

THE SPIRIT
of
NON-VIOLENCE





My good wishes for
Publication of this book-let
throwing new light on
doctrines of Jainism and
hope the Jain Principles
will guide in achieving a
world peace.

19-1-1970 }
Tilakwadi, }
Belgaum. }

Chaturdas Nagindas:Shah.

**Arawind Narendra Patil, Advocate,
and Forest Prosecutor,
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**26 th day of January 1970
Republic Day of Bharat-India**

This book-let is intended to present a lay reader-Jain and Non-Jain, a Bird's-Eye-View of Jain teachings and philosophy and for the perusal of con-veners of the Temple of Understanding, who may graciously be pleased to assign a Distinct Wing in recognition of the precious teachings of the ancient Jain religion and philosophy.

The birth-Anniversary of the first Jain Prophet Lord Rishabhdeo falls on 30 th April 1970 and that of last 24 th Jain Prophet Lord Mahavir on 19 th April 1970; and the 2500 th Deliver-ance Year of Lord Mahavir will be celebrated in the year 1974.

This book-let is dedicated to Jain Community & to those Jain and Non-Jain renowned scholars who have brought Jainism to light.

Arawind Patil

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**WHY DISTINCT AND
ADDITIONAL WING FOR JAINISM
IN SHAPING THE TEMPLE OF
UNDERSTANDING TO BE ERECTED
AT 1346 CONN. AVENUE, N. W.
WASHINGTON, D.C., 20036, U.S.A. ?**

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1. This book-let will be read without prejudice and be considered on merit.

2. The proposed design of Temple of Understanding provides the six wings for Christain, Confucian, Judaic, Hindu, Islamic and Buddhist.

3. The Jainism is one of the major religions in the world. It is a pleasant idea of erecting the Temple of Understanding for knowing the exact principles of all

religions in the world. The three religions namely Jainism, Hinduism and Buddhism have originated in India-Bharat. Lord Buddha was a contemporary of Lord Mahavir-the 24th Tirthankar of Jainism. Lord Krishna was a contemporary of Lord Neminath-the 22nd Tirthankar of Jainism. Lord Rishabhadeo is the 1st Tirthankar who is the founder of the Jainism. Dr. L. Taisee Tori of Italy says that Jain religion is dependant on science and growth of science is nothing but going nearer to Jain religion.

German Dr. Hertal says,

“ What will be the condition of the Indian Sanskrit literature if the contributions of the Jains are removed? The more I study the Jain literature the more happy and wonderstruck I am. ”

Therefore, Dr. Rabindranath Tagore of India-the Nobel Prize winner for Gitanjali, has stated in his Eastern University that Indian culture is of four rivers namely Jainism, Hinduism, Buddhism and Islam. Undoubtly, it be noted then, that Jainism has its own scriptures and independant scientific approach to walk of every day life.

Jainism says,

“ सत्त्वेषु मैत्रीं गुणेषु प्रमोदं, क्लिष्टेषु जीवेषु कृपापरत्वम् ।
माध्यस्थ्यभावं विपरीतवृत्ती, सदा ममात्मा विदधातु देव ॥ ”

Meaning thereby : Oh Lord ! May self be such that it may have love for all beings, joy in the meritorious, unstinted sympathy and compassion for the distressed, and tolerance towards the perversely inclined.

4. The fullest recognition or accomodation of the Jainism in the Temple of Understanding will not carry its importance, its great antiquity and hierarchy of faiths of mankind. So, the distinct-additional **WING** is prayed for one of major world **JAIN** religion. The Jain Community is ready to contribute towards additional **WING** as others.

5. The Constitution of India, 1950, guarantees every citizen of India to propagate his religion subject to public order, morality and health. After Independence of India in 1947, the Parliament of India has passed the Hindu Succession Act, 1956, and that Act is made applicable to Jains, Hindus, Buddhists and Sikhs. It does mean that India recognises Hindu and Jain as **separate religions**.

