

THE INFLUENCE OF JAINISM ON THE WORLD

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**What you are about to see
has the power to**

Expand your knowledge of the world

Rewrite history in profound ways

Change your life

and this is only a starting point

The Presenter

Amar Salgia

- B.S./M.S. in Electrical Engineering
- 25+ years in the Aerospace Industry
- Studying History, Modern Science and Jain Dharma since childhood
- Practitioner of Anekantavada
- Seeking that which seems hidden
- Skeptical of everything
- “Don’t trust, just verify”



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Introduction

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Tomorrow, if all the Jains were to magically disappear from the earth, 200 years later what would historians say about them?

- Not very influential or important?
- Too extreme for the average person?
- An obscure sect of Hinduism or Buddhism?
- Died out because they were afraid of eating meat?
- Died out because they didn't believe in having kids?
- Didn't accomplish much, other than books and temples?

(Many people think these things even today)

**If not the Jains themselves,
who would tell the story of Jainism?
What would they say? How would they say it?**

Is Jainism important in the world? Was it ever?

Jainism is the most important religion that most people have never heard of!

- Today, people think of Jainism as small and insignificant
 - Overshadowed by Hinduism, Buddhism, and Islam
 - “A small but influential minority” / “A model minority”
 - “Jains don’t believe in conversion”
 - Businesspeople, keeping to themselves, disengaged from society
 - ***Was it always this way? And are these things really true?***
- History is important, but learning it takes time and effort
- **“History is [re]written by the winners”**, and it could contain the winners’ misinterpretations, omissions, & lies

History is used to control people through deception and omission

- History can tell us where we came from and how the current world situation came to be what it is. **However, when a group wants to control people's minds, they control people's understanding of history**
- **The past is a battlefield** wherein power-hungry groups compete to:
 - ☐ Make people think that everything good came from **X** (people similar to them)
 - ☐ Make people think that everything bad came from **Y** (their opponents)
 - ☐ Make people think that the best way forward is to submit to **X**
 - ☐ Make people think that the past was bad because of **Y**, but thanks to **X** the future can be better. Therefore, you must support **X**
- Leftists, rightists, globalists, nationalists, fundamentalists, and others each try to manipulate history by:
 - **Censoring facts that contradict their mass-programming narratives**
 - **Taking credit for past achievements that were not theirs**
 - **Blaming their opponents for all the problems of the past and present**

***“Who controls the past controls the future;
who controls the present controls the past.”***

– George Orwell, from the novel *Nineteen Eighty-Four*, 1949

Everyone is standing on the shoulders of giants

Past generations suffered to build, protect, and defend the foundation on which we stand

What do we owe them?

The Jina is the highest being in the 3 Universes



What is the Jina?

- **The Jina is a being who has accomplished the most difficult thing possible in the universe: purification of the soul and attainment of the natural characteristics that all souls possess:**
 - Infinite Knowledge (Anant Gnan)
 - Infinite Perception (Anant Darshan)
 - Infinite Energy (Anant Virya/Shakti)
 - Infinite Happiness (Anant Sukh)
- **The Jina is the greatest kind of conqueror: a human being with no desires, no attachments (raaga), and no aversions (dvesh)**
 - Not a supernatural being
 - Not a god, goddess, or creator deity
 - **Not a king or dictator who commands others to kneel before him**
- **The Jina is a mortal who transcends identity, race, gender, sexuality, tribe, politics, and all other material concepts that are not of the soul**

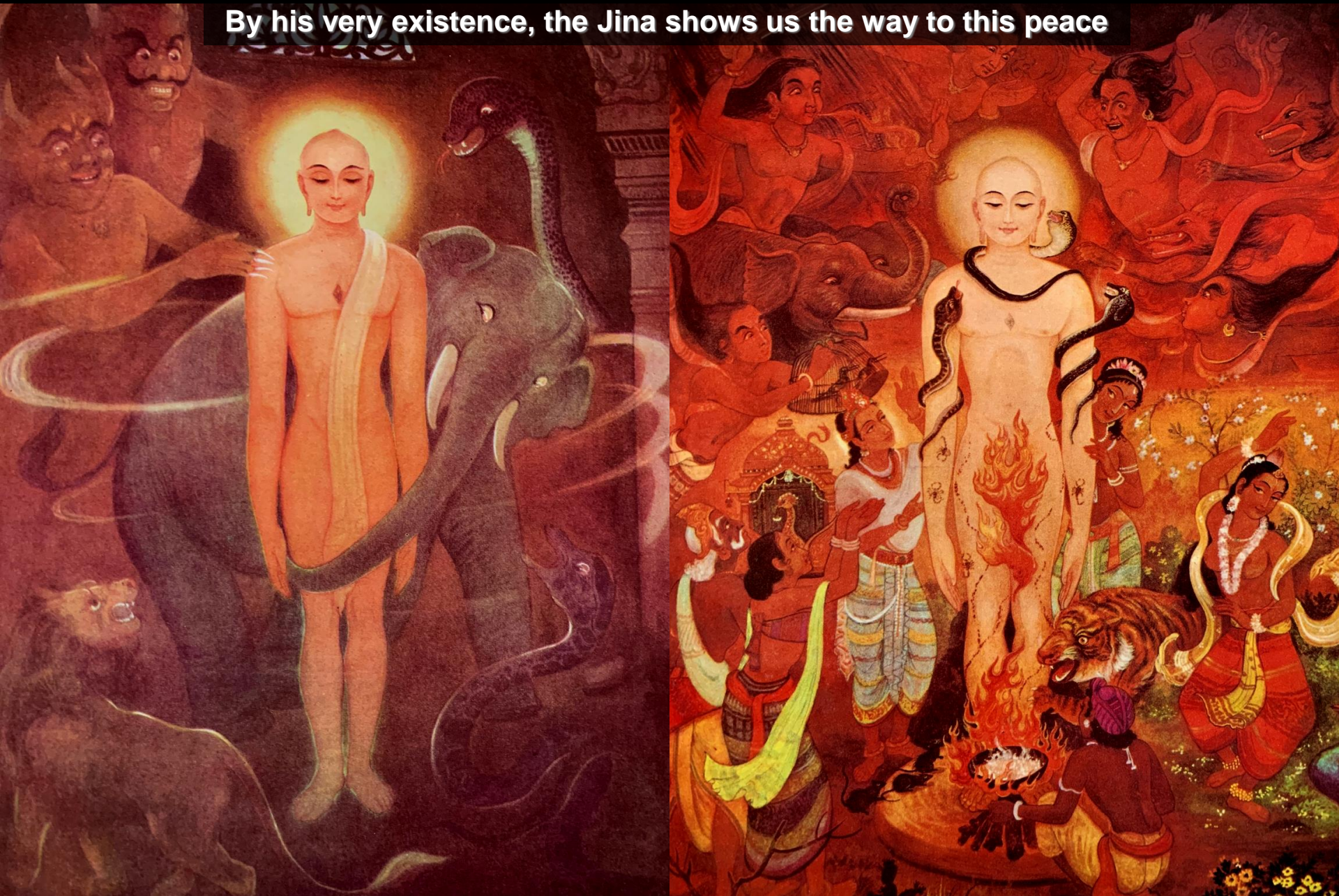
Who is the Jina?

- **The Jina is the only being who should be called GOD (Bhagavan)**
 - Worship is contemplation of the highest, and only the Jina is worshipped
 - All material cares disappear when we contemplate the Jina
 - The path of the Jina is infinitely more fulfilling than all material pursuits (be they for money, property, fame, friends, popularity, sex, family, career, or reputation)
- **The Jina is the only being worthy of worship, because the Jina...**
 - Fears nothing at all
 - Does not desire anyone's worship or service
 - Neither needs nor demands anything from anyone
 - Knows all things and sees all things, large and small, past, present, future
 - Is a perfect being on the natural path to soul liberation (Moksha)
 - **Loves all beings infinitely and has no desire to be loved in return**
- **The image of the Jina is a mirror image of our true selves**
 - To see the statue or picture of the Jina is to look into our own true nature
 - The **Trichatra** (3 Canopies) above the head of the Jina indicate that the Jina is the highest being in the 3 Universes

Why is the Jina important to us?

- **All beings in the 3 Universes (Upper, Middle, and Lower) bow down before the Jina, when in the Jina's presence**
 - Angels & demons are awestruck by the Jina and cannot affect him at all
 - No worldly desire or temptation ever occurs to the Jina
 - **Evildoers are transformed in the presence of the Jina**
 - Animals, plants, & microbes (Tiryanchas) feel the pure love of the Jina and become inspired to change their reason to live. (Jainism is the only religion in history that states that non-human beings can follow it)
- **The Jina never fails us, never leaves us, never disappoints us**
 - The Jina makes no promises, issues no punishments, gives no rewards
 - The role of the Jina in our lives is as the exemplar of pure heart, pure conduct, pure consciousness, pure freedom, and the path to liberation
 - Devotion to the Jina makes all worthy fulfillments possible in our lives
- **With conviction and effort, you will become a Jina in due time**
 - We are stranded in the dark and turbulent ocean of Sansara. The Jina is a lighthouse, lighting the way to the shores of peace, shedding this metaphorical light simply because it is the pure soul's nature to do so
 - Those who strive, and follow the beacon light of the Jina, are called **Jains**

Even in a world gone mad, you can be the island of peace.
By his very existence, the Jina shows us the way to this peace



The 24 Tirthankaras

- The Jinas are based in both history and eternity
- In every rising and falling time cycle, 24 special Jinas appear who are called the **Tirthankaras** or **Pathfinders**
- During their lifetimes, a unique structure is built called the **Samosharana** ("Refuge for All") wherein men, women, animals, and angels from across the universe come to see the Jina, hear the Jina's teachings, and begin their own spiritual journeys



BHAGAVAN MAHAVIRA

The 24th Tirthankar

Born in 599 BC

Nirvana in 527 BC

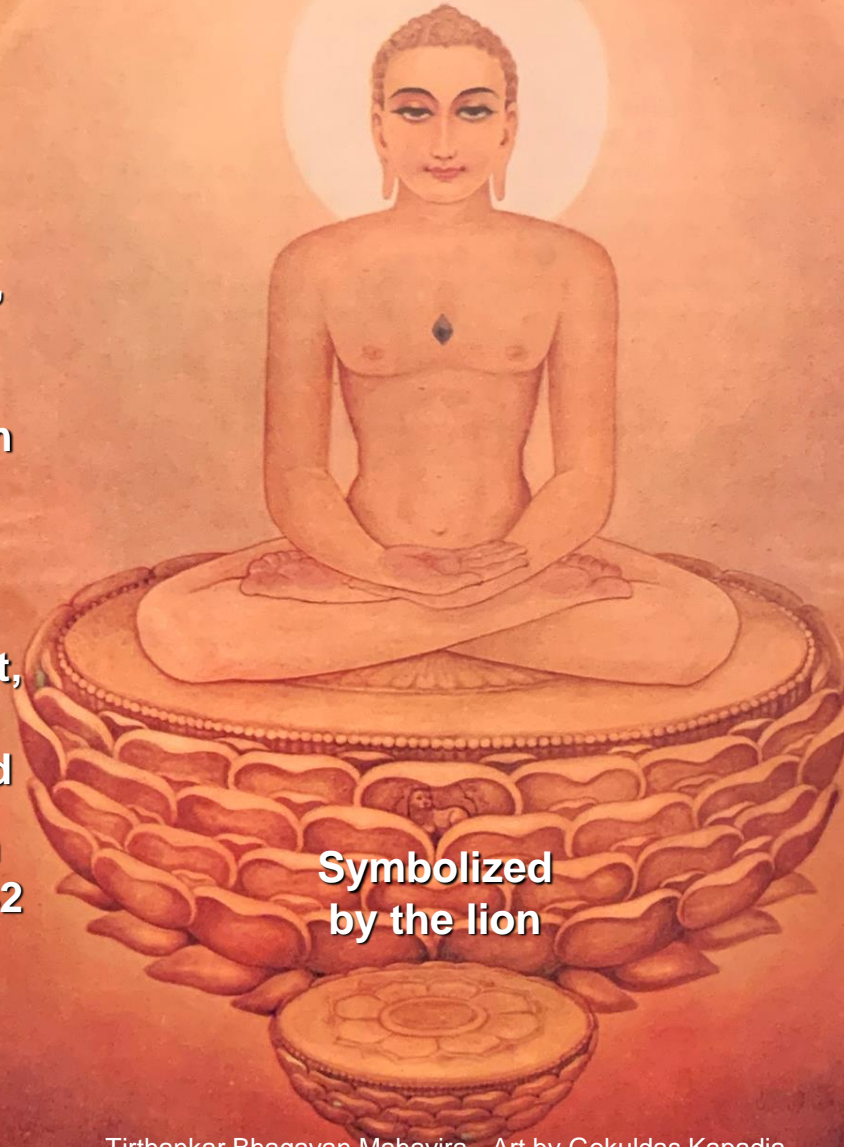
Of royal birth

Gave up all property, attachments, and social ranking to become a naked Jain monk

Calmly persevered through pain, suffering, discomfort, abuse, and torture inflicted by the world

Attained Keval Gnan (Omniscience) age 42

Taught the path to Moksha for 30 years as an Omniscient



Symbolized
by the lion

Lived at the very end
of the 4th era of the
current declining age
(Avasarpini)

Uncompromising

Set an example that
no other teacher has
since matched or
surpassed

Spread teachings
that transform people
and civilizations

Changed the course
of history

As radical and
dangerous to all evil
powers today as ever

Savior and exemplar
for all living beings in
the 3 Universes

Placing Jainism in the World

- **Jainism is...**
 - Uncompromising, detailed, unassailable, and unique
 - Respected for being true to its principles
 - Logically complete, rational, and absolutist on points of conduct
 - Filled with symbols and symbolism that mark its presence and influence
- **Jain monks and nuns (Sadhus and Sadhvis) exemplify...**
 - Purity, simplicity, seeking no material gain
 - Happiness without materialism, greed, or property
 - Brilliance and oratorical talent
 - Sacrificing comfort and personal safety to stand for what is right
 - Being true to their vows (and not being hypocrites, perverts, liars, etc.)
 - Not manipulating others for selfish ends
- **Jains are...**
 - Doers and givers, not takers
 - Trustworthy and loyal (as they wouldn't even hurt an insect)
 - Good for society as they support philanthropic works
 - Intelligent and skilled at what they do
 - Able to recognize and praise the positive aspects of all religions

What is Jainism and what is “Jain influence”?

Jainism is also...

- A philosophy and a religion
- An order of monks and nuns
- A way of living – vegetarianism, protection of animals, asceticism
- A way of dying – Santhara/Sallekhana
- A cosmology
- A source of creativity – art, architecture, literature
- A culture
- A polity
- A universal history
- A civilization

➤ **An ancient and powerful force in the world...**

...whose influence has been significant but unknown to the average person

Influences across cultures created the modern world

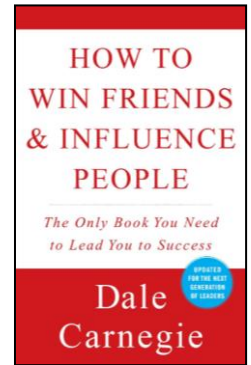
- o **Corn, tomatoes, peppers, vanilla, rubber, cacao, beans** and many other agricultural products are vital to the modern world economy
- o How many people are aware that these crops came from thousands of years of development by the **indigenous people of the Americas?**
- o In the 1970s, filmmaker **George Lucas** made a fortune from the **STAR WARS** films which continue to capture the world's imagination
- o How many people are aware that George Lucas based Star Wars on the 1958 Japanese film **THE HIDDEN FORTRESS** directed by **Akira Kurosawa?**



Most people will not know the struggles that others underwent to create and spread what is now common, widespread, and taken for granted.
The truth is often kept hidden. Why?

What is “influence”?

- Many ways to approach this vast subject
- Influence implies two or more parties:



- **Giver & Receiver**
 - Imparting ideas, norms, practices, or beliefs that would not otherwise have been known to the receiving party
- Influence can occur **directly** in either direction
- Influence can also occur **indirectly** through one or more 3rd parties

Why does influence occur?

- We see influence occur all the time, for example:
 - Children emulate parents and friends
 - Older siblings teach younger siblings
 - Teachers mold the thinking of students
 - Artists copy ideas off of each other
 - Hollywood films, artistic movements
 - Religions shape hearts, minds, families, and civilizations
 - People adopt (copy?) good ideas from others so as to attain the good qualities of others
- **The givers are seldom credited for their originality and efforts towards influencing the receivers. *How may this be rectified?***

How does influence occur?

VOLUNTARY

- **Power Relationships** – through king/government/employer policies or patronage
- **Legacy** – one's efforts make a lasting impact on society long after one is gone
- **Actively** – teaching, preaching, proselytizing
- **Passively** – one's actions and traditions serve as examples for others to follow

INVOLUNTARY

- **Inadvertently** – through random chance, others learn of the giver's ideas and spread them
- **Surreptitiously** – the giver's ideas and creative output are appropriated or copied by others

Obstacles to Seeing the Influence of Jainism on the World

- **Population bias** – a small population size must mean negligible influence
- **“Influence” of one religion on another can be a sensitive topic**
 - One’s own religion must be “pure” and beyond the influence of others
 - Discussions on Hinduism and Buddhism never mention their Jain influences
- **Western Indologists participate in the marginalization of Jainism and rarely study or discuss Jainism’s influence**
 - Western Indology tries to fit India into a traditional Eurocentric worldview such that India poses no psychological threat to the West’s sense of primacy
 - Inherently biased towards Hinduism because they seek clues to the origins of a supposed “Indo-European” culture or “Aryan” race in the old Vedic texts*
 - Purports that “Mahavira founded Jainism as a protest against Vedic ritualism and the Brahmins” despite abundant evidence for Jainism’s earlier antiquity
 - Promotes “[progressive](#)” perspectives on Indian culture, politics and society
- **Modern Indian politics – Hindutva, aka Hindu nationalism**
 - Attacks any notion that Hinduism/Jainism/Buddhism/Sikhism are separate
 - “Everything is Sanatan Dharma” or else you’re the enemy and anti-national
 - Domination through agglomeration / Superiority through assimilation

* Note: Earlier Indologists indirectly inspired the Nazis in Germany. Modern Indologists do not grasp the racist historical underpinnings of their field

Limiting Factors in the Spread of Jain Influence in the World

- **Limitations on travel for Jain monks and nuns**
 - Bhagavan Mahavira and the previous Tirthankaras required all monks and nuns to take vows which include a limitation on travel. Travel must occur by barefoot only and not by using boats or motorized vehicles
 - This ensured that Jain Civilization would remain concentrated in South Asia and its peripheries
- **Divisions within Jainism**
 - The Digambar and Shvetambar sects tend to focus on their own traditional histories, and less so on Jainism as a larger civilizational phenomenon
 - Sectarian disputes over the control of Tirthas (pilgrimage sites) and temples divert energy and resources away from fostering a broader Jain identity
- **Fear and distrust of the non-Jain world (c. 12th cent. AD–present)**
 - As Jains came under heavy persecution – leading to a devastating loss of ground in terms of territory and followers – the survivors focused inwards on their own spiritual lives and mostly gave up on spreading Jainism & its ideas
 - In modern India, the majority continuously reminds Jains of their inferior social standing through temple takeovers, marginalizing Jains in politics and culture, and ignoring most or all Jain contributions to the broader society

The truth needs strong & skilled advocates

Without them ignorance reigns

- **If the contents of this presentation come as a surprise, ask yourself “why”**
 - Why has no one told you about these things?
 - Why has the world been ignorant of these things for so long?
 - Why has no one been successful in educating the world about these things, and correcting the large amounts of misinformation that exist?
- Nothing happens without action
- **ACTIONS** (Charitra) do not happen without conviction
- Conviction can't exist without a desire to change things
- A desire to change things can't exist without **KNOWLEDGE** (Gnan) of what is real
- Knowledge of what is real goes nowhere without **FAITH** (Darshan) in its importance and value
- **Samyag Darshan** (Right Faith) is the source of everything a Jain does

Underlying Thesis of this Presentation

- Before Bhagavan Mahavira, Jainism was one of the first organized religions in the world which grew and spread through nonviolent preaching and proselytization
 - Mahavira's teachings gave a huge boost to Jainism which inspired and energized the Jains in many ways
 - Jainism was ascendant for a long time after Mahavira. However, Jainism began to decline due to various factors including persecution by other communities
 - The influence of Jain ideas and culture can be found throughout Indian Civilization and in other civilizations, ancient and modern
- **Today, the world would be a different (worse) place without Jainism and its influence**

In this presentation...

- We will survey a few aspects of the influence of Jainism, both within Indian Civilization and in the world
- We will not overstate or understate the influence of Jainism
- **Many, but not all of these points can be proven. Some points are speculative but based on evidence**
- Not exhaustive – **only a few examples and highlights** are given
 - Encouraging you, the viewer, to research further and dig deeper
- Ask yourself:
 - What does it say about Jainism that its followers did these things?
 - What does it say about the world that others could be influenced in these ways?
 - What can we learn from what Jains did in the past? How should we as Jains behave and act in the present and future?

**Should this be the end of Jain influence in the world,
or an inspiration for new beginnings?**

2

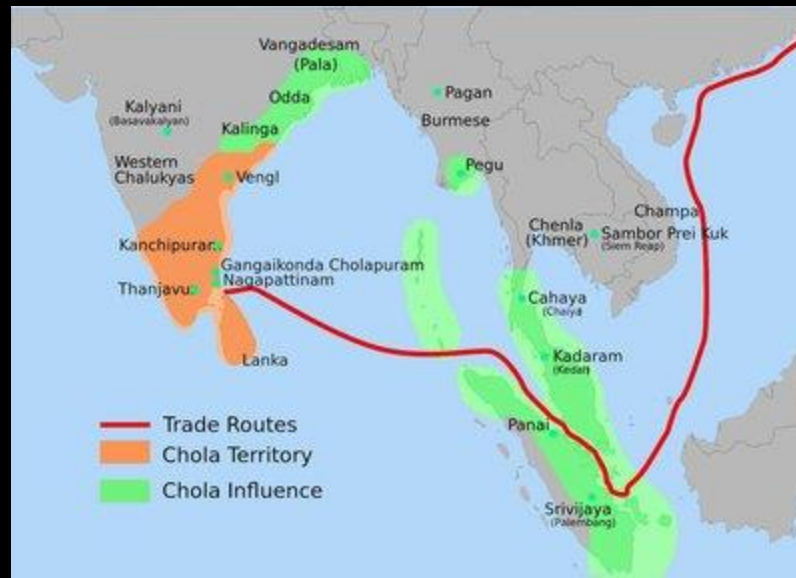
Jain Influence on Indian Civilization

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Indus Civilization Trade Network c. 2000 BC



Chola Dynasty in the 11th cent. AD



What is Indian Civilization?

Indian culture has 3 distinct indigenous streams:

■ **SHRAMANIC**

- Ascetic orders including the Jains, Buddhists, Ajivikas, Vratyas, Vatarasana Munis, and others
- Non-Vedic

■ **VEDIC**

- Ritualistic, hierarchical, connected to Vedic texts
- Basis for modern Hinduism which regards Sanskrit as a divine language from the gods

■ **ADIVASI (TRIBAL)**

- “First inhabitants” connected to the land and nature
- Politically important in modern India

Indian Civilization impacted the world

- Ancient Indians invented cotton cloth, crystalline sugar, superior wootz steel technology, [missile technology](#), surgery and medicinal techniques, important mathematical concepts, and great religions and philosophies
- Ancient Indians spread their culture as far away as Turkey (the Mitanni Empire) and Australia (where the aborigines have up to 11% Indian DNA)
- Ancient Indians built large cities, mind-blowing works of architecture, and international institutions of learning including those at Takshashila (Taxila), Nalanda, and Vikramashila
- **The Jains** described the subatomic nature of matter and energy; the first scientist **Uddalaka Aruni** probed the natural world; **Pingala** was the first to conceive binary numbers; Vedic thinker **Sayana** calculated the speed of light; and medical scientist **Sushruta** developed the foundations of plastic surgery
- The Indian Ocean trade network (500-1500 AD) connected Indians with other civilizations including China, Africa, and the Middle East
- The games of Chess, Polo, and Snakes and Ladders originated in India

Knowledge of India's influence on the world is still resisted in academia and politics but is gaining traction with the masses

Jainism has been at the forefront of Indian Civilization

- **Jainism existed before Bhagavan Mahavira (599-527 BC)**
 - Bhagavan Rishabha and other Tirthankaras came before him
 - Evidence from the Indus Civilization
 - 23rd Tirthankar Bhagavan Parshvanath (877-777 BC)
- **Jains were once much more numerous than they are now**
 - Known in ancient times as **Shramana** (Samana, Samanar), **Nirgrantha** (Niganthas), and **Jain**
 - **Once dominant in South India**
- Open to all people, regardless of caste, ethnicity, race, and sex
- Values both women and men
- Oldest monastic order in the world
- Oldest and first order of nuns in the world
- **Earliest dating system still in use in the world**
 - **VIRA NIRVANA SAMVAT** has been used since (at least) the 3rd cent. BC based on the [Barli inscription](#) discovered in Rajasthan
 - **Uses YEAR ZERO as the anchor year**, unlike Western calendars

Possible Evidence of Early Jainism in the Indus Civilization



Figure 19. The Serpent Power: Indus Valley, c. 2000 B.C.



Possible Evidence of Early Jainism in the Indus Civilization

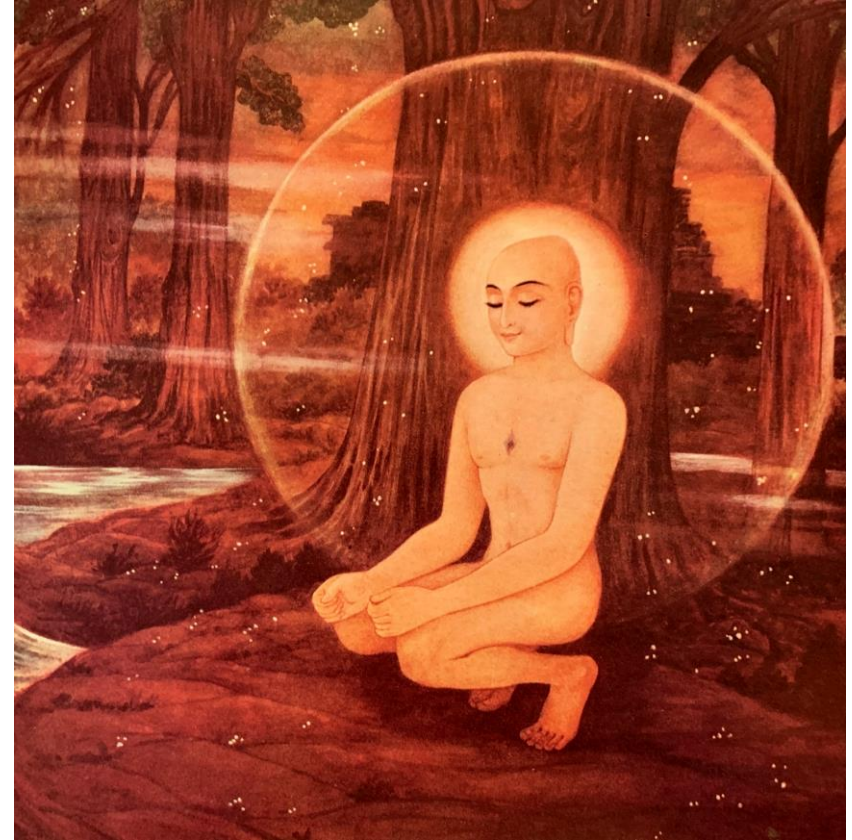


- The seal appearing at left was unearthed at the Indus site known as Mohenjo-Daro and is thought to date back to around 2350-2000 BC. It has been the subject of much discussion
- Interpretations of this seal are speculative in nature as the text appearing at the top of the seal has not been credibly deciphered
- Some Western Indologists and Hindu scholars claim it to be an image of the Hindu deity Shiva in the form of Pashupati, “lord of the animals”
- However, in the Vedas, Pashupati is associated mainly with cows, as well as with other *domesticated* animals such as horses, goats, sheep, and dogs (see [here](#) for more), none of which appear on this seal
- Also, Pashupata Shaivism (Hindu sect devoted to Shiva in the form of Pashupati) dates back only to the 1st cent. AD. This and the above would rule out a Shiva interpretation of the seal
- On the other hand, all of the animals shown on this seal (rhinoceros, water buffalo, elephant, lion, and deer) are *wild*, and each is an official symbol of one of the 24 Tirthankaras of Jainism. This could suggest a Jain meaning for the meditating human figure appearing at center

Possible Evidence of Early Jainism in the Indus Civilization



The human figure appears to be squatting down, balancing on the balls of the feet, with hands resting on the knees, and back straight



Jain meditative position known as Godohika Asana or Ukadun Asana, "the cow-milking posture"

Possible Evidence of Early Jainism in the Indus Civilization



Indus seal

An interesting similarity



Ancient Celtic deity Cernunnos from pre-Christian Europe, depicted in a seated position wearing horns and surrounded by animals

Jainism spread quickly during and after the life of Bhagavan Mahavira

- People of all backgrounds came to the Samosharana of Bhagavan Mahavira to receive his teachings
 - The Samosharana might have been a structure built by the political elite of northeastern India who considered Mahavira a member of their own family (the Gnatrika or Natta community)
- According to the ***Kalpa Sutra***, Bhagavan Mahavira initiated:
 - 14,000 Sadhus (monks) led by **Indrabhuti Gautam**
 - 36,000 Sadhvis (nuns) led by **Chandana**
 - 159,000 Shravakas (male lay followers, i.e., “listeners”)
 - 318,000 Shravikas (female lay followers)
- Logically, many of them had to have been **converts to Jainism**
- Early Buddhist writers of the Pali canon took notice of the activity and attention surrounding Mahavira. They include an account of his death at Pavapuri (see later section on [Buddhism](#))

The Way of the Warrior

- **Jainism has always been a religion of warrior values.** Jainism likens the war against our **inner enemies** to a physical war against a dangerous foe:

“Though a man might conquer thousands and thousands of valiant ones, greater will be his victory if he conquers nobody but himself. Fight with your Self. Why fight with external enemies? He who conquers himself through himself gains true happiness.” – Uttaradhyayana Sutra [9.34-35](#)

- All of the 24 Tirthankaras were kings or princes from the **Kshatriya** or warrior segment of society
- Jain epithets for God, or the pure soul, speak directly to the **warrior ethos**:
 - **Jina** means “conqueror” or “victor”
 - **Arihant** or **Arahant** means “destroyer of enemies”*
 - **Mahavira** means “great hero”, born in Kundalpur, aka **Kshatriyakund**
- Jainism’s warrior ethos inspired the warrior class and helped it spread among the royalty. **Ahinsa** brought balance and also appealed to the warriors
- Jain monks and political thinkers also developed moral, ethical, and spiritual guidelines for kings and warriors; theories of statecraft and espionage; and actual **rules of war** aimed at achieving victory on the battlefield. See for example [Nitivakyamritam](#) by Somadeva (10th cent. AD)
- In Jainism, a king must be morally upright, control his desires, **protect the country**, and **serve the people** (contra Sun Tzu, Machiavelli, Hobbs, etc.)

* Note: Modern India’s navy includes the “Arihant-class” of nuclear-powered ballistic missile submarines, led by the INS Arihant launched in 2009

Jain leaders supported all religions and were known for good governance

- Jainism was strong in northeastern India (Bihar region) where both **republics** and **monarchies** flourished
 - Jains have supported both systems of government at various times
- Bhagavan Mahavira was the son of Siddhartha and Trishala. Trishala was a princess of the **Licchavi Republic**, and sister of the elected governor of Vaishali named Chetak
- Mahavira's politically powerful extended family ensured that his teachings would spread quickly throughout their sphere of influence
- Jains wrote works on politics including:
 - **Nitivakyamritam** by Somadeva (10th cent. AD)
 - **Vardhamananiti** by Amitagati (11th cent. AD)
 - **Arhanniti** by Hemachandra (12th cent. AD)
- **Jains were some of the greatest emperors, administrators, unifiers, and defenders of Indian society**

Jain kings and emperors governed large and small regions of South Asia

- **Avakinnayo Karakandu** (9th cent. BC) – legendary emperor of **Kalinga**, celebrated in both Jain and Buddhist texts. Follower of Bhagavan Parshva (and further evidence of pre-Mahaviran Jainism)
- **Shrenik Bimbisara** (6th cent. BC) – King of **Magadha** during Bhagavan Mahavira's life. Converted to Jainism and paved the way for the Mauryans
- **Chandragupta Maurya** (4th cent. BC) – founder of the **Mauryan Dynasty**, the first to unite most of India under one government, became a Jain monk at the end of his reign and died in meditation
- **Samprati Maurya** (3rd cent. BC) – Emperor and spreader of Jainism
- **Kharavela** (2nd cent. BC) of **Kalinga** – beloved and highly effective governor who repelled Indo-Greek invaders led by Demetrius I, memorialized in the famous [Hathigumpha Inscription](#)
- **Amoghavarsha I** (800-878 AD) of the **Rashtrakuta Dynasty** – one of the longest reigning monarchs in world history (64 years), a great poet of Kannada and Sanskrit, and supporter of Jain mathematician Mahaviracharya. Was called one of the 4 greatest kings in the world

Jain kings and emperors governed large and small regions of South Asia

- **Western Ganga Dynasty** (350-1000 AD) – major patrons of Jainism and the arts in South India, builders of the Bahubali statue at Shravana Belgola
- **Vira Ballala II** (12th cent. AD) of the **Hoysala Dynasty** – patronized Jainism and the arts, brought the Hoysala empire to the height of its power and influence
- **Kumarapal** (12th cent. AD) of the **Solanki Dynasty** of Gujarat – a great patron of the arts, originally a **Hindu Shaiva who was converted to Jainism** by Acharya Hemachandra
- **Chowta Dynasty** (12th-18th cent. AD) – rulers of the west coast region of Tulu Nadu, matrilineal inheritance of power, fought against Portuguese invaders (see section on [Jain freedom fighters](#))
- **AND HUNDREDS MORE**

**They were known for wisdom, courage, and fairness,
not for cruelty, oppression, or tyranny**

Science and Mathematics

- Jainism has always focused on cosmology and mathematics
 - The very small and very large
 - Mathematical detail in everything
- Jain cosmology strongly influenced other Indian cosmologies
- Jainism has produced important mathematicians and math concepts
 - **Mahaviracharya** (9th cent. AD) wrote ***Ganit Sara Sangraha***, the first book in India devoted solely to mathematics
 - **Virasena** (9th cent. AD) created algorithms and geometrical formulae
 - **Hemachandra** (12th cent. AD) described the “Fibonacci sequence” 50 years before Fibonacci
 - Concept of **INFINITY** is laid out in detail and used in Jain cosmology
 - **Concept of ZERO might have originated in Jainism**
 - **Jain dating system (Vira Nirvana Samvat)** is anchored in **YEAR ZERO** defined as 527 BC. This is the oldest dating system still in use in the world
 - ***Tiloyapannati*** of Yati Vrishabha (159 AD and expanded 6th cent. AD) uses zero as an actual number for counting and as a decimal system placeholder
 - ***Lokavibhaga*** of Sarvanandi (458 AD) also uses zero
- [See Appendix G](#) for Jainism’s intersections with modern science

Vegetarianism and Animal Welfare

- **Jainism is the only religion in world history that has required all of its followers to be vegetarian and avoid violence to animals**
- The ancient Vedic religion (early Hinduism) focused on animal sacrifice (yagnas) and allowed meat-eating
- Jain monks boldly interrupted these sacrifices and protested against animal cruelty. Hindu literature describes these encounters.

