

## Chapter 1 : Essays in Jaina Philosophy and Religion - Google Books

*The present collection of Essays in Jain Philosophy and Religion contains contributions of world-acclaimed scholars in Jain studies. As a thorough and critical research work in the field of Jaina exploration of the history and background of the exchange of ideas between the Jainas and other systems of thought in India, the book will prove to be a rare document.*

The fruits, according to him, then, must be administered through the action of a conscious agent, namely, a supreme being Ishvara. The Buddha responds, considering this view to be inadequate, stating that even a habitual sinner spends more time "not doing the sin" and only some time actually "doing the sin. According to Jainism, nigodas are lowest form of extremely microscopic beings having momentary life spans, living in colonies and pervading the entire universe. According to Jains, the entire concept of nitya-nigoda undermines the concept of karma, as these beings clearly would not have had prior opportunity to perform any karmically meaningful actions. However, as Paul Dundas puts it, the Jain theory of karma does not imply lack of free will or operation of total deterministic control over destinies. Critics submit Jain epistemology asserts its own doctrines, but is unable to deny contradictory doctrines, and is therefore self-defeating. Sankara argued against some tenets of Jainism in his bhasya on Brahmasutra 2: The third alternative expressed in the words "they either are such or not such" results in cognition of indefinite nature, which is no more a source of true knowledge than doubt is. Thus the means of knowledge, the object of knowledge, the knowing subject, and the act of knowledge become all alike indefinite. How can his followers act on a doctrine, the matter of which is altogether indeterminate? The result of your efforts is perfect knowledge and is not perfect knowledge. Observation shows that, only when a course of action is known to have a definite result, people set about it without hesitation. Hence a man who proclaims a doctrine of altogether indefinite contents does not deserve to be listened any more than a drunken or a mad man. Then, if somebody is implored to eat curd, then why he does not eat camel? The Buddha was born a deer and the deer was born as Buddha; but Buddha is adorable and deer is only a food. Similarly, due to the strength of an entity, with its differences and similarities specified, nobody would eat camel if implored to eat curd. Several Jain institutions see this as an interference in religious matter. The legality of the issue was discussed in the courts [17] [18] and the Gujarat high court advised the state and central government to bring legislation to curb the practice. The gazette notification of July 13, stating that Bal Diksha as practiced in Jainism does not come under the provisions or the jurisdiction of the Juvenile Justice Act, was celebrated but found forged later and a case was filed for forgery. It was petitioned that Rajasthan High Court should declare the practise illegal. In response, the Jain community said that the practice was a religious activity which was protected under article 25 of the Indian constitution. Parshvanatha and Mahavira, two historical Tirthankars of Jainism, had huge numbers of female devotees and ascetics. Nalini Balbir writes that the belief that women are more fragile than men were all-pervading in these texts. According to him suffering is on account of past karmas and not due to penances. Even if penances result in some suffering and efforts, they should be undertaken as it is the only means of getting rid of the karma. He compares it to the efforts and pains undertaken by a businessman to earn profit, which makes him happy. In the same way the austerities and penances are blissful to an ascetic who desires emancipation. University of Hawaii Press, 39 2:

## Chapter 2 : Jaina Philosophy and Religion : Nagin J. Shah :

*Jaina Philosophy and Religion (BLII series) [Muni Shri Nyayavijayaji, Nagin J. Shah] on theinнатdunvilla.com \*FREE\* shipping on qualifying offers. The present work is the English translation of Muni Nyayavijayaji, an ideal Jain Monk's original Gujarati work 'Jaina Darsana' which has run into twelve editions.*