6. Our National Anthem “Jan Gan Man A di Nayak Jay He” depicts a picture of Hindus, Buddhas, Sikhs,

Jains, Parsis, Muslims and Christians. Dr. Rabindra Nath Tagore is the poet of the Indian National Anthem.

7. Firstly, it will be dealt with the opinions of all great Personalities in the World about Jainism and then what is meant by Jainism.

3 a] The father of Indian Nation, Mahatma Gandhi was a staunch follower of the non-violence and truthfulness and he could see the dawn of freedom of India with an instrument of non-violence which is the weapon of Jainism. Before Mahatma's landing in England for his higher education, he was given three vows by a Jain monk that he would not touch any lady except his wife, he should not drink wine and take non-vegetable food. The entire life of the father of Nation is full of non-violence.

b] The father of Indian unrest, Lokamanya Bal Gangadhar Tilak who has written commentaries on Geeta, said that Jain religion is the ancient one and there were 23 Tirthankars before Mahavir who is 24th Tirthankar of Jainism.

c] The greatest and dearest leader of India, Pandit Jawaharlal Nehru, in his book, entitled "Discovery of India", said that Hindu culture is a part of Indian culture

and Jain and Buddha cultures are Indian cultures but not Hindu cultures.

d] Former President of India and Philosopher Dr. Radhakrishnan says, "There is evidence to show that so far back as the first century B.C. there were people who were worshipping Rishabhadeo, the first Tirthankar. There is no doubt that Jainism prevailed even before Vardhaman or Parshwanath. The Yajurveda mentions the names of three Tirthankars Rishabha, Ajitnath and Arishatnemi. The Bhagawat Purana endorses the view that Rishabha was the founder of Jainism." (Indian Philosophy Volume 1, Page 287.)

e] Eminent archaeologists have differentiated Jain monuments from those of the Hindus. The Director General of Archaeology Dr. H.P. Chakrawarti says that it would not be correct to say that the Jain monuments have been described as Hindu Monuments and the difference is obvious to any body knowing something of the two religions.

f] Shri. P.C. Choudhary, Special Officer, Gazetteer's Revision Branch, Govt. of Bihar, says at page 7 of 'Jainism of Bihar', "Not much research is possible in the prehistorical age as to the role Bihar played in the story of Jainism. But some of the ancient Jain scriptures mention

that Jainism had been preached in Magadha (Bihar) by Lord Rishabha at the end of the Stone Age and the beginning of the Agricultural Age. At that remote period Magadha was separated from the rest of India by Ganga-Sagar. The ancient history of Nepal bears this out also."

g) Mathew Maiké Brighton, London, says that he desires to be a Jain preacher and people will be benefited by the preachings of Jainism and further the Jain centre be opened in London.

h) Professor Luis Renoun, Phd., Paris, says that there is no requirement of having new religion because there is much solace in the Jainism for sad world and is supported by evidence, that non-violence is firstly preached by Jainism and other religions have followed it.

i) Justice Ranganekar, Bombay High Court in India in All India Reporter 1939 Bombay at Page 377, declared in his Judgment that later historical researches have shown that Jainism prevailed in the Country long before Brahminism came into existence or converted into Hinduism and says further that it is also true that owing to their long association with the Hindus, who formed the majority in the country, the Jains have adopted many of the customs and even ceremonies strictly observed by the Hindus and pertaining to Brahminical religion.

j) The acting Chief Justice Kumar Shastri of Madras High Court in 50 Indian Law Reports, Madras at page 228 229 and 230 says " were matters res, integra, I would be inclined to hold that modern research has shown that the Jains are not Hindu dissenters but that Jainism has an origin and History long anterior to the Smritis and commentaries which are recognised authorities on Hindu law and usage. In fact Mahavir, the last of the Jain Tirthankars was a contemporary of Buddha and died about 527 B.C. The Jain refers to a number of previous Tirthankars and there can be little doubt that Jainism as distinct religion was flourishing several centuries before Christ. In fact Jainism rejects the authority of the Vedas which forms the bed-rock of Hinduism and denies the efficacy of the various ceremonies which Hindus consider essential. So far Jain law is considered, it has its own law books of which Bhadra Bahu Samhita is an important one. Vardhaman Niti and Arhan Niti by the great Jain preacher Hemachandra deal also with Jain Law. No doubt, by long association with Hindus, who form the bulk of the population, Jainism has assimilated several of the customs and ceremonial practice of the Hindus. But this is no ground for applying the Hindu Law developed by Vyasa-neshwar and other commentators several centuries after Jainism "