See **Appendix B**

- Today, over 40% of India's 1.4 billion people are fully vegetarian
- Over the centuries, Hinduism gained its limited but substantial emphasis on vegetarianism, and its eschewing of animal sacrifices, due to the courageous efforts of the followers of Jain Dharma

ARGUABLY, JAINS HAVE DONE MORE THAN ANYONE ELSE IN WORLD HISTORY TO STOP THE KILLING OF ANIMALS FOR FOOD AND FOR RELIGIOUS RITUALS

They accomplished this not by force but by having the courage to speak out and set the right example for others to follow

Vegetarianism and Animal Welfare

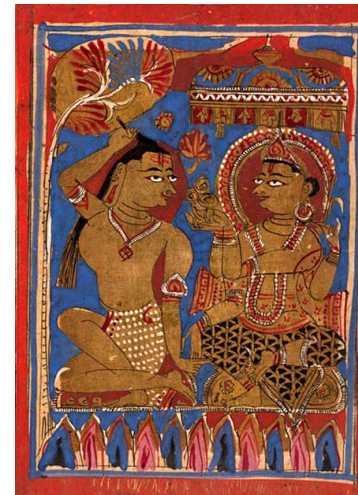
- **Faxian** (or Fa-hsien) was a Buddhist monk from China who traveled throughout northern India for 10 years, starting around 399 AD
- In the area of **Mathura**, where Jain influence was strong, Faxian observed the following about the government and people:

“All south from this is named the Middle Kingdom.... The people are numerous and happy; they have not to register their households, or attend to any magistrates and their rules; only those who cultivate the royal land have to pay (a portion of) the grain from it. IF THEY WANT TO GO, THEY GO; IF THEY WANT TO STAY ON, THEY STAY. THE KING GOVERNS WITHOUT DECAPITATION OR (OTHER) CORPORAL PUNISHMENTS. Criminals are simply fined, lightly or heavily, according to the circumstances (of each case). Even in cases of repeated attempts at wicked rebellion, they only have their right hands cut off. The king’s body-guards and attendants all have salaries. THROUGHOUT THE WHOLE COUNTRY THE PEOPLE DO NOT KILL ANY LIVING CREATURE, NOR DRINK INTOXICATING LIQUOR, NOR EAT ONIONS OR GARLIC. The only exception is that of the Chandalas. That is the name for those who are (held to be) wicked men, and live apart from others.... In that country THEY DO NOT KEEP PIGS AND FOWLS, AND DO NOT SELL LIVE CATTLE; IN THE MARKETS THERE ARE NO BUTCHERS’ SHOPS AND NO DEALERS IN INTOXICATING DRINK. In buying and selling commodities they use cowries (shells). Only the Chandalas are fishermen and hunters, and sell flesh meat.” – Memoirs of Faxian (5th cent. AD), [chapter 16](#) (emphasis added)

- As will be seen with the ancient Greeks ([later in this presentation](#)), foreign travelers easily noticed the Jain influence on the culture and government. **Vegetarianism and animal welfare stood out the most**
- Also, in this Jain region there was **no trace of serfdom or feudalism**

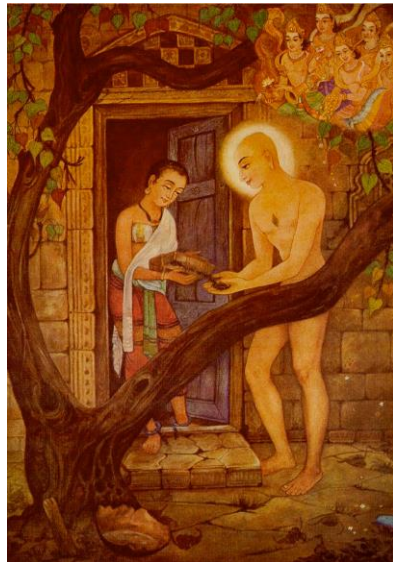
Art and Architecture

- Jains championed the cultural phenomena of the **sacred image** and **spiritual sanctuary**
- All over India Jains built great works of art and architecture
 - Major Jain centers included Mathura, Kalinga, Sarnath, Avanti, Khambhat, Patan, Rajgiri, Ayodhya, Shravana Belagola, Madurai and Palitana
 - Jains created unique images such as the Jina image used for **worship**; yantras used for **meditation**; the famous **Kalpa Sutra** paintings used for **storytelling**; and maps of the universe used for **scientific study**



Art and Architecture

- The image of the **NON-SEXUALIZED NAKED HUMAN** is a powerful archetype that appears throughout Jain art, literature, and worship
- In almost every other civilization – West, Middle East, or East – the nude human form (male or female) is *inherently* sexual. Nakedness itself is sexually suggestive and stimulating, shocking and in need of censorship
- Not so in Jain Civilization. Nakedness is non-attachment, mastery of the mind, power over the senses, victory over the ego, and armor for the soul
- **Whether male or female, the non-sexualized naked human form signifies the fearlessness of a spiritual warrior**



See more images [here](#)

Art and Architecture

- The **Lion Capital of Ashoka** (3rd cent. BC) the famous Mauryan emperor, is now the official coat of arms of India and contains Jain symbols
 - Originally from **Sarnath**, a major center of Jainism and Buddhism in ancient times
 - **4 Lions** face all 4 directions, suggesting that the doctrine of Tirthankar Mahavira (whose symbol is the lion) spread in all 4 directions
 - The Dharma Chakra's **24 spokes** represent the 24 Tirthankaras
 - Four animals appear at the base: (1) **the bull** is the symbol of the 1st Tirthankar Rishabha; (2) **the elephant** is of the 2nd Tirthankar Ajitnath; (3) **the horse** is of the 3rd Tirthankar Sambhavnath; and (4) **the lion** is of the 24th Tirthankar Mahavira
 - Other than the wheel itself (without the 24 spokes), these symbols have little meaning in Ashoka's adopted religion of Buddhism. However, taken together they have tremendous meaning in Jainism



Art and Architecture

- **The concept of building temples and making statues for worship (idols) was originally Jain and Buddhist**
 - Old Vedic religion had no statues or temples, only the **Havan Kund** (fire pit for animal sacrifices) and later the **Shiva Linga** (rounded stone)
 - Out of hundreds of cities found in the Indus Civilization, almost none contain such artifacts (with the exceptions of Kalibangam and Lothal where fire pits have been unearthed), but statues and images are found in abundance
 - Jains and Buddhists built Stupas, statues, and places of worship that did not exist in Vedic religion. Major Hindu scholars agree with this fact:
“They also made huge images of their religious teachers, called Tirthankaras - from Rishabhdeva to Mahavira - and began to worship them. Thus the practice of worshiping idols originated with the Jains (in this country). The belief in God declined and the people took to idolatry instead.... Idol worship is a fraud. The Jainis were the authors of this mode of worship.” – Dayanand Saraswati, Hindu thinker, in Satyarth Prakash (“The Light of Truth”) [ch. 11](#) (1875 AD)
- Destruction and/or conversion of Jain temples accompanied the revival of Vedic religion starting with the Bhakti movements of the 7th cent. AD. Many Jain statues were destroyed. [See Appendix E](#)

Jain art and architecture transform the viewer's consciousness



Ranakpur

Greater Social Equality

- Jain monks passionately argued with the Vedic Brahmins for more respect and equality for the lower castes. Hindu literature contains examples of this
 - **See Appendix C.** This stance was as radical 2000 years ago as now, and certain groups have opposed Jains converting the Dalits (“untouchables”) to Jainism
- According to later Jain works such as **Adi Purana** by Jinasena (9th cent. AD), the Varna system (“caste” system) was first set in motion by King Rishabha before he became the first Tirthankar
 - Jains viewed Varna as **a logical division of labor for a society, with inherent fluidity** between the **Brahmins** (scholars and priests), **Kshatriyas** (kings, queens, and soldiers), **Vaishyas** (businesspeople), and **Shudras** (laborers)
 - In Jainism, the Varnas are based on a person’s Karma or actions, not heredity
 - By contrast, Vedic religion called for a rigid social hierarchy called Varnashrama Dharma, in which each person’s spiritual duty is to fall in line with the hierarchy
- **Jainism attracted many walks of life:** farmers, kings, priests, and merchants
- **Women dominated the Jain community since the time of Bhagavan Rishabha. The ratio of women to men was greater than 2:1**
 - Affirmed in Shvetambar and Digambar scriptures **Kalpa Sutra & Tiloyapanatti**
 - **Chandana** led the Jain congregation of women under Bhagavan Mahavira
 - By contrast, Vedic women were rarely priests, and Buddha only reluctantly allowed the first woman into his order (his stepmother Mahaprajapati Gautami)

Greater Social Equality

Jina Vani, the message of the Jina, appealed to the powerful and the poor, to animals, plants, and all life



Language and Literature

- Jain writers were the primary developers of **Prakrit** literature
- Later, Jains communicated Jain ideas to the Indian intelligentsia using the **Sanskrit** language
 - Starting in the 2nd cent. AD with ***Tattvartha Sutra*** by Umasvati
 - Jain ***Puranas*** (“ancient records”) such as ***Mahapurana*** and ***Harivamsha Purana*** by Jinasena (8th cent. AD)
- Two of the 12 major Sanskrit grammarians were Jains
 - **Shakatayana** (9th cent. AD)
 - **Hemachandra** (12 cent. AD)
- Jains developed theories of poetry
 - **Ajitasena** (10th cent.), **Hemachandra**, **Vagbhata** (11th cent.), **Arisinha**, **Amarchandra** (13th cent.), etc.
- Jains were the first developers of Tamil and Kannada literature and grammar
 - See later section on [South India](#)

Jainism embraced all languages

- In the Samosharana of the Tirthankar, all living beings receive the teachings of the Tirthankar in their own language or way of understanding
- Jainism transcends language and does not rely upon any particular language. Language is only the means of conveyance of Jain ideas
- Jainism can be fully conveyed in **any language** and Jainism is not dependent upon Sanskrit (in the way the Vedic scriptures are in Hinduism)
- Jainism has been beautifully preserved in many languages including Kannada, Tamil, Gujarati, Hindi, Ardha-Magadhi, Maharashtri, Shauraseni, Sanskrit, and English
- Jain literature was originally in Prakrit, but Jainism is about ideas and putting those ideas into practice
- Prakrit is at least as old as Sanskrit, if not older. There are Prakrit word formations (“Prakritisms”) found in even the **Rig Veda**. Also, there are many Prakrit words that have no equivalent in Sanskrit, thus showing that they could not have been derived from Sanskrit
- Thus, the Jain use of Sanskrit should not imply that Jainism developed out of the Sanskrit language or from Vedic religion which also used Sanskrit

Acharya Hiravijaya and the Mughal Emperor Akbar

- Upon request of the Muslim Emperor Akbar, Jain muni **Hiravijaya Suri** (1526–1595 AD) met with Akbar and explained Jainism to him
- Akbar was very impressed and gave Hiravijaya the title of Jagadguru, “World Teacher”
- Akbar gave up hunting and fishing, his favorite pastimes
- Akbar became mostly vegetarian (remarkable for a follower of Islam)
- Banned animal slaughter near Jain pilgrimage sites such as Palitana and on Jain holy days such as Paryushana
- Reduced various taxes for Jains and others
- **Issued a Firman (legal decree) in 1592** affirming Jain dominion over the pilgrimage sites of Sammed Shikhar, Girnar, Taranga, Kesariyaji, Mt. Abu, and Rajgir, so that no killing of animals could occur near those sacred places

None of this could have happened had Hiravijaya Suri not been generous with his time. Akbar was a sincere seeker after truth and Hiravijaya Suri chose to be a good friend and trustworthy mentor

Jain ideas perpetually challenged other philosophies and belief systems

Jain thinkers could employ a merciless logic that frustrated opponents

From the Jain scripture *Mahapurana* chapter 4 written by Jinasena (9th cent. AD):

- “Some foolish men declare that a creator made the world. The doctrine that the world was created is ill advised and should be rejected.
- “If a creator created the world, where was he before the creation? If you say he was transcendent then and needed no support, where is he now?
- “No single being had the skill to make the world - for how can an immaterial deity create that which is material?
- “How could the creator have made this world without any raw material? If you say that he made this first, and then the world, you are faced with an endless regression.
- “If you declare that this raw material arose naturally you fall into another fallacy, for the whole universe might thus have been its own creator, and have arisen quite naturally.
- “If a creator created the world by an act of his own will, without any raw material, then it is just his will and nothing else — and who will believe this silly nonsense?
- “If he is ever perfect and complete, how could the will to create have arisen in him? If, on the other hand, he is not perfect, he could no more create the universe than a potter could.
- “If he is form-less, action-less and all-embracing, how could he have created the world? Such a soul, devoid of all modality, would have no desire to create anything.
- “If he is perfect, he does not strive for the three aims of man, so what advantage would he gain by creating the universe?
- “If you say that he created to no purpose because it was his nature to do so, then God is pointless. If he created in some kind of sport, it was the sport of a foolish child, leading to trouble.
- “If he created because of the karma of embodied beings [acquired in a previous creation] He is not the Almighty Lord, but subordinate to something else.
- “If out of love for living beings and need of them he made the world, why did he not make creation wholly blissful, free from misfortune?
- “If he were transcendent he would not create, for he would be free: nor if involved in transmigration, for then he would not be almighty. Thus the doctrine that the universe was created by God makes no sense at all,
- “And this creator commits great sin in slaying the children whom he himself created. If you say that he slays only to destroy evil beings, why did he create such beings in the first place?
- “Good men should win over the believer in divine creation, maddened by an evil doctrine. Know that the universe is uncreated, as time itself is without beginning or end, and is based on the principles, Jiva [the individual, eternal soul] and the rest.
- “Uncreated and indestructible, it endures under the compulsion of its own nature, divided into three sections — the lower world, the middle world, and the upper world.” – Mahapurana chapter 4 by Jinasena

3

Jain Influence on Hinduism

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The Meaning of the Word “Hindu”

- “**Hindu**” is the old Iranian term for the **Sindhu River**, aka the Indus River
- Traditionally, the term Hindu denoted the people east of the Sindhu River, irrespective of religious affiliation. Greek travelers and invaders knew this
- In Greek, “Hindu” became “Indus”, and from “Indus” came the word “**India**”
 - For centuries, **to outsiders a “Hindu” was simply an “Indian”,** whereas...
 - The traditional term for Indian Civilization is BHAARAT, named after Bharat the son of the first Tirthankar Bhagavan Rishabha. [See Appendix A](#) for more
- “**Hinduism**” is a word invented during the time of British rule. Even so, “Hinduism” turns out to be an accurate and useful term if viewed this way:

**“Hindu” + “ism” = the mixing of all indigenous Indian religious streams
= Shramanic + Vedic + Adivasi**

- Thus, “Hinduism” denotes a wide variety of philosophies, theologies, rituals, and sects, all having one thing in common: **reverence for the “Vedas” and belief in the divinity of the Sanskrit language.** What exactly constitutes the “Vedas” varies and is debated among the sects of Hinduism
- **Shramanic religions such as Jainism and Buddhism, which are non-Vedic, may thus be regarded as non-Hindu.** Hindu philosophers continue to call them **Nastika** or non-believing (heterodox)

Vedic vs. Shramanic

- Jainism, Buddhism, Vedic Hinduism, and other religions were competing for followers
- The tremendous success of the Shramanic faiths of Jainism and Buddhism shocked the Vedic Brahmins who sought to increase their own followers
- The Vedics used several strategies:
 - Attack Jainism and Buddhism, both rhetorically and physically
 - Convert Jain and Buddhist temples into Hindu temples
 - Force people to convert to Shaiva or Vaishnava beliefs and participate in Vedic rituals
 - **Appropriate Jain and Buddhist ideas and practices while claiming them to be of Vedic origin**

Jain and Hindu literature unequivocally state that Jainism is separate from Vedic religion, not derived from it. [See Appendix E](#)

Through the *Upanishads*, Shramanic ideas started entering the Vedic religion

- ***Upanishads*** are late Vedic texts written 800-300 BC
 - Coinciding with the time of Bhagavan Parshva, Bhagavan Mahavira, Gautam Buddha, and the surge of Shramanic proliferation that followed them
- The old Vedic religion emphasized ritual sacrifice, deities, mythology, social hierarchy, and material prosperity
- The new Vedic religion in the Upanishads delved into **Atman, Karma, Sansara, and Moksha**
 - These are each **Shramanic** doctrines (not old Vedic ones)
- The Upanishads may represent the earliest influence of Shramanic thought on Hinduism

The process of appropriation started and never stopped

Bhagavad Gita exemplifies a “Hindu synthesis” of the Vedic with the Shramanic

- The popular Hindu scripture ***Bhagavad Gita*** (“Song of God”) was written in the 3rd - 2nd cent. BC. It illustrates what scholars call **Hindu synthesis**: Vedic Brahmins co-opting Shramanic concepts and mixing them with incongruent Vedic traditions
- Various sections of the Gita thus read like a patchwork of conflicting ideas. What would have compelled the Vedics to appropriate Shramanic concepts was the shocking spread of Jainism and Buddhism in the 6th cent. BC

- **Example of Vedic influence:**

*Please the demigods
with fire sacrifices to
fulfill your desires*

“In charge of the various necessities of life, the demigods (devas), being satisfied by the performance of fire sacrifice (yagna), will supply all necessities to you. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.” – Bhagavad Gita 3.12

- **Example of Shramanic influence:**

*Focus on yoga and
realizing the self, not on
the Vedas or the gods*

“When your mind is no longer disturbed by the Vedas (shruti), and when it remains fixed in the trance of self-realization (samadhi), then you will have attained the divine consciousness (yoga).” – Bhagavad Gita 2.53

- Today, the ISKCON (Hare Krishna) movement spreads the Bhagavad Gita so widely that many consider it the main scripture of Hinduism

The world is thus associating with Hinduism ideas that were originally Jain

Over time, Hindus adopted ideas that originated in Jainism

- ✓ **The first mention of DIVALI, the Festival of Lights, is in Jainism**
 - In Jainism, Divali or Dipavali memorializes the historical event of Bhagavan Mahavira's Nirvana day
 - **Kalpa Sutra** (4th cent. BC) – powerful kings ordered the lighting of lamps when Bhagavan Mahavira died and ascended to Siddha Shila, in order to memorialize the loss of the light of his knowledge on earth
 - Jain **Harivamsha Purana** (8th cent. AD) by Jinasena mentions the holiday as "Dipalika"
 - In Hinduism, Divali commemorates many different things, including the return of Rama after defeating Ravana
 - However, Divali is not mentioned in the **Ramayana**
 - Divali is mentioned for the first time in the Hindu Puranas (**Padma Purana** and **Skanda Purana**), 4th-10th cent. AD
- ✓ **Vegetarianism** became significant in Hinduism through Jain influence. Today, many vegetarian Hindus are likely descendants of Jains who were converted to Vaishnavism or Shaivism
 - However, since vegetarianism is an assimilated Shramanic concept that was co-opted into Hinduism, many Hindus eat meat including Brahmins

Over time, Hindus adopted ideas that originated in Jainism

- ✓ The name of the country **BHAARAT** comes from **BHARAT** the son of **Bhagavan Rishabha**
 - Most of the major Hindu ***Puranas*** affirm this and adopted the Jain spiritual lineage of **Nabhi-Rishabha-Bharat**. [See Appendix A](#)
- ✓ ***Bhagavat Purana*** ([1.3](#)) claims **Rishabha** as one of the [24 Avataras of Vishnu](#), chronologically listing Rama, Krishna and Buddha after him
- ✓ **Hindu cosmology** in the Hindu Puranas is a modified copy of Jain cosmology – concentric rings of continents and oceans, Mt. Meru, etc.
- ✓ “**8,400,000 species**” of beings in the universe, copied from Jainism
- ✓ **5 Mahavratas** found in ***Bhagavad Gita*** and ***Yoga Sutra*** of Patanjali come from Jainism: **Ahinsa** (Nonviolence), **Satya** (Truth), **Asteya** (Non-Stealing), **Aparigraha** (Non-Possession), and **Brahmacharya** (“divine living”)
- ✓ **Kaivalya** in the ***Yoga Sutra*** is derived from Keval Gnan of Jainism
- ✓ In Shaivism, the concept of **63 Nayanar saints** was likely influenced by the **63 Shalaka Purushas** (“Illustrious Persons”) described in Jainism

Over time, Hindus adopted ideas that originated in Jainism

- ✓ The **Dvaita Vedanta** philosophy has clear Jain affinities and influence
 - Dvaita is the “dualism” school of Vedanta philosophy (as opposed to Advaita, or “non-dualism”)
 - Founded by Madhava (aka Madhavacharya) in Karnataka (13th cent. AD) where Jain influence was pervasive
 - Similar theory of knowledge as Jainism
 - Similar concept of the soul as in Jainism
 - Madhava criticized Jainism and other philosophies but appears to have copied Jain doctrines and given them new labels. See [here](#) for more

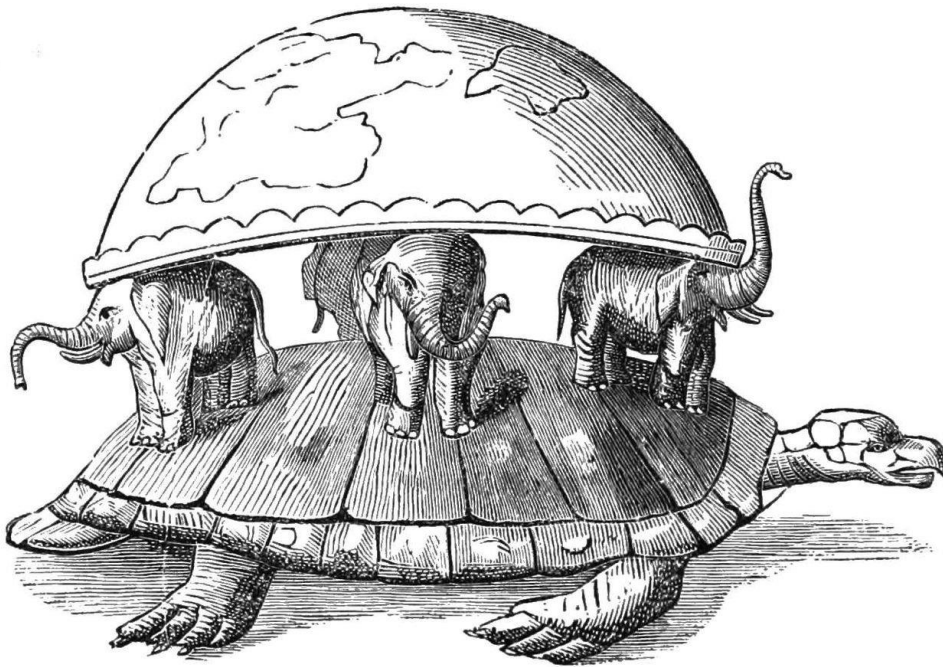
Appropriation was a strategy to attract Jains and thereby take advantage of the large following that Jainism enjoyed

In the Hindu Puranas, Hindus copied and modified the Jain cosmos

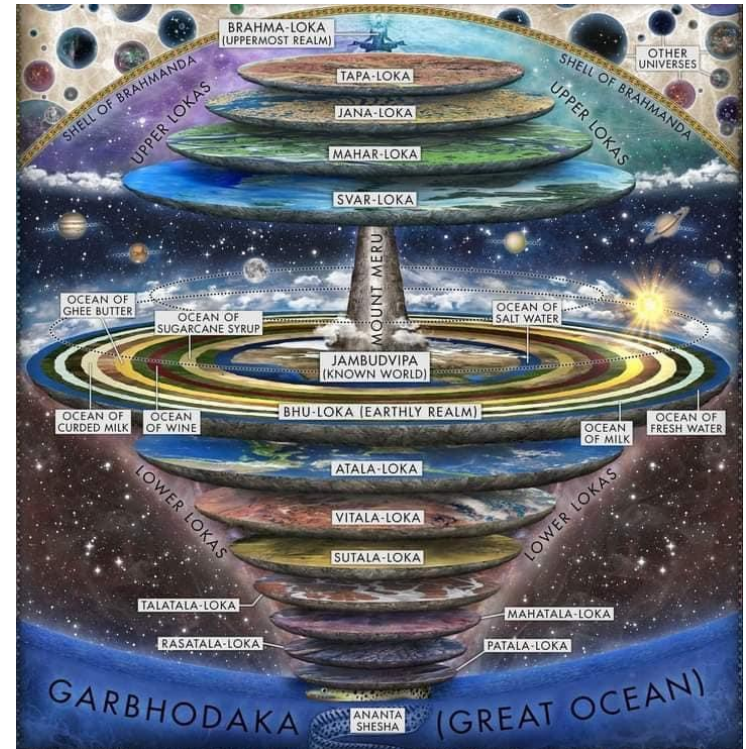
1st millennium BC



4th – 10th cent. AD



The Vedic (proto-Hindu)
“World Turtle” called Akupara
(from *Shatapatha Brahmana*)



Hindu Puranic
cosmology

The Case of Rishabha and Shiva

- In Jainism, **Bhagavan Rishabha** is the first of the 24 Tirthankaras of the present time cycle. Jains revere him as the originator of Jain doctrines in the current age
- In Hinduism, the old form of Shiva is the Vedic deity **Rudra**, a fierce war god mentioned in the ***Rig Veda***
- Rudra was described as an archer (sharva) who shoots arrows of death. Fire sacrifices to Rudra were meant to procure strength and power
- **Shiva** was not prominent in the old Vedic religion but gradually became one of the major deities of the Hindu pantheon. Shiva becomes important during the Hindu ***Puranic*** period (4th-10th cent. AD), when Hindu thinkers were assimilating Shramanic ideas and practices
- **During this transition period, the concept of Shiva may have accumulated Jain influence, because...**

The Case of Rishabha and Shiva

- ...the Bhagavan Rishabha of Jainism and the Shiva of Hinduism have certain similarities. Both are:
 - Known by the names **Rishabha** and **Adinath**
 - **Naked ascetics** (though Shiva is also portrayed wearing sparse animal hides)
 - Symbolized by the **bull**
 - Official emblem of Bhagavan Rishabha in Jainism
 - Animal on which Shiva rides called Nandi, as seen in Hindu temples
 - Associated with the summit of **Mt. Kailash** (known as Mt. Ashtapad in Jainism, located in Tibet), where Bhagavan Rishabha attained Nirvana and where Shiva is said to permanently live
 - Portrayed with **long locks of hair** falling over the shoulders
 - Associated with the **figus tree** (vata vriksha)

The Case of Rishabha and Shiva

2nd millennium BC



4th – 10th cent. AD



**The Vedic (proto-Hindu)
deity Rudra**



**Hindu Puranic deity Shiva,
associated with asceticism, the
bull, and the summit of Mt. Kailash**

The Case of Rishabha and Shiva



Left: Bhagavan Rishabha, the first Tirthankara (example from the Hoysala Dynasty)
Right: Shiva depicted as an ascetic (example from the Elephanta Caves)

Over the centuries, many Vedic Brahmins converted to Jainism

- All of the 11 Ganadhars (chief disciples) of Bhagavan Mahavira were Vedic Brahmins who converted to Jainism upon meeting Mahavira in the Samosharana (the great assembly hall of the Tirthankar)
 - Their names were **Agnibhuti, Vayubhuti, Akampita, Arya Vyakta, Sudharman, Manditaputra, Mauryaputra, Acalabhraata, Metraya, and Prabhasa** with **Indrabhuti Gautam** as their leader. All of them ultimately attained Omniscience (Keval Gnan) following the teachings and example of Bhagavan Mahavira
- Some of the greatest scholars and teachers of Jainism were former Brahmins who converted such as **Bhadrabahu, Pujiyapada, Jinasena, Haribhadra, and Sushil Kumar**
 - When they adopted Jainism they renounced their former Vedic identity and were no longer considered Brahmins
- Many Brahmins converted to Buddhism as well

Jain influence helped save the Vedic religion from becoming irrelevant

- The pure Vedic religion of ancient times – with its emphasis on sacrificing animals by fire, Brahmin elitism, social stratification (Varna), and hymns to Vedic deities – is only a small fraction of what constitutes Hinduism today
 - Hindus have no temples to **Indra, Varuna, Agni, Rudra**, or other old Vedic gods
 - **Animal sacrifice** is no longer widely practiced in India where Jainism was present (in contrast to Nepal and Bali where animal sacrifice is still practiced)
 - **Meat-eating** is no longer glorified in Hinduism as it was in the *Puranas* and the *Manu Smriti* and other *Dharma Shastras* ([See Appendix B](#))
 - **Soma** is no longer used as a drug for inducing visions as it was in Vedic times
- Under the influence of Jainism, modern Hinduism moved beyond these ancient practices and beliefs
- Hinduism took the old Vedic ritualism, with its limited appeal, and wrapped it in the more universal Jain ideals of self-realization, self-restraint, meditation, protection of animals, vegetarianism, and asceticism
- **Hinduism's Jain-like aspects and appropriations comprise some of its most attractive and desirable traits in the eyes of the world**
- Without Shramanic influence, what would the Vedic religion have become?

Many Hindu temples and statues in India were originally Jain

- Examples exist all over India
 - Mahalakshmi Temple in Kohlapur, Maharashtra
 - Mt. Girnarji in Gujarat, 5th Tonk – Nirvana place of Bhagavan Neminath
 - Badrinath Temple in Uttarakhand
 - *Thousands more*, mainly in South India but also in the North
- Jain statues were destroyed or buried underground to save them from destruction
 - Nowadays they are frequently unearthed when foundations for new buildings are dug and when farmers discover them under their fields
- See **Appendix E**
- Muslim rulers also destroyed Jain temples and defaced idols

Others stole or ruined what Jains took centuries to build
(*Life Lesson: If you build it, prepare to defend it*)

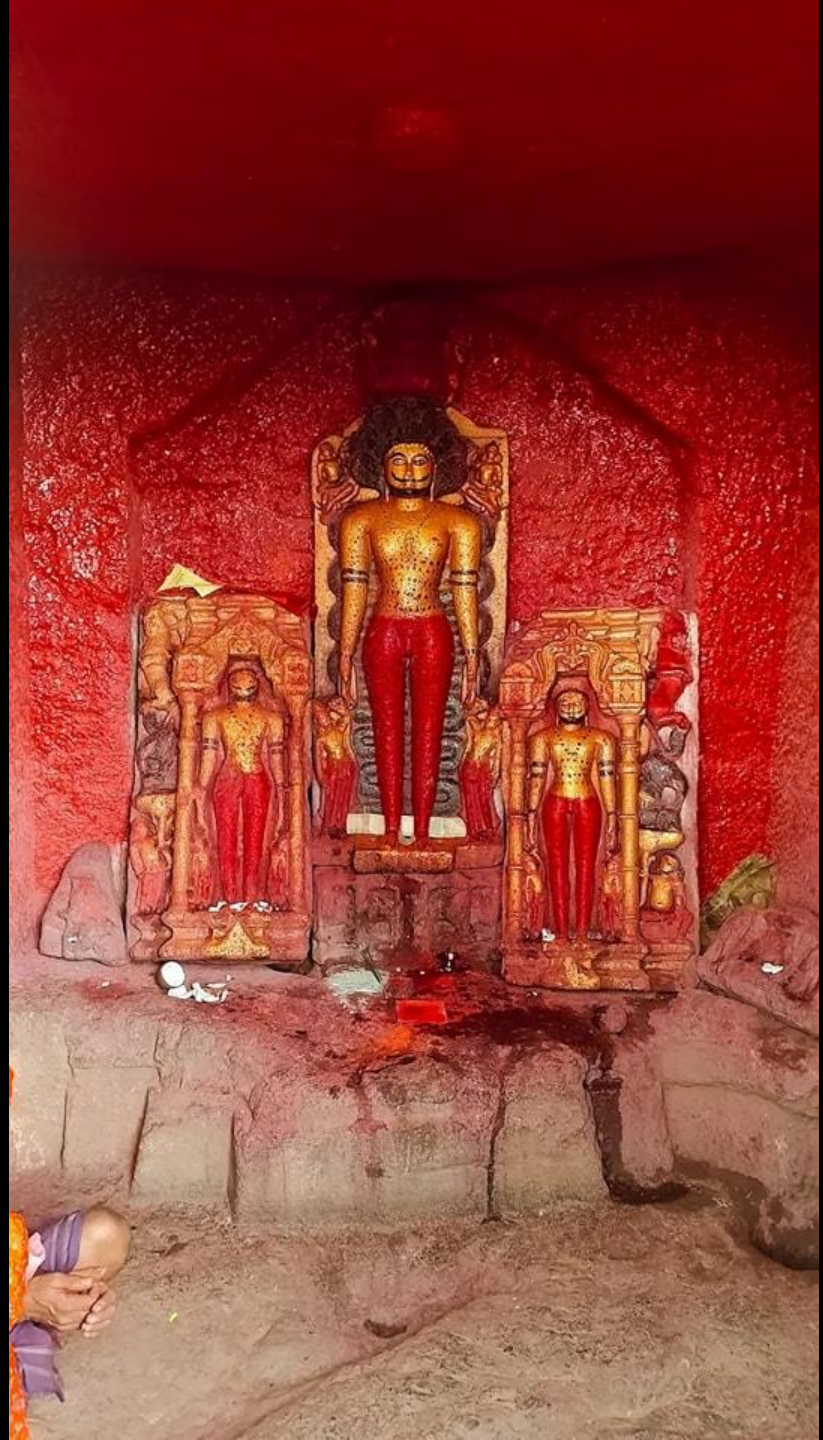
Thousands of Jain temples and statues have been converted including in recent times

CONVERTED JAINISM





Shot on OnePlus
BY AMOL KUMAR





Jains and Jainism have been erased from the history of these places



See [here](#) for more Converted Jainism

4

Jain Influence on Buddhism

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Jainism and Buddhism share a unique cultural background

- According to the oldest Buddhist texts, by the time of **Gautam Siddhartha** in the 6th cent. BC, **Jainism was already widespread** in northeastern India
 - **Jains were one of the “six types of men”** according to Purana Kassapa
- Gautam Siddhartha and Bhagavan Mahavira were born within 150 km of each other (**Lumbini** for Buddha and **Kundalpur** for Bhagavan Mahavira) in the urban foothills of the Himalayas where Shramanic culture was strong
 - Gautam Siddhartha was a prince of the **Shakya** clan
 - Bhagavan Mahavira was a prince of the **Gnatri** (Natta or Naya) clan
- **Gautam Siddhartha grew up in a Jain cultural and political environment and probably had Jain relatives**
 - For example, Buddha's disciples were said to have met with a **Jain prince from Buddha's own Shakya clan** named Vappa (***Anguttara Nikaya* 4.4.5.4**). The commentary ***Manorathapurani*** states that Vappa the Jain was [Buddha's uncle](#)
- They each spoke similar dialects of Prakrit language such as **Pali** (Gautama Siddhartha) and **Ardha-Magadhi** (Bhagavan Mahavira)
- Early Buddhists identified the Jains as followers of **Chaturyama Dharma (Four Vows)** of the 23rd Tirthankar Bhagavan Parshvanath (877-777 BC)
 - Jain scriptures confirm this. The 24th Tirthankar Bhagavan Mahavira increased it to five vows. These five vows are known in Jainism as the Pancha Mahavratas

Jainism was an important part of Gautam Siddhartha's spiritual journey

- After Gautam Siddhartha began his spiritual quest, for a period of time he lived the life of a Digambar Jain monk. Here he describes his practices:

“Sāriputta, I recall having practiced a spiritual path consisting of four factors. I used to be a fervent mortifier, the ultimate fervent mortifier. I used to live rough, the ultimate rough-liver. I used to live in disgust at sin, the ultimate one living in disgust at sin. I used to be secluded, in ultimate seclusion. And this is what my fervent mortification was like. I WENT NAKED, IGNORING CONVENTIONS. I LICKED MY HANDS [to eat food placed therein by others], and didn't come or stop when asked. I DIDN'T CONSENT TO FOOD BROUGHT TO ME, OR FOOD PREPARED SPECIALLY FOR ME, OR AN INVITATION FOR A MEAL.... I ACCEPTED NO FISH OR MEAT OR LIQUOR OR WINE, AND DRANK NO BEER. I WENT TO JUST ONE HOUSE FOR ALMS, taking just one mouthful, or two houses and two mouthfuls.... I lived committed to the practice of eating food at set intervals. I ATE HERBS, MILLET, WILD RICE, POOR RICE, WATER LETTUCE, RICE BRAN, SCUM FROM BOILING RICE, SESAME FLOUR, GRASS, OR COW DUNG. I SURVIVED ON FOREST ROOTS AND FRUITS, OR EATING FALLEN FRUIT.... I TORE OUT HAIR AND BEARD, COMMITTED TO THIS PRACTICE. I CONSTANTLY STOOD, REFUSING SEATS. I SQUATTED, COMMITTED TO THE ENDEAVOR OF SQUATTING* And this is what my living in disgust of sin was like. I'D STEP FORWARD OR BACK EVER SO MINDFULLY. I WAS FULL OF PITY EVEN REGARDING A DROP OF WATER, THINKING: 'MAY I NOT ACCIDENTALLY INJURE ANY LITTLE CREATURES THAT HAPPEN TO BE IN THE WRONG PLACE.' Such was my living in disgust of sin....” – Majjhima Nikaya [1.77-80](#) (emphasis added)

- Some of the details (“cow dung”, etc.) seem exaggerated, but the similarities to Jain monasticism are abundantly clear
- Though he was a strict vegetarian during this early phase of his journey (see passage above), later as Buddha the teacher [he sometimes ate meat](#)
 - Eating meat might have caused his death at age 80 when he ate *sukara maddava*, translated by some Buddhist scholars as “soft pork”

* Note: This sounds similar to the Jain meditative position known as Godohika Asana or Ukadun Asana, “the cow-milking posture”

Gautam Siddhartha studied under various teachers including Jains

- Buddhist scriptures state that Gautam Siddhartha was once the student of an elderly teacher named **Uddaka Ramaputta** in the city of Rajagriha
- Some of the oldest Jain scriptures (***Rishibhashit*** chapter 23 and others) also describe a teacher named **Ramaputta** who was an elder contemporary of Bhagavan Mahavira and Buddha
 - Though Ramaputta was considered to have been outside of the Jain order, he held ideas identical to Jainism and was respected
- Buddhist texts portray Buddha's time with Uddaka Ramaputta as a milestone in his spiritual journey. Ramaputta was impressed with Gautam, but at some point Gautam decided to move on
 - Buddhist writers wished to show how Gautam Siddhartha was growing and surpassing other teachers
- After 6 years of searching, Buddha attained Bodhi (enlightenment) and established the "Middle Way", **separate from but parallel to Jainism**
- Nonetheless, Buddhist rules of monastic conduct, Buddhist stories, and Buddhist cosmology have much in common with Jainism
 - Up to the 20th cent., most Western Indologists couldn't tell the difference and some believed that Buddhism and Jainism were the same religion



Gautam Buddha (right) with Uddaka Ramaputta (left), from the famous Borobudur temple in Java, Indonesia

Buddha went a different way, but Buddhism adopted ideas similar to Jainism

- Buddhism and Jainism continue to employ **common terminology**
 - “Shramana”, “Shravak”, “Arhat”, “Mahavira”, “Sangha”, “Nirvana”, “Jina”, “Dharma”, “Samyak”, Five Precepts (“Panchashila” / “Pancha Mahavratas”), etc.
- Earlier Buddhist texts rejected the idea of **omniscience** (Keval Gnan in Jainism) but later texts asserted that Buddha was omniscient
- The Buddhist Pali canon lists 24 previous Buddhas, with Gautama Buddha as the 25th
 - Similar to the 24 Tirthankaras of Jainism. Biographies of the Tirthankaras and Buddhas have certain elements in common
 - Originally there were 7 previous Buddhas, later increasing to 24 (***Buddhavamsa***, part 14 of the ***Khuddaka Nikaya***, 2nd cent. BC)
 - Elsewhere, Theravada Buddhism reveres 28 past Buddhas
 - Mahayana Buddhism in Tibet reveres 35 “Confession Buddhas”
 - The Buddhist text ***Mahavastu*** (1.15 & 1.16) lists 500 previous Buddhas including ones having the names of Jain Tirthankaras such as **Rishabha**, **Vimala**, and **Arishtanemi**, as well as others with compound forms of the names of Tirthankaras **Ajita**, **Dharma**, and **Ananta**
 - Jainism has always been consistent with **24 Tirthankaras only**