Jain communities are divided between a majority of lay men and women and a much smaller mendicant elite of peripatetic monks and nuns. The mendicants are a source of teaching and blessings for the laity, who in turn supply them with food and other forms of support. Origin Jainism first emerged into historical visibility in the sixth century b. Western scholars often single out Mahavira who lived, according to Shvetambara tradition, from c. Patronized mainly by newly emerging urban classes especially merchants Jainism spread in two directions from its region of origin in the Ganges River basin: The division between the Svetambaras and Digambaras crystallized in the fifth century c. The south ultimately became the heartland of the Digambaras; there they flourished and found royal patronage, especially in Karnataka. The Shvetambaras became prominent in the west, especially in what is now Gujarat and Rajasthan. Canonical Texts Although their soteriological beliefs are basically the same, the Shvetambaras and Digambaras possess separate bodies of scripture. The Shvetambara canon, usually said to consist of forty-five texts, probably assumed its present form in the fifth century c. Its most important texts are the twelve Angas or limbs, one of which has been lost and twelve Upangas subsidiary limbs ; they deal with a vast range of subjects, including doctrine, monastic discipline, duties of the laity, cosmography, and much else. The Digambaras reject the Shvetambara canon as inauthentic. Their most important texts, each containing material on the soul and the nature of its bondage, are two: Doctrine The term Jain in Sanskrit , Jaina means someone who venerates the jinas. Jina conqueror in this context refers to one who, by conquering desires and aversions, achieves liberation from the bondage of worldly existence. Achieving such liberation is the object of Jain belief and practice. Jains believe that the cosmos contains an infinite number of immaterial and indestructible souls jivas. In common with other Indic traditions, the Jains also believe that each soul is reborn after death, and that the type of body it inhabits depends on the moral character of its deeds in past lives. According to Jainism, souls exist in every cranny of the cosmos: Because the cosmos was never created, each soul has been wandering from one embodied state to another from beginningless time, and will continue to do so for infinite time to come unless it achieves liberation. Karmic matter is drawn toward the soul by volitional actions, and its adhesion to the soul is a consequence of the emotional state of the actor. The passions, especially those of desire and aversion, create a moisture-like stickiness that causes karmic matter to build up on the soul. The liberated soul then rises to the abode of liberated souls at the top of the cosmos, where it will exist for all of endless time to come in a condition of omniscient bliss. Because violent actions are associated with the passions that contribute to the influx and adhesion of karmic matter, Jains are strongly committed to nonviolence ahimsa. At a minimum, Jains should be vegetarian. Observant Jains avoid even vegetarian foods deemed to involve excessive violence in their acquisition or preparation. Root vegetables such as potatoes are proscribed because they are believed to contain multiple souls. Such restrictions are most onerous for monks and nuns who are debarred from activities that run the risk of harming even the humblest and most microscopic of living things. Lay Jains have been attracted to business precisely because buying, selling, and banking are activities that do not involve physical violence. Ascetic practice is also essential to the attainment of liberation. Often likened to a fire that burns away karmic matter, ascetic practice subdues harmful passions that bring about the influx and adhesion of karmic matter and removes already existing karmic accumulations. Jain mendicants are renowned for the severity of their asceticism, and even lay Jains are expected to engage in periodic fasts and other ascetic practices. The Jains maintain that the truth of their beliefs is guaranteed by the omniscience of their teachers. Known as tirthankaras "ford-makers" or jinas, they are human beings who attained omniscience by their own efforts and without the guidance of other teachers, and who, before becoming fully liberated, imparted liberating knowledge to others. The Jains maintain that our section of the cosmos is subject to an eternally repeating cycle of world improvement and decline. Each ascent and descent is immensely long, and in each

cycle exactly twenty-four tirthankaras successively appear. We are currently nearing the end of a descending era, and Mahavira was the twenty-fourth and hence the final tirthankara of our era and part of the cosmos. No new tirthankaras will appear until the next ascending period. Known as syadvad the doctrine of "may be" , it holds that in contrast with omniscient knowledge, which incorporates all points of view simultaneously, ordinary knowledge discloses only partial glimpses of reality. Contemporary Jainism Although it was once a proselytizing religion and continues vigorously to promote vegetarianism and animal welfare, Jainism has become a religion into which one is born by virtue of birth in a particular family, lineage, or caste. The castes to which Jains belong are typically merchant castes, although there are many Jains in other occupations, including agriculture. The Jains cannot be said to constitute a single community. Even in situations where they live in close proximity, relations between Shvetambaras and Digambaras are usually minimal because they belong to different castes, and are frequently adversarial, especially because of disputes over control of sacred sites claimed by both sects. A major recent development in Jainism is the emergence of a diaspora-based religious subculture. The spread of Jainism beyond the subcontinent has been inhibited historically by the requirement that monks and nuns travel only on foot, but in recent times the number of Jains living outside India has risen to around 1,000,000, most of whom live in North America , Great Britain , and Africa. The difficulty of practicing Jainism in the traditional way abroad has led to a weakening of sectarian differences. Ascetics and Kings in a Jain Ritual Culture. University of California Press, Organizing Jainism in India and England. Carrithers, Michael, and Caroline Humphrey, eds. The Assembly of Listeners: Cambridge University Press, Jains in the World: Religious Values and Ideology in India. Oxford University Press, A comprehensive overview of Jainism and an excellent introduction to the subject. The Jaina Path of Purification. The standard general study of Jainism. Religion, Economy, and Society among the Jains. Babb Pick a style below, and copy the text for your bibliography.