k) The Chief Justice M.C. Chagla of the Bombay High Court declared in 54 Bombay Law Reporter at page

69, while delivering judgment under Bombay Harijan Temple Entry Act, 1947, that Jains are not Hindus.

l] Yuwan Tun Aang, Chief Justice, High Court of Burma says that Jainism is one of the old religion and Mahavir was the last prophet of Jains in India.

m] The Great Prakrit scholar Narashimhacharya, M.A. says that Jains are the first poets in Kannada language and credit goes to them for their splendid Kannada literature. Pampa is the first Jain Poet and he is compared with English poet Shakespeare.

n] The Minister Chamundraya of the King Rajmalla is the creator of the gigantic image of Bahuballi, 58' in height which is nineth wonder in the world, is situated in Mysore State and beneath the feet of the statue of Bahuballi the Marathi language is seen, meaning thereby, **this is created by Chamundraya.** These words are the first sentence in the Marathi language which is the State language of Maharashtra State in India.

o] The Dramatist George Bernard Shaw of England was a follower of Jainism and desired to get rebirth in Jainism.

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

q] The ambassador Pythagoras and the Mahatma Confucius were preachers of non-violence. They insisted that their disciples should completely abstain from meat and intoxicating drinks.

r] Dr. Radha Vinod Paul, Ex. Judge International Tribunal for trying the Japanese War Criminals says "If anybody has any right to receive welcome the delegates to any Pacifists' Conference, it is the Jain community. The principles of Ahimsa, which alone can secure world peace has been the special contribution to the cause of human development by the Jain Tirthankars, and who else would have the right to talk of world peace than the followers of the great sages Lord Parshwanath and Lord Mahavir?"

s] In 1893-September at Chicago, a conference of all religions was held. This was going on for 17 days. Virchand Raghavji Gandhi, an Indian put forth about Jainism. One of the American papers expressed the following view,

" A number of distinguished Hindu scholars, philosophers and religious teachers attended and addressed the parliament, some of them taking rank with highest of any race for learning, eloquence and piety. But it is safe to say that no one of the oriental scholars was listened to with greater interest than was the young layman of the Jain community as he declared the ethics and philosophy of his religion. "

t) The name of India as " BHARAT " is because the term 'Bharat' being the name of the first son of Rishabhdeo -the Founder of Jainism. This is supported and established by the Bhandarkar Research Institute, Poona in India.

u) Major General J.C.R.Forlong says that there are lofty ideas in Jainism and it is impossible to find a beginning for JAINISM and Jainism thus appears an earliest faith of India.

v) M. Winternitz says that the Jains have extended their activities beyond the sphere of their own religious literature and they have memorial achievements

in the secular sciences to their credit in philosophy, grammar, lexicography, poetics, mathematics, astronomy and astrology, and even in the science of politics.

w] Swami Rammisraji Shastri, Professor of Sanskrit College in Benares said that Jainism began when this world began and he is of opinion that Jainism is much older than the vedic darshana.

7. Now, here will be dealt with what is meant by Jainism ?

Every religion preaches the way of going to God-hood from Man-hood. The first principle of Jainism is "Live and Let Live." Human beings and animals are born to live and not to be killed for food. George L. Rudd of the Vegetarian Society, Wilmslow Cheshier has written a book entitled 'Why kill for food' and declared that non-vegetarian food is not suitable and only vegetarian food is suitable to human beings. Jainism declares that, that religion is appreciable which preaches non-violence, self-control and penance and Gods bow to them who are engrossed in such religions.

