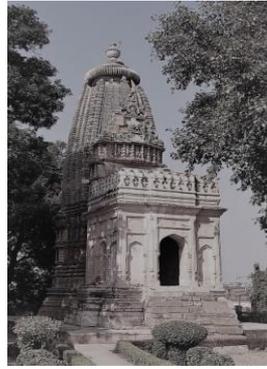
According to history, Ail Raja gave fame to this area. He built many statues and temples. Ail Raja was a follower of Jainism. The name of the capital of his kingdom was Alichpur, which was named after him. In the Amravati District Gazetteer, information regarding this king is given as follows -

"Once, King Ail was sitting in his religious assembly. Representatives of different religions had come from everywhere to participate in this assembly. The king defeated a Muslim *Fakir* in a debate. The *Fakir* was upset with his defeat. This news reached Rahman, the then king of Ghazni. At that time, Rahman's marriage was taking place and he was sitting in the guise of a groom. He immediately set out with his army and attacked Alichpur. King Ail was informed about his campaign. The news had already been received, hence he was already alert. He removed the precious diamonds, jewels and valuable statues of Jain temples from the capital and hid them in the Muktagiri area. A terrible battle took place between the two armies and both the heroes. Thousands of enemies were killed. In the end both the heroes also attained martyrdom while fighting."

## **Khajuraho**

It is a major tourist destination of Madhya Pradesh. There would be no exaggeration if Khajuraho is called a museum of temples. There is a constant flow of domestic and foreign tourists here throughout the year. From 900 to 1213 CE (till the conquest of Kalinjar by Muslims), the total 85 number of Hindu and Jain temples were built by the Chandela kings, but now only 30 of them are available in good condition, the remaining temples were destroyed by the invaders. All the temples are grand and are an excellent example of art. Out of 30 temples, three are very beautiful Jain temples, which are situated in the southern part of

Khajuraho. These temples are dedicated to Adinath, Parshvanatha and Shantinatha which are surrounded by modern boundary wall. Apart from these ancient temples, there are also many modern Jain temples, which have been built on the ruins of ancient temples.



There is also a museum in which many important archaeological materials including Jain sculptures and artefacts have been collected.

### **Dilwara Jain Temples, Abu**



There are world famous five Jain temples in Dilwara on Mount Abu, which are amazing examples of artisanship. These are made of marble. Very subtle carving has been done on their pillars, sanctum sanctorum, pylons, and roofs. It seems as if the goddess of art has incarnated in these stones. The world famous Taj Mahal cannot match such a unique art. That's why many scholars have come to the conclusion that the art

of these Jain temples is far more excellent than that of the Taj Mahal. Solanki Maharaja Vimal Shah of Gujarat and Pragavat-*vanshi* Vastupal & Tejpal of Pattana built these temples between 11th and 13th century.



### **Vimal Vasahi Temple**

Vimal Vasahi Temple is dedicated to Lord Adinath, the first Jain *Tirthankara*. This temple was built in 1021 CE by Solanki Maharaja Vimalshah of Gujarat. It is the most famous and oldest among all the temples. The carving of petals, flowers, lotuses, murals, and mythological stories in this temple attract a lot. The Vimal Vasahi temple is situated in an open courtyard surrounded by a corridor. There are small statues of *Tirthankaras* in this corridor. Gudha Mandap is the main room of this temple, in which the idol of Lord Adinath is present. It is said that 500 masons and 1200 labourers were employed to build this temple, which took 14 years.

### **Luna Vasahi Temple**

This is the second major temple of the complex. This temple is dedicated to Lord Neminath, the 22nd Jain *Tirthankara*. Two Porwad brothers Vastupal and Tejpal built this temple in 1230 CE. The temple has Ranga-Mandap (central hall) in which there are 72 figures of *Tirthankaras* and 360 figures of Jain monks in a circular form. This

temple also has a Hathi-shila, which has 10 marble elephants and a huge black stone pillar called Kirti Stambha.

### **Pittalhar Temple**

Pittalhar Temple is the third major temple dedicated to Lord Rishabhdev. This temple was built by Bhim Seth. A huge idol of Lord Adinath made of five metals and brass is installed in this temple. The sanctum sanctorum, Gur-Mandap and Navchowki are also there inside the temple.

### **Parshvanath Temple**

Parshvanath Temple is a three storeyed building, which is the tallest building among all the temples. It was built by the congregation in 1459 CE as a dedication to Lord Parshvanatha. The temple has four main halls whose walls are carved in grey sandstone.