Jainism's cultural pervasiveness appears in Buddhist literature

- Jain terminology and symbolism can show up in places typically missed by those unfamiliar with the original languages and cultures
- For example, a verse in the Buddhist ***Dhammapada*** mentions the names of the first and last Tirthankaras, **Rishabha** (*Usabha* in Prakrit) and **Mahavira** (abbreviated *Vira* in Jain scriptures), as spiritual metaphors in their correct chronological order:

Usabhaṃ pavaraṃ vīraṃ,
mahesiṃ vijitāvināṃ,
anejaṃ nhātakaṃ buddhaṃ,
tam-ahaṃ brūmi brāhmaṇaṃ

“To him who is like a bull (Usabha), who is noble and a hero (Vira), who is a great sage, a conqueror, free from desires, a cleanser (of moral defilements), and enlightened (Buddha) – him I call a Brahmin (sage).” – Dhammapada [verse 422](#)

- Apart from Jainism's direct influence, instances such as this suggest a possible **subliminal effect on other religions through the cultural pervasiveness of Jain ideas**

Early Buddhists paid close attention to the Jains and Jainism

- **Early Buddhists considered the Jains rivals and often discussed them**, elaborating on such things as:
 - The large following of Bhagavan Mahavira
 - The travels and Nirvana of Bhagavan Mahavira
 - People who traveled to listen to Bhagavan Mahavira
 - Divergences within the Jain order after Bhagavan Mahavira
 - Buddha and his disciples meeting Jain teachers and ordinary Jains
 - Efforts to convert Jains to Buddhism and criticism of Jain doctrines
 - Persecution of Jains by Emperor Ashoka. [See Appendix F](#)
- Buddhist and Hindu thinkers eventually co-opted the Jain royal spiritual lineage of **Nabhi-Rishabha-Bharat**. [See Appendix A](#)

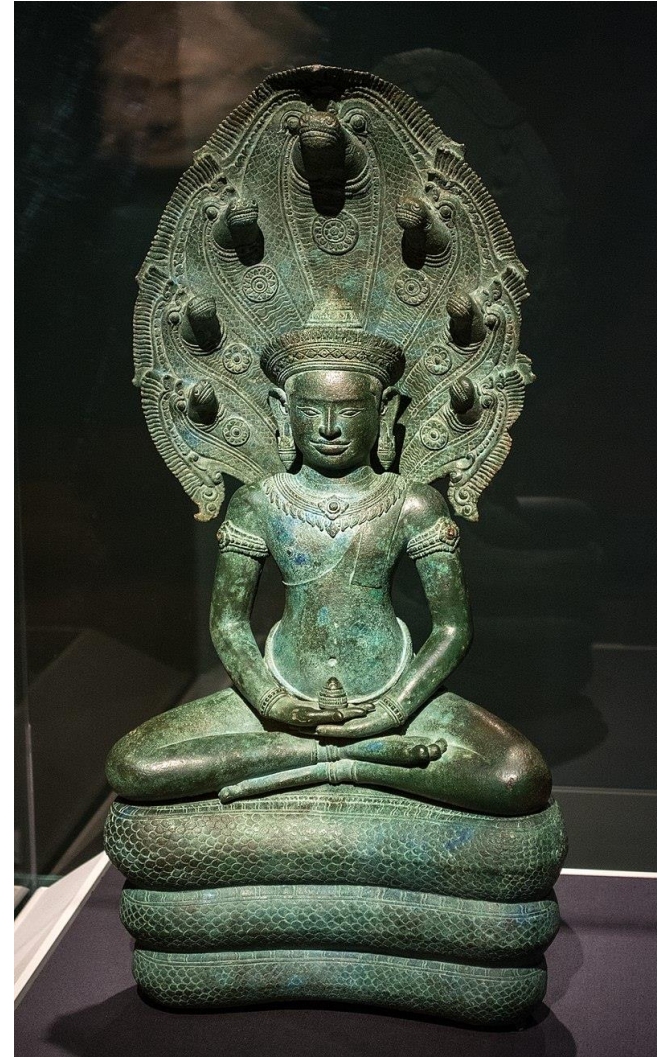
A major distinguishing factor was that Jains were all vegetarian, while most of the early Buddhist monks (Theravada tradition) allowed meat-eating. The later Mahayana Buddhist school promoted vegetarianism for the monks and nuns, but not for the laity

Omniscience and Buddhism

- Jainism attributes a very cosmic trait to the Jina: **Keval Gnan** which is full and complete knowledge of all things, macro and micro, past, present and future. Keval Gnan requires no assistance from the mind or senses and is always and permanently with the Jina, as a natural trait of the pure soul
- The Vedic ***Upanishads*** and early Buddhists did not believe in this kind of absolute omniscience and held more limited concepts of spiritual wisdom
- Early Pali Buddhist texts scoffed at the idea of Keval Gnan and denied the Keval Gnan of Bhagavan Mahavira. Buddha was quoted as saying:
“There is neither a Shramana nor a Brahmin who at one and the same time can know all, can see all – this situation does not exist.” – Kannakatthala Sutta
- However, later Buddhist scriptures in Sanskrit – perhaps under pressure to demonstrate Buddha’s superiority over other teachers – took a different stance:
“When one trains oneself on those stages, one trains oneself in Buddhahood, or the state of all-knowledge (sarvagna); and thereby in the immeasurable and incalculable Buddha-dharmas.... The perfection of wisdom, O Lord, is the accomplishment of the cognition of the all-knowing. The perfection of wisdom is the state of all-knowledge. Perfect wisdom is the source of the all-knowledge of the Buddhas.” – Pragnaparamita Sutra
- This is an example of how **Jainism catalyzed the evolution of Buddhism**



Jain statue of the 23rd Tirthankar Bhagavan Parshvanath (lived 877-777 BC) showing the protective cobra hoods of the Naga spirit Dharanendra



Buddhist statue of Buddha (12th cent. AD, Cambodia) showing the protective cobra hoods of the Naga spirit Muchalinda

Jains and Buddhists built Stupas often close to one another



Jain Stupa image from Kankali Tila



Buddhist Stupa image from Sanchi

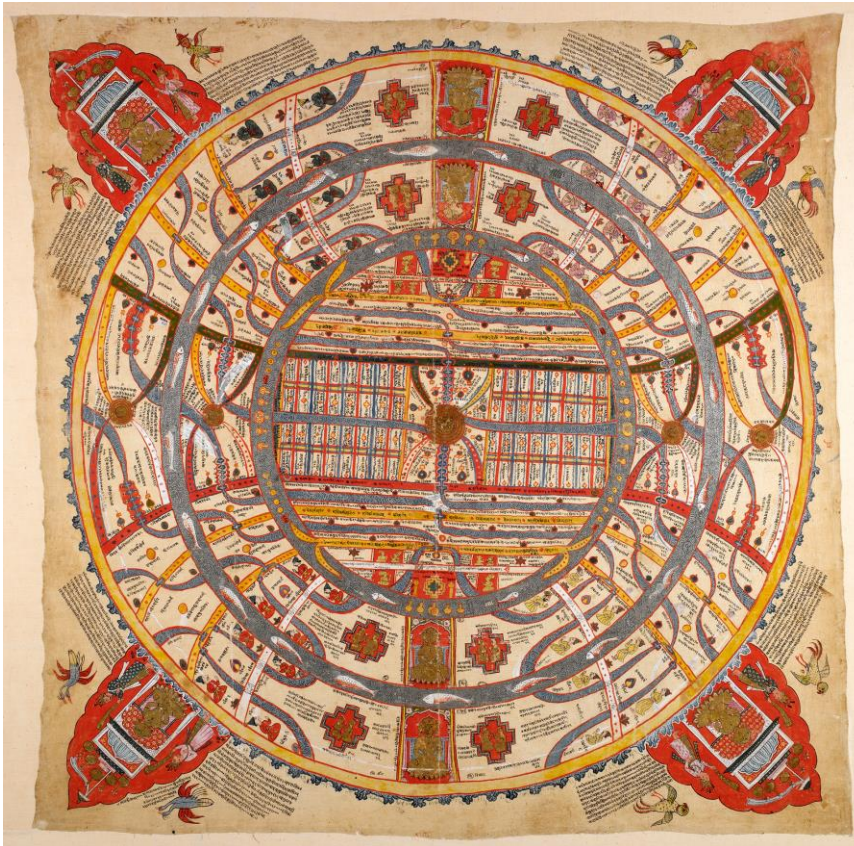
- Stupas are large mound-like structures used for devotional purposes
- Jains stopped building Stupas by the 2nd cent. AD but continued building temples with statues
- Buddhists continue the ancient tradition of Stupa building in modern times

Anekantavada and Buddhism

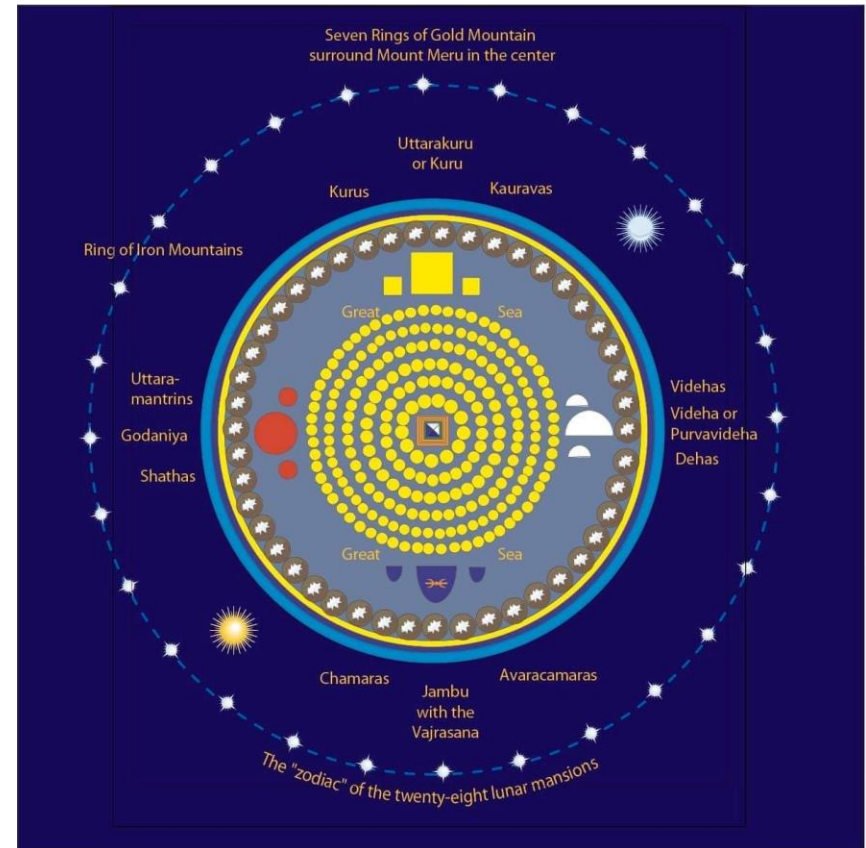
- The ***Parable of the Blind Men and the Elephant*** is found in the Buddhist Pali Canon and in the Jain scriptures
- Illustrates the Jain concept of **Anekantavada**
 - “Non-One-Endedness”, the concept that truth is extremely complex and multi-sided, while human understanding is limited, and that, as limited human beings, the complete truth can only be grasped from multiple perspectives rather than only one perspective
- The parable spread all over the world including modern America. Even Christians and Western atheists use it
 - John Godfrey Saxe’s poem [“The Blind Men and the Elephant”](#) (19th cent. AD)
- Mahayana Buddhist scholar Nagarjuna (3rd cent. AD) developed the **“Two Truths”** doctrine (Dvasatya) which asserts two kinds of truth:
(1) provisional or conventional truth (samvrita satya) and **(2) ultimate-meaning truth** (paramartha satya)
 - Similar to Jainism’s Vyavahara Naya (**practical perspective**) and Nischaya Naya (**absolute perspective**) used extensively by Kundakunda (1st cent. AD)
- **Buddhism did not develop the concept much further, whereas in Jainism Anekantavada is a detailed and elaborate practice**



Buddhist thinkers adopted key elements of Jain Cosmology



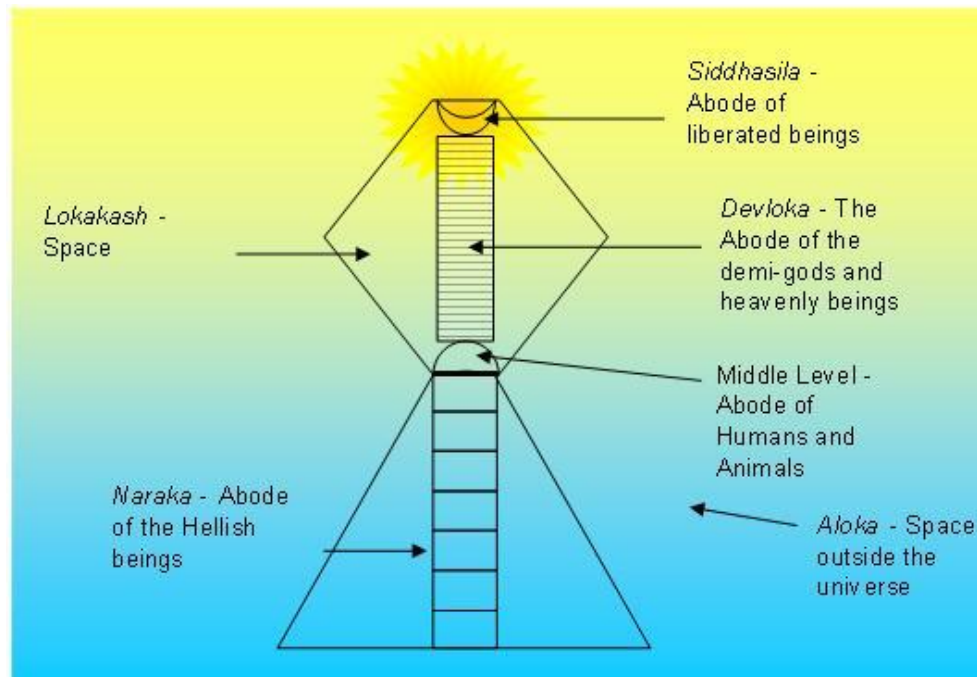
Jain map of the Middle Universe's first 2½ Islands with oceans, showing Mt. Meru in the center and Jambudvīpa as the central disc. The realm of mankind is at the southern (bottom) side of Jambudvīpa



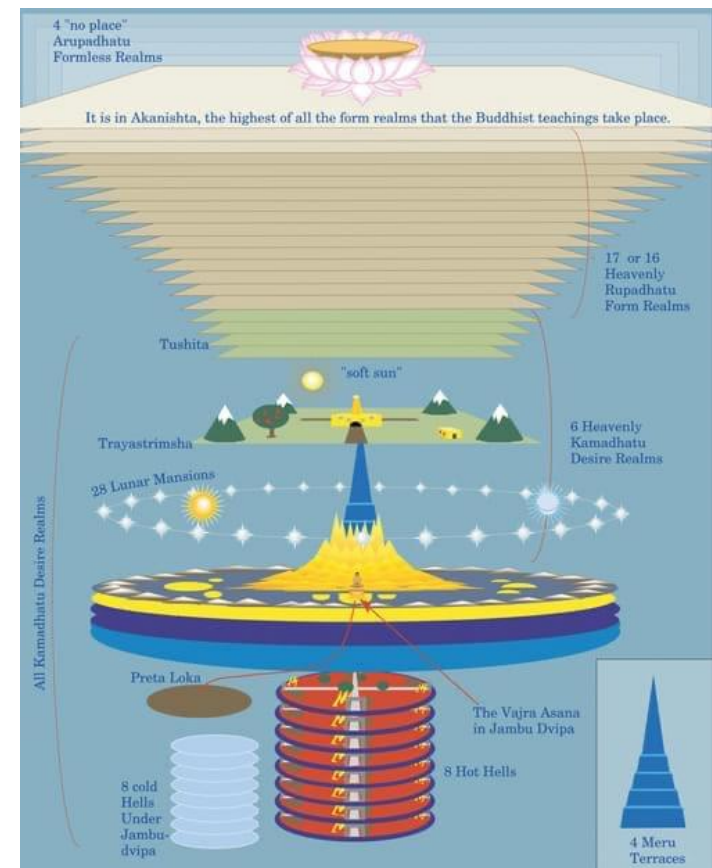
Buddhist representation of the Manushyaloka (human realm) showing Mt. Meru in the center and Jambudvīpa at the southern (bottom) side

Buddhist thinkers adopted key elements of Jain Cosmology

- Jain thinkers have always regarded Jain Cosmology as an accurate model of the universe
- Modern Buddhist philosophers regard Buddhist Cosmology as an abstraction – a metaphorical aide for spiritual living, not to be taken literally



Jain cosmos (simplified sketch)



Buddhist cosmos

Logical Conclusion: Buddhism is an offshoot of Jainism

- **In the same way that Christianity and Islam grew out of Judaism but went in different directions from the mother religion, Buddhism grew out of the culture and ideas of Jainism but went in different directions on certain matters**
- Buddhist texts repeatedly affirm that Jainism was well-established by the time of Bhagavan Mahavira (“Nigantha Nattaputta”) whom they affirm was not the founder
- Buddhist and Jain texts include **Avakinnayo Karakandu**, a great king of Kalinga from the pre-Buddha and Pre-Mahavira period, in their respective lists of faithful kings
- Buddha grew up in a Shramanic environment wherein Jains were widespread
- Buddha began his spiritual journey following Jain monastic principles and rules
- Early Buddhism shared certain terms and major concepts exclusively with Jainism
- Buddhist art and philosophy have much in common with their Jain counterparts
- Buddhists produced an ancient lineage of 24 or 27 Buddhas (or more) before Gautam Siddhartha, perhaps to match or supersede the 24 Tirthankaras of Jainism
- **Just as Christians endeavored to convert members their mother religion, the Jews, to Christianity, the Buddhists endeavored to convert Jains to Buddhism and wrote about such attempts repeatedly and extensively**

In light of these facts, if Buddhism is not an offshoot of Jainism, then how did Buddhism begin and why is it so similar to Jainism?

Jain ideas spread around the world through Buddhism

- Indian Buddhists endeavored to **spread Buddhism beyond India**
 - Ashoka sent **Buddhist missionaries** to Greece, Southeast Asia, and the Himalayas
 - Buddhists built **universities** such as those at Takshashila (Taxila), Nalanda, and Vikramashila. Students from all over Asia traveled to India to study Buddhism and traditional Indian fields of knowledge. They took this knowledge back to their home societies and revolutionized them
- Buddhism now has over **500 million followers worldwide**
- **As Buddhism spreads, so do the Jainism-inspired ideas, worldviews, images, and terminology that shaped Buddhism from its beginnings**
 - See [here](#) for more comparisons between Buddhism and Jainism
- Back in India, Buddhism was completely wiped out by Hindu and Muslim rulers
- Jainism was almost wiped out but somehow survived the onslaught. **Jainism is the first and last torch-bearer of Shramanic religion in India**

Students of Buddhism are generally unaware of the deep influences Jainism had on the birth and early development of Buddhism (instead attributing the similarities to “Indian culture” in general)

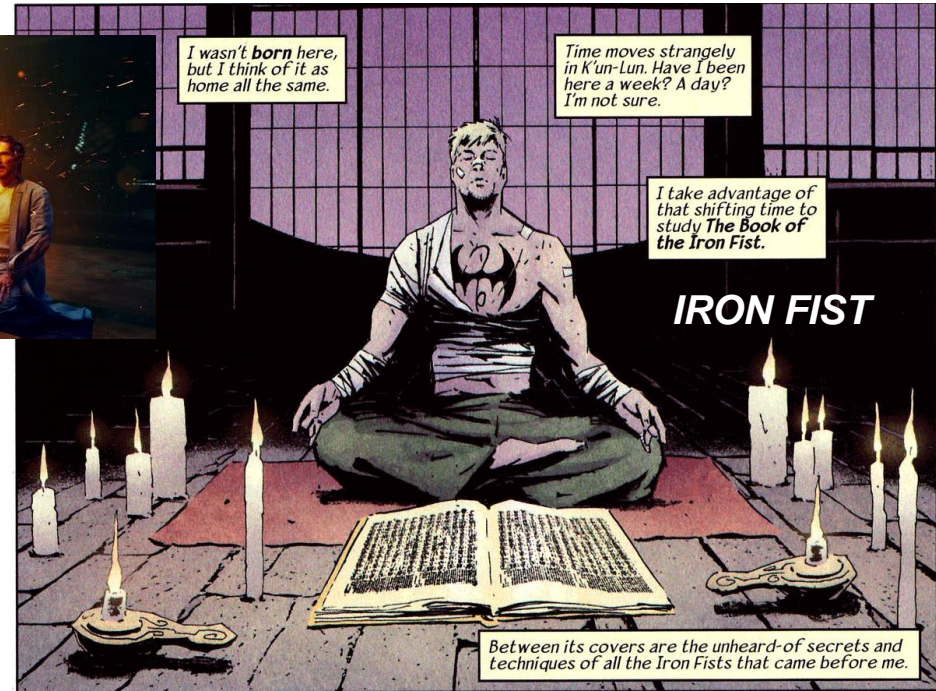
Pop culture references to Buddhism sometimes reflect Jain teachings



"Great warrior. Wars not make one great." – Yoda

"Control, control, you must learn control!" – Yoda

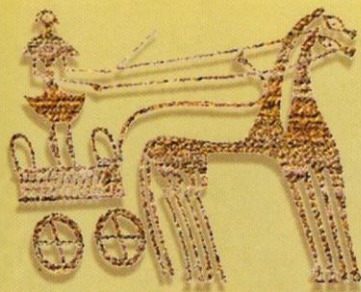
"Fear is the path to the dark side. Fear leads to anger. Anger leads to hate. Hate leads to suffering." — Yoda



5

Jain Influence on the Greeks

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ANCIENT GREECE



The Importance of Greece

- Traditionally, the West has regarded ancient Greece and Judeo-Christian religion as the two foundations of European Civilization
- The Romans adopted Greek art, architecture, religion, and values
- Before Christianity became the dominant religion in Europe in the 4th and 5th cent. AD, most of Europe was illiterate, poor, and politically weak compared to their Roman overlords
 - The Celtic, Germanic, and Slavic peoples of Western, Northern, and Eastern Europe had none of the cultural refinement and intellectual traits associated with the ancient Greeks, who viewed all other peoples of Europe as barbaric and inferior to the Greeks
- **Greek culture and philosophy shaped the development of all three of the “Abrahamic” religions: Judaism, Christianity, and Islam**
- Modern Eurocentrists point to ancient Greek civilization as proof of the superiority of ancient European culture. They do not point to the cultures of the Celts, Germans, and Slavs, who were less developed
 - Thus, assertions of outside influence on the ancient Greeks can be met with suspicion, resistance, and denial

Greece and India

- Greece and India were in constant contact from at least the 5th cent. BC through the later centuries of the Roman Empire
 - Well-traveled sea routes from the Greco-Roman region to India were documented in the [*Periplus of the Erythraean Sea*](#) (1st cent. AD)
- **Herodotus** (5th cent. BC) wrote a history of the known world which included India. Without mentioning the words “Jain” or “Shramana”, he provided the following description of the Jain monks of India:

“There is another set of Indians whose customs are very different. They refuse to put any live animal to death, they sow no corn, and have no dwelling-houses. Vegetables are their only food. There is a plant which grows wild in their country, bearing seed, about the size of millet-seed, in a calyx: their wont is to gather this seed and having boiled it, calyx and all, to use it for food. If one of them is attacked with sickness, he goes forth into the wilderness, and lies down to die; no one has the least concern either for the sick or for the dead.” – The History ([3:100](#)) by Herodotus

Notice which aspects of Jainism made the strongest impression on Herodotus and other foreign chroniclers

The Empire of Alexander the Great

and his conquest course
from Greece to India
to Babylon (334-323 B.C.)



Indians and Greeks

- The Greek conqueror **Alexander of Macedonia** (4th cent. BC) raced across Western Asia with his army to take over the Achaemenid Persian Empire which included northwestern India
- There he encountered Indian kings and fought them briefly before retreating westward towards Babylon. Alexander left a large group of Greek soldiers in India under the command of Seleucus Nicator who eventually made a peace treaty with Emperor Chandragupta Maurya
- Chandragupta is said to have married Helena the daughter of Seleucus Nicator, thus making the Mauryan Dynasty part Greek
- Greeks founded their own **Indo-Greek Kingdom** in northwestern India with Demetrius I as its first ruler. The Indo-Greeks ruled until the 1st cent. AD and were known in India as the **Yavanas** (Ionians)
- Greeks brought to India their artistic influence as seen in the Gandhara style of statues and carvings

What influence did Jainism have on the Greeks?

The Gymnosophists

- While in India, Alexander the Great encountered the **Gymnosophists** or “**naked sages**”. Who were they?
- According to various chroniclers (Megasthenes, Plutarch, Strabo, and others), the Gymnosophists included both Brahmins and Shramanas
- However, the Greek descriptions of the Gymnosophists are more reminiscent of **Digambar Jain monks**:
 - **Vegetarian, naked, meditative, striving for moral perfection, philosophers, not involved in ritual sacrifices, indifferent to pleasure and pain, and allowing themselves to die alone in the forest**
 - They could not have been Buddhist monks as **Buddhist monks never go naked** and were generally not vegetarian during this period
 - **Brahmins also do not go naked** nor practice the slow death cycle described
- Alexander is said to have met with a number of Gymnosophists including “Calanus” who traveled west with Alexander and “Dandamis” who fasted unto death. Alexander was deeply impressed by their character
- **Philostratus** (3rd cent. AD), in his [Life of Apollonius](#), wrote of Gymnosophists living in **Upper Egypt**
- Greek-speaking Christians also discussed the Gymnosophists, such as Hippolytus of Rome (2nd cent. AD) in his **Refutation of all Heresies**



European depiction of Alexander the Great meeting the Gymnosophists in India (15th cent. AD image)

The Samanaens (Samanas or Shramanas)

- Several Greek historians wrote of the **Shramanas** (Samanaens)
- **Porphyry** (233-305 AD) wrote ***On Abstinence from Animal Food***. Based on earlier Babylonian accounts, in [Book IV](#) he describes the lifestyle of the Samanaens in a way that makes them sound identical to Jain monks:
 - Taking Diksha (initiation in the order of monkhood)
 - Vegetarianism
 - Practicing Meditation
 - Sallekhana (fasting unto death)

Could Jain influence on the development of Greek thought have been significant?

Pythagoras

- Lived in 6th cent. BC, overlapping the life of Bhagavan Mahavira
- One of the most influential philosophers and mathematicians in world history
- Traveled the ancient world and studied in India under the **Gymnosophists** (according to historian Philostratus, 3rd cent. AD)
- **Pythagoras promoted Jain-like ideas:**
 - **Vegetarianism**
 - **Asceticism** and **chastity**
 - **Metempsychosis** – transmigration of souls
 - **Reincarnation** and **immortality of the soul**
 - A cosmology that included the “Central Fire”, also called the **“Watchtower of Zeus”** (from Pythagorean philosopher Philolaus)
 - All heavenly bodies (sun, moon, earth, planets) revolve around it, very similar to Mt. Meru in Jain cosmology
- Note: In India, the “Pythagorean Theorem” had been used for centuries before Pythagoras. **Could Pythagoras have gotten it from India?**

Democritus of Abdera and the Concept of Atoms

- In the West, the Greek philosopher **Democritus of Abdera** (5th century BC) is credited as the first to have theorized the existence of **atoms**. This school of thought has been called “atomism”
- However, the concept of atoms was entirely new to Greece, whereas it was an old concept in India dating back at least to Bhagavan Mahavira (599-527 BC)
- At least 5 ancient Greek and Roman historians wrote that **Democritus traveled to India** and studied there (as well as Babylonia and Egypt)
 - **DIAGENES LAERTIUS, SUIDAS, STRABO** (while citing Alexander the Great’s historian Megasthenes), **AELIAN** (Claudius Aelianus), and the early Christian theologian **HIPPOLYTUS OF ROME** all say this
 - Both Diogenes Laertius and Hippolytus specifically stated that Democritus studied under the **GYMNOSOPHISTS** or “naked sages” of India, whom the Greeks described in ways reminiscent of **Digambar Jain monks**
- **Hence, it seems likely that Democritus gained the idea of atomism, which was new to the Greeks, directly from the Jains in India**

Pyrrho and Skepticism

- **Pyrrho of Ellis** (4th -3rd cent. BC) is considered the first Greek **Skeptic** philosopher
- Lived a life of indifference to the world, similar to Jain monks
- Greek historian Diogenes Laertius states that Pyrrho also traveled to India and studied under the **Gymnosophists**
- **Pyrrhonism** – philosophical skepticism which rejects dogma and advocates the suspension of judgment over the truth of all beliefs
 - Similar to **Anekantavada**
- The Pyrronists developed expressions for Skepticism which became their core principles. Sextus Empiricus (2nd cent. AD) [listed them](#):
 - “Not more”
 - “Aphasia” or “non-assertion”
 - “Perhaps, possibly, and maybe”
 - “I suspend judgment”
 - “I determine nothing”
 - “All things are undetermined”
 - “All things are non-apprehensible”
 - “I am non-apprehensive and I apprehend not”
 - “To every argument an equal argument is opposed”

Cynicism and the Cynics

- **Cynicism was an ascetic tradition** that first appeared in Greece in the 5th cent. BC. The Cynics were a new force in Greek culture that challenged all traditional aspects of society including Greek religion, law, and ethics
- The Cynics bore resemblance to the Gymnosophists and Jain monasticism, and they may have been influenced by Pythagoras. Their principles included:
 - **Ponos**, or acetic practices, such as mendicancy (begging for food), wearing only sparse clothing such as a thin cloak, and going barefoot even in winter
 - **Atyphia** (mental clarity or lucidity) which was likened to “freedom from smoke”, wherein “smoke” (**Typhus**) signifies false belief, mindlessness, folly, and conceit
 - **Typhus** is caused by false judgments of value, which cause negative emotions, unnatural desires, and a vicious character
 - **Eudaimonia** or the good life comes from **Autarkeia** (self-sufficiency), **Askēsis** (austerity), **Anaideia** (shamelessness), **Arete** (excellence), **Parrhesia** (truthfulness), living in accordance to nature, and indifference to the pleasures and pains of life
- The great Cynic known as **Onesicritus** traveled to India with Alexander the Great and witnessed Alexander’s encounters with the **Gymnosophists**
- **Early Christian monasticism was influenced by Greek Cynicism**

6

Jain Influence on Christianity

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The Diverse Origins of Christianity

- Today, both Christians and non-Christians tend to view Christianity as essentially one religion with one set of beliefs and practices
- Early Christianity was not as easy to define. Early Christianity:
 - Was centered on the mysterious person of **Jesus of Nazareth**, about whom various cults, theologies, and writings developed after his death
 - Developed its beliefs and canon over several centuries (1st-5th cent. AD)
 - Was influenced by the cultures, languages, philosophies, religions, and politics of the **Greeks and Romans**. Early Christians suffered persecution by the Romans, but in 380 AD the Romans adopted the Catholic Church as their official religion and started to persecute others
 - Appropriated **pagan elements**, such as December 25 (the festival of Sol Invictus) and the image of the Madonna and Child (the cult of Isis)
- Modern Christianity is based on the Nicene Creed of 325 AD which codified the worship of Jesus Christ as the incarnation of the creator deity of Judaism, born to the Virgin Mary through the Holy Spirit
- **However, the story is even more complex than this...**

Jainism and the New Testament

- The Christian canon, or Bible, developed over several centuries after Jesus Christ. It consists of about 66 books (varying based on sect) divided into two parts
- The ***New Testament*** could reflect a variety of influences
- **The Jain Parable of the 3 Merchants**
 - Found in the ***Uttaradhyayana Sutra*** of the Shvetambar canon
 - Similar parables are found in the Christian Bible, specifically the ***Gospels of Matthew*** and ***Luke***
 - German Jainism scholar Herman Jacobi asserted that the story probably originated in Jainism and traveled westward to ancient Palestine
 - [See Appendix D](#) for details
- ***The Book of Revelation:*** The 24 Elders wearing white robes and crowns of gold, seated on thrones, and described as “victorious”
 - Possible influence from Jainism? Can’t say for certain

Jain Influence on Christianity via Greek Cynicism

- **Through the Cynics, Jainism may have had an indirect but powerful influence on the development of Christianity**
- From the 4th cent BC to 3rd cent. AD, Greek influence was strong in Egypt, Syria, and Israel. Hellenistic Judaism combined Greek and Jewish cultures
- Greek Cynicism flourished in the city of **Gadara** near Nazareth where Jesus lived. By then, Cynicism had become a religious order unto itself
- Some scholars believe the Jesus Christ was himself a Cynic or was influenced by them. In any case, the asceticisms of the early Christians and the Cynics were similar
- Christian ascetic orders like the **Desert Fathers** of Egypt closely resembled the Cynics. Asceticism remained an important part of Catholicism and Eastern Orthodoxy for centuries, an example being **St. Francis of Assisi**
- Some Cynics considered themselves **both Cynic and Christian**, such as the philosopher **Peregrinus Proteus** of Israel (2nd cent. AD) and **Maximus the Cynic** who was the bishop of Constantinople (4th cent. AD)
- **Jain ideas and practices will have thus spread far and wide, albeit under different labels**

Some Christian thinkers knew of the Jains but mislabeled them

- In this remarkable passage from **Hippolytus of Rome** (2nd cent. AD), he describes an “Indian sect” of “Brahmins” who were **naked, vegetarian, celibate philosophers seeking divinity** – basically identical to the **Gymnosophists**
- His description actually does not fit the Vedic Brahmins at all, but applies more closely to the **Digambar Jain monks** whom Alexander the Great encountered:

Nakedness and Vegetarianism

Anekantavada

Celibate monks

Child-bearing laypeople

Kayotsarga (body-abandoning)

Asceticism

Sallekhana

“But there is also with the Indians a sect composed of those philosophizing among the Brachmans. They spend a contented existence, ABSTAIN BOTH FROM LIVING CREATURES AND ALL COOKED FOOD, BEING SATISFIED WITH FRUITS; AND NOT GATHERING THESE FROM THE TREES, BUT CARRYING OFF THOSE THAT HAVE FALLEN TO THE EARTH. They subsist upon them, drinking the water of the river Tazabena. BUT THEY PASS THEIR LIFE NAKED, AFFIRMING THAT THE BODY HAS BEEN CONSTITUTED A COVERING TO THE SOUL by the Deity. THESE AFFIRM THAT GOD IS LIGHT, NOT SUCH AS ONE SEES, NOR SUCH AS THE SUN AND FIRE; BUT TO THEM THE DEITY IS DISCOURSE, NOT THAT WHICH FINDS EXPRESSION IN ARTICULATE SOUNDS, BUT THAT OF THE KNOWLEDGE THROUGH WHICH THE SECRET MYSTERIES OF NATURE ARE PERCEIVED BY THE WISE. And this light which they say is discourse, their god, they assert that the Brachmans only know on account of their alone REJECTING ALL VANITY OF OPINION which is the soul's ultimate covering. These despise death, and always in their own peculiar language call God by the name which we have mentioned previously, and they send up hymns (to him). BUT NEITHER ARE THERE WOMEN AMONG THEM, NOR DO THEY BEGET CHILDREN. But they who aim at a life similar to these, after they have crossed over to the country on the opposite side of the river, continue to reside there, returning no more; and these also are called Brachmans. BUT THEY DO NOT PASS THEIR LIFE SIMILARLY, FOR THERE ARE ALSO IN THE PLACE WOMEN, OF WHOM THOSE THAT DWELL THERE ARE BORN, AND IN TURN BEGET CHILDREN. And this discourse which they name God they assert to be corporeal, and enveloped in a body outside himself, just as if one were wearing a sheep's skin, but that on DIVESTING HIMSELF OF BODY that he would appear clear to the eye. But the Brachmans say that there is a conflict in the body that surrounds them, (and they consider that the body is for them full of conflicts); in opposition to which, as if marshalled for battle against enemies, they contend, as we have already explained. AND THEY SAY THAT ALL MEN ARE CAPTIVE TO THEIR OWN CONGENITAL STRUGGLES, VIZ., SENSUALITY AND INCHASTITY, GLUTTONY, ANGER, JOY, SORROW, CONCUISCENCE, AND SUCH LIKE. AND HE WHO HAS REARED A TROPHY OVER THESE, ALONE GOES TO GOD; wherefore the Brachmans deify Dandamis, to whom ALEXANDER THE MACEDONIAN paid a visit, as one who had proved victorious in the bodily conflict. But they bear down on Calanus as having profanely withdrawn from their philosophy. But the Brachmans, PUTTING OFF THE BODY, LIKE FISHES JUMPING OUT OF WATER INTO THE PURE AIR, BEHOLD THE SUN.” – Hippolytus of Rome, *Refutation of All Heresies*, [Book 1, ch. 21](#) (emphasis added)

Cosmas Indicopleustes

- A Greek Christian monk and historian living in Egypt in the 6th cent. AD
- Name means “**Cosmas the Indian Voyager**”. He traveled extensively along India’s western coast
- Developed a cosmology of the world with a central mountain and the sun orbiting it, similar to Jain cosmology
 - Modern historians acknowledge the Indian influence on Cosmas
- Recorded his ideas on geography and cosmology in his book ***Christian Topography***



The central mountain with the sun orbiting it, from ***Christian Topography***

**Connections between Jainism and Christianity
should be researched further**

Modern Christians also use another Jain parable:



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What is **unique** about the church of Christ?

Allen Webster

Some members of the church of Christ say it is unique among the 33,000 churches in the world.

Since *unique* means "the only one of its kind," could this really be true? Making the claim proves nothing, so let's test the hypothesis by looking at things some think are unique about the church of Christ.

Is the church of Christ the only church that tries to follow the Bible exactly? The church of Christ believes the Bible is the verbally inspired Word of God, and that God gave it as the only guide for churches (2 Timothy 3:16-17).