**Chapter 3 : Books on Jainism And Jain Philosophy**

*Jainism (/ ěˆ dĚ' eĚˆ n Ěˆ z Ě™m /), traditionally known as Jain Dharma, is an ancient Indian religion. Followers of Jainism are called "Jains", a word derived from the Sanskrit word jina (victory) and connoting the path of victory in crossing over life's stream of rebirths through an ethical and spiritual life Jains trace their history through a succession of twenty-four victorious saviours.*

The principle of ahimsa "non-violence" or "non-injury" is a fundamental tenet of Jainism. For example, they justified violence by monks to protect nuns. Reality can be experienced, but it is not possible to totally express it with language. Human attempts to communicate is Naya, explained as "partial expression of the truth". The Buddha taught the Middle Way, rejecting extremes of the answer "it is" or "it is not" to metaphysical questions. Aparigraha The third main principle in Jainism is aparigraha which means non-attachment to worldly possessions. For Jain laypersons, it recommends limited possession of property that has been honestly earned, and giving excess property to charity. Material possessions refer to various forms of property. Psychic possessions refer to emotions, likes and dislikes, and attachments of any form. In addition to the four passions of the mind, the remaining ten internal passions are: These are called anuvratas "small vows" for Jain laypersons, and mahavratas "great vows" for Jain mendicants. This vow is to always speak the truth. Neither lie, nor speak what is not true, and do not encourage others or approve anyone who speaks an untruth. A Jain layperson should not take anything that is not willingly given. Abstinence from sex and sensual pleasures is prescribed for Jain monks and nuns. This includes non-attachment to material and psychological possessions, avoiding craving and greed. Six outer and six inner practices are most common, and oft-repeated in later Jain texts. Jain vegetarianism and Fasting in Jainism The practice of non-violence towards all living beings has led to Jain culture being vegetarian , while veganism is encouraged [64]. Most Jains practice lacto-vegetarianism no eggs, but dairy products permitted if no violence is used during the production. Some religious fasts are observed as a group where Jain women bond socially and support each other. Jain nuns meditating, Right: According to Paul Dundas, this lack of meditative practices in early Jain texts may be because substantial portions of ancient Jain texts were lost. Anyone who considers his body or possessions as "I am this, this is mine" is on the wrong road, while one who meditates, thinking the antithesis and "I am not others, they are not mine, I am one knowledge" is on the right road to meditating on the "soul, the pure self". A Jina as deva is not an avatar incarnation in Jainism, but the highest state of omniscience that an ascetic tirthankara achieved. Some may light up a lamp with camphor and make auspicious marks with sandalwood paste. Devotees also recite Jain texts, particularly the life stories of the tirthankaras. Many of the major festivals in Jainism fall in and around the comasu Sanskrit: The comasu period allows the four orders of the Jain community to be together and participate in the festive remembrances. It is celebrated from the 12th day of waning moon in the traditional luni-solar month of Bhadrapada in the Indian calendar. This typically falls in August or September of the Gregorian calendar. The five vows are emphasized during this time. The festival is an occasion where Jains make active effort to stop cruelty towards other life forms, freeing animals in captivity and preventing slaughter of animals. All in this world are my friends, I have no enemies. Jains consider this as a day of atonement, granting forgiveness to others, seeking forgiveness from all living beings, physically or mentally asking for forgiveness and resolving to treat everyone in the world as friends. This means, "If I have offended you in any way, knowingly or unknowingly, in thought, word or action, then I seek your forgiveness. It is celebrated on the 13th day of the luni-solar month of Chaitra in the traditional Indian calendar. This typically falls in March or April of the Gregorian calendar. At his legendary birthplace of Kundagrama in Bihar , north of Patna, special events are held by Jains. Jain temples, homes, offices, and shops are decorated with lights and diyas "small oil lamps". The lights are symbolic of knowledge or removal of ignorance. Sweets are often distributed. The Jain new year starts right after Diwali. Other notable monastic orders include the Digambara Terapanth which emerged in the 17th century. In Tapa Gacch of the modern era, the ratio of sadhvis to sadhus nuns to monks is about 3. Women must gain karmic merit, to be reborn as man, and only then can they achieve spiritual liberation in the Digambara sect of Jainism. For example, the Jain and Hindu monastic