### **Mahavira Swami Temple**

This was built in 1582 CE. This is quite small as compared to other temples. There are many paintings by the artists of Sirohi in this temple.

## **Ranakpur**



Ranakpur Jain Temple, one of the most famous Jain temples of India, is located near the town of Sadri in the state of Rajasthan. It is spread over an area of 4,500 square yards and consisting of 29 halls. It is one of the five most important major pilgrimage centres of Jainism. It is also known as Chaturmukha Dharana Vihara, dedicated to Rishabhdev. It was built during the reign of the Rajput emperor Rana Kumbha in the 5th century. The temple is renowned worldwide for its magnificent

architecture and remains an attraction for tourists from all over the world.



The history of Ranakpur Jain temple is very ancient which takes us to the time of Mewar dynasty. The construction activities of the Jain community have been preserved by them. Dhanna Shah asked for some land from Rana Kumbha to build this temple as per his dream and in return, he agreed to associate his name with the temple. The architecture of Ranakpur Jain temple was designed by a simple architect Deepak. It is believed that it took 60 years to build the temple and the construction of this amazing temple continued till 1458 CE.

## **Chittor Kirti Sthambh**



The famous fort of Chittor spread over a vast area was built by Chitrangat Maurya in the fifth century. It was the capital of Gahlot and Sisodia kings from the fifth century to the sixteenth century. There is a

very beautiful pillar known as Kirti Stambh in the courtyard of this fort, which is dedicated to the first *Tirthankara* Rishabhdev. It has seven storeys and its height is 75.5 feet. Its diameter on the ground is 31 feet, which has gone up to 15 feet. Parshwanath Jain temple is also there near to this pillar. Pillar and the temple both have beautiful carvings.

Many Jain families were living within the boundary walls of the fort since the beginning. Some of them are still living here.

## Shikharji (Parshwanath Hills) Jharkhand



Shikharji or Parasnath Hills is located in Giridih district of Jharkhand state. It is the holiest pilgrimage for Jains, 20 out of 24 *Tirthankaras* attained salvation from here. Lord Parshvanath was the last *Tirthankara* who attained salvation from here, because of this, it is also known as Parasnath Hills. There are footprints of all these 20 *Tirthankaras* on the mountain. At the last point, there are *Jal Mandir* and Lord Parshwanath's temple. Mostly Jains travel on foot 27 kms long on hill to visit all these *charana* temples. Some people prefer hiking, but elderly people also take the help of *doli*. One feels great happiness after going up on the mountain. The natural beauty of the forest and greenery all around fascinates the mind. The clouds also keep roaming at the height. There are many *Dharamshalas* with all the facilities in the foothills.

## Rajgruhi

Rajgruhi is a famous Jain pilgrimage located in Bihar. Here, auspicious

events (*Kalyanak*) of conception, birth, penance, and enlightenment of twentieth *Tirthankara* Lord Munisuvratnath took place. Many sages attained salvation from here. Lord Mahavira visited this place many times. After 66 days of his enlightenment, he delivered his first sermon here.



At that time, Rajgruhi was the capital of Magadha Emperor Shrenik Bimbasar. After that, his son Kunik Ajatshatru also ruled from here. King Shrenik's queen Chelana was already a follower of Jainism. Later, King Shrenik also accepted Jainism and became the chief disciple of Lord Mahavira. He asked many questions to *Gandhara* Gautama and received their answers.

At present, there are temples and *dharamshalas* of both Digambara and Shvetambara sects. Virayatan is a beautiful place to visit, it is developed with the inspiration of *Acharya* Dr. Chandana ji of *Sthanakvasi* sect.

### **Pawapuri *Jal-mandir* (Bihar)**

Pavapuri, located in the state of Bihar, is also known as Apapapuri, i.e. the city without sin. There are five major temples here, among them there is a very prestigious and beautiful temple dedicated to the 24th *Tirthankara* Lord Mahavira. There is a lake around this temple which is full of lotus flowers. Lord Mahavir attained *Nirvana* (salvation) from



from here in 527 BC. It is said that the temple was built by King Nandivardhan, the elder brother of Lord Mahavir, in memory of his attainment of salvation.

### **Siddha Kshetra Girnar**



The five *Tonks* (mountain peaks) of Girnar mountain have been under the authority of Jains since ancient times. According to mythological story, Munisubratnath, the 20th Tirthankara, had visited this place and 23<sup>rd</sup> *Tirthankara* Neminath attained salvation from the fifth *Tonk* (5<sup>th</sup> hillock peak point), hence it is a holy place of Jains.