8. Jainism i. e. Jina - जिन means Victor. Victory over bondage of actions by conquering 'राग - Rag' i. e.

'Wrath' 'माया - Maya' i. e. 'deceit', 'द्वेष - Dwesh' i. e. 'Aversion' and 'मान - Maan' i. e. 'Pride'.

Jain view considers that real victory lies in overcoming our desires by cutting short our human needs. The idea is to cut the requirements to the bare minimum. According to Jainism, lust for wrath, hatred, jealousy, passion, vanity, anger, self-conceit or delusion, these and such other selfish instincts are our real enemies (कषायas-Kashays) and hampering the progress of our spiritual uplift. The principles of Jainism are founded on the bed-rock of truth and non-violence. Many of the Jain sages and saints who attained complete liberation, were erstwhile kings or men of power and wealth, before they renounced their earthly pomp and glory. Jain population bows to only personalities who have attained salvation such as 'वीतराग' (Veetrag) i. e. Homage to the dis-attached, 'णमो अरिहंताणं' i. e. 'Homage to conqueror of hidden enemies in the form of evil instincts known and described as 'कषायas' (Kashayas) i. e. real enemies in oneself". The harmony for Jainism is 'वीतरागता - Veetragata.' This harmony 'Veetragata' is obvious on seeing the idols or photoes of all Jain Tirthankaras.

9. The founder of Jainism is Rishabhadeo who had many sons, amongst them two are notable. One is Bharat and the other is Bahuballi. Bharat had conquered the whole

world according to Jain Scriptures and asked his own younger brother Bahuballi to bow him. Bahuballi refused to do so and a war between them took place and Bharat was defeated by Bahuballi and Bahuballi went to practice penance though he is successful in the war thinking that worldly life is nothing. The said Bahuballi's statue of 58' in height is erected by the Minister Chamundraya of King Rajmalla in Shravanbelgola in Mysore State in 981 A. D. The statue is a wonder in the world. One American lady has given a challenge to the world to carve a statue of this kind 58' in height out of a single stone.

10. Jainism is divided into जीव - Jiva and अजीव -Ajiva. The word 'Jiva' is translated as 'Soul' 'living being' 'consciousness' and 'Ajiva' as 'the thing without life, non-living-substance.' Ajiva includes matter, energy and atom. This atom is the biggest weapon in the world today and it is described in Jainism a long back.

11. According to Jainism there are violences of four kinds. Firstly is संकल्पि-Sankalpi, Secondly आरम्भि-Arambhi, thirdly उद्योगी -Udyogi and lastly विरोधि-Virodhi. Firstly, Sankalpi-violence means killing intentionally and this is barred by Jainism. Secondly, Arambhi-violence means committing violence while ploughing the lands for cultivation and this is pardonable. Thirdly, Udyogi-violence means committing violence for carrying legal trade or

business and this is pardonable. (Killing animals for food and trade is not pardonable.) Fourthly, virodhi-violence means committing violence while defending himself and the nation and this is pardonable in the interest of nation. In Jainism first kind of violence is not at all pardonable. As stated above, second, third and fourth kind of violences are pardonable in Jainism. The subject of violence is so vast that it is not easy to describe satisfactorily in this small book-let.

12. The important theory of the Jainism is 'स्यादवाद-भनेकान्त वाद' - 'Shyadwad-Anekantwad' i. e. "Theory of relativity." This theory teaches that one should not look to another with one angle only. For example a "Woman". A Woman is the wife of somebody but at the same time she is the sister and mother of somebody. This "Theory of relativity" is appreciated by world scientists.

13. Nakedness is the last stage in Jainism. Hindus even recognise nakedness and Hindu monk Shuk was naked. Islamic Preacher Banemia was naked.