Surprisingly, this is not the case in all religious groups. Many would be taken aback to learn that their preachers, if pressured, would admit they do not believe the Bible to be the inerrant word of God.

- Some doubt the creation account (Genesis 1-3), saying that Adam and Eve are invented characters.
- Some deny that Noah built a literal ark to survive a global flood (Genesis 6-9).
- Moses parting the Red Sea? Only an overexaggerated writer embellishing a boring exodus account (Exodus 14:21-30).
- Jonah and the fish? A fish fairy tale.
- Prophecies foretelling events in Jesus' life? Coincidences.
- Feeding five thousand? Just a boy's generosity inspiring people to share what they had hoarded (John 6:1-14).

- Walking on water? He knew where the rocks were (Mark 6:48).
- Virgin-born (Matthew 1) and third-day resurrected? (Matthew 28). Just legends.

There is no middle ground when it comes to the Bible: Either it is a fraud and should all be rejected, or it is from God and should all be accepted. It claims inspiration (2 Peter 1:21); it claims perfection (Psalm 19:7). Strong evidence supports it, such as fulfilled prophecies, prescientific statements, freedom from contradictions, honest portrayal of heroes, brevity of expression, and archeological/manuscript evidence.

We cannot choose what we deem acceptable. That puts man over Scripture instead of Scripture over man. Augustine said, "If you believe what you like in the gospels, and reject what you don't like, it is not the gospel you believe, but yourself."

But the church of Christ is not unique in defending the Bible or in trying to follow it. Many churches have high regard for Scripture and defend inspiration, creation, and miracles, while opposing evolution, humanism, and modernism.

Is the church of Christ unique in its members' love for each other and others? Jesus said that love would be the distinguishing characteristic of true disciples (John 13:33-34). A church that is harsh, caustic, negligent, and unmerciful loses

Thoughts from the HEART

Blind Men of Hindustan

Most are conversant with the famous poem concerning the blind men of Hindustan who went to "see" an elephant. Since each was sightless and stationed at a different vantage point surrounding the huge creature, the six men came away with vastly different concepts regarding the elephant.


The first said, "An elephant is like a rope," because he had felt the tail. Another, stationed at the ear, concluded it was like a fan. Another, feeling of its leg, said it was like a tree. Another thought an elephant was like a wall.

A partial view of the Bible is like that. Prejudice blinds many a person to the whole truth. Sectarian dogma, shallow teaching, emphasis on tradition, parochial thinking, and emotional persuasion contribute to spiritual blindness.

As John Saxe said of the blind men in his striking poem:

Each in his own opinion exceedingly stiff and strong,
though each was partly in the right,
and all were in the wrong!

We must pursue "all the counsel of God" (Acts 20:27) and desire to be fully instructed on every Bible subject. The sum of God's Word is truth (Psalm 119:160). Taking all that the Bible says on any doctrine forms the best commentary on the sacred Scriptures. This allows us to see the harmony and blend in God's grace and man's obedience.



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7

Jain Influence on South Indian Culture

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Jainism in South India is a subject that Jains should study

- Jain studies typically have a North Indian bias, focusing on Prakrit and Sanskrit literature and Jain cultures in the Hindi and Gujarati speaking regions of India
- After Bhagavan Mahavira and Buddha, Jainism and Buddhism spread rapidly into South India where Jainism was one of the dominant religions at least since the 3rd cent. BC
 - Jain archaeological site at **Vaddamanu** in Andhra Pradesh
- The Tamil and Kannada languages and literatures owe much of their development to Jain monks
- Tamil Jains were known as **Samanars**, a derivative of Shramana (Sanskrit) or Samana (Prakrit)
- Jains built many large temples up to the time of persecution in the 11th – 13th centuries
- Several major Jain ruling dynasties

The Arrival of Jainism in South India

- A legend states that Bhagavan Mahavira walked to South India and spread the message of Jainism there in the 6th cent. BC
- **Jainism definitely arrived in Karnataka by the 4th cent. BC when the great Bhadrabahu arrived.** Bhadrabahu was the 8th successive leader of the undivided Jain order since the Nirvana of Bhagavan Mahavira in 527 BC
- A severe drought and famine in the area of Magadha in the north prompted Bhadrabahu to split the order of monks and walk to the South with hundreds of others. This helped ensure the survival of Jainism during a difficult time
- **Emperor Chandragupta Maurya** left the throne and became a Jain monk as well, traveling to the south with Bhadrabahu
- The monks took shelter in the caves in and around **Shravana Belagola**. Numerous stone inscriptions and oral traditions back up these events
- The bold migration of such a vulnerable group suggests that Jains were already numerous in South India where they would have been well-received
- At that time, traditional animistic nature-cults were common in South India. **Vedic religion was non-existent in the South during this period**

Many major Jain scholars were South Indian

- Kundakunda
- Umasvati
- Samantabhadra
- Puṣṭyapada
- Akalanka
- Jinasena
- Nemichandra Siddhant Chakravarti
- *And many others*

For centuries, their many works have held scriptural authority for Jains all over India, north and south

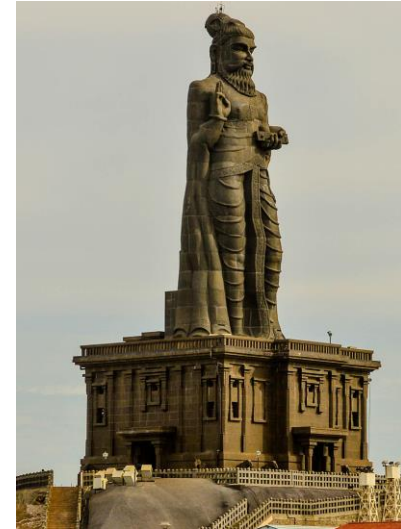
The major Digambar Jain scriptures ***Shatkandagama*** and ***Kashayapahuda*** were preserved in Moodbidri for centuries

The Kalabhra Dynasty: Early Founders of Tamil Culture

- **The Kalabhras** were a powerful dynasty ruling over much of the Tamil region in the 3rd-6th cent. AD. Little is known about them for certain but evidence points to their Jain identity
- The early Kalabhras were likely peasant farmers who rose to power on a distinctly anti-elitist ethos which drew the ire of the Vedic Brahmins
- Much of the earliest Tamil literature was composed during the Kalabhra Dynasty in the area of **Madurai**, which became a center of Jain intellectual activity (see next slides)
 - **Dravida Sangha** – the Assembly of Dravidas (ethnic South Indians) was founded by Jain monks in Madurai with the goal of creating a casteless society among the Tamils, based on the principles of Jainism. It also promoted a Dravidian ethnic identity among South Indians which continues to this day
 - It inspired later Tamil literary assemblies such as the Sangam movement
- Tamil epic literature and poetry reached the highest levels of expression witnessed up to that era
- Jainism and Buddhism both flourished under the Kalabhras, while Vedic Hinduism appears to have been out of favor

Tamil Literature

- ***The Kural***, or ***Tirukkuraḷ*** is a much-celebrated book of moral verses containing many clues as to its Jain origins
 - Opens with reverence to “Adi Bhagavan”
 - Advocates vegetarianism and compassion for animals
 - So popular in South India that many religious groups have claimed it as their own – including Christian missionaries!
 - Tamil Jains attribute the book to **Elacharir** who is identified as **Kundakunda** the great Jain scholar (1st cent. AD). Others attribute it to **Thiruvalluvar**, a semi-mythical figure
- ***Nalatiyar*** “The Four Hundred Quatrains” by Jain monks
 - The next most famous Tamil literary work after ***Tirukkuraḷ***
 - 400 Moral sayings in perfect Tamil verse
 - Old Tamil saying:
Aalum vaelum pallukkuruthi; naalum irandum sollukkuruthi
Literal translation: “**Banyan and neem maintain oral health; Four and Two maintain moral health.**”
(Here “Four” and “Two” refer to the quatrains and couplets of Nāḷatiyaṛ and Tirukkuraḷ, respectively.)



Statue of Thiruvalluvar
at Kanyakumari

Tamil Literature

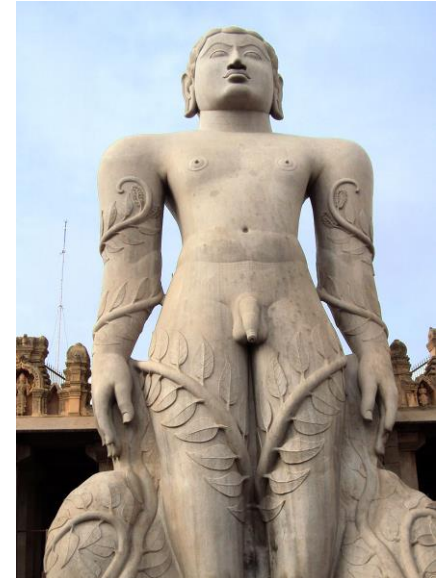
- **3 of the 5 major Tamil epics are Jain**
 - ***Silappathikaram***, [“The Tale of an Anklet”](#) by the great **Ilango Adigal** is a tragic love story, the first epic ever written in Tamil
 - Was a rallying point for Tamil nationalists in Sri Lanka (20th cent. AD)
 - ***Jivaka Chintamani***, “Jivaka the Fabulous Gem” by **Tiruttakkatevar** is the epic of a wildly materialistic hero who eventually becomes a Jain monk
 - ***Valaiyapadhi***, “The Unbending Man” (author unknown) expresses many Jain values, preserved only in fragments

TAMIL CULTURE WAS ORIGINALLY A JAIN-LED CULTURE.
The literary genius and creativity of Tamil Jain monks remain
part of the foundation of Tamil culture and identity.
**They serve as examples of how Jains used artistic
skill and talent to inspire the world with Jain principles**

Jainism in Karnataka

- Jainism was the state religion for centuries
 - **Western Ganga Dynasty** (4th-10th cent. AD) began an explosion of Jain culture in southern Karnataka
 - **Santara Dynasty** (7th -18th cent. AD) built Jain temple complexes including those at **Humcha**
 - **Rashtrakuta Dynasty** (8th-10th cent. AD) ushered in the golden age of Jainism in the South. Built many of the famous cave temples of **Ellora** (a UNESCO World Heritage Site)
- Thousands of Jain images and other holy cities were built including **Shravana Belgola**
- Until the 12th cent. AD, most of the Kannada literary works were authored by Jains
 - Nearly 200 individual Jain authors are considered important to Kannada literature
 - Jain versions of the **Ramayana** and **Mahabharata**

But an evil was sweeping across the land...



What happened to the Jains of South India?

- Vedic devotional (Bhakti) movements aggressively sought dominance
 - **Adi Shankar** (7th cent. AD) – founder of Advaita Vedanta (non-dualism)
 - **Appar** and **Sambandhar** (7th cent. AD) – Shaiva poets and propagandists who portrayed Jains as evil. (Appar was himself a former Jain monk)
 - **Virashaivas** or **Lingayatas** (11th-12th cent. AD) – fierce devotees of Shiva
- Jain temples were destroyed or converted to Hindu temples
- Jains were massacred by impalement and forced to convert
- **Many of these persecutions are described in Hindu literature** and much of this material comes from South India. [See Appendix E](#)
 - Some of these accounts could contain exaggerations, however they clearly show a deep hatred and resentment for Jains and Jainism
 - *Why so much hatred?* What threat did the nonviolent Jains pose to the Brahmins and Shaivas? The obsessive antipathy towards Jains is a psycho-sociological phenomenon that should be further researched
- Fewer than 90,000 Tamil Jains remain. See [here](#) for more
- Karnataka remains an important center of Jainism, led by the **Bhattarak priests** of **Moodbidri** and **Shravana Belagola**

8

Jain Freedom Fighters

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Jainism and Fighting

How did Jains respond when their country was attacked?
What can we learn from their examples?

- Jainism is not naïve about the need for violence in real life. Jains were realistic political thinkers and governors
- Political power inevitably requires violence, or the threat of violence, to prevent greater evils from happening to the people and to send a message to other potential attackers
- Acceptable professions for Jains include:
 - **Asi** – the profession of a soldier
 - **Masi** – the profession of a writer
 - **Krishi** – the profession of an agriculturist
 - **Shilpa** – the profession of an artisan
 - **Vidya** – the profession of an intellectual

***Check out the Jain
Shravakachara texts
for more details***

Jainism recognizes that violence is sometimes necessary but must be performed without anger or hatred

- There are 4 kinds of violence (hinsa):
 1. **Udayami Hinsa** – violence inherent to one's profession
 2. **Griharambhi Hinsa** – violence inherent to domestic activities such as cooking, cleaning, construction, etc.
 3. **Virodhi Hinsa** – violence committed in defense of people and property, against criminals and enemies, while minimizing injury
 4. **Sankalpi Hinsa** – intentional violence
- Jain monks and nuns must avoid all 4
- Jain laypeople must minimize #1, 2, and 3, and avoid #4

Even though certain types of violence are necessary, no one escapes the Karmic consequences of it. Hence violence, should be minimized and conducted in a careful and judicious way

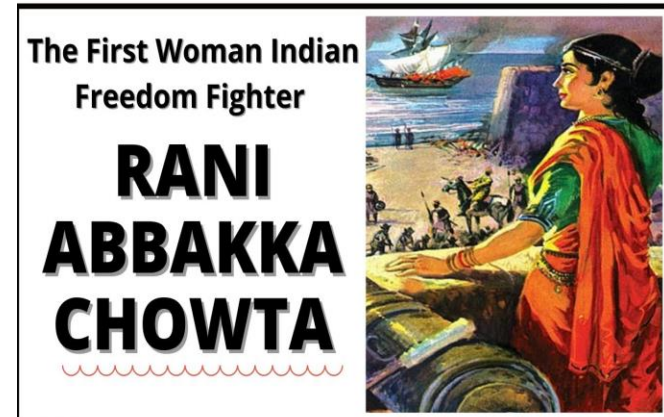
A Constant Struggle Against Invaders

- Indian Civilization gave much to the world, but for the world that has never been enough. From 1500 BC to the present day, many invading groups crossed seas and continents to sack India's wealth, destroy its cultures, spread new religions, and enslave the people
- The most recent of these groups include the **Portuguese** who spread Catholicism, the **Mughals** who spread Islam, and the **British** who spread their monarchy. Each came to gain wealth for their rulers
- Indians suffered hardships including massacres, religious persecution, forced migrations, and engineered famines which killed an estimated **40 to 60 million people** over the two centuries of British rule
- The Portuguese and Mughals were religious fanatics who criminalized the practice of Indian religions, punishing people by torture and death
 - For example, the **Goan Inquisition** and the murderous reign of **Aurangzeb**
- Indians were not united during the periods in which these groups began their incursions. However, many fought for India's freedom and gained success. Here we profile some of the great **Jain freedom fighters....**

Jain Warrior Queen

Rani Abbakka Chowta

- **Reigned 1525 - 1570 AD**
- **“First Woman Freedom Fighter”**
- From the matrilineal Bunt community, ruled over Ullal
- Successfully fought the invading Portuguese military during her entire reign
- Had advisors and soldiers of all religions: Jains, Hindus and Muslims
- Betrayed by her husband and died while revolting against her jailers
- The subject of folklore and legend
- The Indian Coast Guard honors her with the **Rani Abbakka-class patrol vessels**



Jain Spice Queen

Rani Chennabhairadevi

- **Reigned 1552 - 1606 AD**
- **Longest ruling queen in India's history (54 years)**
- Fought and defeated Portuguese invaders twice, in 1559 and 1570
- In 1571, she commanded a united army of Hindu, Jain, and Muslim rulers from Gujarat to Kerala
- Ruled the Nagire province of the Vijayanagar Empire which included south Goa
- Opened the spice trade with the Portuguese who called her *Raina-Da-Pimenta*, [“The Queen of Pepper”](#)
- Known for good governance



Jain General Bhama Shah

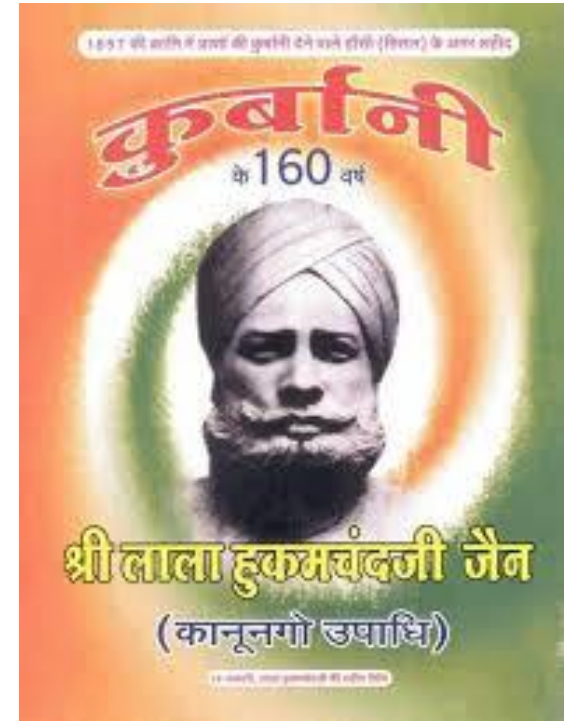
- **1547 – 1600 AD**
- Military general, governor, and financier of successful campaigns against Mughal invaders in Rajasthan
- Led soldiers in battle against Mughal forces and lost 2 sons in the fighting
- Served as a prime minister of Maharana Pratap Singh of Udaipur
 - Bhama Shah donated large sums of gold and silver from his personal treasury to save the kingdom from bankruptcy
- His birth anniversary is celebrated as **Bhamashah Jayanti**
- Descendants still live in Udaipur



Jain Martyr for Freedom

Lala Hukamchand Jain

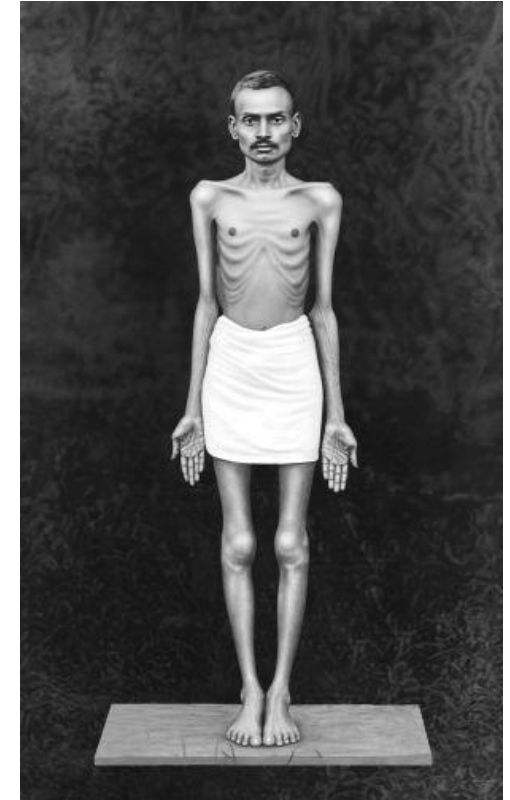
- **1816 - 1858 AD**
- Worked closely with Emperor Bhadur Shah, the last Mughal emperor, to resist British rule
- Led a revolt against the British in 1857 during the **First War of Independence**
- Fought despite having only rudimentary weapons
- Died in battle and now revered in India as a martyr



Jain Genius

Shrimad Rajachandra

- 1867 - 1901 AD
- Close friend and spiritual mentor of Mahatma Gandhi
- Child prodigy with a photographic memory
- Converted from Hindu to Jain as a child
- Wrote ***Atma Siddhi*** and other works
- Contracted an unknown disease and died in meditation at age 33
- Gujarati Jains like Rajachandra influenced Gandhi's embrace of nonviolence. Letters between them have been [published](#)
- The subject of numerous plays and films

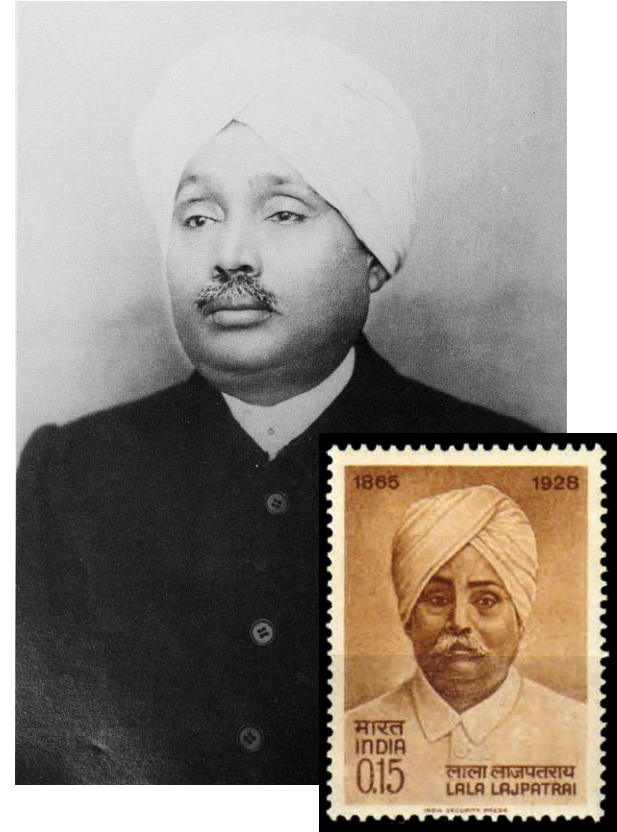


Western intellectuals give no credit to the Jains for helping inspire Gandhi's nonviolent activism. In turn, Gandhi's ideology inspired countless activist movements around the world, across all political spectra

Jain Nationalist

Lala Lajpat Rai

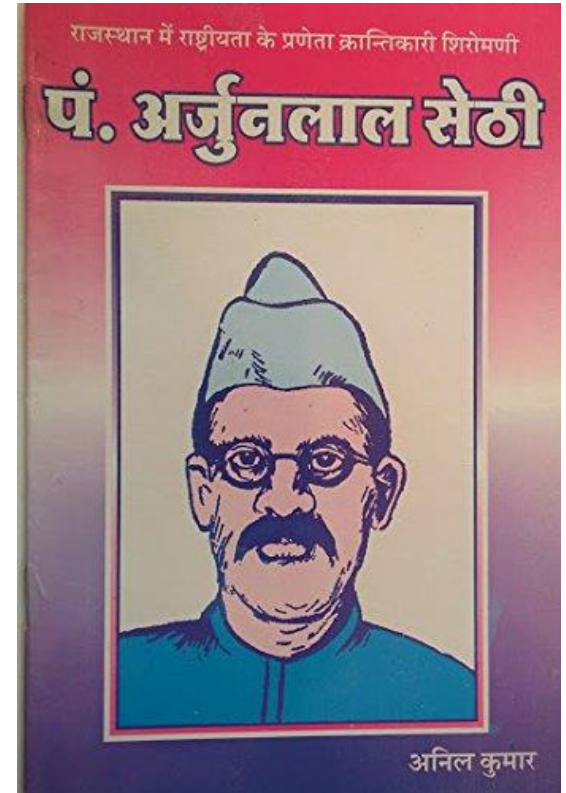
- **1865 - 1928 AD**
- The “**Lion of Punjab**” who was part of the “**Lal Bal Pal**” trio (Lala Lajpat Rai, Bal Gangadhar Tilak, and Bipin Chandra Pal) of nationalist leaders in British occupied India
- Born into a devout Jain family but drifted from Jainism
- Traveled to the U.S. in 1917. Gained inspiration from Black American leaders and built support for the Indian freedom movement
 - Founded the Indian Home Rule League in NYC and started a monthly journal called the ***Young India and Hindustan Information Services Association***
 - The U.S. Senate deliberated on his petition to the government to support Indian independence
- Participated in a nonviolent protest and was brutally assaulted by police under British command. Right after the beating he rose up and gave a powerful speech against British rule. Days later he died. Other Indian nationalists vowed to avenge his death



Lala Lajpat Rai once wrote that Jains were too nonviolent to fight for freedom. Perhaps he needed to see this presentation!

Jain Revolutionary Pandit Arjun Lal Sethi

- 1880 - 1941 AD
- “Father of the Freedom Movement in Rajasthan”
- Writer, poet, and orator on politics and Jain philosophy
- Founded Vardhaman Jain Vidyalaya, an institution wherein young freedom fighters learned Jainism and trained in Sethi’s revolutionary ideology based on socialism
- Spent 6 years in jail. Fasted for 70 days while jailed until he was finally allowed to worship the image of a Tirthankar
- Spent most of his vast wealth on his contributions to the freedom movement




Jain Social Reformer

Babu Mool Chand Jain

- **1915 - 1997 AD**
- **“Gandhi of Haryana”**
- Attorney, social reformer, parliamentarian, and educator
- Led the civil disobedience movement in Haryana state. Was attacked and left for dead by opponents of land reform
- Directed the movement to create the new state of Haryana out of Punjab (1965-'67)
- Served in politics in Punjab, Haryana, and in the Lok Sabha (national assembly)
- Campaigned against corruption and was imprisoned for almost 2 years during the Indian Emergency (1975-'76)
- Championed rural education and set up libraries for the poor





May they be remembered
and celebrated

9

Jain Influence in Modern India

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Jains in India

- Jains make up about 0.4% of India's population but are said to contribute **24% of all income tax** (a figure that needs verification)
- **Most educated and literate** community (over 94%)
- **28% of all real estate** is owned by Jains
- **20% of all exports** are done by Jains
- Jains have been **pioneers in many industries** including aerospace, manufacturing, plastics, and information technology
- Jains are among the **richest citizens** including Gautam Adani
- Jains come from all "castes" including the **Veerwal** community of Dalits ("untouchables") who converted to Jainism in the 1950s
- The numbers of young Jains taking **Diksha** (monkhood initiation) has increased dramatically with the help of social media
- Jains are probably **undercounted in the official census**
 - However, the Jain population is slowly declining, possibly due to intermarriage and westernization
- After a long legal struggle, Jains gained official "**national minority**" protection status in 2014

Animal Protection

- Over 12,000 Panjarapolas or Jain animal sanctuaries exist throughout India
- Injured and abused animals of all species are fed, nursed back to health, and released
- All are no-kill shelters, following Ahinsa



Jain monks and nuns continue to inspire all religious communities

- In a world going mad with materialism and violence, young people who wish not to be part of it have a path forward in Jainism
 - Since the advent of social media, the number of youth becoming monks and nuns on a yearly basis has increased by 200% or more
- Hindus, Muslims, Sikhs, and others express great respect for Jain munis
- Politicians of all major parties in India pay their respects to Jain monks and nuns

Jain monks and nuns continue to inspire all religious communities



Reconversion and Revival

- Various communities in India were formerly Jain but converted or were forced to convert to other religions
- The **Sarak** community of eastern India was originally Jain but became politically and socially isolated in the 13th cent. AD with the arrival of the Islamic Khilji Dynasty
- Saraks (which derives from “Shravak”, meaning layperson) never converted but maintained Jain practices
- Efforts are underway to help return them to Jainism
- Some Hindus with the surnames Agarwal, Shah, Mehta, Gandhi, and others are ancestrally Jain but maintained vegetarianism and other Jain practices even after conversion



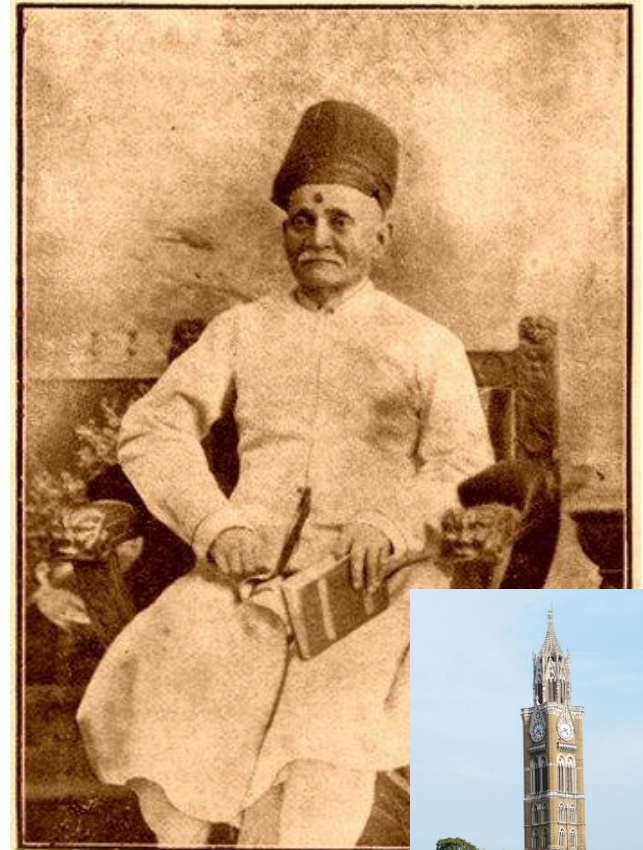
Jain Philanthropists

- **Shrenik Kasturbai Lalbhai (1925 – 2014)**
- **Indu Jain (1936 – 2021)**
- **Veerendra Heggade (born 1948)**
- **Naveen Jain (born 1959)**



Premchand Roychand

- **1832 – 1906**
- Jain businessman known as the "**Cotton King**" and "**Bullion King**" of Bombay
- Founder of the Bombay Stock Exchange
- Director of the Bank of Bombay
- Made a fortune from the rise in cotton prices during the American Civil War
- Promoted education in Mumbai and Calcutta, including girls education
- Financier of the famous Rajabai Clock Tower in Mumbai, built in the 1870s and named after his mother



Walchand Hirachand Doshi

- 1882 – 1953
- “A Trailblazing Mastermind”
- Freedom Fighter, industrial pioneer, and philanthropist
- Founded many successful corporations in many industries including aircraft and automobile manufacturing, shipyards and shipping, construction, insurance, sugar and confections, etc.
- **Founded Premier Automobiles and Hindustan Aircraft, India’s first aircraft factory**
- Founded many educational and cultural institutions including science and engineering colleges
- Active supporter of the freedom movement who broke British rules restricting Indian industry and placed India on firm industrial footing before independence
- His business empire now operates as the **Walchand Group** and continues to build technology for India’s nuclear and space programs, transportation infrastructure, etc.



‘A TRAILBLAZING MASTERMIND’

Who's vision took
India on an Industrial Voyage



**WALCHAND HIRACHAND
DOSHI**

Sir Seth Hukumchand Jain

- **1874 - 1959 AD**
- **“Cotton Prince of India”**
- Freedom fighter who pioneered the modern cotton industry in India
- Established the first jute mill in India. Built high-tech cotton mills in Indore, Ujjain, and Khandwa
- Championed the nationwide Khadi Movement (indigenous cotton) initiated by Mahatma Gandhi in 1920. Led the 1931 Swadeshi (“self-rule”) Movement in Bombay
- Made a fortune in commodities speculation. One of the richest people in the world during his time. Flamboyant owner a gold-plated 1919 Daimler
- Received several honorary titles and a knighthood from the British crown
- Donated his immense wealth to numerous Jain institutions and medical charities which he founded. Built the famous Jain Kach Ka Mandir (“Temple of Glass”) in Indore



Vikram Sarabhai

- 1919 – 1971
- “Father of the Indian Space Program”
- Physicist and astronomer
- Founder of **ISRO, the Indian Space Research Organization**
- Conceived and started the project to launch India’s first space satellite
- Founded many cultural and business institutions with wife Mrinalini
- Led scientific research organizations in physics, space applications, and atomic energy
- Rocket engines and a moon crater are among his many official namesakes
- Freedom fighter **Mridula Sarabhai** was his sister
- ISRO is now one of the most successful national space agencies in the world



Narendra Patni

- **1942 – 2014**
- **“Pioneer of India’s Information Technology Services Revolution”**
- Boston-based tech visionary in the early 1970s. Founded Patni Computer Systems with wife Poonam
- The first to conceive and execute the offshoring of technology services from America to India – a trend that transformed India into the world’s IT powerhouse and continues to raise millions of people out of poverty
- Devout Jain who patronized Siddhachalam in New Jersey
- Attended the original Woodstock music festival in 1969



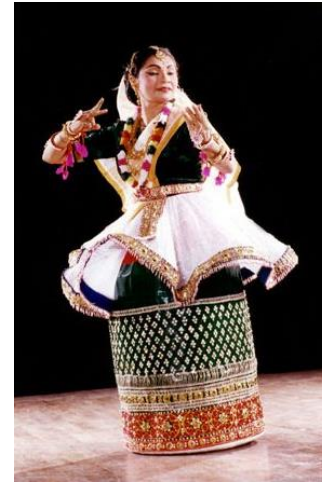
Gautam Adani

- **Born 1962**
- Founder of the Adani Group, a multinational conglomerate with interests in ports, airports, power generation and transmission, and green energy
- Leading the modernization of India's transportation, civil, and energy infrastructures
- Was once the 3rd richest man in the world according to Forbes



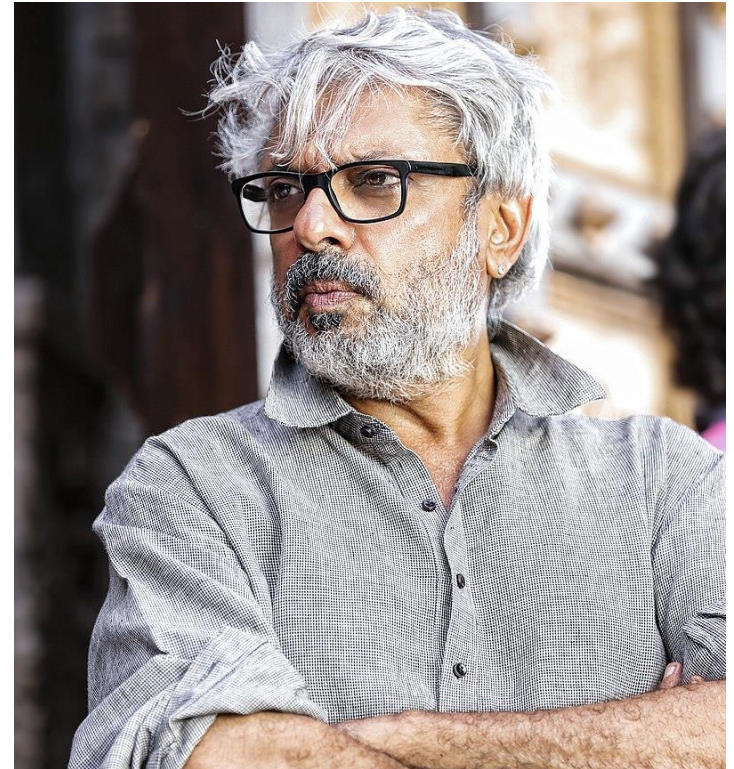
Darshana Jhaveri

- **Born 1939**
- Accomplished classical Indian dancer, dance teacher, and research scholar
- Codified and preserved the ancient art of Manipuri dance, which is one of the 8 major classical Indian dance traditions. Saved the Manipuri dance tradition from falling into obscurity
- Toured the world multiple times, performing with her classical dance troupe the Jhaveri Sisters
- Received numerous Indian and international awards including the Padma Shri
- Her family financed the complete audio recordings of Jain scholar Kanji Swami



Sanjay Leela Bhansali

- **Born 1963**
- Innovative filmmaker and film composer
- Recipient of many awards in India and internationally
- Writer/director of major Bollywood films and TV shows
- Works include ***Devdas*** (2002), ***Black*** (2005), and ***Bajirao Mastani*** (2015), one of the highest grossing Indian films of all time



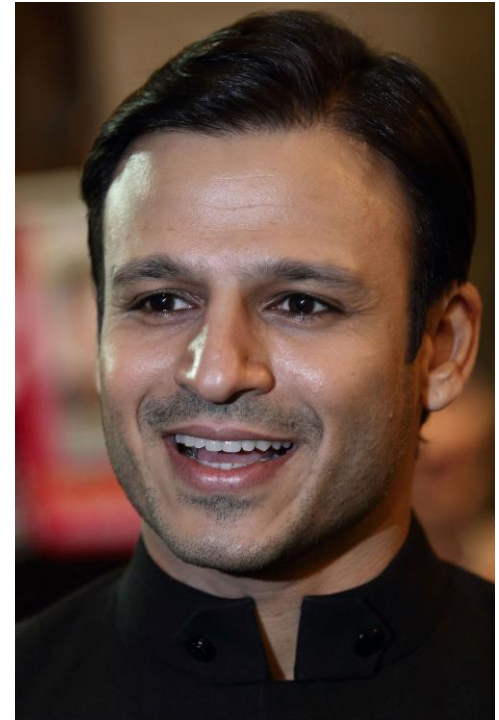
Non-Jain movie stars have publicly promoted Jainism and its ideas

Aamir Khan



Akshay Kumar

Vivek Oberoi



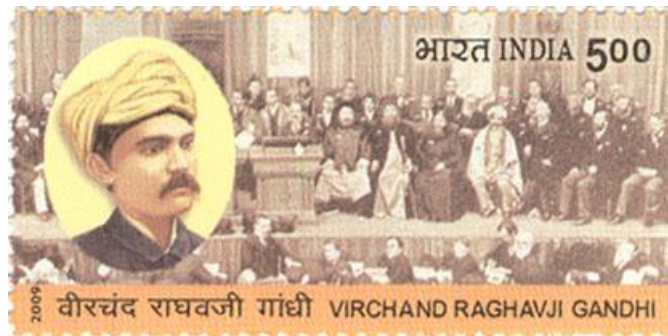
10

Jain Influence in the Modern World

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Teachers of Jainism in the West

- **Virchand Gandhi (1864 – 1901)**
- **Herbert Warren (19th cent.)**
- **Acharya Sushil Kumar (1926 – 1994)**
- **Gurudev Shri Chitrabhanu (1922 – 2019)**
- **Samanjis**
- **Balabhadra Bruce Costain (born 1944)**



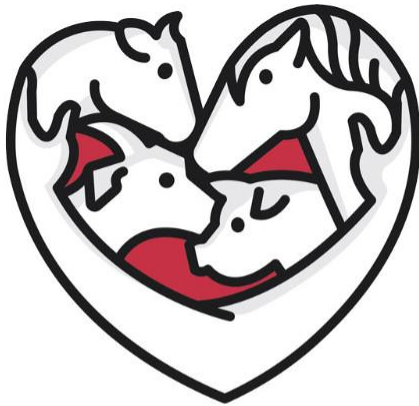
New Worldwide Movements

- Rakesh Jhaveri (born 1966)
 - Shrimad Rajachandra Mission



Panjarapolas in America

- Luvins Arms [Jain Animal Sanctuary](#) in Colorado



Luvins Arms
Animal Sanctuary



Jain ideas are spread around the world through Yoga philosophy & practice



Japanese Jains

- Thousands of former Zen Buddhists in Japan have connected with Jain monks in India and [converted to Jainism](#)

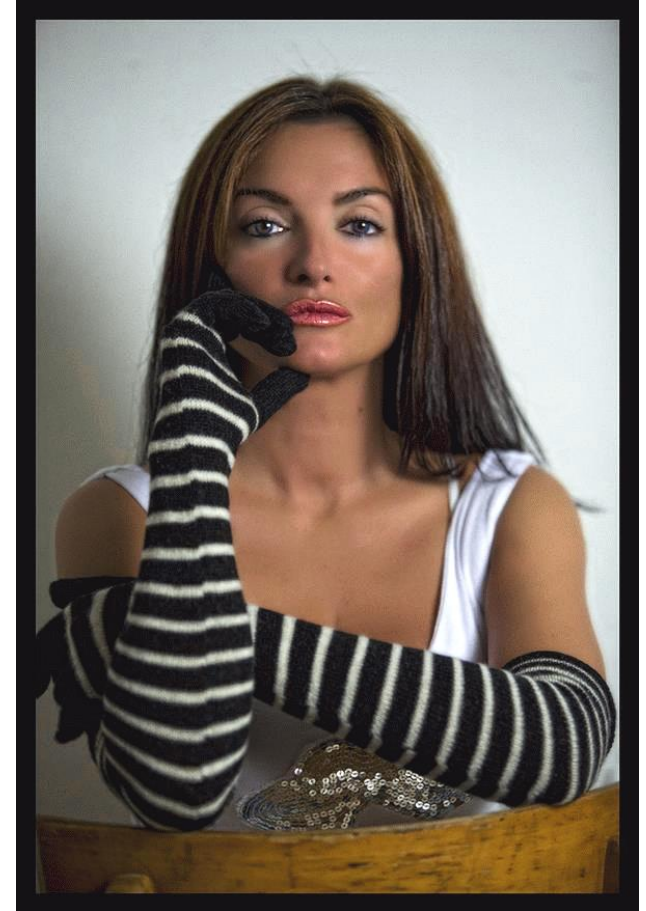


- Indian Jains have yet to embrace the **Japanese Jains**

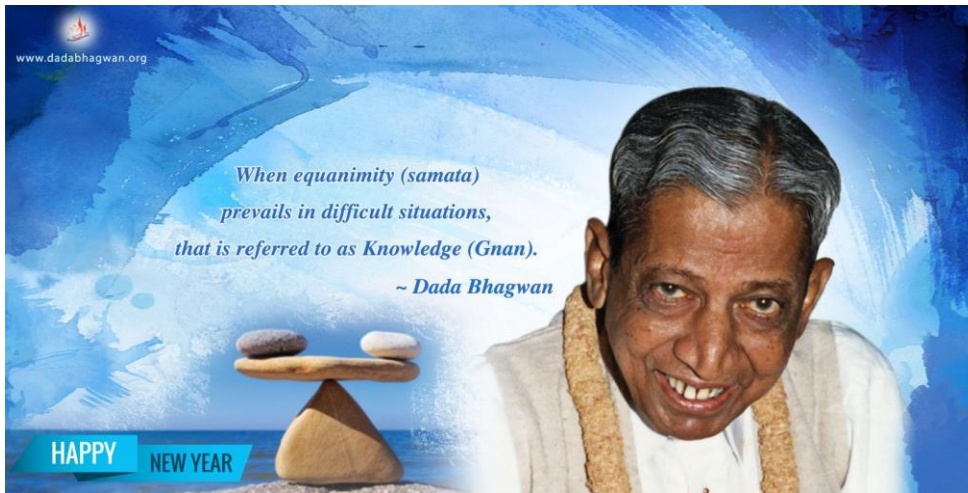
Inspired Activists

- **Claudia Pastorino** (born 1965) is an Italian singer, songwriter, scholar, professor, singing therapist, vegetarian and animal rights activist, and Jain
- She is open about her [Jain inspiration and faith](#)
- Translated ***Saman Suttam*** into Italian

Jains should seek out, support, and nurture the Jain hearts of the world



Modern Offshoots of Jainism



Dada Bhagwan

**Osho aka
Bhagwan Shree
Rajneesh**



11

What does it all mean?