In the 3<sup>rd</sup> century BCE, King Chandragupta Maurya built the Sudarshan Lake and Chandragufa. In this Chandragufa, *Acharya* Dharasena taught

*Acharya* Pushpadanta and *Acharya* Bhutabali, who later composed the first *Agamic* text “*Shatakhandagama*” in Ankleshwar city of Gujarat.

There are huge temples and *Dharamshalas* of both Shvetambara and Digambara on the first *tonk* of Girnar. Every year lakhs of pilgrims visit this place. A little before first *Tonk*, there is Rajul's cave. The *Charana* (footmark) of Aniruddha Kumar, Shambhukumar and Pradyumna Kumar are carved on the second, third and fourth *Tonk* respectively. They also attained salvation from here. On the fifth *Tonk*, the statue of Neminath is seated behind his *Charana* (footmark). Near second *Tonk* there is a big Digambara Jain temple dedicated to Jain *Shasana* diety Amba Devi.

### **Shatrunjaya Tirtha Palitana**



Shatrunjaya *Tirtha* located in Palitana (Gujarat) is a famous Jain pilgrimage in India. It is one of the most ancient and sacred Jain places. Thousands of pilgrims visit this holy place every year. This place is 51 km from Bhavnagar (Gujarat). It is known as the largest group of Jain temples. The construction of the temples here started in the 11th century, which lasted for about 900 years. There are 863 Jain temples on the Shatrunjaya hill. The main deity here is the first *Tirthankara* Rishabhathana. It is believed that 23 of the 24 Jain *Tirthankaras* (except Neminath) sanctified the hill during their visits, so the place is particularly important in the Jain tradition. Most of the pilgrims and

visitors reach these temples by climbing about 3500 steps to the top. There is also one Digambar Jain temple on the hills.

## Mathura

The importance of Mathura is from many points of view. It is the birthplace of Shri Krishna, whose cousin was Lord Neminath, the twenty-second *Tirthankara*. Jambuswami, the last *Kevali* of Jainism got *nirvana* (salvation) from here. Important and huge archaeological remains of the first century BCE obtained from the excavation of Kankali *Tila* (mound) located in Mathura itself, shows that Jainism and Buddhism had a lot of influence during Kushana period. Some sculptures and inscriptions from Kankali *Tila* are present in the Mathura museum, others have been sent to the Lucknow museum and other places.

According to the Shvetambara sect, there were total five grand meetings (*Vachana*) for the compilation of Jain texts, the third one was held between 827 and 840 years after Mahavira in Mathura. This was the time when there was severe famine in North India and *Acharya* Bhadrabahu travelled from North to South.



The idols of Mahatma Buddha started being made in the Kushan period. The earliest mention of a Hindu temple built in Mathura dates back to the reign of King Shodasha (reigned 80 to 57 BCE). During the Saka-Kushana period from 100 CE to 200 CE, idols and temples of all the three religions were built here on a large scale. Their exact number could not be ascertained, but the archaeological material that has been

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made available through excavations from various places in Mathura is much more in terms of importance and number than other places where excavations have taken place in the last 150 years. Most of the material has been obtained from Kankali *Tila*. This place is on the south-western edge of Mathura, at a corner of the Agra-Goverdhan road. This is a group of seven mounds. There is a small temple of Goddess 'Kankali' here, which is not very ancient, but due to this, it is called *Kankali Tila*. There was a long chain of mounds; Kankali was one of them. There were eighty-four Jain temples in and around these mounds.

The Jain archaeological material found from Kankali mound includes many stupas, statues, Sarvatobhadra statues, inscriptions, *Ayaga Patta* (plates), *Dharmachakra*, *Torana*, *Sthambha* (pillars), *Vedika* pillars and other valuable artefacts. During the excavations from 1888 to 1891, total 737 artefacts were found from this mound alone. One 47 feet diameter brick *Stupa* and remains of two ancient temples were also found. Almost all these remains are related with Jains. It is clear from the inscriptions and ancient literature that it was the centres of Jains from several hundred years before Christ until the eleventh century.

Apart from this, some Jain idols were also found from *Saptarshi Tila*, Krishna Janmabhoomi etc. All this material is safe in the museums of Mathura, Lucknow, Calcutta, London etc. According to archaeologists, this material dates from the fourth century BCE to the twelfth century CE.