14. The principle of Jainism is अपरिग्रह - Aparigrah i. e. non-storing. It means that one should not accumulate the things of any kind more than

required. If this theory of non-storing is followed, there will be an end of class-wars and wars amongst nations. Alas! day-to-day every one is encroaching on the rights of others. The principle of Aparigraha i. e. non-storing can guide every individual, society or nation in its positive efforts to enhance the happiness of mankind.

15. Now here will be dealt with the ten sign-posts of Jain religion i. e. दशलक्षण धर्मः। The holy book of Christianity has also recorded Ten Commandments. The first of the ten commandments of Jain Householder's religion is क्षमा i. e. forgiveness. Jain school of thought forbids the barbaric rule of tit for tat or tooth for tooth or eye for eye. Alexander Pope says, "to err is human, to forgive is divine." It be noted here that Roman King Claudius had granted a pardon to a brave warrior of Britain. The second feature of Jain religion is मादंवं i. e. humility or modesty. Jainism does not discourage one's self-respect. One must not be proud of his wealth, beauty which are temporary only. The third ingredient of Jain religion is अर्जवं i. e. honesty, straight-forwardness. One must be fair and honest in dealings. The fourth ingredient of Jain religion is शौच i. e. purity in body, mind and action. Pure character is the highest possession of a man. "If wealth is lost, nothing is lost; if health is lost, something is lost; if character is lost, everything is lost!"

The fifth tenet of Jain religion is सत्य i. e. Doctrine of truth. Jain teachers have placed Truth above all other qualities of head and heart, a man can possess. Hypocrisy

and time serving have almost become the order of the day both for the learned and unlearned. Once a notorious thief met a Jain monk incidently. After listening to the general preaching, that thief took a vow before the monk to speak the truth. Every person of the rank and file used to lay a blame at the door of that notorious thief. The truthfulness of that thief brought everything to the light and he was made a Chief Minister and the Chief Minister of that kingdom was kept behind the prison bars. The sixth constituent of Jain religion is संयम i.e. self-control or self-restraint. It is the chief distinction between a man and an animal. Self-control is the centre of all human virtues. The seventh sign post of Jainism is ध्यान i.e. meditation or contemplation. This is a very difficult virtue to practise. Every Jain is required to spend some time in his self-analysis by reflecting on the good deeds done by Jain teachers or preachers. The eighth feature of Jain religion is त्याग i.e. renunciation or self-denial. Plain living and high thinking can be said to be the motto of Jain doctrine of self-denial. Morace, an ancient Greek Philosopher has echoed this idea of renunciation as follows :— “ The more a man denies to himself, the more shall he obtain from God. ”

The ninth feature of Jain religion is अकिंचन्य i.e. contentment and self-restraint in acquisition of wealth. Present day of socialistic political theory was foreshadowed long ago in the Jain's theory of contentment and self-restraint. Every house-holder is required to earn so much

money as is needed for himself and his family. The tenth and last feature of Jainism is ब्रह्मचर्य i. e. celibacy. Jain tenet of celibacy prohibits a married man from indulging in extra-marital enjoyment.

16. From early beginning till the 12th century the Jainism was flourishing. Mouryan King Chandragupta was a Jain. Chanakya Kautilya was a Minister of Mouryan King and he was a Jain. The said Chanakya has written on politics and economics. His books on politics and economics are known as 'चाणक्य नीति Chanakya-niti i. e. rules of politics and programme of economics'. In India the policy of Chanakya is followed. Many very important personalities were and are Jains. From 13th century, the Jainism began to fade. Many Jain temples have been converted into Non-Jain temples and still Jain-symbols with relics of Jain architecture are seen in Non-Jain converted or damaged temples.

17. The term सर्वोदय Sarvodaya i. e. the betterment of all, is found only in Jain scripture in stanza 61 of युक्त्यानुशासन by Jain Samantbhadra monk. This term सर्वोदय - betterment or uplift of all is used by Indians for doing goodness to all.