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What picture of Jainism now emerges?

A religion that doesn't believe in conversion?

A creed of weaklings and pacifists?

A dead and irrelevant faith?

Or something else?

Thoughts and Observations

- 1. Jain Civilization is a part of the world's heritage whose contributions are so longstanding and deeply embedded that the world has lost sight of their Jain origins**
- 2. Important facts about the Jains and Jainism have been ignored, suppressed, or censored in popular histories. This has been done to serve agendas that would be undermined by the knowledge of Jainism's ideas, history, and influence**
- 3. The inherent appeal and unassailability of Jainism have afforded Jains a power of influence that only the most demented lies and brutal violence could ever suppress**
- 4. Jains have always fully engaged with the world while pursuing the purification of the soul**

Thoughts and Observations

5. Jains became highly effective and influential by holding fast to Jain ideals, not by diluting Jain ideals, nor by compromising them, assimilating, or masquerading as something else
6. All aspects of Jain Civilization contributed to humanity and influenced the world: religion, philosophy, literature, art, politics, science, spiritual practice, monks, nuns, laymen, and laywomen
7. Jains suffered and died at the hands of others. Instead of hating and retaliating against their persecutors, Jains fought for the freedom of all people and never stopped giving to society
8. Modern India would be spiritually and economically less developed if not for the Jains and Jainism

Thoughts and Observations

- 9. Much of the culture that is considered uniquely Indian came from the Jains and Jainism**
- 10. Many of the similarities between Jainism, Hinduism, and Buddhism are due to the influence of Jainism**
- 11. Jains in positions of power supported the positive aspects of other religions and the people's basic rights. Powerful Jains did not oppress other religions nor behave like tyrants**
- 12. Jain teachings and practices allowed the Jains to forget the many injustices perpetrated against them. Jains were inspired to uplift their persecutors rather than seek revenge**

Thoughts and Observations

- 13. The Jains' source of strength and inspiration is the concept and image of the Jina. In the best and worst of times, the Jina's perfect purity and constancy has been the guiding force behind Jain Civilization**
- 14. Even when Jains were forced to convert, they held firm to certain Jain principles and transformed their adopted religions into more Jain-like ones**
- 15. Modern Jains have nothing to be ashamed of and can look back upon an excellent moral, political, social, artistic, and spiritual legacy that changed India and the world**
- 16. The world today would be a worse place without the presence and influence of Jainism**

Cynical Lessons Inspired by Jain History

- I. If you build it, prepare to defend it. If you do not, prepare to lose it**
- II. If you do not demonstrate strength, the world might eat you up. The type of strength that the world respects most is the willingness to sacrifice oneself for what is right**
- III. Evil forces in the world try to suppress what is good, pure, and empowering, but the good can still end up transforming them and the world**

Cynical Lessons Inspired by Jain History

IV. The more you yield to thieves, liars, and criminals, the more you will be ruled by them

V. Assert credit for what you and your people have given to the world. If you do not, then others will, and the world will learn nothing from your creativity, hard work, and sacrifice

VI. Research your history. Record your history. Remember your history. Teach your history. If you do not, then no one will learn from history and the same bad things that happened in the past could happen in the future (only worse, because now the perpetrators have practice)

Knowledge is wealth and power that cannot be taken away

- This presentation only begins to tell the story of Jain influence on the world
- Today's Jains are survivors and inheritors of a religion and civilization that was almost destroyed
- Attempts were made to obliterate Jainism and many Jains suffered
 - Yet the Jain community held on and never stopped giving, building, and fighting for others
 - The persecutors adopted Jain ideas, practices, and lifestyles, claiming them to have always been theirs
 - **Jains did not memorialize their past suffering**, because Jainism is about transcending the world – a remarkable trait
- Study these people's lives. Make them household names
- Be grateful for their deeds and sacrifices

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Where do we go from here?

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Is the influence of Jainism no more?

- Should Jain influence be left to the past?
- Should Jainism continue to wield influence in the present and future?
- What kind of world do you want to live in?
- What kind of world can only be realized in the distant future, long after you are gone?
 - **What seeds must be planted today?**
 - **How will you go about doing it?**

If Jains were to remain faithful and find new ways to spread the knowledge and influence of Jainism, what kind of world would result 200 years from now?

- What challenges and obstacles will the world face **over the next 200 years?**
- How will **future Jains** overcome those obstacles?
 - What strengths and resources will be needed?
- What attitudes, habits, inspirations and motivations?
 - What is our **VISION?**
 - What is our **MISSION?**

A New Vision

A world wherein every person of every background has an opportunity to attain Samyag Darshan – which is the first spiritual awakening and the first step on the path to Moksha – thus enabling every person to grow into a force for good and a fortress of inner peace and self-control, which the rising tides of fear, division, confusion, temptation, and corruption in the world can never stop, never overwhelm, and never defeat

A New Mission

To improve the spiritual, moral, and material states of the world by studying, synthesizing, practicing, and creatively expressing Jain traditions, principles, and ideals in all ways that the imagination can conceive, while embracing people of all backgrounds and remaining faithful to the teachings and example of the Tirthankaras

Eternal Force Against Darkness

- Jainism challenges all traditional and modern “isms” which bog us down with material delusions and deny the individual soul:
 - **Fundamentalism** – Man must believe or be punished by the creator
 - **Socialism** – Man’s enemies are religion, tradition, and the upper class
 - **Communism/Fascism** – Man is the servant and property of the state
 - **Futurism** – Man will be made obsolete by technology such as AI
 - **Feminism** – Man is toxic / Woman can do everything a man can do
 - **Transgenderism** – Man can behave as woman and vice versa
 - **Wokeism/BLM** – White man must be silenced and punished
 - **Modern Capitalism** – Man should be governed by corporate interests
 - **Globalism** – Man must obey the rules of global central planners
- **Jainism**, on the other hand, conquers the material by harmonizing it with the spiritual, making all souls equal and empowering the mind

How do these social and political trends compare to Jain Dharma?
Which is better for the individual, the environment, and the world?

Which team has more credibility in addressing global moral issues?

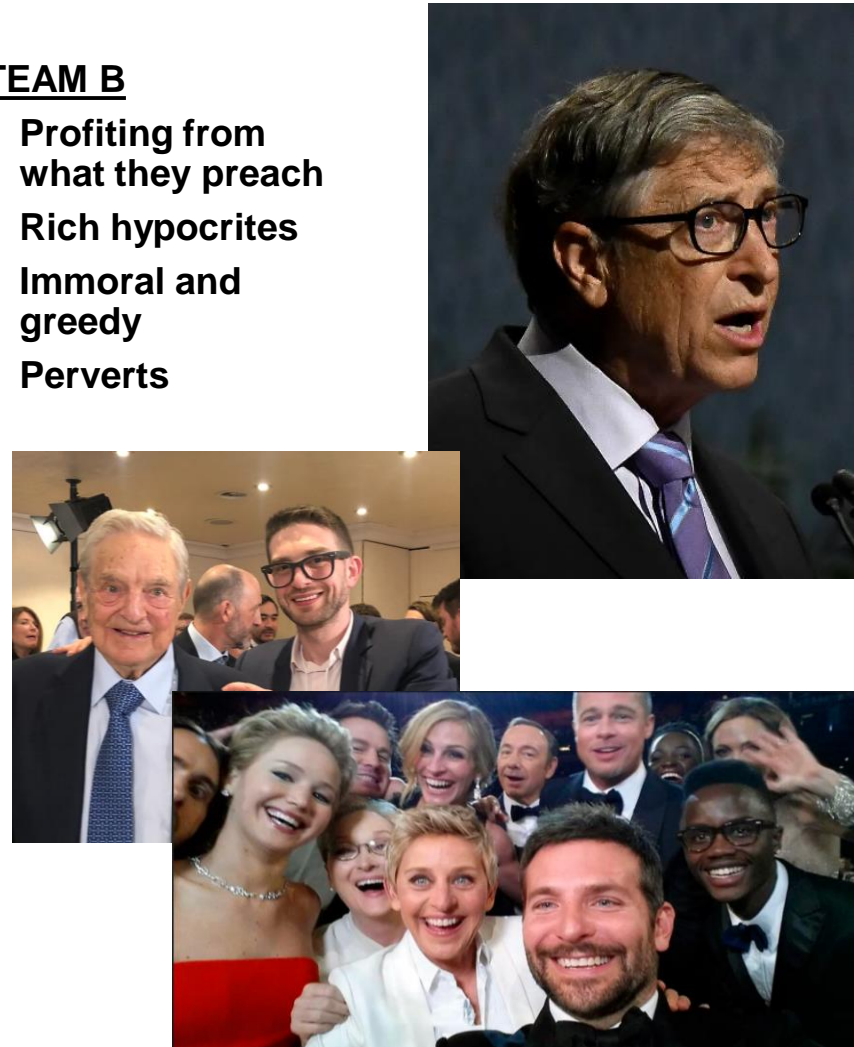
TEAM A

- Practicing what they preach
- Owning nothing
- No vested interests
- Five Mahavrats



TEAM B

- Profiting from what they preach
- Rich hypocrites
- Immoral and greedy
- Perverts



Everyone is an influencer including you

- All of your thoughts, words, and deeds (man, vachan, kaya) impact other people, other living beings, and the world – **all the time!**
- **What kind of influence are you?**
 - Positive
 - Negative
 - Neutral
- We are constantly influencing others through the choices we make, the things for which we stand, the lines that we draw, the energy that we impart, and the principles by which we live

What can be done?

- Educate ourselves
- Tell these stories to others – write books, give speeches, make documentaries
- Create social media content – videos and memes
- Contribute to articles and “Talk” pages on Wikipedia
- Create websites
- Hold events and remembrances to honor past greats
- Reach out to educational institutions to educate professors and invite guest speakers
- Never stop learning and exploring – always have facts on your side, and always be on the side of facts
- ***Go out and change the world by living Jain principles and finding new ways of influencing others...***

Social Media Examples

- [Incredible Jainism](#)
- [Jain Knowledge Memes](#)
- [Jain Direct](#)
- [Glory of Jainism](#)
- [Dharma Simplified](#)
- [Jain Itihas](#)
- [Jain Association of Youth](#)
- [Samyak Darshan](#)
- [Jainam Jayati Shashanam](#)
- [Jain Knowledge](#)
- [Rish and Tanvi \(Food x Travel\)](#)

*"Jainism Made
Easy and
Humorous"*

Jain Culture
Online
Communities

Art, Events,
and
Lifestyle

*"Understanding
Jainism through
Memes, Reels,
and Tweets"*

Jain History
and
Philosophy

Respect every religion
but never let them
disrespect your own!



Jain Direct



यह दुनिया अनादि
और अनंत है।



Huh this is just a
made-up theory.



The world has neither
beginning nor end.



OMG so true!!

JAINIFIC COMICS

—Dharma Simplified—

**THE FATHER OF INDIAN SPACE WHO
WORKED ON A SALARY OF ₹1 AT ISRO**

VIKRAM SARABHAI

1.

Vikram Sarabhai
went to Cambridge
University to
pursue a degree
but had to return to
India due to World
War II.

3.

Under his leadership,
ISRO partnered with
NASA for the Satellite
Instructional
Television
Experiment to
broadcast
informational TV
shows to rural India.

2.

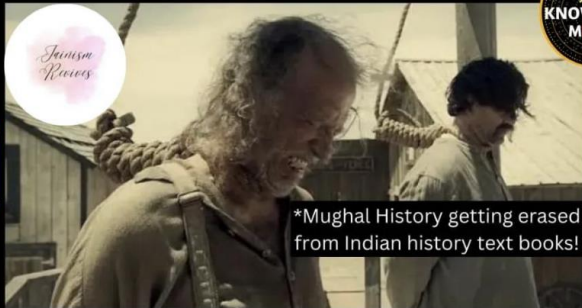
In India, he did
his research
under Sir. C.V.
Raman at IIS
Bengaluru. He
later went back to
Cambridge
after the war to
pursue his Ph.D.

4.

He was also
instrumental in
setting up IIM
Ahmedabad
in 1962.



**INDIA STANDS TALL AS A SPACE POWER
TODAY DUE TO THE VISIONARY LEADERSHIP
OF VIKRAM SARABHAI**



*Mughal History getting erased
from Indian history text books!



*Jaina History

-First Time?

@jainismrevive



MODEL

2

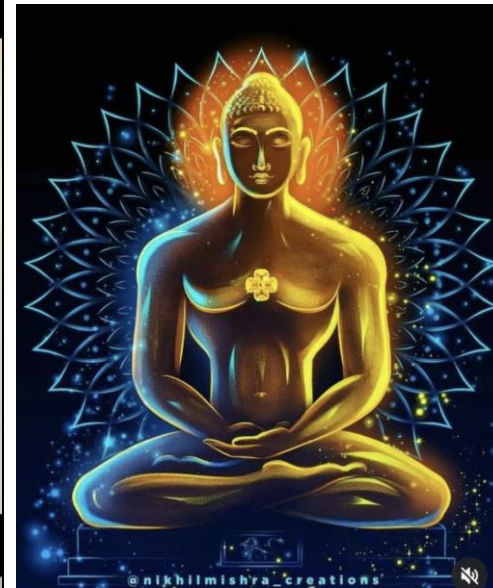
MONK



PRAVEEN KANKARIA



**TARAK PADMA
SAGARJI MS**

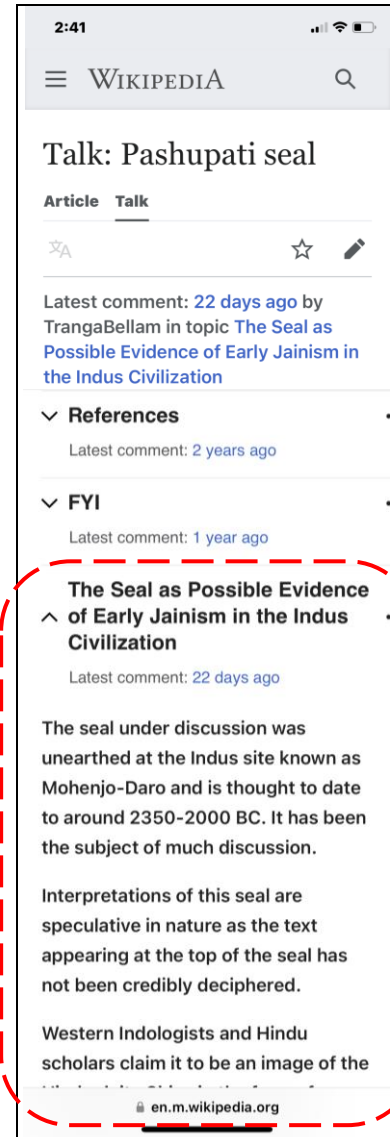
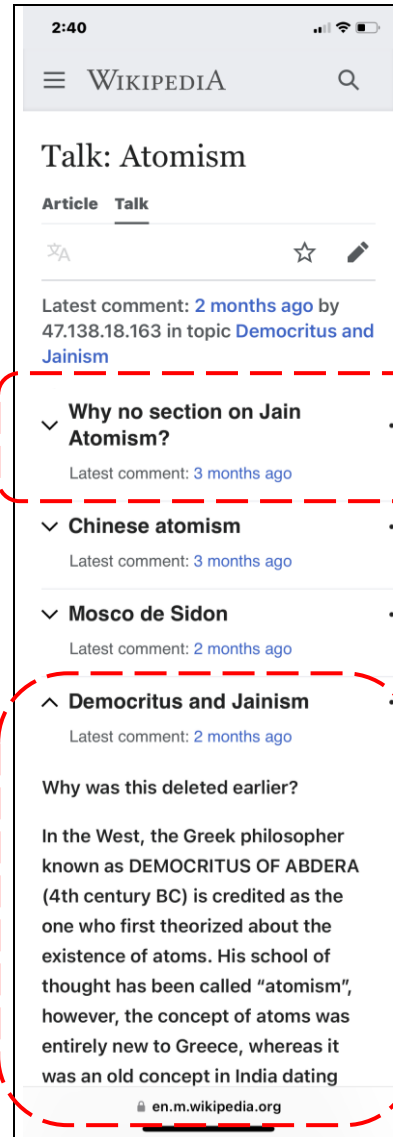
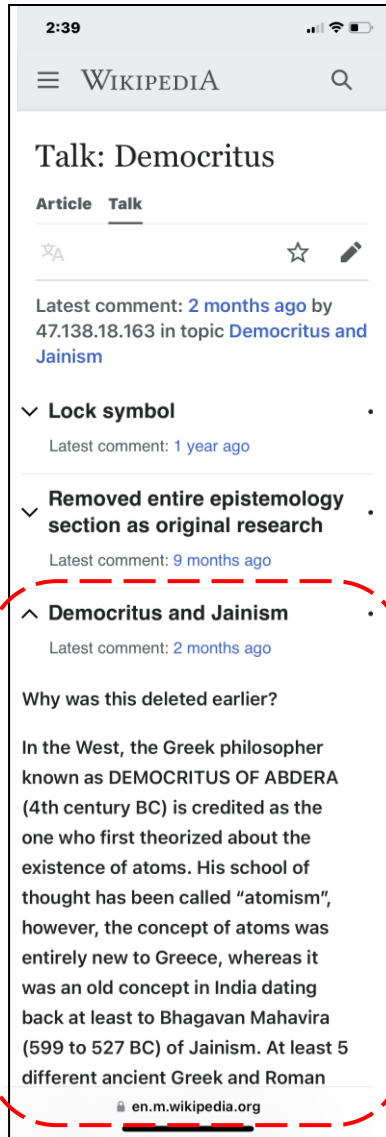


@nikhilmishra_creations



LIKE | COMMENT | SHARE

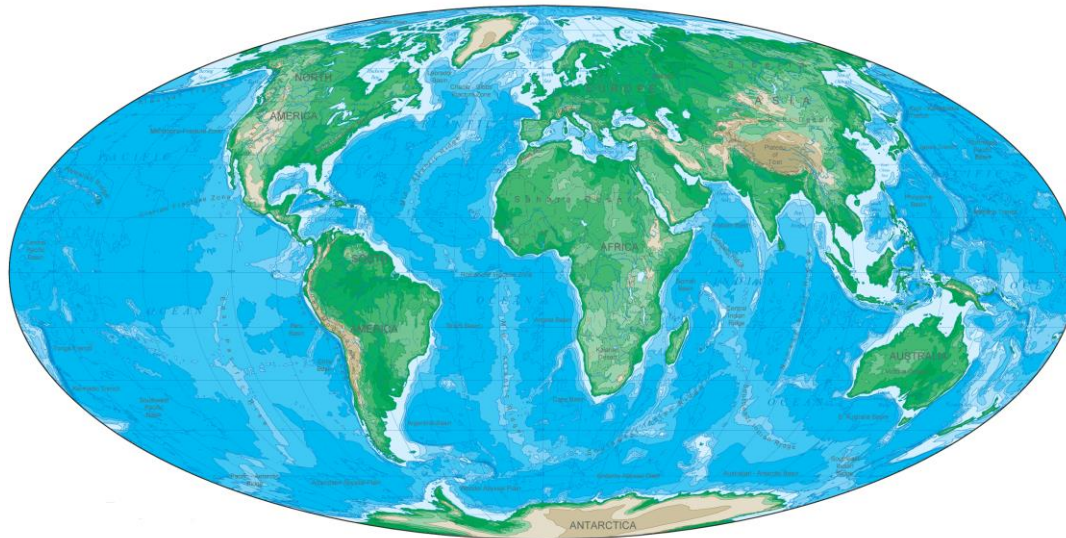
Planting Seeds of Knowledge and Awareness: Examples on Wikipedia



- Plant seeds that can grow in people's minds over time
- **Material can be copied and pasted directly from this presentation**
- Fast and easy
- A form of online education and activism
- Be open to listening and learning from people's responses

Jains Around the World

- Outside of India, perhaps around 400,000 Jains live mainly in the United States, UK, Canada, Australia, Kenya, Tanzania, and other countries in the Himalayan and southeast Asian regions
- Full of creative energy and dedication, but lacking in monks and nuns to provide consistent guidance, education, and inspiration
- Also lacking a universally agreed upon canon of scriptures in accessible modern languages (Hindi, English, Gujarati, etc.)



The Power of Scripture

- In the absence of monks and nuns outside India, a compilation and translation of Jain scriptures is needed in **modern languages**
- A compilation book (or “book of books”) should meet certain criteria:
 - Include **all sects** of Jainism in roughly equal proportion
 - Include only works deemed to be **authoritative** interpretations of doctrine
 - Include works from diverse **languages** and **regions** (north, south, etc.)
 - Include works from diverse **time periods**
 - Include works of diverse **types**, such as canonical scriptures, story literature, aphorism literature, epics, works by great scholars, etc.
 - Include works covering diverse **subjects**, including Jain doctrine, inspirational sayings, dealing with life’s challenges, conduct for laypeople, cosmology, Karma, Anekantavada, monastic conduct, history, etc.

Such a book can be a STARTING POINT for gaining inspiration, guiding our lives, and influencing the world

Areas wherein Jainism should have more influence in the modern world:

1. Science

- Cosmology – observational and theoretical
- Particle theory
- The search for extraterrestrial life – where to look?
- [See Appendix G](#) for more

2. Diet and Nutrition

- Researching the aspects and benefits of the Jain diet
- Popularizing the Jain diet specifically (beyond veganism)
 - Repackaging and marketing, while creatively maintaining its connection to Jainism
- Prevention of chronic diseases (diabetes, cancer, etc.)
- Dangers of
 - Processed foods
 - Animal-derived and synthetic ingredients (so-called “natural and artificial flavors”)

Areas wherein Jainism should have more influence in the modern world:

3. Psychology and Mental Health

- Researching the dynamics and benefits of
 - Namokar Mantra
 - Pratrikraman
 - Meditation/Samayik
- Mental health aspects of avoiding materialism & social media
- Benefits of family and community bonding

4. Medical Ethics

- Abortion
 - When does life begin?
 - Aborted fetal tissue research
 - Rights of the child, rights of the mother, rights of the father
- Bodily autonomy and human rights
 - Vaccine mandates
 - Use of fear and questionable data to control behavior
- Animal research and alternatives

Areas wherein Jainism should have more influence in the modern world:

5. Politics and Social Issues

- Applying Anekantavada to bring opposing sides together
 - Seeing the virtues of the other side
 - Seeing the problems in one's own Ekantavada
- Addressing the racial division industry
- Treatment of women
- Addressing the sexualization of society (including of children)
- Use of religion and fear to further political and social agendas
- The problem of ostracizing dissenters
- Anekantavadic approach to the study of history

6. Popular Culture

- Entering Jain terms and concepts into the “meme-verse”
- Jainism-inspired pop songs and movies
- Stories of Jain heroes and heroines – real and fictional
- Jainism-inspired humor (as an alternative to dirty humor)
- Stories of people facing problems, choosing Jain-like solutions

Areas wherein Jainism should have more influence in the modern world:

7. The Law

- Telling the truth boldly regardless of consequences to oneself
- Challenging falsehoods and prosecuting those who use deception for personal gain
- Standing for individual rights amidst a globalist onslaught
- Standing for freedom of speech as the foundation for Anekantavada

8. New Forms of Activism

- After prolonged reflection, Jains can start new activist movements based on deeper understandings of Jain principles and the historical progression of problems in the world
- New causes should be centered on liberating souls from ignorance, ego, and fear
- Training people to create spaces within themselves for peace and sanity, in an increasingly insane world

HAVING INFLUENCE REQUIRES TAKING CHANCES

- Risk being criticized or ostracized. Risk becoming a little less popular with some people
 - And if it happens, *so what?*
- Be willing to accept the consequences of saying and doing what you believe is right
- Remember that every positive shift in human consciousness was led by believers who didn't let fear overpower their belief

**Become the giant on whose
shoulders others may one day stand**

**Give yourself permission to tell everyone
what you know to be true and what
you've found to be accurate. And...**

गर्व से कहो हम जैन हैं

**Say with pride
We are Jains**

If I have made any error or
contradicted the teachings of
Tirthankar Bhagavan,

MICCHAMI DUKKADAM

APPENDICES

- **APPENDIX A**
Origin of the Traditional Name Bhaarat for the Country of India as Affirmed in the Hindu Puranas and Buddhist Scriptures ([click](#))
- **APPENDIX B**
Jain Monks Advocating for Animal Protection and Compassion as Found in the Hindu Puranas ([click](#))
- **APPENDIX C**
Jain Monks Advocating for Social Equality as Found in the Hindu Puranas ([click](#))
- **APPENDIX D**
The Jain Parable of the Three Merchants as Found in the Christian Bible ([click](#))
- **APPENDIX E**
Examples of Anti-Jain Views in Hinduism ([click](#))
- **APPENDIX F**
Ashoka's Persecution of the Jains ([click](#))
- **APPENDIX G**
Highlights of Jain Science and Reflections on its Past and Future Influence ([click](#))

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APPENDIX A

Origin of the Traditional Name Bhaarat for the Country of India as Affirmed in the Hindu Puranas and Buddhist Scriptures

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Introduction

- The nationhood of India is an ancient concept. India was known by various names by different groups, however the most common which remains in use today is **BHAARAT**
- Jain tradition has always maintained and written that the country Bhaarat was named after **BHARAT**, the first son of the first Tirthankar of the present age, Bhagavan Rishabha, who was the son of King Nabhi and Queen Marudevi, who were altogether first political leaders in the present declining age (Avasarpini)
- This may have the appearance of a myth or legend. However, the Vedic Hindus and the Buddhists also affirm this lineage. The Hindu ***Puranic*** literature states and reaffirms this fact many times
- In the area of ancient chronology, the Hindu/Vedic scriptures, the Buddhist scriptures, and the Jain scriptures agree on very little
- Thus it is significant when they do happen to agree, such as on this foundational aspect of Indian identity and its ancient origins

The land of Bhaarat is named after Bharat the first son of King Rishabha, who would later become the first Tirthankar of the current era

The Hindu *Bhagavat Purana* chapter 5 contains a detailed account of the life of Rishabha as envisioned by Vedic thinkers (who co-opted Rishabha as an incarnation of Vishnu). The Jain spiritual lineage of Nabhi-Rishabha-Bharat is fully adopted:

- “It is reported that after the incarnation, Lord Rishabha had all the characteristic marks of the Supreme Lord (such as the marks of thunderbolt, goad etc.) manifest (on the soles of his feet), from his very birth. His majestic splendour was everyday enhanced by qualities like impartiality and equality towards all, control of internal and external senses, non-attachment to sense-pleasures, domination and control over all beings, and possession of great spiritual powers. The king’s counsellors, subjects, god-like Brahmins very eagerly wished to have him as the protector of the earth.**
- “On account of his Supreme-most personality which was extolled in laudatory verses by poets, his abundant vigour, physical strength, splendour, glory, dominance and valour, his father significantly named him Rishabha (the most excellent)....**
- “Being blessed with a worthy child as desired by him, Nābhi was transported with rapturous joy, and affectionately fondled the glorious Lord (Rishabha), the most ancient Person who, of his own free will had assumed a human form. His (Nābhi’s) mind was overpowered with Māyā. He fondly caressed him with faltering words choked with emotion: ‘Oh child, my daddie’ and felt exceedingly happy....**
- “After his coronation, Lord Rishabhadeva regarded his own continent as Karma-kshetra (a land fit to perform acts leading to the Heaven and Liberation), and showed (the model of life) how one should stay in the preceptor’s house (for education).... He begot through her (queen Jayantī) one hundred sons who were like unto him.**
- “OUT OF THOSE (SONS), THE ELDEST WAS THE GREAT YOGI, BHARATA, WHO WAS ENDOWED WITH HIGHLY EXCELLENT ATTRIBUTES. IT IS ON ACCOUNT OF HIM THAT THIS CONTINENT CAME TO BE CALLED BHĀRATA.” – Bhagavat Purana 5.4 (emphasis added)**

The land of Bhaarat is named after Bharat the first son of King Rishabha, who would later become the first Tirthankar of the current era

Most of the major Hindu Puranic texts (written between 300 and 1000 AD) affirm this idea which is also found in the Jain scriptures. Below are just a few examples from the Hindu Puranas.

From Wikipedia: https://en.m.wikipedia.org/wiki/Names_for_India

According to the Puranas, this country is known as Bharatavarsha after Bharata, the son of Rishabha. He was a Kshatriya born in Ikshvaku Dynasty (Solar Dynasty). (Reference - Champat Rai Jain 1929, p. 92). This has been mentioned in Vishnu Purana (2,1,31), Vayu Purana (33,52), Linga Purana (1,47,23), Brahmanda Purana (14,5,62), Agni Purana (107,11-12), Skanda Purana, Khanda (37,57) and Markandeya Purana (50,41), all using the designation Bharata Varsha.

Vishnu Purāna mentions:

ऋषभो मरुदेव्याश्च ऋषभात् भरतो भवेत्
भरताद् भारतं वर्षं, भरतात् सुमतिस्त्वभूत्

[Rishabha](#) was born to [Marudevi](#), [Bharata](#) was born to Rishabha,

"Bharatavarsha (India) arose from Bharata and Sumati arose from Bharata."

— Vishnu Purana (2,1,31)

ततश्च भारतं वर्षमेतल्लोकेषु गीयते

भरताय यतः पित्रा दत्तं प्रतिष्ठिता वनम् (विष्णु पुराण, २,१,३२)

"This country is known as Bharatavarsha since the times the father entrusted the kingdom to the son Bharata and he himself went to the forest for ascetic practices."

— Vishnu Purana (2,1,32)

uttaram yatsamudrasya himādreścaiva dakṣiṇam

varṣam tadbhāratam nāma bhāratī yatra santatiḥ

उत्तरं यत्समुद्रस्य हिमाद्रेश्चैव दक्षिणम् ।

वर्षं तद् भारतं नाम भारती यत्र संततिः ॥

"The country (varṣam) that lies north of the [ocean](#) and south of the snowy mountains is called Bhāratam; there dwell the descendants of Bharata."

— Vishnu Purana

The Shrimad Bhagavat Purana mentions (Canto 5, Chapter 4) - "He ([Rishabha](#)) begot a hundred sons that were exactly like him... He ([Bharata](#)) had the best qualities and it was because of him that this land by the people is called Bhārata-varsha"

The land of Bhaarat is named after Bharat the first son of King Rishabha, who would later become the first Tirthankar of the current era

- The next page shows other direct quotes from the Hindu ***Puranas*** with citations
 - Source: Jain, Dashrath. BASIC TENETS OF JAINISM. Vir Sewa Mandir, 1992.
- The subsequent page shows an example from Buddhist literature

20. *Kurma-Purana, Adhyaya 41-*

"Rsabhaddeva, son of Nabhi and Rani Marudevi, grand son of Shri Agnidhar, after entrusting his kingdom to his 100 sons,

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proceeded to forest for renunciation. Out of his hundred sons to the eldest son Bharat, he handed over the portion of his kingdom which falls towards south from Himalyan hills. This land is named Bharatvarsha after the name of this Bharat of Shri Rsabhaddeva", says *Kurma-Purana*.