Presently there is an ancient Jain pilgrimage at a place called Chaurasi in Mathura. There is a huge grand ancient Jain temple on a mound here. A few years ago, a huge statue of the last Kevali Jambuswami in *Padmasana* posture was installed in the temple premises on the Agra-Delhi Highway.

## Varanasi and Sarnath



Varanasi has a special place in Jainism. It is related with four *Tirthankaras*. Three auspicious events (*Kalyanaka*) - (*Garbha*) conception, (*Janm*) birth, (*Tapa*) penance of 23<sup>rd</sup> *Tirthankara* Parshwanath, and four auspicious events (*Kalyanaka*) - (*Garbha*) conception, (*Janm*) birth, (*Tapa*) penance, and (*Gyana*) enlightenment of seventh *Tirthankara* Suparshwanath took place here. The auspicious events of birth, penance, and enlightenment of 8<sup>th</sup> *Tirthankara* Chandraprabhu took place at Chandrapuri near Varanasi. Sarnath in Varanasi is a famous pilgrimage of Buddhists, but it has also been the birthplace and penance place of Lord Shreyansnath. Thus, Varanasi is a major pilgrimage centre of Jains.

## Gwalior – Gopachal

Gwalior Fort has been of political importance since ancient times, but it is also very important from the point of view of Jain history, Jain art, and archaeology. Some people say that the fort located here is three

thousand years old. It is famous by the name of Gopachal among Jains. There are about 1500 Jain idols, which range from 6 inches to 57 feet in



height. The tallest 57 ft idol is of Lord Adinath. Many idols were destroyed during the period of Mughal rule; some of them are kept on both sides of the road outside the fort.

## **Jain society in foreign countries**

At present, more than two lakh people of Jain community live in many countries. Their largest number is in America, Canada and United Kingdom (UK). Their number is about 1.25 lakh in America and Canada, about 50 thousand in UK and the remaining in other countries like Singapore, Kenya etc. Many of them have also taken citizenship of those countries. Some of these people are providing their services and some have also established their own businesses. All these people are prosperous. Due to the efforts of these people, today Jain departments and chairs have been established in more than 50 foreign universities. Jain temples have been constructed in many countries. Details of Jain temples, and Jain chairs and departments in universities abroad are given in the Apendices.

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7. *“Chhahadhala”* by Pandit Daulatram
8. *“Ratnakarand Shravakachar”* by Acharya Samantbhadra
9. *“Bharat ke Digambar Jain Teerth”* by Pandit Shri Balbhadra ji

[The last page image is taken from the magazine “Anekanta”, April 1992. Its description is given on page no. 26.]

## Jain temples outside India

- (1) Jain Chaityalaya, Nairobi-Kenya P.B.-41217, Africa
- (2) Shri Chintamani Parshwanath Jain Mandir, 3, Rice Street, Moorabin vic-3189, Australia
- (3) Toronto Jain Temple, 48 Rosemeade Ave Etobicoke, Ontario, Canada
- (4) Bhagwan Mahavira Jain Temple, 247-Parklawn Road Toronto-ontaria, Canada M84 336
- (5) Panchmeru Jain Temple, JanGKorvat city, Combodia
- (6) Mahavira Jain Mandir, Tjinkan Quarters of Kitancho, 3 chome-chou-ku-kobe, Japan
- (7) Mahavira Jain Mandir, Bhagwan Mahavira Jain Niketan, Kathmandu, Nepal
- (8) Shri Shantinath Jain Temple, 4 Lorong 37 Geylang, #05-10 Palm Lorge, 5th Floor, Singapore-387902
- (9) Shri Naminath Jain Mandir, 11/13 The Palms, (Golden Legend) Kallapraphruk Road, Bankhuntien, Bangkok-10150, Thailand
- (10) Shri Sheetalanth Jain Temple, 315/441 Fortune Condo 4, Sathu Pradit Soi 19, Yannawa Bangkok-1120, Thailand
- (11) Shri Sambhavnath Jain Mandir, 191/24 Soi Putha Osoth, Suriwong Road, Bangrak, Bangkok-10500, Thailand
- (12) Shri Mahavira Digambar Jain Mandir, 143/3 Sol Putha Osoth, Off Maha Set Poad, Near K.Buliding Apartment, Suriwong, Bangkok-10500, Thailand
- (13) Mahavira Swami Jain Mandir, 322 Hamstead Road Handsworth Wood, Brimingham B20 2RA, UK.
- (14) Shri Oswal Centre, Coopers Lane Raod, Northaw Hertfordshire EN 6 4 DG, UK.
- (15) Mahavira Foundation, 557 Kenton Road Harrow, Middlesex HA3 9RS, UK.
- (16) Jain Temple, 32 Oxford Street, Leicester LE-15 xu, UK.
- (17) Bhagwan Adinath-Mahavira British Museum, UK.
- (18) Mahavira Swami Jain Mandir, 1 The Broadway (Via Montrose Road) Off Locket Road, Wealddstone, Harrow, MIDDLESEX HA3 7EH, UK.