18. The Jain monk Jinsenacharya has written PARSHWABHUDAYAM- पार्श्वभुदयम् poetry. One of the greatest non-Jain poets Kalidas has composed a worldly praised poetry MEGHADUT-मेषदूत in Sanskrit. The text

of the Meghadut-मेघदूत is found in the Parshwabhudayam पारश्वभ्युदयम् poetry as every last line of each stanza of Parshwabhudayam is nothing but the composition of Meghadut of which originality is depicted in PARSHWA-BHUDAYAM poem.

19. Jains and Hindus observe the festival of Divali. Jains observe the Divali as a mark of respect for Lord Mahavir's attainment of salvation. Hindus observe Divali for some other reasons.

20. For obtaining मोक्ष-Moksha- salvation, there must be right belief, right knowledge and right conduct. Right belief, right knowledge and right conduct are the three JEWELS in Jainism. In Sanskrit they are depicted as :

सम्यक् दर्शनं ज्ञानं चारित्र्याणि मोक्षमार्गः :

Right belief-knowledge-conduct lead to deliverance.

Now a days science is making rapid progress. People are not only wonderstruck but also terror-stricken in quick march. Every one sees aeroplanes owing to scientific research. Indeed! televisions, telephones, quick travels etc. are the roads to happiness. But one, must not forget to see that our ancestors and forefathers were also happier in those days. Some of our intelligent brains are set at atom

bombs by which lakhs of people are destroyed. Is this progress?

21. It may not be wrong to say here that India is following the "पंचशील Panch-Sheel". The said पंचशील Panch-sheel is known in Jainism as "Five cardinal rules-पंच-अणु-व्रत" These five cardinal rules are non-violence, truthfulness, non-encroachment, celibacy and contentment. In Sanskrit they are अहिंसा, सत्य, अचीर्य, ब्रम्हचर्य and अपरिग्रह. Allow me to mention here once again that celibacy liberally means no more children and contentment means no more storing than required i. e. socialist pattern of Society. Today in the 20 th century, preacher TULSI is the Epoch-maker of Panch-Anu-Vrat i. e. Panch-sheel movement in India. The Epoch-maker Tulsi is a JAIN.

22. The law of Karma i. e. Deeds or actions. Destiny is shaped by deeds done during the previous incarnation as well as deeds done during this life. One enjoys the fruits of those good deeds done during the past and present life. One should be careful not to fritter away or misuse those fruits-rather it may be a moulding one's destiny for the next incarnation even.

23. Animals are killed for food. Jain principle is to live and let live as stated above. Let the Temple of understanding hope that one day will come that these

animals will speak and tell to the world that the human beings are sinners for their bad motives. Many hunters have repented after killing many tigers and deer and took to the creed of non-violence.

24. All Jain Sages take food once in a day at about 10 A.M. (I.S.T.). Before starting for food, they take vow in mind that certain things such as flowers, coconut, bananas etc. be seen in the hands of hosts - persons who call on for food. If that vow is fulfilled, then and then only they take food on that day, otherwise not. Such procedure is followed every day. No water even is taken by Jain sages in the course of the day and night. Naked monks take food standing and their hands and fingers are the utensils and an unique photo is seen in the book-let. Naked monks do not use any vehicle but travel on foot throughout.

25. मल्लेखना -Sallekhana i. e. fasting unto death. This is a special feature in Jainism. Every Jain person including sage can fast and give up his body gradually if one is unable to follow one's religion strictly or/and lead a life. This kind of fasting must not be outcome of wrath, luster aversion, deceit or bad motive. It be noted here that

the Father of Indian Nation—Mahatma M. K. Gandhi used to go on fast for a limited period for purification of his mind. In other words Sallekhana means abandoning the body gradually and making the soul powerful while embracing the death smilingly.

26. Samavasaran-समवसरण : Samavasaran is a typical term used for a rostrum where all beings of rank and file (human beings and other creatures) throng to listen the preachings of Tirthankars by abandoning the enmity amongst human beings and wild beasts. The picture of spirit of non-violence is shown on overleaf.