Similar historical facts, corroborating the family tree of Shri Rsabhaddev, his renunciation and handing over his kingdom to his 100 sons, including Bharat, the eldest and naming of India i.e. *Bharatvarsha* after his name, are available in almost all the Hindu-Puranas, some of whose original texts are being reproduced below :

I. *Kurma Purana-*

"हिमाह्वयं तु यद्वर्षं नाभेरासीन्महात्मनः
तस्यर्षभो भवत्युत्रो मरुदेव्यां महाद्युतिः ॥३७॥
ऋषभात्भरतोजज्ञे वीरः पुत्रः शताग्रजः
सोऽभिषिच्यर्षभः पुत्रं भरतं पृथ्वीपतिः ॥३८॥"

II. *Agni-Purana, Adhyaya-10-*

जरा मृत्यु भयं नास्ति धर्माधर्मौ युगादिकम् ।
नाधर्मं मध्यं तुल्या हिमाददे शातुनाभित ॥१०॥
ऋषभो मेरुदेव्यां च ऋषभाद् भरतो भवत् ।
ऋषभोदत्त श्रीः पुत्रे शात्यं ग्रामे हरिं गतः ॥११॥
भरताद् भारतं वर्षं भरतात्सुमतिस्त्वभूत् ।
भारतोदत्त लक्ष्मीकः शालग्रामे हरिं गतः ॥१२॥

III. *Vayu-Maha Purana : Purvardha, Chapter 33-*

नाभिस्त्वजनय पुत्रं मरुदेव्यां महाद्युतिः
ऋषभं पार्थिवं श्रेष्ठं सर्वक्षत्रस्य पूर्वजम् ॥५०॥
ऋषभाद्भरतो जज्ञे वीरः पुत्रः शताग्रजः
सोऽभिषिच्यार्षभः पुत्रं प्राब्राज्यमास्थितः ॥५१॥
हिमाह्वं दक्षिणं वर्षं भरताय न्यवेदयत्
तस्माद्वै भारतं वर्षं तस्य नाम्ना विदुर्बुधाः ॥५२॥

IV. *Brahmand-Purana : Anusang Pad; Purvardha, Adhyaya-14-*

नाभिस्त्व जनयत्युत्रं मेरुदेव्यां महाद्युति ॥५९॥
ऋषभं पार्थिवं श्रेष्ठं सर्वक्षत्रस्य पूर्वजम् ।

ऋषभाद्भरतो जज्ञे वीरः पुत्रः शताग्रजः ॥६०॥
सोऽभिषिच्यर्षभः पुत्रं महाप्राब्राज्यमास्थितः ।
हिमाह्वं दक्षिणं वर्षं तस्य नाम्ना विदुर्बुधाः ॥६१॥

V. *Skand-Purana : Kaumar Khand of Maheshwar Khand Chapter 37-*

नाभेः पुत्रश्च ऋषभः, ऋषभाद् भरतोऽभवत् ।
तस्य नाम्ना त्विदं वर्षं, भारत चेति कीर्त्यते ।

VI. *Varah-purana Adhyaya-74-*

नाभिर्मरुदेव्यां पुत्रमजनयत् ऋषभनामानं
तस्य भरतः पुत्रश्च तावदग्रजः तस्य भरतस्य
पिता ऋषभः हिमाद्रेर्दक्षिण वर्षं महद्
भारतं नाम शशास ।

VII. *Vishnu-Purana-2nd part-Adhyaya-1-*

न ते स्वस्ति युगावस्था क्षेत्रेष्वष्ट सुसर्वदा ।
हिमाह्वयं तु वै वर्षं, नामेरासीन्महात्मनः ॥
तस्यर्षभो भवत्युत्रो मरुदेव्यां महाद्युतिः ।
ऋषभात्भरतोज्ञे ज्येष्ठः पुत्रः शतस्य सः ॥

VIII. *Siva-Purana : Tritiyashat-Rudraj; Adhyaya-4-*

नाभे निसर्ग-वक्ष्यामि हिमांकेस्मिन्निबोधत
नाभिस्त्वजनयत्युत्रं मरुदेव्यां महामतिः ॥१९॥
ऋषभं पार्थिवं श्रेष्ठं सर्वं क्षत्रस्य पूजितं ।
ऋषभाद्भरतोज्ञे वीरः पुत्रः शताग्रजः ॥२०॥
सोऽभिषिच्यार्षभः पुत्रः वत्सलः ।
ज्ञान वैराग्यमाश्रित्य जितेन्द्रिय महोरगान् ॥२१॥

IX. *Ling-Purana, Chapter 47-*

सर्वोत्तमात्मनिस्थाप्य परमात्मा नमीश्वर
नग्नोजये निराहारोऽचीरीध्वांतगतोहि सः ॥२२॥
निराशस्त्यक्त सदेहः शैवमायं परं पदम् ।
हिमाद्रे दक्षिणं वर्षं भरताय न्यवेदयत् ॥२३॥
तस्मात्तु भारतं वर्षं तस्य नाम्ना विदुर्बुधाः ॥

X. *Narad Purana-Adhyaya-4815-*

आसीत् पुरा मुनिश्रेष्ठो भरतो नाम भूपति ।
आर्षभो यस्य नामेद्र भारतं खण्डमुच्यते ॥

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XI. The sacred-Book of Bouddha named *Arya-Manju-Sri-Mool-Kalpa* counts not only Rsabha but also Nabhi and Bharat to be great kings of ancient India. The following Verses are noteworthy-

ज्योष्णीषस्तथा सिद्धो धुन्ध मोर नृपोत्तमे ॥३८८॥
कन्दर्पस्य तथा राज्ञो विजयोष्णीस कथ्यते ।
प्रजापतिस्तस्य पुत्रो वै तस्यापि लोचना भुवि ॥३८९॥
प्रजापतेः सुतो नाभिः तस्यापि अर्ण मुच्यते ।
नाभिनो ऋषभ पुत्रो वै सिद्धकर्म-दृढव्रतः ॥३९०॥
तस्यापि मणिधरो यक्षः सिद्धौ हैमवते गिरौ ।
ऋषभस्य भरतः पुत्र सोऽपि मन्त्रान् तदा जपेत् ॥३९१॥

XII. कपिल मुनिनाम् ऋषिवरा, निर्ग्रन्थ तीर्थकर ऋषभ निर्ग्रन्थरूपि ।
The sacred-books of Jainas are, as usual, full of such references. For examples :

XIII. *Svayambhu-Stotra of Arya Samantbhandra-*

प्रजापतिर्यः प्रथमं जिजीविषुः शशास कृष्यादिषु कर्मसु प्रजाः ।
प्रबुद्धतत्त्वः पुनरद्भुतोदयो ममत्वतो निर्विदिदे विदांवरः ॥२॥
विहाय यः सागर-वारि-वाससं बधूभिर्वेमां वसुधा-वधूं सतीम् ।
मुमुक्षुरिक्ष्वाकु-कुलादिरात्मवान् प्रभुः प्रवव्राज सहिष्णुरच्युतः ॥३॥
स्वदोषमूलं स्वसमाधिजेसा निनाय यो निर्दय-भस्मसाक्षियाम् ।
जगाद् तत्वं जगतेऽर्थिनेऽज्जसा वभूव च ब्रह्म पदाऽमृतेश्वरः ॥४॥
स विश्व-चक्षुर्वृषभोऽर्चितः सतां समग्र-विद्याऽऽत्म-वपुर्निरञ्जनः ।
पुनातु चेतो मम नाभिनन्दनो जिनोऽजित-क्षुल्लक-वादिशासनः ॥५॥

XIV. *Acharya Jinsena-*

त्वं ब्रह्मा परम ज्योतिस्त्वं प्रभृष्णु रजोरजः ।
त्वमादि देवो देवानाम् अधिदेवो महेश्वरः ॥३०॥

Source: Jain, Dashrath.
BASIC TENETS OF
JAINISM. Vir Sewa
Mandir, 1992.

Buddhist literature also acknowledged Rishabha, his father Nabhi, and his son Bharat

- Written in the 6th cent. AD, the ***Arya-Manjushri-mula-kalpa*** is a Buddhist text of the Tantric school. It also affirms the lineage of **Nabhi-Rishabha-Bharat** as found in Jainism:

“Prajapati’s son Nabhi accomplished the mantra of Urna. Rishabha, a son of Nabhi, was successful in his endeavors (siddhakarma) and strict in his observances (vratas).

“He accomplished the mantra of the yaksha (angel) Manichara in the Himalayas. Bharat, a son of Rishabha, also recited the mantras at that time, and in due course accomplished the Mahavira (Great Hero) mantra on earth.

“These and many other kings, renowned throughout the universe (loka), after accomplishing their mantras, ruled their kingdoms and then ascended to heaven.” --
Arya-Manjushri-mula-kalpa [53.363-365](#)

- This passage conveys several key points that agree with Jainism:
 - **Nabhi** was the father of **Rishabha**, and Rishabha was the father of **Bharat**
 - All three were **kings** of great importance to the universe
 - All three gained the **highest spiritual state**
 - Rishabha achieved the highest spiritual state in the **Himalayas** (Mt. Kailash or Mt. Ashatapad in Tibet, according to Jainism)
- The simultaneous reference to **Mahavira** is also remarkable. This term is mentioned several other times in the text

APPENDIX B

Jain Monks Advocating for Animal Protection and Compassion as Found in the Hindu Puranas

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Introduction

- The Vedic literature represents the oldest and original body of Vedic beliefs, which formed the early foundation of Hinduism
- In the Vedic religion, the practices of meat-eating and animal sacrifice were common and supported by the oldest Vedas including the ***Rig Veda***
- A few verses in the Vedic scriptures mildly oppose the practices of meat-eating and animal sacrifice. (Those verses are not presented in this appendix)
- However, many more verses support these practices as long as they are done in a prescribed ritualistic manner. These are found in texts ranging from the early ***Rig Veda*** to the ***Upanishads*** to the later ***Dharma Shastras*** to the Hindu ***Puranas***
- Within Hinduism, contradictory verses have given rise to confusion rather than consensus on the issues of meat-eating and animal sacrifice. Both vegetarianism and animal sacrifice continue to be practiced in Hinduism
- In this appendix, the first few slides present direct quotations from the Vedic literature that support meat-eating and animal sacrifice
- Thereafter, the next two slides present accounts from the later Hindu literature (the Hindu Puranas) of how Jain monks disrupted the Vedic rituals, protesting and preaching against meat-eating and animal sacrifice

Examples of Meat-eating and Animal Sacrifice in the Hindu Scriptures (quotes):

“(Indra speaks). Such is my plural asant disposition, worshipper, that I help the instrumental tutor of the rite, who offers libation; but I am the punisher of him who offers not libations, who disregards the truth, the perpetrator of sin, the malignant. If I encounter in combat the un-devout, resplendent in their bodies, THEN WILL I COOK A VIGOROUS BULL FOR THEM, AND WILL SPRINKLE (UPON THE FIRE) THE EXHILARATING SOMA THE FIFTEEN-FOLD (SOMA). I know not that man who says that he is the slayer in battle of those who do not reverence the gods; but when (I behold) the fierce war commenced, then (my enemies) proclaim my prowess.” – Rig Veda [10.27-1-3](#) (emphasis added)

(<https://www.wisdomlib.org/hinduism/book/rig-veda-english-translation/d/doc838785.html>)

“(Indra speaks): The worshippers dress for me fifteen (and) twenty bulls; I eat them and (become) fat, they fill both sides of my belly; Indra is above all (the world).” – Rig Veda [10.86.14](#)

(<https://www.wisdomlib.org/hinduism/book/rig-veda-english-translation/d/doc839523.html>)

“He who wishes that a son should be born to him who would be a reputed scholar, frequenting the assemblies and speaking delightful words, would study all the Vedas and attain a full term of life, SHOULD HAVE RICE COOKED WITH THE MEAT OF A VIGOROUS BULL OR ONE MORE ADVANCED IN YEARS, AND HE AND HIS WIFE SHOULD EAT IT with clarified butter. Then they would be able to produce such a son.” – Brihadaranyaka Upanishad [6.4.18](#) (emphasis added)

(<https://www.wisdomlib.org/hinduism/book/the-brihadaranyaka-upanishad/d/doc122237.html>)

Examples of Meat-eating and Animal Sacrifice in the Hindu Scriptures (quotes):

“O divine slaughterers (shamitara), and (you) the human ones, commence! Lead the victim to the doors of the sacrifice, assigning it to the two lords of the sacrifice (medha).

“Carry the fire forwards for it. Spread the sacrificial strew. Let the mother (of the victim), let the father, let its brother born of the same womb, let its companion of the same flock, assent.

“Lay down its feed towards the north. Make its eye go to the sun; let its breath go to the wind, its hearing to the quarters, its life to the atmosphere, its body to earth.

“Strip off its skin in one piece. Before ripping up the navel, extract the omentum. Keep the breath (of the victim) within.

“Make its breast like an eagle, the two upperparts of its fore-legs like two hatchets, the two lower parts of its fore-legs like two staffs, its two shoulder-blades like two tortoises as it were; leave its two buttocks uncut (i.e., entire); its two thighs like the two leaves of a door, its two knees like two oleander leaves.

“Twenty-six are its ribs. Loosen them in due order. Make each limb entire.

“Dig in the earth a hole for the undigested food which is in the stomach and the bowels.

“Present the Rakshas with the blood.

“Do not cut its rectum, deeming it an owl, lest in your offspring and family a howler may howl, O slaughterers.

“O Adhrigu! – Exert yourselves (O slaughterers); exert yourselves diligently; exert yourselves! – O Adhrigu!

“(Having recited these 10 formulas, the Hotar priest should recite:)

“Adhrigu and Apapa are the two slaughterers for the gods. Let them both cook this victim, knowing well in whatever manner the cooking of it should be done.” – Taittiriya Brahmana [3.6.6](#)

(https://ia601507.us.archive.org/27/items/taittiriya-brahmanam_202207/Taittiriya%20Brahmana%20Eng.pdf)

Examples of Meat-eating and Animal Sacrifice in the Hindu Scriptures (quotes):

Below are two important examples of meat-eating and animal sacrifice in the Hindu scriptures from the period 3rd cent. to 10th cent. AD. Note how even the sacrificing of animals was, in a twisted manner, determined to be “Ahinsa” or nonviolence. Such a justification would be completely against the principles of Jainism:

“The consumption of meat (is befitting) for sacrifices,’that is declared to be a rule made by the gods; but to persist (in using it) on other (occasions) is said to be a proceeding worthy of Rakshasas (demonic beings). HE WHO EATS MEAT, WHEN HE HONOURS THE GODS AND MANES, COMMITS NO SIN, whether he has bought it, or himself has killed (the animal), or has received it as a present from others. A twice-born man who knows the law, must not eat meat except in conformity with the law; for if he has eaten it unlawfully, he will, unable to save himself, be eaten after death by his (victims).” – Manu Smriti 5:31-33 (emphasis added) (https://archive.org/details/ManuSmriti_201601/page/n97/mode/2up)

“Janaka said: ‘THE KILLING OF ANIMALS IN A SACRIFICIAL CEREMONY IS NOT KILLING; IT IS KNOWN AS AHIMSA; for that himsa is not from any selfish attachment; therefore when there is no such sacrifice and the animals are killed out of selfish attachment, then that is real himsâ; there is no other opinion in this. Smoke arises from a fire when fuels are placed in it; and smoke is not seen when no fuel is added. So, O Munisattama! THE HIMSA, AS PRESCRIBED IN THE VEDAS, IS FREE FROM ALL BLEMISHES, SELFISH ATTACHMENT, ETC., AND THEREFORE IT IS UNBLAMEABLE. So it follows the himsâ committed by persons attached to objects, is the real himsâ; that can be blamed, but the himsâ of those persons who have no desires is not that sort of himsâ. Therefore the learned men that know the Vedas declare that the himsa done by the dispassionate persons, with their hearts free from egoism, is no himsâ done at all. O Dvija! Really speaking, the killing of animals done by the house-holder attached to senses and their objects, and done under their impulses can be taken into account as a real act of killing; but, O Mahabhaga of those whose hearts are not attached to anything of those self controlled persons, desirous of moksha, if they do an act of Himsâ out of a sense of duty, with no desires of fruits and with their hearts free from egoism that can never be reckoned as a real act of killing.” – Devi Bhagavat Purana 1.18.57-61 (emphasis added) (<https://sacred-texts.com/hin/db/bk01ch18.htm>)

Jain Monks Advocating for Animal Protection and Compassion as Found in the Hindu VISHNU PURANA (quotes):

At great risk to their personal safety, from the earliest times it was THE JAINS who first practiced and preached nonviolence towards animals in the face of rigid and even violent opposition from the Vedic religion. Jains tried to persuade the Vedic Brahmins that killing animals in sacrificial ceremonies (yagnas) was morally wrong. However, the Brahmins rejected such tendencies towards animal welfare, considering them to be directly against the Vedas and a challenge to their religious authority.

For example, in an account found in the Hindu text called VISHNU PURANA, a Jain monk of the Digambar sect successfully converts people from the Vedic religion to Jainism; however, this "false teacher" is condemned for his opposition to Vedic animal sacrifices and for his use of reason against blind obedience to ritualism and religious authority:

"The delusions of the false teacher paused not with the conversion of the Daityas to the Jain and Bauddha (Buddhist) heresies, but with various erroneous tenets he prevailed upon others to apostatize, until the whole were led astray, AND DESERTED THE DOCTRINES AND OBSERVANCES INCULCATED BY THE THREE VEDAS. Some then spake evil of the sacred books; some blasphemed the gods; some treated sacrifices and other devotional ceremonies with scorn; and others calumniated the Brahmins. 'THE PRECEPTS,' THEY CRIED, 'THAT LEAD TO THE INJURY OF ANIMAL LIFE (AS IN SACRIFICES) ARE HIGHLY REPREHENSIBLE. To say that casting butter into flame is productive of reward, is mere childishness. If Indra, after having obtained godhead by multiplied rites, is fed upon the wood used as fuel in holy fire, he is lower than a brute, which feeds at least upon leaves. IF AN ANIMAL SLAUGHTERED IN RELIGIOUS WORSHIP IS THEREBY RAISED TO HEAVEN, WOULD IT NOT BE EXPEDIENT FOR A MAN WHO INSTITUTES A SACRIFICE TO KILL HIS OWN FATHER FOR A VICTIM?'... 'First, then, let it be determined what may be (rationally) believed by mankind, and then,' said their preceptor, 'you will find that felicity may be expected from my instructions. THE WORDS OF AUTHORITY DO NOT, MIGHTY ASURAS, FALL FROM HEAVEN: THE TEXT THAT HAS REASON IS ALONE TO BE ACKNOWLEDGED BY ME, AND BY SUCH AS YOU ARE.' By such and similar lessons the Daityas were perverted, so that not one of them admitted the authority of the Vedas." -- Vishnu Purana 3.18 (emphasis added) (<https://www.sacred-texts.com/hin/vp/vp092.htm>)

Jain Monks Advocating for Animal Protection and Compassion as Found in the Hindu PADMA PURANA (quotes):

Although the Jain and Hindu religions have always been separate (according to the scriptures of both), since ancient times the Jains relentlessly worked to change the animal-sacrificing Vedic religion into one of compassion and respect for animals. Another example of this is found in the Hindu PADMA PURANA text wherein the writers give an account of a Digambar Jain monk (referred to by the Vedic authors as "the sinful man") who audaciously persuades the powerful King Vena that Vedic cruelty to animals is wrong and the Jain path of spiritual compassion is right:

"Vena said: What kind of acts (do you do)? What is your doctrine? What are your practices? Tell me.

"The sinful man said: (That is my faith) WHERE ARHANT IS GOD, AND THE NIRGRANTHAS ARE LOOKED UPON AS THE PRECEPTORS. COMPASSION IS SAID TO BE THE BEST WAY OF LIFE AND IN IT IS SEEN (TO LIE) SALVATION IN THIS FAITH.... THERE IS NO PERFORMANCE OF SACRIFICES; THERE IS NO OFFICIATING AT SACRIFICES; THERE IS NO RECITAL OF THE VEDAS.... THE BEST WORSHIP IS THAT OF A JAIN MENDICANT, AND THE BEST MEDITATION IS THAT OF AN ARHAT. This way of life is seen in the Jain faith.... I shall tell you another fierce act (mentioned) in the Vedas. When a guest goes (i.e. arrives) to the house, a Bramana (kills and) cooks (the flesh of) a great BULL; or O king of kings, he would feed the guest (with the flesh of) a GOAT. (They kill) a HORSE in a horse-sacrifice, and a BULL in a bull-sacrifice; A MAN IN A HUMAN SACRIFICE and GOATS in a Vājapeya sacrifice. O great king, a great slaughter of MANY ANIMALS is done at a Rājasūya sacrifice. At a Puṇḍarīka sacrifice one would kill an ELEPHANT, and at an elephant-sacrifice (they kill) an elephant. At the Sautrāmaṇī sacrifice a BEAST is seen to be fit for being sacrificed. Thus, O prince, listen how at rites of various forms killing of beasts of various species is laid down..... WHAT RIGHTEOUSNESS IS SEEN THERE OR WHAT FRUIT IS SEEN THERE WHERE THOSE WHO ARE LEARNED IN THE VEDAS HAVE PRESCRIBED THE KILLING OF BEASTS? DUE TO THAT (I.E. THE KILLING OF BEASTS) MERIT PERISHES AND THE (SO-CALLED) RELIGIOUS MERIT DOES NOT GIVE (I.E. LEAD TO) SALVATION. THAT WAY OF LIFE WHICH IS WITHOUT COMPASSION IS FRUITLESS.... THE VEDAS ARE NOT VEDAS WHERE COMPASSION IS NOT (PRESCRIBED)." -- Padma Purana 2.37.16-42 (emphasis added)

<https://www.wisdomlib.org/hinduism/book/the-padma-purana/d/doc364244.html>

<https://www.wisdomlib.org/hinduism/book/padma-purana-sanskrit/d/doc427762.html>

Though he was not a follower of the Vedic religion, while speaking to a man of power, the naked Jain monk described in this Hindu account makes a fearless attempt at reforming and redefining the Vedic religion so as to purify it of cruelty to animals, ritualism, and excess; and to transform it into a religion of meditation, virtue, and compassion. It is in such ways that THE JAINS WERE THE WORLD'S FIRST AND MOST EFFECTIVE ANIMAL RIGHTS ACTIVISTS. They lived and embodied the principles of JIVA DAYA (compassion to all life) and JINA SHASAN (the religion of Spiritual Conquerors) and thus changed the civilization of South Asia forever.

APPENDIX C

Jain Monks Advocating for Social Equality as Found in the Hindu Puranas

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Jain Monks Advocating for Social Equality as Found in the Hindu PADMA PURANA (quote):

Since ancient times, the traditional Varna system (caste system) was a deeply ingrained social structure that formed part of the basis for civilization. While for the Vedic religion one's Varna was based on birth, the Jains turned the Varna system upside down by redefining it in spiritual terms and on the basis of the kindness and other virtues of the individual. In the Hindu PADMA PURANA text, a Jain monk of the Digambar sect teaches the following to the politically powerful King Vena:

"EVEN A CHANDALA (CORPSE-MOVER) OR A SHUDRA (LABORER), WHO, BEING INTENT UPON THE GIFT OF KINDNESS, WOULD PROTECT A LIFE, IS SAID TO BE A BRAHMIN. BUT THAT CRUEL BRAHMIN WHO IS INTENT UPON KILLING BEASTS, IS VERY RUTHLESS, SINFUL, HARD-HEARTED AND OF A CRUEL MIND. That Veda which is without knowledge, is said to be a Veda (only) by the rogues. Veda stands firmly there where there would be knowledge. O YOU VERY INTELLIGENT ONE, NEITHER TRUTH NOR RITE IS SEEN IN THE MERCILESS VEDAS AND BRAHMINS AND ALSO IN THE BRAHMINS WHO FOLLOW THE VEDAS.... Whatever is the faith of Jiva (soul, life force) is the giver of enjoyment and salvation—that I shall tell you. FIRST, ONE WITH HIS MIND BEING TRANQUIL, SHOULD SHOW KINDNESS. One should devoutly propitiate LORD JINA who (has pervaded) the mobile and immobile. With one's mind having pure thoughts, one should worship Jina alone." -- Padma Purana 2.37.43-52 (emphasis added)

<https://www.wisdomlib.org/hinduism/book/the-padma-purana/d/doc364244.html>

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APPENDIX D

The Jain Parable of the Three Merchants as Found in the Christian Bible

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The Jain Parable of the Three Merchants as Found in the Christian Bible

Compiled by Amar Salgia (USA)
asalgia@yahoo.com

The Jain Parable of the Three Merchants as Found in the Christian Bible

Contents

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- The Note by Herman Jacobi
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 - Translation of *Uttaradhyayana Sutra* Chapter 7 by Herman Jacobi (1895)
 - Translation of *Uttaradhyayana Sutra* Chapter 7 edited by Upadhyaya-Pravarttika Shri Amar Muni
- Translations of the Christian Gospels
 - Translation of *The Gospel of Matthew* Chapter 25 from the New Testament
 - Translation of *The Gospel of Luke* Chapter 19 from the New Testament

Introduction

- In 1895, Herman Jacobi, a German scholar of Jainism, wrote an English translation of four of the Jain scriptures. One of these Jain scriptures was *Uttaradhyayana Sutra*, which is from the Shvetambar Siddhanta (canon)
 - Published in Volume 45 of the “Sacred Books of the East” series
- In the book, after the introduction, Jacobi added a note about the relationship between a parable in the *Uttaradhyayana Sutra* and the Bible
- He was referring to the Parable of the Three Merchants which is found in *Uttaradhyayana Sutra 7.14-30*. Jacobi stated that this parable is similar to a parable found in two different places in the New Testament portion of the Christian Bible: Matthew 25:14 and Luke 19:11
- Jacobi provides reasons for why this parable probably originated in India and not in ancient Israel
 - He refers to Israel as Palestine which was its name under the Ottoman Empire
- This suggests that the parable originated in India and that, by the first century A.D. when the New Testament was being written, it traveled westward across the Middle East to the followers of Jesus Christ, including the writers of the Gospels of Matthew and Luke who modified it

This presentation compiles all of the above sources in one place

Overview of Jain Canonical Scriptures

- Jainism has two canonical traditions:
 - Digambar
 - Shvetambar
- Almost no texts are common to both traditions, however both agree on doctrine
 - On any given subject, they are found to agree 95 to 100%
- The Shvetambar Siddhanta was finalized in 453 AD at the Second Council of Vallabhi led by Acharya Devardhigani
 - A recording of all of the existing oral traditions of the ancient 14 Purvas (“Earlier Books”) and the 12 Angas (“Pillars”), whose original composition from the time of the 24 Tirthankaras (Spiritual Pathfinders) was deemed to have been lost to time

Overview of Uttarajjhayaṇa Sutta (Prakrit) *aka* Uttarādhyaṇa Sūtra (Sanskrit)

- Meaning “Understanding the Answers”, the Uttaradhyayana Sutra is one of 45 texts that comprise the Shvetambar canon
 - (Note: The Shvetambar Sthanakavasis accept only 32 of these texts)
- Contains 36 chapters that elucidate a variety of subjects
- Includes parables and explanations of doctrine
- Considered by Shvetambar Jains to contain the final words of **BHAGAVAN MAHAVIRA**, the 24th Tirthankar, who lived from 599 to 527 BC
- Written in a language known as Ardhamaghadhi Prakrit from ancient Bihar, India. It is the language that Bhagavan Mahavira would have spoken

Overview of The Bible and New Testament

- The Bible has two divisions:
 1. **Old Testament** – Jewish scriptures written in Hebrew from the 12th to 5th centuries BC
 2. **New Testament** – Christian scriptures written in Greek by the early followers of Jesus Christ between the years 50 and 100 AD
- Together they comprise approximately 66 books believed to have been written by 40 different authors
- The Christian canon of 66 books developed over several centuries in various centers of learning in the Roman Empire
 - The selection of books was mostly finalized by the 4th century AD
- The New Testament starts with 4 books called the Gospels
 - Gospels are biographies of Jesus Christ who lived from 1 to 33 AD
 - They are believed to contain his exact teachings as recorded by 4 individual authors named **Matthew, Mark, Luke, and John**
 - Written between 70 and 100 AD

How might Jainism and Christianity have connected?

- This is the subject of speculation. There is little hard evidence, but the similarities cannot be ignored
- Though Jesus Christ was a Jew raised in the religion of Judaism, as an adult preacher his teachings (as recorded in the Gospels) deviated from Judaism and contained new ideas that seem to have parallels in Indian religions
- The Gospels are silent regarding the life of Jesus Christ between the ages of about 13 and 30
- Some believe that during that time, Jesus Christ was in India where he would have been exposed to Jainism, Buddhism and Hinduism
- Jesus would have traveled there as a youth and then returned as an adult to Israel, which was then the Roman province of Judea

OR...

- Perhaps ideas traveled from India to Judea along established trade routes. India and the Roman Empire had extensive trade relations

Does the Christian Bible contain a version of the Jain Parable of the 3 Merchants?

You decide...

The Note by Herman Jacobi

ADDITIONAL NOTE.

I may here add a remark on the Parable of the Three Merchants, see p. 29 f., which agrees with Matthew xxv. 14 and Luke xix. 11. It seems, however, to have had a still greater resemblance to the version of the parable in The Gospel according to the Hebrews, as will appear from the following passage from Eusebius' Theophania (ed. Migne's Patrologia Graeca, iv. 155), translated by Nicholson, The Gospel according to the Hebrews (London, 1879): 'The Gospel, which comes to us in Hebrew characters, has directed the threat not against the hider, but against the abandoned liver. For it has included three servants, one which devoured the substance with harlots and flute-women, one which multiplied, and one which hid the talent: one was accepted, one only blamed, and one shut up in prison.' I owe this quotation to my colleague Arnold Meyer.

Taking into consideration (1) that the *Gaina* version contains only the essential elements of the parable, which in the Gospels are developed into a full story; and (2) that it is expressly stated in the Uttarādhyayana VII, 15 that 'this parable is taken from common life,' I think it probable that the Parable of the Three Merchants was invented in India, and not in Palestine.

H. J.

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Translated from Prākṛit by
HERMANN JACOBI

Part II
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THE SŪTRAKRITĀṅGA SŪTRA

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RASHTRAPATI BHAVAN,
NEW DELHI-4
June 10, 1962

I am very glad to know that the Sacred Books of the East published years ago by the Clarendon Press, Oxford, which have been out-of-print for a number of years, will now be available to all students of religion and philosophy. The enterprise of the publishers is commendable and I hope the books will be widely read.

S. RADHAKRISHNAN

Translation of
Uttaradhyayana Sutra Chapter 7
by Herman Jacobi (1895)

a guest, even so an ignorant, great sinner longs (as it were) for life in hell. (4)

An ignorant man kills, tells lies, robs on the highway, steals foreign goods, deceives, (always thinking of some one) whom he could plunder, the villain. (5)

He is desirous of women and pleasures, he enters on undertakings and business, drinks liquor, eats meat, becomes strong, a subduer of foes. (6)

He eats crisp goats' meat, his belly grows, and his veins swell with blood—but he gains nothing but life in hell, just as the ram is only fed to be killed for the sake of a guest. (7)

After having enjoyed pleasant seats, beds, carriages, riches, and pleasures, after having squandered his wealth which he had so much trouble in gaining, and after having committed many sins, he will, under the burden of his Karman, and believing only in the visible world, be grieved in the hour of death like the ram¹ at the arrival of a guest. (8, 9)

Then the sinner who has been killing living beings, at the end of his life falls from his state², and against his will he goes to the world of the Asuras, to the dark place. (10)

As a man for the sake of one Kâkinî³ (risks and) loses a thousand (Kârshâpanas), or as the king lost his kingdom (and life) by eating a mango-fruit which he was strictly forbidden (by his physician)⁴: (11)

¹ Aya = aga, literally goat.

² Kuya = kyuta is said of one who is born after his death in a lower sphere than that in which he lived before.

³ According to the commentators the eightieth part of a rupee.

⁴ The commentators relate 'old stories' to explain allusions in the text; they will, however, be intelligible without further comment, though I do not contend that those stories were not really old and known to the author of the Sûtra.

Even so are human pleasures compared with the pleasures of the gods: divine life and pleasures surpass (the former) a thousand times and more. (12)

Those endowed with excellent knowledge live many nayutas¹ of years; so great a loss suffer the fools in a life of less than a hundred years! (13)

Three merchants set out on their travels, each with his capital; one of them gained there much, the second returned with his capital, and the third merchant came home after having lost his capital. This parable² is taken from common life; learn (to apply it) to the Law. (14, 15)

The capital is human life, the gain is heaven; through the loss of that capital man must be born as a denizen of hell or a brute animal. (16)

These are the two courses open to the sinner; they consist in misery, as corporal punishment, &c.; for the slave to his lusts³ has forfeited human life and divine life. (17)

Having once forfeited them, he will have to endure these two states of misery; it will be

¹ A nayuta or niyuta is equal to

49,786,136,000,000,000,000,000,000,000,000.

It is derived in the following way:

1 pûrvânga = 8,400,000

1 pûrva = 8,400,000 pûrvângas.

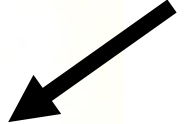
1 nayutânga = 8,400,000 pûrvas.

1 nayuta = 8,400,000 nayutângas.

² This parable closely corresponds to Matth. xxv. 14, Luke xix. 11. I need not here discuss the problems raised by this coincidence since they will, as I hear, be fully treated by Herr Hüttemann, a pupil of Professor Leumann of Strassburg.

³ Lôlayâsadhê = lôlatâsa/ha. The commentator takes lôlatâ for lôla and makes the word a karmadhâraya. I think that the word sa/ha which originally means 'one who deceives others' is used here in the sense 'one who deceives himself.'

Starts here



Footnote
on the
similarity

difficult for him to attain an upward course¹ for a long time to come. (18)

Considering what is at stake, one should weigh (the chances of) the sinner and of the virtuous man (in one's mind).

He who brings back his capital, is (to be compared to) one who is born again as a man. (19)

Those men who through the exercise of various virtues² become pious householders, will be born again as men; for all beings will reap the fruit of their actions. (20)

But he who increases his capital, is (to be compared to) one who practises eminent virtues; the virtuous, excellent man cheerfully attains the state of gods³. (21)

When one thus knows that a (virtuous) monk or householder will be gladdened (by his gain), how, then, should a man, whilst he is losing (his chance), not be conscious of his losing it? (22)

As a drop of water at the top of a blade of Kusa-grass dwindles down to naught when compared with the ocean, so do human pleasures when compared with divine pleasures. (23)

The pleasures in this very limited life of men are like (the water at) the top of a blade of Kusa-grass; for the sake of what will a man not care to gain and

¹ I. e. birth as a man or a god.

² *Sikshā*. The commentator quotes the following passage in *Prākṛit*: Souls gain human birth through four causes: (1) a kind disposition (*prakṛitibhadratā*), (2) love of discipline (*prakṛitvinītatā*), (3) compassion (*sānukrośanatā*), and (4) want of envy (*amatsarītatā*).

³ For a higher rank than that of a god, e. g. that of a *Kēvalin*, cannot, in the present state of the world, be attained.

to keep (so precious a good which he risks to lose)? (24)

He who has not renounced pleasure, will miss his aim (i. e. the true end of his soul); for though he has been taught the right way, he will go astray again and again. (25)

But he who has renounced pleasure, will not miss his aim; (he will think): I have learned that, by getting rid of this vile body, I shall become a god. (26)

He will be born among men where there is wealth, beauty, glory, fame, long life, and eminent happiness. (27)

See the folly of the sinner who practises unrighteousness: turning away from the Law, the great sinner will be born in hell. (28)

See the wisdom of the wise man who follows the true Law: turning away from unrighteousness, the virtuous man will be born as a god. (29)

A wise man weighs in his mind the state of the sinner and that of the virtuous man; quitting the state of the sinner, a sage realises that of the virtuous. (30)

Thus I say.

EIGHTH LECTURE.

KAPILA'S VERSES¹.