- (19) Jain Temple. Allentown 4200 Airport Road, PA 18103 Allentown, USA
- (20) Jain Temple of Greater Boston, 15-Cedar Street Norwood MA-02062 Essex Fells Boston, USA
- (21) Jain Temple of Northern California, 722 South Main Street Milpitas CA-95035 California, USA
- (22) Jain Center of Southern California, Los-Angeles, 8072 Comman Wealth Ave. Buena Park CA-90621
- (23) Jain Temple of Greater Detroit, 29278 W. 12 mile Road Farmington Hills, MI 48334-4108 Detroit, USA
- (24) Jain Temple North Texas, 538-Apollo Road Richardson Tx 75081 North Texas, USA
- (25) SV Temple, 7733 Ridge Road, P.O. Box 29508 Parma, OHIO 44129, USA
- (26) Shri Adinath Jain Temple, 435 N.RT 59 Barlet IL 60103 Chicago, USA
- (27) Shri Adinath & Mahavir Bhagwan Temple, 407 West Itrus Street Altamonte Springs FL 32750, USA
- (28) Parshwanath Jain Mandir, 10530 Troy Ln N Maple Grove MN 55311, USA
- (29) Parshwanath Jain Mandir, 233 Runnymede Road, Essex Fells, NJ 07021, USA
- (30) Simandhar Swami Jain Mandir, 91 South Ireland Blvd. Mansfield OHIO, USA
- (31) Jain Society of Metropolitan Washington, 1021 Briggs Chaney Raod Silver Spring California, USA Md20905, USA
- (32) Jain Temple of Houston, 3905 Arc Streetm, Houston Tx 77063, USA
- (33) Kailash Parvat Jain Temple, 7020 Polk Street, 16-Guttengerg N.Y.07093, USA
- (34) Ithaca Street Jain Temple, 43-11 Ithaca Street Elmhurst, N.Y. 11373, USA
- (35) Siddhachalam, 65-Mudpond Road Blairstown New Jersey-07825, USA
- (36) Jain Temple Cherry Hill, 3401 Cooper avenue Pennsauken, New Jersey-08109, USA
- (37) Jain Temple of Greater Phoenix, P.O. Box 86133 Phoenix-A2 85080, USA

- (38) Jain Temple Pittsburgh, 615 111 Ni Drive Monroeville, P.A. 15146, USA
- (39) Jain Temple Philadelphia, 6515 Bustleton Avenue, Philadelphia PA, USA
- (40) Jain Temple, Richmond 60651-Spring Field road, Glen Alen VA 23060, USA
- (41) Jain Temple, Central Florida 6100 old winter Garden Road, Orlando FL 32835, USA
- (42) The Metropolitan Museum of Art, 1000 Fifth Avenue New York-1028, USA

[साभार : श्री प्रमोद कुमार लुहाड़िया द्वारा लिखित 'धरोहर', 2013]

## **Endowed chairs and professorships in Jain studies outside India**

### **A. Chairs**

1. Shri Parshvanath Presidential Chair at University of California, Irvine, California
2. Mohini Jain Presidential Chair at UC Davis, at University of California, Davis, California
3. Shrimad Rajchandra Chair at University of California Riverside, California
4. Bhagwan Vimalnath Chair at University of California Santa Barbara, California
5. Bhagwan Suvidhinath Chair at California State University Long Beach, California
6. Shri Shantinath Endowed Chair in Jainism and Ahimsa Center at Cal Poly Pomona, Pomona, California
7. Shri Anantnath Endowed Chair in Jain Studies at University of Wisconsin, Madison, Wisconsin
8. Endowed Joint Chair in Jain and Hindu Dharma at California State University, Fresno California
9. Gurudev Shri Kanjswami Endowed chair at University of Connecticut at Storrs, Connecticut

### **B. Professorships**

10. Bhagwan Mahavir Professorship at Florida International University, Miami, Florida
11. Bhagwan Rishabhdev Professorship at University of North Texas, Dallas, Texas
12. Bhagwan Mallinath Professorship at Loyola Marymount University, Los Angeles, California
13. Bhagwan Ajitnath Professorship at California State University, Northridge, Northridge, California