27. Every Jain is a national minded citizen. At the time of worshipping good deeds of Jain Tirthankars, every one prays as under :

देशस्य राष्ट्रस्य पुरस्य राजः । करोतु शान्तिं भगवान् जिनैद्रः ॥

क्षेमं सर्वं प्रजानां प्रभवतु । बलवान्त्रामिको भूमिपालः ॥

काले काले च सम्यग्वर्षतु । मघवा यांतु नाशम् ॥

दुर्भिक्षं चौरमारी क्षणमपि । जगतां मास्मभू जीवलोके ॥

जिनैद्रं धर्मचक्रं प्रभवतु । सततं सर्वं सौख्यप्रदायि ॥

कुर्वतु जगतः शान्तिं । वृषभाद्याः जिनेश्वराः ॥

Meaning thereby :

May Lord ! Jinendra (i. e. conqueror of all passions and worldly attachments) confer peace on the Nation, City and King.

Let the ruler be strong and religious as to attend to the safety and welfare of all his subjects,

Let the rain-falls be both adequate and timely,

Let the diseases disappear, Let there not be famine, dacoity, murder even for a moment anywhere in the world,

Let the Jain religious banner as an emblem of all happiness-giver flourish,

Let the galaxy of Jain prophets by the grace of Rishabhdeo and other Tirthankars bestow peace and happiness everywhere.

And a Jain concludes his prayers with the pious wish :

ज्ञानतो ऽ ज्ञानतो वापि शास्त्रोक्तं न कृतं मया ॥
 तत्सर्वं पूर्णमेवास्तु त्वत्प्रसादाज्जिनेश्वर ।
 आम्हानं नैव जानामि नैव जानामि पूजनम् ।
 विसर्जनं न जानामि क्षमस्व परमेश्वर ।
 मंत्र-हीनं क्रिया-हीनं द्रव्य-हीनं तथैव च ।
 तत्सर्वं क्षम्यतां देव रक्ष रक्ष जिनेश्वर ।

Meaning thereby ;

Oh Lord ! Conqueror of all worldly desires, pardon me, if knowingly or unknowingly I have failed to observe any rule or rite prescribed by the scripture. By your Holy grace, I may be taken to have fully observed the said rule. Verily, I do not know the method or manner or invitation; nor do I know how to offer or conclude proper prayers towards you. Therefore, merciful Lord forgive me. Oh Lord! Conqueror of all the worldly attachments and passions, pardon and protect me for any failings in offering proper deeds and other requirements to Honour You.

28. Lastly, it is submitted and prayed that Jainism is an ancient, one of the major world religions from time

immemorial, independent, not off-shoot from any religion and having greatest international following and influence ; so a VII th distinct-additional WING for Jainism be granted in order to acquaint with its depth and originality to the mankind.

This book-let is concluded with a small verse :

अल्पश्रुतं श्रुतवतां परिहासघाम
 त्वद्भक्तिरेव मुखरीकुरुते बलान्माम् ।
 यत्कोकिलः किल मधो मधुरं विरीति
 तच्चास्रचारुकलिकानिकरैकहेतुः ॥

Meaning thereby :

Oh Lord ! Owing to my scanty knowledge, I am liable to criticism at the hands of highly learned persons. My unswerving faith in you compels me to sing hymns in praise of your glory. When cuckoo bird sings in melodious tone during spring time, does not the appearance of beautiful mango bunch or cluster alone at the spring time account for cuckoo's song ?

JAI HIND

Shantiprasad Jain offering food to 108 Deshbhushan Monk.

Vide Column 24→



Years before Shri Jagdish Chandra Bose speaking to an audience in Germany had stated, "That what I have proved before you today viz that vegetable has life, is not new, I am only stating what our great men of the past the Jain Acharyas (preachers) had stated before" and in support of it he had cited Acharanga sutra and Jivabhigamasutra - the two scriptures of the Jains.

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"The emperor Asoka propagated Jainism as far as Kashmir".

Abul Fasel
(A gem in Akbar's Court)

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