By what acts can I escape a sorrowful lot in this unstable ineternal *Samsāra*, which is full of misery? (1)

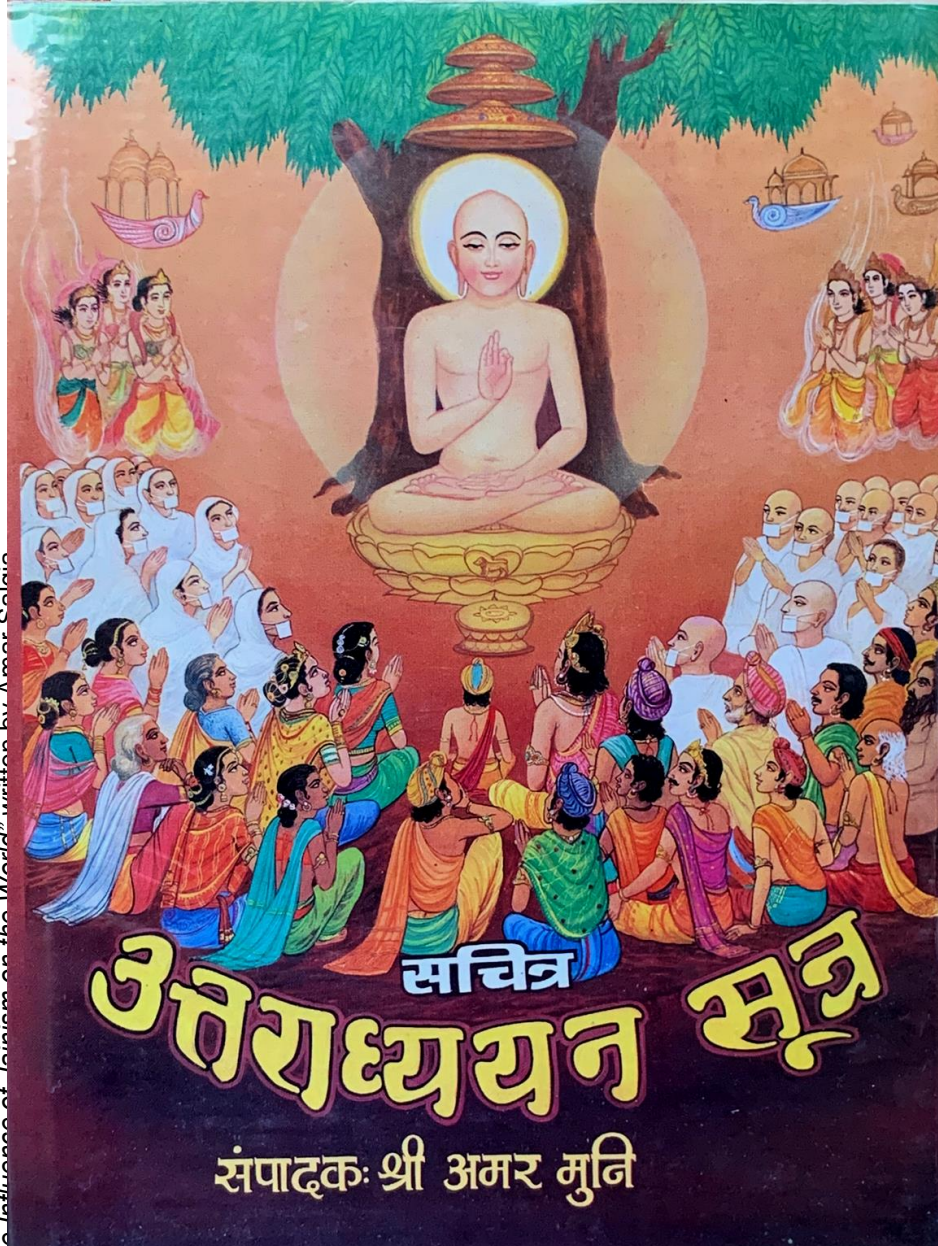
¹ This lecture is ascribed to Kapila. According to an old story, told in the commentary, he was the son of *Kāsyapa*, a Brahman

Translation of

Uttaradhyayana Sutra Chapter 7

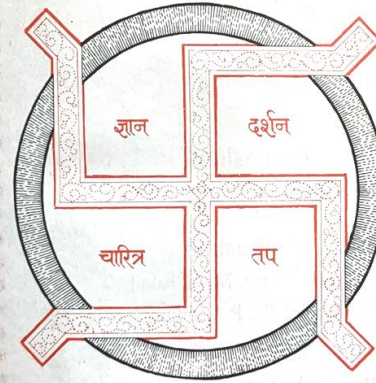
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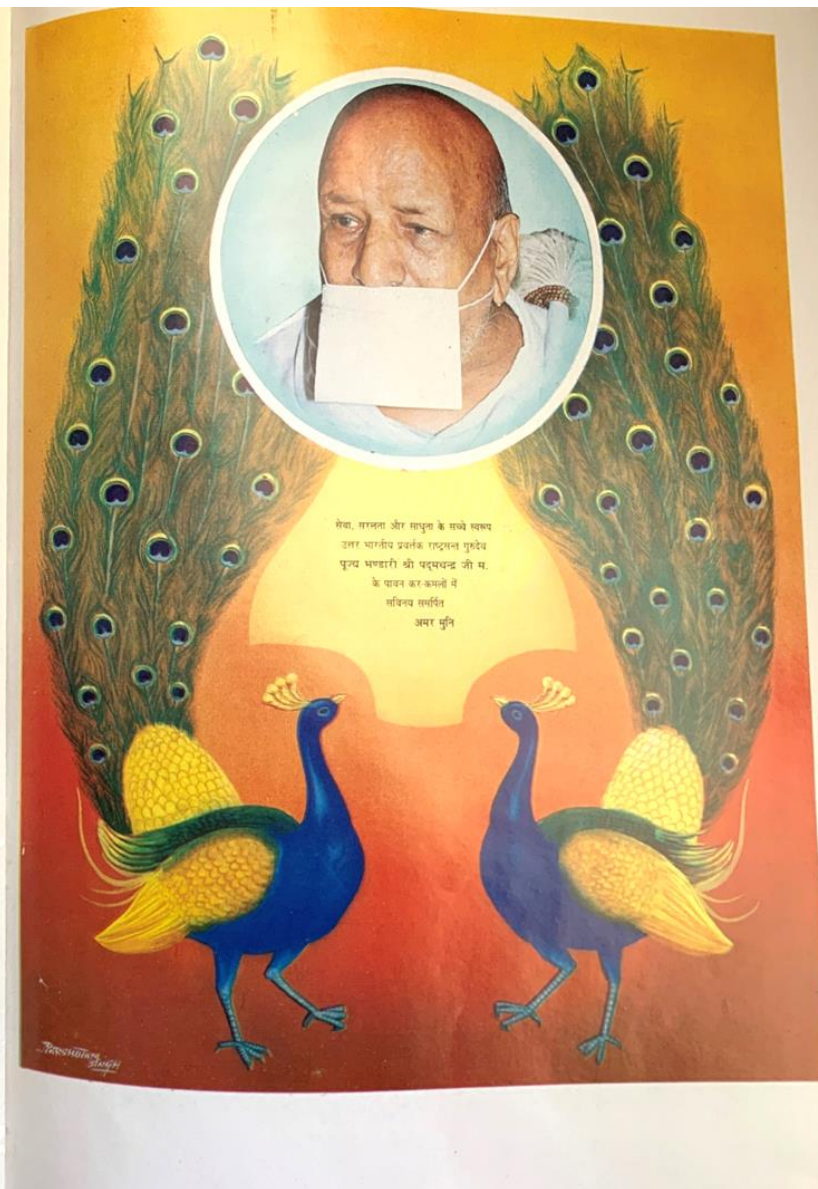
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हिंसक, अज्ञानी, असत्यवादी, बटमार, दूसरों द्वारा दी गई वस्तु को बीच में ही हरण करने वाले, चोर, मायावी, मैं किसका हरण करूँ-इन्हीं विचारों में लगा रहने वाला, धूर्त-॥५॥

The killers, non-discretioners of good and bad, liars, robbers, dacoits on highways, thieves, pick-pockets, thinking always of plundering anyone, deceitful-(5)

इत्थीविसय गिद्धे य, महारंभ-परिग्रहे ।

भुंजमाणे सुरं मंसं, परिवूढे परंदमे ॥६॥

स्त्री तथा अन्य विषयों में गूढ़, महारम्भी, महापरिग्रही, मद्य-मांस का सेवन करने वाला, दूसरों को त्रस्त करने वाला-॥६॥

Infatuated to opposite sex (women), great sinners and possessors of huge properties, accumulators of heap of wealth, with strong desire of being billionaire, addicted to liquor and flesh, with stout frame and tormentors-(6)

अयकक्कर-भोई य, तुंदिल्ले चियलोहिए ।

आउयं नरए कंछे, जहाएसं व एलए ॥७॥

क्रक-कर शब्द करता हुआ अभक्ष्यभोजी, बड़ी तोंद वाला, तथा अधिक रक्तवाला उसी प्रकार नाक की आकांक्षा करता है, जिस प्रकार मेमना अतिथि की प्रतीक्षा करता है ॥७॥

Eaters of crisp roasted meat with crack-rejoicing, round belleyed and shooting the blood in their veins-such sinners awaits the hell-birth like the lamb who awaits a guest. (7)

आसणं सयणं जाणं, वित्तं कामे य भुंजिया ।

दुस्साहडं धणं हिच्चा, बहुं संचिणिया रयं ॥८॥

आसन, शैया, वाहन, धन तथा अन्य कामभोगों का उपभोग कर, घोर परिश्रम तथा दूसरों को दुःख करके संचित किये हुए धन को छोड़कर अत्यधिक कर्म-रज को संचित कर-॥८॥

Taking pleasures of luxurious seats, beds, cushions, vehicles and great riches, accumulating all these they have toiled much and tormented others, leaving all these becoming heavy by amassed karma-dirt-(8)

तओ कम्मगुरु जन्तू, पच्चुप्पन्नपरायणे ।

अय व्व आगयाएसे, मरणन्तंमि सोयई ॥९॥

कर्मों से भारी हुआ, केवल वर्तमानपरायण जीव मरण के समय उसी प्रकार शोक करता है, जिस प्रकार अतिथि के आने पर मेमना करता है ॥९॥

Under the huge burden of sinful karmas, believer of the visible world, indulged in present times only, having no far-sight of past and future, such soul grieves at the hour of death as the lamb laments at the arrival of a guest. (9)

तओ आउपरिक्खीणे, चुया देहा विहंसगा ।

आसुरियं दिसं बाला, गच्छन्ति अवसा तमं ॥१०॥



विविध प्रकार से हिंसा करने वाले प्राणी, आयु समाप्त होने पर जब शरीर छोड़ते हैं तो वे अपने कृतकर्मों से विवश होकर अन्धकार से भरे नरक की ओर जाते हैं ॥१०॥

The sinners, who have been killing the living beings through various devices, when at last their life ends and dislodged from the present frame, by the rigid bondage of karmas they have to go to the hells filled with dense darkness. (10)

जहा कागिणिए हेउं, सहस्सं हारए नरो ।

अपत्यं अम्बगं भोच्चा, राया रज्जं तु हारए ॥११॥

जिस प्रकार एक काकिणी के लिए मूर्ख पुरुष हजार कार्षापणों को गँवा देता है तथा एक अपघ्न्य आम्रफल खाकर राजा अपने राज्य को खो देता है ॥११॥

As a lumpish loses a thousand Kārṣāpaṇas (silver coins) for the sake of a Kākiṇī (the smallest coin of meagre value) and as a king loses his kingdom (even his life) by eating a mango fruit-(11)

एवं माणुस्सगा कामा, देवकामाण अन्तिए ।

सहस्सगुणिया भुज्जो, आउं कामा य दिव्विया ॥१२॥

इसी प्रकार देवों के विषय-सुखों की अपेक्षा मानव-सम्बन्धी कामभोग नगण्य हैं; क्योंकि देवों की आयु और उनके काम-भोग मनुष्यों की अपेक्षा हजार गुने अधिक हैं ॥१२॥

Even so the human pleasures are paltry compared to the pleasures of gods (divine pleasures). The life-time and pleasures of gods are thousand times more than the age-limit and pleasures of the human beings. (12)

अणेगवासानउया, जा सा पन्नवओ ठिई ।

जाणि जीयन्ति दुम्मेहा, ऊणे वाससयाउए ॥१३॥

देवलोक में प्रज्ञावान साधक की आयु (स्थिति) अनेक नयुतवर्ष (असंख्यात वर्ष) की होती है-यह जानते हुए भी दुर्बुद्धि मानव सी वर्ष से भी कम मानव आयु में उन दिव्य सुखों को हार जाते हैं-गँवा देते हैं ॥१३॥

The wise (religious practiser) enjoys the (duration) span of life of nayut-years (innumerable years) in heavens, knowing this the evil-mind idiot men lose those divine pleasures in a human life of less than a hundred years. (13)

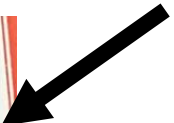
जहा य तिन्नि वणिगा, मूलं घेतूण निग्गया ।

एगोऽत्य लहई लाहं, एगो मूलेण आगओ ॥१४॥

जिस प्रकार तीन वणिक् मूलधन लेकर व्यापार हेतु गये। उनमें से एक ने लाभ का उपार्जन किया तथा दूसरा मूलधन लेकर ही वापिस लौट आया ॥१४॥

Three merchants went out on their travels each with his capital for earning by trade. One of them returned with gain and the second with capital intact. (14)

Starts here



pleasures of the human beings. (12) pleasures of gods are thousand times more than the age-limit

अणेगवासानउया, जा सा पन्नवओ ठिई ।
जाणि जीयन्ति दुम्मेहा, ऊणे वाससयाउए ॥१३॥

देवलोक में प्रज्ञावान साधक की आयु (स्थिति) अनेक नयुतवर्ष (असंख्यात वर्ष) की होती है—यह जानते हुए भी दुर्बुद्धि मानव सौ वर्ष से भी कम मानव आयु में उन दिव्य सुखों को हार जाते हैं—गँवा देते हैं ॥१३॥

The wise (religious practiser) enjoys the (duration) span of life of nayut-years (innumerable years) in heavens, knowing this the evil-mind idiot men lose those divine pleasures in a human life of less than a hundred years. (13)

जहा य तिन्नि वणिया, मूलं घेत्तूण निग्गया ।
एगोऽत्थ लहई लाहं, एगो मूलेण आगओ ॥१४॥

जिस प्रकार तीन वणिक मूलधन लेकर व्यापार हेतु गये। उनमें से एक ने लाभ का उपार्जन किया तथा दूसरा मूलधन लेकर ही वापिस लौट आया ॥१४॥

Three merchants went out on their travels each with his capital for earning by trade. One of them returned with gain and the second with capital intact. (14)

Starts here

सचित्र उत्तराध्ययन सूत्र



एगो मूलं पि हारित्ता, आगओ तत्थ वाणिओ ।
ववहारे उवमा एसा, एवं धम्मे वियाणह ॥१५॥

तीसरा मूलधन भी गँवाकर लौटा। यह व्यवहार की उपमा है। धर्म के विषय में भी इसी प्रकार जानना चाहिए ॥१५॥

The third came back losing all capital. This parable is regarding behavioural life. Know the same—apply it to the religious life also. (15)

माणुसत्तं भवे मूलं, लाभो देवगई भवे ।
मूलच्छेएण जीवाणं, नरग-तिरिक्खत्तणं ध्रुवं ॥१६॥

मूलधन मनुष्य-भव है। लाभ देवगति की प्राप्ति है। और मूल के नाश से प्राणियों को निश्चित ही तिर्यच और नरक गति में जाना पड़ता है ॥१६॥

The capital is human life, the gain is attaining heavenly life and through the loss of that capital man must get birth as a denizen of hell or a brute animal. (16)

दुहओ गई बालस्स, आवई वहमूलिया ।
देवत्तं माणुसत्तं च, जं जिए लोलयासडे ॥१७॥

बाल (अज्ञानी) प्राणी की आपदामूलक नरक और तिर्यच—ये दो ही गति होती हैं; क्योंकि वह लोलुपता और धूर्तता करके मनुष्य और देवगति को पहले ही हार चुका है ॥१७॥

The fools can have the two states—animal or the hell, which are full of miseries and sorrows; because they have lost the manhood and godhood before hand by heir lusts and stupid activities. (17)

तओ जिए सई होइ, दुविहं दोगगई गए ।
दुल्लहा तस्स उम्मज्जा, अद्धाए सुचिरादवि ॥१८॥

दो प्रकार की दुर्गति (नरक और तिर्यच गति) को प्राप्त प्राणी का उन गतियों से उबरना (निकलना) बहुत कठिन है, उसे वहाँ दीर्घकाल तक रहना पड़ता है ॥१८॥

Taking birth in two lower states, viz., hellish and animal life, it becomes very difficult to come out of them, the soul has to remain in these states for a very long time. (18)

एवं जियं सपेहाए, तुलिया बालं च पंडियं ।
मूलियं ते पवेसन्ति, माणुसं जोणिमेन्ति जे ॥१९॥

इस तरह सुगतियों को हारे हुए प्राणियों को देखकर तथा ज्ञानी और अज्ञानी की तुलना कर, जो मानव-योनि में आते हैं, वे उस वणिक के समान हैं जो मूलधन लेकर वापस लौट आया ॥१९॥

Considering the souls—loser of upper or superior state and comparing the wise and unwise, who take birth as a man, they are like the merchant who returned home with his capital as it was. (19)



वेमायाहिं सिक्खाहिं, जे नरा गिहिसुव्वया ।
उवेन्ति माणुसं जोणिं, कम्मसच्चा हु पाणिणो ॥२०॥

विविध परिमाण (प्रकार) वाली शिक्षाओं को धारण कर जो मनुष्य घर में रहकर भी सुव्रती है, सुव्रतों का फल अवश्य पाते हैं ॥२०॥
Those persons, who practise various types of religious instructions (trainings) and exercising various virtues become pious householders, take birth again as man. Because karma is true. All beings must reap the fruits of their actions. (20)

जेसिं तु विउला सिक्खा, मूलियं ते अइच्छिया ।
सीलवन्ता सवीसेसा, अदीणा जन्ति देवयं ॥२१॥

किन्तु जिन मानवों की शिक्षा विविध परिमाण वाली और व्यापक है—विशाल है, तथा वे शीलवान और उत्तरीतर गुण-प्राप्ति की विशेषता से युक्त हैं, दीनता रहित हैं, वे मूलधन रूप मनुष्यत्व से आगे बढ़कर देवत्व को प्राप्त करते हैं ॥२१॥

But the persons who practise various types of religious vast instructions eminently with discipline and extra merit and are magnificent they attain godhood going upward from human birth. (21)

एवमदीणवं भिक्खुं, अगारिं च वियाणिया ।
कहण्णु जिच्चमेलिक्खं, जिच्चमाणे न संविदे ? ॥२२॥

इस प्रकार दीनता रहित भिक्षु और गृहस्थ (महाव्रती तथा अणुव्रती साधक) को लाभ प्राप्त करते देखकर कौन विवेकी व्यक्ति उस लाभ को गँवाएगा और उस लाभ को गँवाता हुआ कौन पश्चात्ताप नहीं करेगा ? ॥२२॥

When a man knows thus that magnificent mendicant and virtuous householder (practisers of full and partial vows) attaining such gains, then no person having discretion will lose such gain and losing such extra gain who will not repent? (22)

जहा कुसगे उदगं, समुद्देण समं मिणे ।
एवं माणुस्सगा कामा, देवकामाण अन्तिए ॥२३॥

देवों के कामभोगों के समक्ष मनुष्य के कामभोग ऐसे ही क्षुद्र हैं, जैसे समुद्र की अपेक्षा कुशाग्र पर टिका हुआ जलबिन्दु क्षुद्र होता है ॥२३॥

As a drop of dew at the top of a blade of *kuśa*-grass dwindles down to naught when compared with the vast and deep ocean filled with enormous quantity of water; so do the pleasures of men compared with the pleasures of gods. (23)

कुसगमेत्ता इमे कामा, सन्निरुद्धंमि आउए ।
कस्स हेउं पुराकाउं, जोगक्खेमं न संविदे ? ॥२४॥



मानव की आयु अत्यल्प है, सनिरुद्ध है। इसमें प्राप्त काम-भोग कुश के अग्रभाग पर स्थित जलविन्दु के समान हैं। फिर न जाने किस कारण से प्राणी (अज्ञानी) अपने योग-क्षेम को नहीं समझता ॥२४॥

The duration (age) of man is very short and is obstructible by many obstacles. The pleasures of this life are like a dew-drop at the tip of *kuśa*-grass. Even then, why the ignorant being (man) does not understand his welfare (preservation of attained virtues (merits) and enhance them). (24)

इह कामाणियट्टस्स, अत्तट्ठे अवरज्झई ।
सोच्चा नेयाउयं मग्गं, जं भुज्जो परिभस्सई ॥२५॥

इस मानव-भव में जो काम-भोगों से निवृत्त नहीं होता उसका अपना आत्म-प्रयोजन विनष्ट हो जाता है क्योंकि न्यायमार्ग को बार-बार सुनकर भी वह उससे भ्रष्ट हो जाता है ॥२५॥

He, who does not renounce the rejoicings and amusements in this human birth, misses the true goal of his soul; because hearing the right path again and again, he slips and goes astray. (25)

इह काम-णियट्टस्स, अत्तट्ठे नावरज्झई ।
पूइदेह-निरोहेणं, भवे देवे त्ति मे सुयं ॥२६॥

किन्तु इस मनुष्य जन्म में काम-भोगों को त्यागने वाले (निवृत्त होने वाले) का आत्मार्थ नष्ट नहीं होता वह इस मलिन औदारिक शरीर के छूट जाने पर देव बनता है—ऐसा मैंने सुना है ॥२६॥

But the renouncer of merriments of this human life does not lose the aim of his soul. He becomes god bereaving this vile body—I have heard so. (26)

इइढी जुई जसो वण्णो, आउं सुहमणुत्तरं ।
भुज्जो जत्थ मणुस्सेसु, तत्थ से उववज्जई ॥२७॥

(देवलोक से च्यवन करके) वह पुनः मनुष्य जन्म ग्रहण करता है तो ऐसे उत्तम कुल में जन्म लेता है जहाँ उसे श्रेष्ठ ऋद्धि, द्युति, यश, वर्ण, आयु और सुख की प्राप्ति होती है ॥२७॥

After completing the god-duration he takes birth as a man, in such a high family where he gets wealth, beauty, glory, fame, long life and happiness. (27)

बालस्स पस्स बालत्तं, अहम्मं पडिवज्जिया ।
चिच्चा धम्मं अहम्मिट्ठे, नरए उववज्जई ॥२८॥

(हे साधक !) बाल जीव की अज्ञानता को देख। वह अधर्म को स्वीकार करता है, धर्म का त्याग करता है और अधार्मिक बनकर नरक में उत्पन्न होता है ॥२८॥

Look at the imprudence of the ignorant, who practises unrighteousness, renounces righteousness and becoming irreligious takes birth in hell. (28)

धीरस्स पस्स धीरत्तं, सव्वधम्माणुवत्तिणो ।
चिच्चा अधम्मं धम्मिट्ठे, देवेसु उववज्जई ॥२९॥



(और) क्षमा आदि सब धर्मों का परिपालन करने वाले बुद्धिमान तथा धैर्यवान् पुरुष को भी देख। वह अधर्म का त्याग करता है, अतिशय धर्मवान् बनता है और देवों में उत्पन्न होता है ॥२९॥

And also put a glance at the wisdom of a wise man, who is constant and having the virtue of forgiveness, he practises all the religious deeds and activities—like forgiving, truth etc. He renounces unrighteousness, practises extra meritorious religious virtues with firm and strong determination and takes birth among gods. (29)

तुलियाण बालभावं, अबालं चेव पण्डिण् ।

चइऊण बालभावं, अबालं सेवए मुणी ॥३०॥

—त्ति वेमि

मेधावी बालभाव और अबाल भाव की तुलना करके बालभाव को छोड़ देता है और पण्डित ज्ञानी मुनि अबालभाव का आचरण करता है।

—ऐसा मैं कहता हूँ ।

Wise and witty person compares the prudence and follishness, and quits the follishness. The learned, erudite monk practises the prudence.

—Such I speak

विशेष स्पष्टीकरण

गाथा १०—टीकाकारों ने आसुरीय दिशा के दो अर्थ किये हैं—एक तो जहाँ सूर्य न हो, वह दिशा। और दूसरा रौद्र कर्म करने वाले असुरों की दिशा। दोनों का ही फलितार्थ नरक है।

गाथा ११—के अनुसार “काकिणी” एक रुचक अर्थात् रुपये के अस्सीवें भाग का जितना छोटा सिक्का है (चूर्ण) बीस काँड़ियों की एक काकिणी मानी है। (वृ. वृ. शा.)

कार्षापण प्राचीन युग में एक बहुप्रचलित सिक्का था, जो सोना, चाँदी और तौबा तीनों धातुओं का होता था। सामान्यतः सोने का कार्षापण १६ माशा, चाँदी का ३२ रत्ती और तौबा का ८० रत्ती जितना भारवाला होता था।

Salient Elucidations

Gāthā 10—Commentators gave two meanings of the word direction of asuras—non-gods (आसुरी कार्य) —

First—the direction, where the sun does not exists—alias non existence of sun.

the second—the direction of the asuras indulged in cruel deeds.

Both the interpretations denote one and the same meaning.

Gāthā 11—Kākiṇī is a small coin equal to eightieth part of a rupee (*chūrṇi*) one *Kākiṇī* is equal to 20 cowries (v. v. s.)

According to *Sanskrit-English Dictionary* p. 267 it is a small coin, or even a small sum as much as, and not bigger than, 20 *kāpardās* or cowries or a quarter of a *paṇa*.

Kārṣāpaṇa was the popular and prevailing currency in olden times. It was of three metals—gold, silver and copper. Generally Golden *Kārṣāpaṇa* was of 16 *māśā* in weight, of silver weighed 32 rattis and of copper weighted 80 rattis.

Gāthā 13—Nayūā—Nayuta—84,00,000 × 84,00,000 × 84,00,000 × 84,00,000 years make a nayuta.



Translation of
The Gospel of Matthew Chapter 25
from the New Testament (Bible)
into English (New International Version) and Hindi

from www.BibleGateway.com

New Testament – Matthew 25:14-30

- **The Parable of the Bags of Gold**
- **14** “Again, it will be like a man going on a journey, who called his servants and entrusted his wealth to them. **15** To one he gave five bags of gold, to another two bags, and to another one bag,^[a] each according to his ability. Then he went on his journey. **16** The man who had received five bags of gold went at once and put his money to work and gained five bags more. **17** So also, the one with two bags of gold gained two more. **18** But the man who had received one bag went off, dug a hole in the ground and hid his master’s money.
- **19** “After a long time the master of those servants returned and settled accounts with them. **20** The man who had received five bags of gold brought the other five. ‘Master,’ he said, ‘you entrusted me with five bags of gold. See, I have gained five more.’
- **21** “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’
- **22** “The man with two bags of gold also came. ‘Master,’ he said, ‘you entrusted me with two bags of gold; see, I have gained two more.’
- **23** “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’
- **24** “Then the man who had received one bag of gold came. ‘Master,’ he said, ‘I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. **25** So I was afraid and went out and hid your gold in the ground. See, here is what belongs to you.’
- **26** “His master replied, ‘You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? **27** Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.
- **28** ““So take the bag of gold from him and give it to the one who has ten bags. **29** For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. **30** And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.’

मत्ती 25:14-30

• तीन दासों की दृष्टान्त कथा

- **14** “स्वर्ग का राज्य उस व्यक्ति के समान होगा जिसने यात्रा पर जाते हुए अपने दासों को बुला कर अपनी सम्पत्ति पर अधिकारी बनाया। **15** उसने एक को चाँदी के सिक्कों से भरी पाँच थैलियाँ दीं। दूसरे को दो और तीसरे को एक। वह हर एक को उसकी योग्यता के अनुसार दे कर यात्रा पर निकल पड़ा। **16** जिसे चाँदी के सिक्कों से भरी पाँच थैलियाँ मिली थीं, उसने तुरन्त उस पैसे को काम में लगा दिया और पाँच थैलियाँ और कमा ली। **17** ऐसे ही जिसे दो थैलियाँ मिली थी, उसने भी दो और कमा लीं। **18** पर जिसे एक मिली थी उसने कहीं जाकर धरती में गढ़ा खोदा और अपने स्वामी के धन को गाड़ दिया।
- **19** “बहुत समय बीत जाने के बाद उन दासों का स्वामी लौटा और हर एक से लेखा जोखा लेने लगा। **20** वह व्यक्ति जिसे चाँदी के सिक्कों की पाँच थैलियाँ मिली थीं, अपने स्वामी के पास गया और चाँदी की पाँच और थैलियाँ ले जाकर उससे बोला, ‘स्वामी, तुमने मुझे पाँच थैलियाँ सौंपी थीं। चाँदी के सिक्कों की ये पाँच थैलियाँ और हैं जो मैंने कमाई हैं।’
- **21** “उसके स्वामी ने उससे कहा, ‘शाबाश! तुम भरोसे के लायक अच्छे दास हो। थोड़ी सी रकम के सम्बन्ध में तुम विश्वास पात्र रहे, मैं तुम्हें और अधिक का अधिकार दूँगा। भीतर जा और अपने स्वामी की प्रसन्नता में शामिल हो।’
- **22** “फिर जिसे चाँदी के सिक्कों की दो थैलियाँ मिली थीं, अपने स्वामी के पास आया और बोला, ‘स्वामी, तूने मुझे चाँदी की दो थैलियाँ सौंपी थीं, चाँदी के सिक्कों की ये दो थैलियाँ और हैं जो मैंने कमाई हैं।’
- **23** “उसके स्वामी ने उससे कहा, ‘शाबाश! तुम भरोसे के लायक अच्छे दास हो। थोड़ी सी रकम के सम्बन्ध में तुम विश्वास पात्र रहे। मैं तुम्हें और अधिक का अधिकार दूँगा। भीतर जा और अपने स्वामी की प्रसन्नता में शामिल हो।’
- **24** “फिर वह जिसे चाँदी की एक थैली मिली थी, अपने स्वामी के पास आया और बोला, ‘स्वामी, मैं जानता हूँ तू बहुत कठोर व्यक्ति है। तू वहाँ काटता है जहाँ तूने बोया नहीं है, और जहाँ तूने कोई बीज नहीं डाला वहाँ फसल बटोरता है। **25** सो मैं डर गया था इसलिए मैंने जाकर चाँदी के सिक्कों की थैली को धरती में गाड़ दिया। यह ले जो तेरा है यह रहा, ले लो।’
- **26** “उत्तर में उसके स्वामी ने उससे कहा, ‘तू एक बुरा और आलसी दास है, तू जानता है कि मैं बिन बोये काटता हूँ और जहाँ मैंने बीज नहीं बोये, वहाँ से फसल बटोरता हूँ **27** तो तुझे मेरा धन साहूकारों के पास जमा करा देना चाहिये था। फिर जब मैं आता तो जो मेरा था सूद के साथ ले लेता।’
- **28** “इसलिये इससे चाँदी के सिक्कों की यह थैली ले लो और जिसके पास चाँदी के सिक्कों की दस थैलियाँ हैं, इसे उसी को दे दो। **29** “क्योंकि हर उस व्यक्ति को, जिसने जो कुछ उसके पास था उसका सही उपयोग किया, और अधिक दिया जायेगा। और जितनी उसे आवश्यकता है, वह उससे अधिक पायेगा। किन्तु उससे, जिसने जो कुछ उसके पास था उसका सही उपयोग नहीं किया, सब कुछ छीन लिया जायेगा। **30** सो उस बेकार के दास को बाहर अन्धेरे में धकेल दो जहाँ लोग रोयेंगे और अपने दाँत पीसेंगे।”

Translation of
The Gospel of Luke Chapter 19
from the New Testament (Bible)
into English (New International Version) and Hindi

from www.BibleGateway.com

New Testament – Luke 19:11-27

- **The Parable of the Ten Minas**

- **11** While they were listening to this, he went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once. **12** He said: “A man of noble birth went to a distant country to have himself appointed king and then to return. **13** So he called ten of his servants and gave them ten minas.^[a] ‘Put this money to work,’ he said, ‘until I come back.’
- **14** “But his subjects hated him and sent a delegation after him to say, ‘We don’t want this man to be our king.’
- **15** “He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it.
- **16** “The first one came and said, ‘Sir, your mina has earned ten more.’
- **17** “‘Well done, my good servant!’ his master replied. ‘Because you have been trustworthy in a very small matter, take charge of ten cities.’
- **18** “The second came and said, ‘Sir, your mina has earned five more.’
- **19** “His master answered, ‘You take charge of five cities.’
- **20** “Then another servant came and said, ‘Sir, here is your mina; I have kept it laid away in a piece of cloth. **21** I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow.’
- **22** “His master replied, ‘I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? **23** Why then didn’t you put my money on deposit, so that when I came back, I could have collected it with interest?’
- **24** “Then he said to those standing by, ‘Take his mina away from him and give it to the one who has ten minas.’
- **25** “‘Sir,’ they said, ‘he already has ten!’
- **26** “He replied, ‘I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what they have will be taken away. **27** But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.’”

लूका 19:11-27

• परमेश्वर जो देता है उसका उपयोग करो

- 11 वे जब इन बातों को सुन रहे थे तो यीशु ने उन्हें एक और दृष्टान्त-कथा सुनाई क्योंकि यीशु यरूशलेम के निकट था और वे सोचते थे कि परमेश्वर का राज्य तुरंत ही प्रकट होने जा रहा है। 12 सो यीशु ने कहा, “एक उच्च कुलीन व्यक्ति राजा का पद प्राप्त करके आने को किसी दूर देश को गया। 13 सो उसने अपने दस सेवकों को बुलाया और उनमें से हर एक को दस दस थैलियाँ दी और उनसे कहा, ‘जब तक मैं लौटूँ, इनसे कोई व्यापार करो।’^[a] 14 किन्तु उसके नगर के दूसरे लोग उससे घृणा करते थे, इसलिये उन्होंने उसके पीछे यह कहने को एक प्रतिनिधि मंडल भेजा, ‘हम नहीं चाहते कि यह व्यक्ति हम पर राज करे।’
- 15 “किन्तु उसने राजा की पदवी पा ली। फिर जब वह वापस घर लौटा तो जिन सेवकों को उसने धन दिया था उनको यह जानने के लिए कि उन्होंने क्या लाभ कमाया है, उसने बुलावा भेजा। 16 पहला आया और बोला, ‘हे स्वामी, तेरी थैलियों से मैंने दस थैलियाँ और कमायी है।’ 17 इस पर उसके स्वामी ने उससे कहा, ‘उत्तम सेवक, तूने अच्छा किया। क्योंकि तू इस छोटी सी बात पर विश्वास के योग्य रहा। तू दस नगरों का अधिकारी होगा।’
- 18 “फिर दूसरा सेवक आया और उसने कहा, ‘हे स्वामी, तेरी थैलियों से पाँच थैलियाँ और कमाई हैं।’ 19 फिर उसने इससे कहा, ‘तू पाँच नगरों के ऊपर होगा।’
- 20 “फिर वह अन्य सेवक आया और कहा, ‘हे स्वामी, यह रही तेरी थैली जिसे मैंने गमछे में बाँध कर कहीं रख दिया था। 21 मैं तुझ से डरता रहा हूँ, क्योंकि तू, एक कठोर व्यक्ति है। तूने जो रखा नहीं है तू उसे भी ले लेता है और जो तूने बोया नहीं तू उसे काटता है।’
- 22 “स्वामी ने उससे कहा, ‘अरे दुष्ट सेवक, मैं तेरे अपने ही शब्दों के आधार पर तेरा न्याय करूँगा। तू तो जानता ही है कि मैं जो रखता नहीं हूँ, उसे भी ले लेने वाला और जो बोता नहीं हूँ, उसे भी काटने वाला एक कठोर व्यक्ति हूँ? 23 तो तूने मेरा धन ब्याज पर क्यों नहीं लगाया, ताकि जब मैं वापस आता तो ब्याज समेत उसे ले लेता।’ 24 फिर पास खड़े लोगों से उसने कहा, ‘इसकी थैली इससे ले लो और जिसके पास दस थैलियाँ हैं उसे दे दो।’
- 25 “इस पर उन्होंने उससे कहा, ‘हे स्वामी, उसके पास तो दस थैलियाँ हैं।’
- 26 “स्वामी ने कहा, ‘मैं तुमसे कहता हूँ प्रत्येक उस व्यक्ति को जिसके पास है और अधिक दिया जायेगा और जिसके पास नहीं है, उससे जो उसके पास है, वह भी छीन लिया जायेगा। 27 किन्तु मेरे वे शत्रु जो नहीं चाहते कि मैं उन पर शासन करूँ उनको यहाँ मेरे सामने लाओ और मार डालो।’”

APPENDIX E

Examples of Anti-Jain Views in Hinduism

[Back to Appendices](#)

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Introduction

- This appendix is a compilation of direct quotations from various Hindu literary sources
- While these quotes from Hindu texts express negative views of Jainism and other religions, they also establish the following about the relationship between Jainism and the Hindu/Vedic religions:
 - 1. Jainism is not part of Hindu/Vedic religion**
 - 2. Jainism was always separate from Hindu/Vedic religion**
 - 3. Jainism did not come out of Hindu/Vedic religion**
 - 4. Apparently, some Hindu/Vedic leaders regarded Jainism as a threat to their power and used violence to suppress, eliminate, or convert Jains to Hindu/Vedic beliefs**
 - 5. “Sanatan Dharma”, or the modern notion that all Indian religions came from one source, has no basis in tradition or history**
- Even if some of these accounts are exaggerated, they glorify terrorism against Jains and other non-Vedic religions

Other Things to Notice About these Passages

- The Hindu/Vedic writers appear to enjoy describing the desecration of Jain temples, the breaking of Jain statues, and the massacring of Jains
- The Hindu/Vedic writers claim that their own religious groups are victims of the same kinds of atrocities committed by them against the Jains
- The Hindu/Vedic faithful regarded these books as great works of literature in their respective languages (Sanskrit, Tamil, Telugu, etc.)
- Jainism was considered an especially serious threat to the purveyors of Hindu/Vedic ideologies (more so than Buddhism or other religions)
- Jains are dehumanized so as to justify the terrors unleashed on them
- A sense of cultural or national unity between Hindus, Jains, Buddhists, and others is lacking
- Regardless of their reliability, these passages served as propaganda for a socio-political agenda for which Jainism was the main obstacle

What psychological phenomena were at work in the minds of these particular Hindu/Vedic religious leaders?

Anti-Jain sentiment from Dayanand Saraswati in "Satyarthha Prakasha" (1875):

Traditional Hinduism has always seen a clear distinction between Jainism and Hindu/Vedic religion. We know this because Hindu kings and religious leaders have been attacking Jainism FOR CENTURIES. For example, the famous and influential Hindu leader Dayanand Saraswati wrote the following about Jains in chapter 11 of his book "Light of Truth" ("Satyarthha Prakasha") in 1875:

"Seeing these evil, popish practices as well as others, such as feeding the priest in order to satisfy the spirits of the dead, A MOST DREADFUL RELIGION, CALLED JAINISM OR BUDDHISM, that reviled the Vedas and the Shaastras, sprang up into existence."

Next, Dayanand Saraswati takes delight at how the Advaita Hindu philosopher Adi Shankara (8th cent. AD) invaded Jain temples all over India, destroyed the Jain statues, and converted Jain temples into Hindu centers. (In this narrative, note how the Jains had to bury the surviving statues underground in order to protect them from destruction):

"Thereafter Sudhanwa and other kings arranged for Shankar's tour throughout the whole of India and furnished him with an escort of armed men to protect him and with servants to attend upon him. From that time onward the people (of India) began to wear the sacred thread and study and teach the Vedas. For ten years he toured all over the country, REFUTED JAINISM AND ADVOCATED THE VEDIC RELIGION. ALL THE BROKEN IMAGES THAT ARE NOW-A-DAYS DUG OUT OF THE EARTH WERE BROKEN IN THE TIME OF SHANKAR, WHILST THOSE THAT ARE FOUND WHOLE HERE AND THERE UNDER THE GROUND HAD BEEN BURIED BY THE JAINIS FOR FEAR OF THEIR BEING BROKEN (by those who had renounced Jainism). Shankar also refuted Shivism that had come into vogue a little before his time, and also Vaama Margism. At that time this country was very rich, and its people were also patriotic. SHANKAR, KING SUDHANWA AND OTHER KINGS HAD NOT HAD THE JAIN TEMPLES PULLED DOWN AS THEY INTENDED TO ESTABLISH SCHOOLS THEREIN TO TEACH THE VEDAS AND OTHER SHAASTRAS."

In the same chapter of his book, Dayanand Saraswati then teaches his followers that bigotry against Jainism is more important than teaching correct Hindu philosophy:

"Now it must be understood that if it was the belief of Shankar that God and the human soul were identical and that the world was an illusion, it was not good; but if he had avowed this doctrine SIMPLY IN ORDER TO REFUTE JAINISM MORE SUCCESSFULLY, IT WAS A LITTLE GOOD."