14. Bhagwan Kunthunath Jain Scholar program at Cerritos Community College, Los Angeles
15. Bhagwan Muni Suvrat Swami Endowed Professorship University of Illinois, Champaign, Urbana, Illinois
16. Gurudev Shri Kanjiswami Endowment in Jain studies at University of Florida., Gainesville, Florida
17. Bhagwan Suparshvanatha Professorship at University of Colorado, Denver, Colorado
18. Bhagwan Padmaprabha Swami Professorship at University of South Florida at Tampa, Florida

### **C. Post-Doctoral Fellowships**

19. Bhagwan Arahnath Endowed at Emory University, Atlanta, Georgia
20. Alka Dalal Endowed at Rutgers University, New Jersey
21. Bhagwan Vasu Pujya Swami Endowed at University of Pittsburgh, Pittsburgh, Pennsylvania
22. Bhagwan Chandra Prabhu at Claremont School of Theology at Claremont, California.
23. Bhagwan Abhinandan Lectureship in Jain Studies, University of California Los Angeles (UCLA)
24. Shri Kanji Swami at Arizona State U, Tempe, Arizona

### **D. Other Jain Programs**

25. Bhagwan Shantinath Lectureship at California State University Fullerton, California
26. Bhagwan Vimalnath Lectureship at University of California at Santa Barbara, California
27. Graduate Study Program, Claremont School of Theology, Claremont CA
28. Emory University, Jain Study Program, Atlanta, Georgia
29. Bhagwan Neminath Program in Jain Studies at University Connecticut, Storrs, Connecticut

### **E. Annual Jain Lectures**

30. Lecture series at University of Long Island, New York

31. Lecture twice a year by an eminent Jain scholar
32. Support to Jain Study program at School of Divinity, University of Chicago. Chicago, Illinois
33. Bhagwan Mahavir Annual Guest Lecture, Rice University, Houston, Texas

#### **F. Other Significant Programs**

34. Shrimad Rajchandra Fellowship to PhD Program at UC Riverside
35. International School for Jain Studies ( ISJS) since 2004 ([www.isjs.in](http://www.isjs.in)). More than 800 participants so far from many countries and universities

#### **G. Jain Studies in Canada**

36. Bhagwan Shitalnath Post-Doctoral fellowship in Jain Studies at University of Toronto, Canada
37. Rooplal Jain Annual Lecture at University of Toronto, Canada.
38. Chander Mohan Jain Annual Lecture at University of Western Ontario at London, Ontario. Canada

#### **H. Jain Studies in Europe**

39. Belgium; Ghent university in Ghent PhD, Agamic languages and other programs for more than 70 years; Acharya Maha Pragyia Professorship in Jain Studies
40. MA program in Prakrit, Tübingen University, Germany.
41. Jain Studies Program at School of Oriental and African Studies (SOAS), London, U.K.

#### **I. Jain Studies in Israel**

42. The Kalpana, Hareesh, Dhvani and Jeet Jogani Endowed Chair in Jain Studies" at the Hebrew University of Jerusalem

#### **J. Jain Studies in Other Countries**

43. Jain Study Program at Pontifical Catholic University in Sao Paulo, Brazil

44. Jain Studies programs at Islamia University at Bahawalpur and the University of Punjab at Lahore, Pakistan
45. Ten scholars enrolled in Ph.D Programs in USA and Canada

[Provided by Dr. Sulekh C. Jain, USA, Oct. 2022]

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# मेरी भावना (*Meri Bhavana*)

(by Pandit Jugalkishore Mukhtar 'Yugvira')

जिसने रागद्वेष कामादिक जीते सब जग जान लिया ।  
सब जीवों को मोक्षमार्ग का निस्पृह हो उपदेश दिया ॥  
बुद्ध, वीर, जिन, हरि, हर, ब्रह्मा या उसको स्वाधीन कहो ।  
भक्ति भाव से प्रेरित हो यह चित्त उसी में लीन रहो ॥ 1 ॥

He, who has subdued his passions and desires, who has completely known the secrets of the universe; Who has selflessly preached the teachings of the true path of liberation for the benefit of all; Who are variously called Buddha, Mahavira, Jina, Hari, Hara, Brahma and Atma; May this mind (of mine) always reside in them filled with deep devotion!