community has been traditionally more mobile and had an itinerant lifestyle, while Buddhist monks have favored belonging to a sangha monastery and staying in its premises. Monks of the Digambara "sky-clad" tradition do not wear clothes. Female monastics of the Digambara sect wear unstitched plain white sarees and are referred to as Aryikas. Sthulabhadra , a pupil of Acharya Bhadrabahu, stayed in Magadha.

**Chapter 4 : Jainism - Wikipedia**

*publications in Jaina Studies is the work Essays in Jaina Philosophy and Religion, edited by Piotr Balcerowicz of the University of Warsaw. Specialised in Indian philosophy and.*

It is a well known non-Brahmanical religio-philosophical system which represents a missionary spirit of an evangelist culture with an important heterodoxical departure from the accepted Vedic traditions of India. In other words, personality is the ultimate truth. Any form of subjection is a standing negation of the worth of personality and antithetical to the spirit of self-realization. So the spirit of Jainism is a foe to all kinds of force and fanaticism-either in word, deed and thought. Any form of absolutism or imperialism in thought is repugnant to the spirit of Jainism. Yasovijaya, a great Jaina logician 18th Century A. Anandaghana 18th Century A. It seems that "Jainism has attempted a rapprochement between these warring systems by a breadth of vision which goes by the name of Syadvada or Anekantavada. The nature of reality is very complex. It has innumerable characteristics and attributes. But there is limit to human knowledge. Reality is given to us in several partial views. To assert one is not necessarily denying the other. No one can claim the ownership of the whole truth. Total monopoly in the realm of truth and knowledge is only possible for an Omniscient. This is the typical Jaina non-absolutistic attitude which forms the metaphysical foundation of the principle of Non-violence in thought. All the confusion of thought which is prevailing in the world is the outcome of inexhaustive research and the acceptance of a part for the whole. Almost all our disputes only betray the pig-headedness of the blindmen, who spoke differently about the same elephant. Thus we see that truth is not exclusive to anyone. Huxley also asks us to persuade people that every Idol however noble it may seem is ultimately a Moloch that devours its worshippers. In other words, it is fatal to treat the relative and the homemade as though it were the Absolute. Anekantavada or the Doctrine of Manifoldness of Truth is thus the extension of Ahimsa non-violence in the realm of thought. Our mind is still a mystery and who knows it will not remain so if we go on beating the same pathways of research within the old frontiers of mind. However, the type of religion which is compatible with modern philosophy is one "which is detached from the world and unresponsive to intelligence. Hence an irrationalist religion can fit their philosophical requirements. This Dharma as Annie Besant defines "is the inner nature that has reached in each man a certain stage of development and unfolding. Nevertheless, Jainism combines epistemological relativism Syadvada and Anekantavada metaphysical dualism of mind and matter, numerical pluralism of nine fundamental elements and sociological self-transcendence by observing different vows of non-violence, truth etc. In its synthetic spirit, it shares the realism of the Vedas, idealism of the Upanisadas, worship-cult of the Puranas, colourfulness of the Epics, the spirit of logical analysis of the Naiyayikas Indian Logicians, metaphysical dualism of the atomism of the Vaisesika, Samkhyas, mysticism of the Yogins, some sort of monistic trend of the Advaita Vedanta, the spirit of revolt of the Indian Materialist Lokayats and the sense of compassion of the Buddha. As a religion, it has a great historicity. To others, like Hoernle, Jacobi, S. Before we discuss the relation between para-psychology and religion, let us have a word about para-psychology itself. James, Tennyson, Ruskin, Crookes etc. But then a clever critic might retort, "Sir William Crookes was a great physicist but it does not preclude the possibility of his having been hoodwinked in the matter of psychic matter. People resist with all their might. Schopenhauer once said, "The phenomena under consideration are incomparably the most important among all the facts presented to us by the whole experience. By far the most important. Charles Richet feels that though the claims may seem to be "Absurd, but not matter, it is true. Is this the real study of man? Man is man because of his mind. And our mind is still a mystery. True "psychology has explored a vast field, from academic deserts to Greenland of five human material, but there still exists a Gobi Desert, virtually unexplored and uncharted, concerning which the books say nothing. It is not a religion but a branch of science whose business is to inquire into the nature of human personality. Indirectly, "the main significance of psychical research for religion lies in its promise to reveal a much wider background of thought than that provided by correct scientific philosophy. And mind of man is mystery par excellence. And "infact the study of human personality and the extense of human faculty form the main object of