-- Quoted from "The Light of Truth (the Satyarthha Prakasha)" by Maharishi Swami Dayanand Saraswati (emphasis added) downloaded from: http://www.aryagan.org/pdf/Light_Of_Truth.pdf also <https://www.aryasamajjamnagar.org/chaptereleven.htm>

Anti-Jainism in the PADMA PURANA (quotes):

In the ancient Hindu book PADMA PURANA, the Vedic deity Indra kills all the Jains with his thunderbolt because they did not believe in the Vedas (emphasis added below):

"Then Brihaspati, by means of the rite to pacify the planets and to promote welfare, made Indra haughty with power. Brihaspati, having gone to Raji's sons, stupefied them. The lord of intellect (i.e., Brihaspati) who knew religion, RESORTING TO THE RELIGION OF THE JAINS, which was out of the Vedic fold, made them fallen from the three Vedas. Knowing them to be out of the Vedic fold and endowed with disputation, INDRA WITH HIS BOLT KILLED THEM ALL-WHO WERE EXCOMMUNICATED FROM THE (VEDIC) RELIGION." -- Padma Purana 1.12.89-91 (emphasis added)

<https://www.wisdomlib.org/hinduism/book/the-padma-purana/d/doc364132.html>

<https://www.wisdomlib.org/hinduism/book/padma-purana-sanskrit/d/doc427655.html>

Also in the Padma Purana, it states "the Jain faith is the root of sin":

"When Kaliyuga (the age of darkness and strife) sets in, ALL MEN, DELUDED BY SINS, WILL ACT AFTER HAVING RESORTED TO THE JAIN FAITH. Men will abandon Vedic practices, and will commit sins. THERE IS NO DOUBT THAT THE JAIN FAITH IS THE ROOT OF SIN. O best king, the fall of those men, who are heaps of sins, is brought about by this great delusion. Govinda (i.e., Vishnu), the destroyer of all sins, will be (appearing) FOR THEIR DESTRUCTION AND FOR NOTHING ELSE.... When sins will have thus accumulated, he, the god will be appearing as Kalki for the destruction of the Mlecchas (foreigners); there is no doubt about it." -- Padma Purana 2.38.25-30 (emphasis added)

<https://www.wisdomlib.org/hinduism/book/the-padma-purana/d/doc364245.html>

<https://www.wisdomlib.org/hinduism/book/padma-purana-sanskrit/d/doc427763.html>

Clearly, the Vedic scholars who wrote the Hindu Padma Purana believed that Jainism is very different and separate from the Vedic religion. In fact, Jain ideas and teachers posed such a threat to the Vedic belief system that the Puranic writers wished to see Jainism violently destroyed by the god Vishnu.

<https://archive.org/details/purana-padma-purana-eng/mode/2up>

Anti-Jainism in the MATSYA PURANA (quotes):

The Hindu MATSYA PURANA calls Jainism a false religion that was opposed to the Vedas, also stating that the god Indra punished the Jains for holding non-Vedic views by killing them with his thunderbolt:

"Brihaspati then restored Indra to power by performing a rite called Graha Shanti or pacifying the malignant influence of the planets. Brihaspati then went and deluded the other sons of Raji WITH FALSE PHILOSOPHY AND ESTABLISHED THE JINA RELIGION OPPOSED TO THE VEDAS, though himself a knower of the Vedas, and Indra, on finding the sons of Brihaspati propagating a religion different from the Vedas, based on a show of reason only, KILLED THEM WITH HIS MIGHTY THUNDERBOLT." --
Matsya Purana 24.45-49

(emphasis added)

https://www.mahakavya.com/matsya-puran-english/#dearflip-df_691/1/

Images of the impalement of 8000 Tamil Jain monks (Samanars) appear in Shaiva temples in Tamil Nadu. It happened in Madurai around the 7th cent. AD

The Madurai Massacre

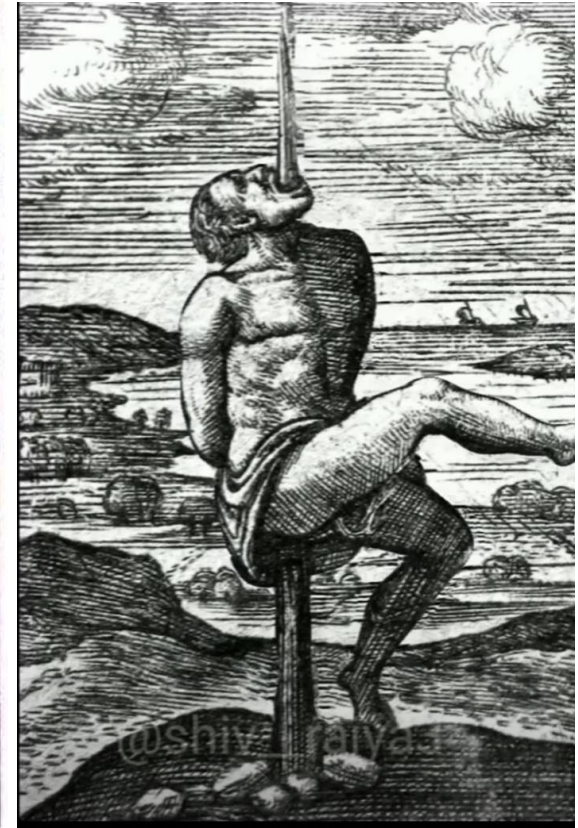
Its veracity is questioned by some historians,
but read on...



Shaiva Hindu temples in Tamil Nadu glorify the massacring of Samanar Jains in the name of Shiva



Carving from a Shaiva temple in Madurai



This is known as *kaluvetram* in Tamil

Impalement rods are still kept as sacred objects in Shaiva temples in Tamil Nadu



How many Jain monks and nuns were murdered on these objects?

Anti-Jainism in the BASAVA PURANA (quotes):

The scriptures of the Virashaiva sect of Hinduism, also known as the Lingayatas, present some of the most violent rhetoric found in the literature of mankind. As devotees of the deity Shiva, the Virashaivas rapidly spread the Shaiva religion across southern India, often to the great detriment of other religious communities. Accounts of their exploits are recorded in Virashaiva scriptures such as the BASAVA PURANA which was dedicated to the founder of the movement, Basava (12th cent. AD). As can be seen in these stories, the Virashaivas especially coveted the cities and temples built by the Jains who were widespread and well-established in the region, and who were the primary targets for destruction by the Virashaivas. Forced conversion, ethnic cleansing, and genocide against the Jains are recurring themes in the Basava Purana:

The Story of Iruttandi (from the BASAVA PURANA, ch. 6):

"In Chellattiruvalluru there lived a devotee of Kama Killer called Iruttandi, who had been blind since birth.... Then Black Throat gave him eyes to see, AND HE SOUGHT OUT THE JAIN VASADIS [TEMPLES] AND DESTROYED THEM. FURTHERMORE, HE BLINDED ALL THE JAINS. By this means, Iruttandi demonstrated the power of our ganas."

The Story of Pilla Nayanaru (from the BASAVA PURANA, ch. 6):

"Then Pilla Nayanaru was happy to make the king a devotee [of Shiva]. AND THEY ROUNDED UP ALL 18,000 JAINS. Meanwhile, Kulacchiriyaru HAD BEEN HEATING IRON SPEARS, AND HE NOW USED THEM TO IMPALE THE JAINS. Have you not heard, O Jain, what happened in Tiruvuru? That place is intimately associated with devotion. This is the story that has been told before."

-- BASAVA PURANA chapter 6, written by Palkuriki Somanatha, 12th century A.D., translated from Telugu (emphasis added) Source: Rao, Velcheru Narayana. SIVA'S WARRIORS: THE BASAVA PURANA OF PALKURIKI SOMANATHA. Princeton University Press, 1990.

Anti-Jainism in the BASAVA PURANA (quotes):

The Story of Nidumara (from the BASAVA PURANA, ch. 6):

"And then there was a [Shiva devotee] king named Nidumara. In his realm he was the only individual who was not a Jain. When he got to thinking seriously about the matter, he could not imagine why there was not a single other individual who wore the three lines of ash on his forehead. He had heard how a Kama Killer devotee named Shivajnanasamambandhi had gone to the Pandya king. He had also heard the story of his heroic maheshvara argument, AND HOW HE HAD IMPALED ALL THE JAINS OF THE RIVAL RELIGION ON IRON STAVES. When King Nidumara reflected on these stories that he had heard, he called the noted Jain teachers and all those who were expert in the Jain mantras. 'O YOU FOOLISH FOLLOWERS OF A SENSELESS RELIGION THAT HAS NO BASIS IN SHRUTI [VEDIC SCRIPTURES]! O YOU BEASTLY ANIMALS who worship one who acts like an animal and know nothing of the lord of beasts! O you sinners... O YOU UNTOUCHABLES WHO STRAY FROM THE TRUE PATH AND EMPLOY ILLUSORY ARGUMENTS BASED ON NONDUALITY AND KARMA! O YOU ENEMIES... How have you managed to subject my people to your evil teachings for so long? Look what Pilla Nayanaru, Abhava's [Shiva] devotee, has done. He has employed logic and miracles to establish Shiva as the author of everything. BY DOING SO, HE HAS WIPED OUT THE VERY NAMES OF BUDDHISM AND JAINISM FROM THE PANDYA COUNTRY. HE EVEN IMPALED THEIR SAGES ON IRON STAVES. THEREFORE, YOU MUST WORSHIP BLACK NECK. IF YOU DO NOT, I WILL IMPALE YOU UPSIDE DOWN ON RED-HOT IRON SPEARS,' HE SAID. WITH A SHARP SWORD IN HIS HAND, THE SHAIVA DEVOTEE CUT OFF THEIR HEADS LIKE ANIMALS AND IMPALED THEM ON STAVES. But when the Jains turned and became devotees of Shiva, he joyfully protected them, did he not? O evil Jain, have you not heard the power of King Nidumara, the devotee of Mrida?"

-- BASAVA PURANA chapter 6, written by Palkuriki Somanatha, 12th century A.D., translated from Telugu (emphasis added) Source: Rao, Velcheru Narayana. SIVA'S WARRIORS: THE BASAVA PURANA OF PALKURIKI SOMANATHA. Princeton University Press, 1990.

Anti-Jainism in the BASAVA PURANA (quotes):

The Story of Naminandi (from the BASAVA PURANA, ch. 6):

"Another one of our devotees, named Naminandi, lived in Chellattiruvaluru.... Then his god [Shiva] appeared before him and gave him this order: 'There was a man, Varada Somaya, who used to light lamps with water used for oblations. You should do the same. Just bring water from the well, and the lamps will light themselves. Not only that, THE CATTLE THAT BELONG TO THE EVIL-MINDED JAINS WILL DIE.' When he heard what the God of gods had to say, Naminandi's face lit up with a smile. Then he lit 10,000,000 lamps with pond water. Furthermore, ALL THE CATTLE DIED, SO THAT NOT EVEN A CALF REMAINED.... THEN, O JAIN, THAT MERCIFUL ONE BROUGHT THE CATTLE BACK TO LIFE AND INITIATED THE JAINS INTO THE WAY OF SHIVA."

-- BASAVA PURANA chapter 6, written by Palkuriki Somanatha, 12th century A.D., translated from Telugu (emphasis added) Source: Rao, Velcheru Narayana. SIVA'S WARRIORS: THE BASAVA PURANA OF PALKURIKI SOMANATHA. Princeton University Press, 1990.

Anti-Jainism in the BASAVA PURANA (quotes):

The Story of Sankhyatonda (from the BASAVA PURANA, ch. 6):

“In Shantamanga, in the Choda country, there was a man named Sankhyatonda who had been born to Buddhist parents but who had acquired wisdom and begun to oppose the Buddhists. Because of some merit acquired in an earlier life, he had retained a recollection of devotion to Shiva.... [He prayed to Shiva, saying] 'There is no way that I can wholeheartedly worship you here. UNTIL YOU DESTROY THE THREE ANTI-VEDIC TRADITIONS, JAIN, BUDDHIST, AND CHARVAKA, I am going to throw three stones at you three times a day. That is my vow.' And he proceeded to do as he promised.... The Shiva linga raised its hands to protect its head from the stone and smiled. 'I appreciate what you have done, and I am going to give you whatever you want as a boon,' [Shiva] said. At once, Sankhyatonda fell prostrate on the earth. 'O great linga, even Hari and Brahma are unable to know your beginning and end. O embodiment of the linga, though a person may search the Veda in a thousand ways, he will not find you.... May this stone become a stone flower, and may it appear on the side of your head in all your temples,' he requested. WITH THIS REQUEST, O JAIN, SANKHYATONDA DESTROYED ALL THE ANTI-VEDIC RELIGIONS."

-- BASAVA PURANA chapter 6, written by Palkuriki Somanatha, 12th century A.D., translated from Telugu (emphasis added) Source: Rao, Velcheru Narayana. SIVA'S WARRIORS: THE BASAVA PURANA OF PALKURIKI SOMANATHA. Princeton University Press, 1990.

Anti-Jainism in the BASAVA PURANA (quotes):

The Story of Kovuri Brahmayya (from the BASAVA PURANA, ch. 6):

"There was a famous devotee of Black Neck named Kovuri Brahmayya who had a dispute with the Jain sages. When the Jains were shamed in the dispute, they looked at nearby banyan tree and said, 'O devotee, let's do something for a visible sign. Tell me, shall we burn it up and have you bring it back, or do you want to burn it up and have us bring it back?' 'You burn it up, and I will bring it back,' said Brahmayya. So the Jains burned up the banyan tree with their mantras and tantras. When the evil mantras and tantras had destroyed the tree and when it had become ashes on the earth, Brahmayya sprinkled ashes over it and brought it back to life. AND THEN, O JAIN, HE DESTROYED ALL THE JAIN VASADIS [TEMPLES] IN KOVURU!"

-- BASAVA PURANA chapter 6, written by Palkuriki Somanatha, 12th century A.D., translated from Telugu (emphasis added) Source: Rao, Velcheru Narayana. SIVA'S WARRIORS: THE BASAVA PURANA OF PALKURIKI SOMANATHA. Princeton University Press, 1990.

Anti-Jainism in the BASAVA PURANA (quotes):

The Story of Dedara Dasayya (from the BASAVA PURANA, ch. 6):

"700 Jain vasadis [temples] were built in the city called Potlaceruvu, and a Jain guru there was worshipped by 20,000 Jains. He also served as the chief mentor for Ballaha and gave him advice and instruction. King Desinga Ballaha had a good wife named Suggaladevi who was a devotee of the pure-minded [Shiva devotee] Dedara Dasayya.... Then she called all the wretched Jains to Ballaha's court, and to their right seated her true, Jain-destroying guru on a nine-jeweled throne and served his feet. The Jains tried all the mantras, tantras, tricks, yantras, and magic that they knew. They also argued aggressively from the strength of Advaita, shunya, maya, and karma. The true guru [Dedara Dasayya], on the other hand, employed arguments drawn from the Vedas and vedanta. And he wisely demonstrated many points by drawing on examples from Nyaya, Vaisheshika, and other learned sources.... When they heard his arguments, the Jains laughed at him, thought for a while, and then spoke these words: 'We have profited much from what you have to say. If all this is true, and everything is Shiva, is he to be found in the place where you defecate and urinate? Is that also a high place?' Then Dasayya [replied], 'DON'T YOU JAINS KNOW ANYTHING?... WE WILL WALK ON THE HEAD OF ANY FOOL WHO TALKS ONLY OF KARMA AND SAYS THAT THERE IS NO MRIDA. THE MOUTHS OF THOSE DESPICABLE CREATURES WHO SAY THAT THERE IS NO KAMA KILLER WILL BE OUR LATRINES. DON'T BE NASTY!.... IT IS WELL-KNOWN THERE ARE 700 JAIN VASADIS IN POTLACERUVU, AND I AM GOING TO HAVE THEM ALL DESTROYED. YOU ARE MERE ANIMALS. What more can I say to you?' Meanwhile, Ballaha and all the Jains were discomfited, and they fell prostrate on the earth. And Dedara Dasayya endowed Ballaha with a linga. Once he had smashed their logic, he established the crystal Linga in that town and called it Uttareshvara. DASAYYA THEN DESTROYED THE 700 JAIN VASADIS. DID HE NOT INITIATE ALL THE JAINS INTO THE SHAIVA PATH, O JAIN?"

-- BASAVA PURANA chapter 6, written by Palkuriki Somanatha, 12th century A.D., translated from Telugu (emphasis added) Source: Rao, Velcheru Narayana. SIVA'S WARRIORS: THE BASAVA PURANA OF PALKURIKI SOMANATHA. Princeton University Press, 1990.

Anti-Jainism in the BASAVA PURANA (quotes):

The Story of Hiriya Nacayya (from the BASAVA PURANA, ch. 6):

"In a town called Marudiga lived another [Shiva] devotee named Hiriya Nacayya whom no one knew to be a devotee.... Within ten days he had gathered up 12,000 Kama Killer devotees, and they had loaded 1700 lingas on carts. Traveling quickly, they camped around Marudiga and announced to one and all: 'All the poor, the brahmins, the heralds, the foreigners, and everyone else who is not a Jain must get out.' Among them were 13 chiefs who opposed the Jains. TO THE ENJOYMENT OF THE DEVOTEES OF HARA, THEY ATTACKED THE JAINS, SURROUNDED THEM, AND FOUGHT WITH THEM HEAD TO HEAD. In a rage, they cut off their own heads, and holding their severed heads in their left hands, they wielded their swords with their right arms. They attacked with great ferocity. They shouted and reeled and whooped and danced, and their swords flashed. AS FOR THE JAINS, THEY SCREAMED WITH FRIGHT AND SWOONED. AND THE DEVOTEES KILLED THEM AND CUT OFF THEIR HEADS. Then they continued on with their famous deeds and songs. FIRST, THEY COUNTED THE 1700 JINA VASADIS [TEMPLES] AND SMASHED THE HEADS OF EVERY ONE OF THE JINA IDOLS. THEN THEY RIPPED DOWN THE FLAGS FROM THE VASADIS. IN EACH AND EVERY VASADI THEY SET UP A LINGA. When they had finished with all this, they put their own heads back in their proper places.... O base creature, don't you know the eternal power of Nacayya? It was only yesterday that this happened. DON'T YOU EVEN KNOW WHAT HAPPENED TO YOUR DESPICABLE GOD, JINA? WHAT MORE IS THERE TO SAY? IS IT ANY BIG MATTER TO DESTROY YOU BEASTS?"

-- BASAVA PURANA chapter 6, written by Palkuriki Somanatha, 12th century A.D., translated from Telugu (emphasis added) Source: Rao, Velcheru Narayana. SIVA'S WARRIORS: THE BASAVA PURANA OF PALKURIKI SOMANATHA. Princeton University Press, 1990.

Anti-Jainism in the BASAVA PURANA (quotes):

The Story of Somanna (from the BASAVA PURANA, ch. 6):

"In a place called Huligara lived a Shuli devotee named Somanna [who became blind].... Now with the exception of himself, everyone else in his town was a Jain, and they hated him because of his devotion. 'Why should you go on starving yourself? We will take you to the temple right now,' said the Jains. But instead those deceivers took him to the Surahonna vasadi. 'Bow down, this is your Three Eyes,' they said.... [They continued,] 'You can get up now; that is enough. Jina is pleased with your worship. Now you can become a Jain and live here,' said the Jains. Somanna was enraged. 'You fools, I wouldn't lift up my hand to Jina or anything of the kind. This is actually a manifestation of the linga. Come on, I will show you what I mean,' he said. Somanna then went inside the vasadi [Jain temple] and removed the poultice from his eyes. With great difficulty he got up and opened his eyes. **AS SOON AS HE DID SO, THE JINA IDOL BROKE INTO PIECES. THEN SHIVA EMERGED FROM WITHIN AND STOOD ON THE REMAINS OF THE JAIN IDOL.** The god [Shiva] who is mounted on a bull established himself in his new form in the temple of Surahonna and took the name Somesha in recognition of Somanna's devotion. Why do you need a mirror to see the bracelet on your own head! **THE BROKEN JINA IDOL IS WITNESS ENOUGH.** O Jain, the story is well known. How can you help knowing what happened in Huligara!"

-- BASAVA PURANA chapter 6, written by Palkuriki Somanatha, 12th century A.D., translated from Telugu (emphasis added) Source: Rao, Velcheru Narayana. SIVA'S WARRIORS: THE BASAVA PURANA OF PALKURIKI SOMANATHA. Princeton University Press, 1990.

Anti-Jainism in the BASAVA PURANA (quotes):

The Story of Vaijakavva (from BASAVA PURANA, ch. 6):

"ALL THE BEASTLY JAINS WHO FILLED THE TEMPLES AND CROWDED THE STREETS RECEIVED WELTS, AND THE SKIN PEELED OFF THEIR BACKS FROM THE BLOWS. They cried out and doubled over with pain. As the blows rained down, they instinctively tried to protect themselves with their hands and rushed hither and thither.... They opened their mouths and wept for grief. THEY CLIMBED THE JAIN VASADIS [TEMPLES] AND TUMBLED BACK DOWN FROM THEM.... THESE JAINS HAD COME ALONG AND CAUSED A LOT OF TROUBLE THERE IN ABBALURU WITH THEIR CLAIMS THAT THEIRS WAS THE ORIGINAL RELIGION.... SO I SAID, 'BY THE TIME THE SUN RISES TOMORROW THE BIG JAIN VASADI THAT IS KNOWN AS HIRIYAVASADI WILL FALL DOWN, ALONG WITH ITS WALLS. THE HEAD OF YOUR GOD WILL BE SPLIT AND LIE IN DUST. When that happens, you may truly call me a servant of Shiva....' WHEN I GOT THERE, THE VASADI SHATTERED AND FELL DOWN. THE JINA IDOL CRUMBLLED AND FELL IN A HEAP. ALL THE PEOPLE, INCLUDING THE JAINS, WERE AMAZED, AND EVEN TO THIS DAY NO VASADI STANDS IN THAT CITY. DO I NEED TO CONTINUE WITH THESE STORIES? FROM NOW ON, THE JAINS WILL SUFFER THE MISERIES OF AN OLD WHORE.... NOT ONLY THAT, I WILL TEAR DOWN ALL THE JAIN VASADIS IN KALYANA SO THAT THERE WILL NOT EVEN BE ONE LEFT FOR A SAMPLE. FURTHERMORE, I WILL SMASH ALL THE IDOLS OF JINA. THIS IS MY VOW. IS THERE ANY REASON WHY I SHOULD NOT SUBJECT YOU TWO-LEGGED BEASTS TO THIS?.... The Jains gave him acknowledgement of his victory, written by the king. And they all came and bowed down before the assembly of devotees [of Shiva]. On each person's face the devotees impressed the marks of Shiva. With cries and roars, the heroic assembly of maheshvaras rose up. THEY QUICKLY DESTROYED ALL THE JAIN VASADIS AND BROKE THE HEADS OF ALL THE JINA IDOLS. WHEN THEY WERE FINISHED, THERE WAS NOT A TRACE OF A JAIN VASADI OR A JINA IDOL IN ALL OF KALYANA. IN A FURY, THE DEVOTEES HARASSED AND KILLED EVERY KNOWN JAIN AND SMASHED THEM ALL INTO THE GROUND. The devotees of Black Throat responded by praising the peerless courage of Ekanta Ramayya. Meanwhile, Basava worshipped Ekanta Ramayya as if he were Sangamesha."

-- BASAVA PURANA chapter 6, written by Palkuriki Somanatha, 12th century A.D., translated from Telugu (emphasis added) Source: Rao, Velcheru Narayana. SIVA'S WARRIORS: THE BASAVA PURANA OF PALKURIKI SOMANATHA. Princeton University Press, 1990.

Anti-Jainism in the BASAVA PURANA (quotes):

The Story of Soddaladevu Bachayya (from the BASAVA PURANA, ch. 6):

"According to ancient principles, the evidence of shruti and smriti, and the knowledge derive from Vedanta; according to Nyaya, Vaisheshika, and the other shastras; according to the import of the great puranas and agamas; according to all the standards of physical and inferential evidence; and according to adamant logic, he established that there is only one cause for the manifestation of the world and its maintenance and destruction. That God is always in a state of bliss, and he is the husband of Ambika. He is the lord of animals, and he is the prime mover. All of the other gods are mere mortals. SO HE DECAPITATED THE JAINS AND CUT OFF THE NOSES OF THE FOLLOWERS OF VISHNU. HE DROVE OUT THE NONDUALISTS [ADVAITINS], HE DESTROYED THOSE WHO ARGUE IN FAVOR OF HATRED, AND HE HUMBLD THE ATHEISTS."

-- BASAVA PURANA chapter 6, written by Palkuriki Somanatha, 12th century A.D., translated from Telugu (emphasis added) Source: Rao, Velcheru Narayana. SIVA'S WARRIORS: THE BASAVA PURANA OF PALKURIKI SOMANATHA. Princeton University Press, 1990.

Anti-Jainism in the PERIYA PURANAM (quotes):

In the scriptures of the Shaivas, or Hindu devotees of Shiva, no religion was safe from the destructive wrath of Shiva's 63 Nayanars or holy men. The PERIYA PURANAM (12th cent. AD) quotes the Tamil Shaiva poets and propagandists who wrote verses accusing the Jains and Buddhists of the atrocities that the Shaivas did to them:

"They are the well-researched dogma of those with minds which do not accept THE LIES OF THE BUDDHISTS, AND OF THE JAINS who go about with Kazhu - a sheaf of grass - in their hand. They become the sword which cleaves the inimical acts against those who wear the ash of the Adept. Such are the Five Letters." – Periya Puranam 2.22.10 (emphasis added)

"On top of their temples, On top of the nearby caves where the Jain monks dwelt, on top of the Ashoka tree of bright flowers, on top of the refectories where the monks ate their morsels of food out of their cupped hands, buzzards and barn-owls, and evil-omen-spelling birds of various kinds, quarreled with one another and portended calamities to come. Switches of peacock feathers, raffia-seats, rolls of mats fell from the hands which held them; feet staggered, the left eyes twitched; BUT ONE AND ALL THE JAINS COULD NOT SEE ANY REASON FOR THE FORTHCOMING RUIN, AND LOST THEIR REASON, AND FELT CONFUSED AND CONFOUNDED." – Periya Puranam 2530 to 2531–632 to 633 (emphasis added)

-- PERIYA PURANAM, written by Sekkizhaar, 12th century A.D., translated from Tamil (emphasis added) Source: Sekkizhaar. PERIYA PURANAM: A TAMIL CLASSIC ON THE GREAT SAIVA SAINTS OF SOUTH INDIA. Trans. G. Vanmikanathan. Sri Ramakrishna Math, 1985.
(<https://archive.org/details/periya-puranam-english-translation-vanmikanathan-g.-r.-k.-muttered>)

Anti-Jainism in the PERIYA PURANAM (quotes):

“Singing firstly the decad beginning with the words, ‘The forest-dwelling beast’s hide’ and looking forward to the sacred will of Him Who wears a garland of Kondrai flowers, he followed with the flawless decad beginning with the words, ‘Veda-Velvi’, a sweet garland of words, in which he sang HIS PLEA FOR VICTORY IN DEBATE OVER AND DESTRUCTION OF THE SHAMELESS JAINS.” – Periya Puranam 2634 to 2638—736 to 740 (emphasis added)

“THE JAINS TREMBLED WITH FEAR; THEIR FEATHER-ABOUNDING WHISKS TURNED TO CINDERS; THE HEAT AFFECTING THE SOUTHERNER BEGAN TO SCORCH THEM AS WELL, THEIR ALREADY SOOTY BODIES TURNED DARKER STILL; they left the side of the King and stood afar; thus stood they, who belonged to the senseless Creed, posing as sensible men.” – Periya Puranam 2662 to 2668—764 to 770 (emphasis added)

-- PERIYA PURANAM, written by Sekkizhaar, 12th century A.D., translated from Tamil (emphasis added) Source: Sekkizhaar. PERIYA PURANAJM: A TAMIL CLASSIC ON THE GREAT SAIVA SAINTS OF SOUTH INDIA. Trans. G. Vanmikanathan. Sri Ramakrishna Math, 1985. (<https://archive.org/details/periya-puranam-english-translation-vanmikanathan-g.-r.-k.-mutt-ocred>)

Anti-Jainism in the PERIYA PURANAM (quotes):

“The Paandiyan, looking at his minister said: ‘These Jains, who had made a bet and lost in this test of the respective powers of their religions, had already done undesirable wrong to the Child Saint; IMPALE THEM ON THE LETHAL SHARP STAKES’ AND EXECUTE THE JUSTICE DUE TO THEM.” – Periya Puranam 2751-653 (emphasis added)

“Sambandhar grasped with his mind all that happened so far, and with the object of the objective of Chivanesar being fulfilled, and with the object as well of the DESTRUCTION OF THE ALIEN SECTS OF THE BUDDHISTS AND JAINS OF FALSE CREEDS, he graciously and gladly viewed the happenings.” – Periya Puranam 2974-1076 (emphasis added)

-- PERIYA PURANAM, written by Sekkizhaar, 12th century A.D., translated from Tamil (emphasis added) Source: Sekkizhaar. PERIYA PURANAJM: A TAMIL CLASSIC ON THE GREAT SAIVA SAINTS OF SOUTH INDIA. Trans. G. Vanmikanathan. Sri Ramakrishna Math, 1985. (emphasis added) (<https://archive.org/details/periya-puranam-english-translation-vanmikanathan-g.-r.-k.-mutt-ocred>)

See [here](#) for more examples quoted directly
from Hindu scriptures and records

APPENDIX F

Ashoka's Persecution of the Jains

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Anti-Jainism in the ASHOKAVADANA (quotes):

Ashoka Maurya (3rd cent. BC), known commonly as Ashoka, was the emperor of the vast Mauryan Empire founded by his grandfather, Chandragupta Maurya. Toward the end of his life, Chandragupta abdicated the throne and became a Jain monk. His son Bindusara became the next Mauryan emperor, and later Bindusara's son Ashoka seized the throne by killing his own brothers. Violent anger was a hallmark of his reign. At some point in his life, Ashoka converted to Buddhism. Though he supported other religions as king (including Jainism), Buddhists texts describe him as having an intolerant and genocidal side as well. The ASHOKAVADANA history of Ashoka's life describes incidents in which Ashoka orders pogroms against the Jains. While these accounts may have been exaggerations, their hatred towards the Jains reverberated through the ages and even has echoes in the religious fanaticism of modern times (such as the Charlie Hebdo terrorist attacks in France):

"In the meantime, in the city of Pundavardhana, a lay follower of Nirgrantha Gnatriputra [Mahavira] drew a picture showing the Buddha bowing down at the feet of his master [i.e., a picture of Buddha bowing down to Mahavira]. A Buddhist devotee reported this to King Ashoka, who then ordered the man arrested and brought to him immediately. The order was heard by the Nagas [serpentine beings] as far as a yojana underground, and by the yakshas [angels] a yojana up in the air, and the latter instantly brought the heretic before the king. UPON SEEING HIM, ASHOKA FLEW INTO A FURY AND PROCLAIMED: 'ALL OF THE AJIVIKAS IN THE WHOLE OF PUNDAVARDHANA ARE TO BE PUT TO DEATH AT ONCE!' AND ON THAT DAY, 18,000 OF THEM WERE EXECUTED." -- Ashokavadana 67-68 (emphasis added)

Source: Strong, John S. THE LEGEND OF KING ASOKA: A STUDY AND TRANSLATION OF THE ASOKAVADANA. Princeton University Press, 1983.

Anti-Jainism in the ASHOKAVADANA (quotes):

According to the Buddhist text ASHOKAVADANA, the Buddhist emperor Ashoka's intolerance towards Jains was so indiscriminate that it resulted in the execution-style death of Ashoka's own brother:

"Sometime later, in Pataliputra, a different devotee of Nirgrantha drew yet another picture of the Buddha bowing down in front of his master [Bhagavan Mahavira]. When Ashoka heard about this, HE WAS WITHOUT MERCY. HE FORCED THE MAN AND HIS WHOLE FAMILY TO ENTER THEIR HOME AND BURNT IT TO THE GROUND. HE THEN ISSUED A PROCLAMATION THAT WHOEVER BROUGHT HIM THE HEAD OF A NIRGRANTHA HERETIC [JAIN] WOULD BE GIVEN A REWARD OF ONE DINARA.

"Now around that time, the Venerable Vitashoka [Ashoka's brother who had become a Buddhist monk] decided to spend the night in the house of a cowherd. Because of his illness, his clothes had become tattered and his nails, hair and beard had grown long; and the cowherd's wife thought it was a Nirgrantha [Jain] who had come to spend a night in their house. So she said to her husband: 'My lord, that dinara is as good as ours; LET'S KILL THIS NIRGRANTHA AND PRESENT HIS HEAD TO KING ASHOKA.' The cowherd unsheathed his sword and approached the venerable monk. Vitashoka just sat there. He accepted the facts of karma, and calling upon his knowledge of his past lives, he realized that the time had come for him to reap the fruit of some of his own previous misdeeds. The cowherd then cut off his head, took it to King Ashoka and asked for his dinara reward.

"Ashoka did not immediately realize whose head it was, for the unusual amount of hair prevented him from recognizing his brother. But the servants who had attended Vitashoka were called in and upon seeing it, they proclaimed: 'Your majesty, this is Vitashoka's head!' And hearing this, the king collapsed in a faint. He was revived by his ministers who splashed some water in his face. 'Your majesty,' they declared, 'this is an example of the suffering that is being inflicted even on those who are free from desire; you should guarantee the security of all beings!' Ashoka followed their advice, and thenceforth, no one was ever condemned to death again." --
Ashokavadana 68-69 (emphasis added)

Source: Strong, John S. THE LEGEND OF KING ASOKA: A STUDY AND TRANSLATION OF THE ASOKAVADANA. Princeton University Press, 1983.

APPENDIX G

Highlights of Jain Science and Reflections on its Past and Future Influence

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Jain Cosmological Ideas Affirmed by Modern Science

- **Existence of Microorganisms – Nigodas**
 - Living in clusters, multiplying rapidly, causing the decay of organic material
- **Atoms, Molecules, Subatomic Particles**
- **Positive and Negative Charge on Particles (Snigdhatva/Rukshatva)**
- **Interchangeability of Matter and Energy**
 - Transformation of Pudgala from matter to energy and back → Einstein's $e = mc^2$
- **Karma Pudgala – Influx and Shedding of Karmic Particles**
 - Positive/negative particles throughout space → Quantum Foam of matter/antimatter particles
 - Electromagnetic fields around the body, fluctuating with mental/physical activity
- **Extreme Vastness of the Universe**
- **Space-Time Continuum – Akash (space) and Kala (time)**
- **Infinitesimal Time and Infinitesimal Space**
 - Samaya (smallest unit of time) and Kalanus (time particles) → Planck Time
 - Pradeshas (smallest unit of space) → Planck Distance
 - Kalanu in each Pradesha, altogether “like a heap of jewels” → Quantum Foam
- **Medium of Motion and Medium of Rest – Dharma and Adharma**
 - Relativistic Ether?
 - Zero-point Energy?
 - Affirmed by observations of Gravitational Waves (2015-present)?
- **Others?**

Random Facts of Jain Science (I)

The Jain Tirthankaras taught atomic theory to mankind and this can be found in the Jain scriptures. See the ***Tattvartha Sutra*** chapter 5 and its commentary ***Sarvartha Siddhi***, for example.

The Jains described the nature of atoms, molecules, subatomic particles, and the two forms of ultimate particles, known as Paramanu.

The Jains explicated the conditions under which these particles can combine, and the conditions under which they separate.

They also revealed for the first time in history, thousands of years ago, that matter and energy are part of the same continuum, and that the two are inter-convertible. Einstein would state this only many centuries later in the form $e=mc^2$.

Random Facts of Jain Science (II)

Jain cosmography appears to accurately describe the proportions of the Milky Way galaxy and our approximate location in it, and it even states that all of the stars, planets, and constellations that we see in the sky are actually all rotating about a massive distant center.

Jain cosmology also describes Black Holes in the universe as regions of deep space known as the Black Regions (Krishna Raji) and the Dark Bodies (Tamas Kaya) located at specific places.

This ancient philosophy of Jainism also teaches that the world is filled with microorganisms, and that these are the agents of decay and disease (at a time when much of the world believed that disease was caused by evil spirits). It's all in the Jain scriptures.

There are even scientific studies of reincarnation going on (for example the research of Ian Stevenson and Brian Weiss).

What did the world miss out on?

Humanity could have taken a giant leap forward many centuries ago, had the world had access to the cosmological information in the Jain Scriptures (and the ability to read Prakrit and Sanskrit). The more science progresses, the closer it gets to what Jainism taught thousands of years ago.

Democritus of Abdera (4th cent. BC), the Greek philosopher, is an exception to this, having studied under the Gymnosophists (“naked sages”) of India from whom he likely gained his atomic theory which influenced the course of scientific progress.

FYI, the Big Bang theory is in trouble now, thanks to discoveries from the James Webb Space Telescope (as well as the differing values of the Hubble constant that are computed using different methods). A prediction: eventually the Big Bang Theory will have to be retired, and scientists will return to the Jain teaching that the universe had no beginning and will have no end.

Why didn't the Jains invent all of modern technology?

Why should it be a problem if the Jains didn't use Jain cosmology and Jain physics to make nuclear power plants, antibiotics, or tube lights?

Had the engineers of the ancient world had access to this Jain knowledge, then perhaps mankind could have had such inventions many centuries earlier than we did. After all, inventions and innovations all start from theory and imagination, which the Jain texts provide in abundance.

However, the Jain thinkers were not trying to be engineers or technology entrepreneurs in search of fame and fortune. Their purpose in presenting this knowledge of the workings of the universe was spiritual, not materialistic. It is only a utilitarian and materialistic bias that compels us to look down upon the past and loathe all cultures that have not achieved the technological marvels that we see in the modern world, which are actually the culmination of the cumulative expression of mankind's trials, tribulations, and knowledge over the course of millennia.

The inventors of today stand on the shoulders of the giants of yesterday, and they may deny that fact only at their own peril.

Are Jains flat earth theorists?

Regarding the notion of a flat earth, that is a later misinterpretation of Jain cosmology that has been around for some time. The earliest Jain books on the cosmography of the middle universe do not mention multiple suns and moons (such as ***Kalpa Sutra*** and ***Tattvartha Sutra***), and do not suggest in any way that the earth is flat. A careful examination of the literature shows that those ideas were added centuries later, thus leading to the modern misinterpretation.

Knowledgeable Jain scientists all explain that the cosmography of the middle world as shown in Jainism was not originally a description of the earth, but rather of structures in the universe much larger than the earth, while our earth is just a small part of it. For example, the proportions of Jambudvipa exactly match those of the Milky Way galaxy.

However, even in the later texts the extraordinarily assertion is made that all of the suns, moons, planets, constellations, and “stray stars” that we can see at night are not revolving around us, but rather around the center of Jambudvipa just as they do around the central bulge of the Milky Way galaxy. There are people researching this right now.



END OF PRESENTATION