विषयों की आशा नहीं, जिनके साम्य भाव धन रखते हैं ।  
निज पर के हित साधन में जो, निशदिन तत्पर रहते हैं ।  
स्वार्थ त्याग की कठिन तपस्या, बिना खेद जो करते हैं ।  
ऐसे ज्ञानी साधु जगत के, दुख समूह को हरते हैं ॥ 2 ॥

Those who have no desire left for sensual pleasures; Those who are blessed with the quality of equanimity; Those who are engaged day and night in the welfare of all – both themselves and others; Those who undergo the rigorous penance of selfishness-abnegation without hesitation – such enlightened saints, indeed, conquer the pain and suffering of worldly existence!

रहे सदा सत्संग उन्हीं का, ध्यान उन्हीं का नित्य रहे ।  
उन ही जैसी चर्या में यह, चित्त सदा अनुरक्त रहे ॥  
नहीं सताऊँ किसी जीव को, झूठ कभी नहीं कहा करूँ ।  
परधन वनिता पर न लुभाऊँ, संतोषामृत पिया करूँ ॥ 3 ॥

May I always keep the company of such aforesaid holy men; May my mind be constantly occupied with his contemplation; May my heart's desire always be to follow in his footsteps; May I also never cause pain to any living being; May I never utter untruth; May I also never cause pain to any living being; May I never utter untruth; And may I never covet another's property or wife! May I always drink the nectar of contentment!

अहंकार का भाव न रक्खूँ, नहीं किसी पर क्रोध करूँ ।  
देख दूसरों की बढ़ती को, कभी न ईर्ष्या-भाव धरूँ ॥  
रहे भावना ऐसी मेरी, सरल सत्य व्यवहार करूँ ।  
बने जहाँ तक इस जीवन में, औरों का उपकार करूँ ॥ 4 ॥

With pride may I never be elated, angry may I feel with none; The sight of another's luck may not make me envious with his lot; May my desire be ever for dealing fair and straight, and may my heart only delight in doing good to others to the best of my abilities all the days of my life!

मैत्री भाव जगत में मेरा सब जीवों से नित्य रहे ।  
दीन-दुखी जीवों पर मेरे उर से करुणा स्रोत बहे ॥  
दुर्जन क्रूर - कुमार्गारतों पर, क्षोभ नहीं मुझको आवे ।  
साम्यभाव रक्खूँ मैं उन पर, ऐसी परिणति हो जावे ॥ 5 ॥

May I always entertain a feeling of friendliness for all living beings in the world: May the spring of sympathy in my heart be always bubbling for those in agony and affliction; May I never feel angry with the vile, the vicious and the misguided. May there be such all adjustment of things that I may always remain tranquil in dealing with them!

गुणीजनों को देख हृदय में, मेरे प्रेम उमड़ आवे ।  
बने जहाँ तक उनकी सेवा, करके यह मन सुख पावे ॥

होऊँ नहीं कृतघ्न कभी मैं, द्रोह न मेरे उर आवे ।  
गुण ग्रहण का भाव रहे नित, दृष्टि न दोषों पर जावे ॥ 6 ॥

May my heart always overflow with love at the sight of virtuous men;  
May this mind (of mine) rejoice always in serving them to the utmost  
of its power; May I be never ungrateful; May jealousy never approach  
me; May I never be ungrateful; Jealousy should never come to  
me; and May the eyes never alight on their faults!

कोई बुरा कहो या अच्छा, लक्ष्मी आवे या जावे ।  
लाखों वर्षों तक जीऊँ या, मृत्यु आज ही आ जावे ॥  
अथवा कोई कैसा ही भय, या लालच देने आवे ।  
तो भी न्याय-मार्ग से मेरा, कभी न पग डिगने पावे ॥ 7 ॥

Whether people say good or bad about me; Whether wealth comes to  
me or goes away: whether I live for hundreds and thousands of years  
or give up the ghost this very day; Even if someone has any kind of  
fear, or tempts me with worldly wealth; May my steps not deviate from  
the path of truth in the face of all these possible things!

होकर सुख में मग्न न फूलै दुख में कभी न घबरावे ।  
पर्वत नदी श्मशान भयानक, अटवी से नहीं भय खावे ॥  
रहे अडोल अकम्प निरन्तर, यह मन दृढ़तर बन जावे ।  
इष्टवियोग अनिष्टयोग में, सहनशीलता दिखलावे ॥ 8 ॥

With pleasure, may the mind be not puffed up; Let pain disturb it  
never: May the awesome loneliness of a mountain forest or river; or a  
burning place, never cause it a shiver. Unmoved, unshakable, firmness  
may it grow adamant, And display true moral strength when parted  
from the desired thing, or united with what is undesired!

सुखी रहें सब जीव जगत के, कोई कभी न घबरावे ।  
बैर-पाप अभिमान छोड़ जग, नित्य नये मंगल गावे ॥

घर-घर चर्चा रहे धर्म की, दुष्कृत-दुष्कर हो जावे ।

ज्ञानचरित उन्नत कर अपना, मनुजजन्म फल सब पावे ॥ 9 ॥

May everyone be happy; May distress not come near anyone; Giving up hatred, sin and pride; May the world pour forth one continuous eternal beam of delight; May Dharma become the main topic of conversation in every household; May evil cease to be easily-wrought; May increase of wisdom and merit of works, May men realize the purpose of human life- Moksha!

इति-भीति व्यापे नहीं जग में, वृष्टि समय पर हुआ करे,

धर्म-निष्ठ होकर राजा भी, न्याय प्रजा का किया करे ।

रोग-मरी-दुर्भिक्ष न फैले, प्रजा शान्ति से जिया करे ।

परम अहिंसा धर्म जगत में, फैल सर्वहित किया करे ॥10 ॥

May distress and suffering no longer exist; May it rain in time; May the king also be righteously inclined; And impartially administer justice to the subjects: May disease, epidemics and famines cease; May people live in peace; May the exalted Ahimsa Dharma prevail; And the gospel of mercy (not injuring any one is the highest religion) become the source of good to all!!

फैले प्रेम परस्पर जग में, मोह दूर ही रहा करे ।

अप्रिय-कटुक-कठोर शब्द नहीं, कोई मुख से कहा करे ॥

बनकर सब 'युगवीर' हृदय से, देशोन्नति रत रहा करे ।

वस्तु स्वरूप विचार खुशी से, सब दुख संकट सहा करे ॥11 ॥

May there be mutual love in the world; May delusion dwell at a distance; May no one ever utter unpleasant speech; Or words that are harsh, with his tongue; May men, heroes of the time; Whole- heartedly work in their country's cause; May all understand the Laws of Truth; And joyfully sorrow and suffering endure.

\*\*\*\*

[Curtsey: English translation- <https://jainsquare.wordpress.com/>]

## Author



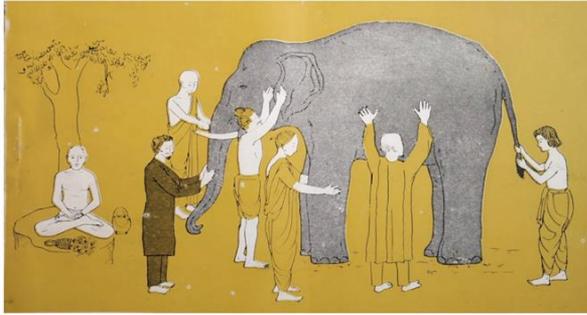
### Dr. Anil Kumar Jain

Ph.D. in Physics from Agra University; After teaching in Government College for one year, worked as Senior Petroleum Reservoir Engineer for 35 years in ONGC, Niko Resources (Canada) and KOC (Kuwait); Published more than 250 articles related to Jainism & science, history, religion and society; Authored 8 books.

#### Published books

1. *Palliwal Jain Jati Ka Itihas*
2. *Jeevana Kya Hai?*  
(with reference to Jainism & Science)
3. *Jain Darshana: Vigyan Ke Paripreksya Men*
4. *Shatkhandagam Rachna Sthal Ankleshwar (Gujarat)*
5. Some Unanswered Questions of Life  
(with reference to Jainism & Science)
6. A Brief Introduction to Jainism
7. *Jaindharma and Samaj*
8. *Jaindharma (Sankshipt Parichaya)*

Jainism is one of the oldest religions in the world, it was in existence long before *Tirthankara* Mahavira. *Ahimsa* (non-violence) and *Anekanta* are important principles of Jainism. *Ahimsa* is the ultimate religion. *Anekanta* resolves differences between various standpoints about reals. In this book, the history of Jainism and some major principles have been described in brief. Information about some famous Jain pilgrimages is also given.



### Infinity Educations

A-30, Anita Colony, Bajaj Nagar Enclave, Jaipur, 302015

Phone: 8955868600

E-mail: [infinityeducations.hs@gmail.com](mailto:infinityeducations.hs@gmail.com)

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