psychical research" Jung rightly says that the "place of deity seems to be taken by the wholeness of man. For after all, it deals with the external, thought it be an unseen world. The psychic order is not the spiritual order. Crandon, "psychical research has as much to do with religion as golf. Das, the president, observed that para-psychology is just "developing as a new branch of psychology. Mukherjee in his paper "Materialism and Para-psychology" has gone so far to equate para-psychology with all other psychical science. Eysenck Sense and Non-sense in Psychology thinks that para-psychological phenomena have been proved. Even eminent psychologist of today find themselves helpless to do away with the hypothesis of soul. The reality of the self is obvious to the introspectionists. Stern, Dilthey, Allport, Spranger etc. This Soul-psychology of the Jainas is not concerned with merely the measurement of sensation or the effect of emotions on the outer physical body within the spatio-temporal order. On the other hand, the soul has the inherent capacity to know all things, which follow from the Doctrine of Four-fold infinities of the soul. Every soul innately possesses infinite apprehension, infinite comprehension, infinite power and infinite bliss. Consciousness is the most essential characteristic of the souls. However, this perfect state of soul is possible only after the total destruction of the respective Karmic obstructions. This Karma is the basis of Jaina Psychology. Karma phenomenology is the root concept of Indian speculation which has reached its acme in Jaina ideology. It means, as a man sows, so he reaps. Every act must have its consequence and if the consequences have not been fully worked out in our life time, they demand a rebirth which in turn implies the idea of metaphychosis and the immortality of soul. To them, it is impossible to explain the diversity of universe especially the inequalities among men in worldly position and privileges without the hypothesis of Karma. The Jaina accounts of soul and Karma are interlinked together. They believe in the Doctrine of soul as the possessor of Material Karma. The soul is innately pure and inherently perfect by something foreign called Karma, which has been defined as an aggregate of particles of very fine matter imperceptible to our sense. Just as shining sun is often obscured by either a patch of cloud or mist or a veil of dust, so the pure and perfect soul is clouded by the mist of some or other types of Karma. The Doctrine of soul as the Possessor of Karma involves three questions: Firstly, how can we say that imperceptible multitude of atoms exist? Secondly, how Karma has a physical form? Thirdly, if Karma is material, how is it connected with the immaterial self? Let us take one by one. Karma phenomenology is the keystone supporting edifice of Jainism. Just as a sprout, which is an effect has a seed which is the cause, so our happiness and misery which are effects, must have cause - which is nothing but Karma. The objection that happiness is derived either from a garland, sandal paste, a woman etc. To the second question, why Karma has a physical form, it is said that because of our experience of pleasure, pain etc. Then Karma has a physical shape because it undergoes change in a way different from souls, which is inferred from the change of its effects like body. Now the last question is - how could the material Karma be connected with the immaterial soul? It is said that it can be in the way consciousness is affected by a drink of intoxicant etc. Then the empirical soul is not absolutely formless. Jainas believe in the Doctrine of Extended Consciousness. The soul is equal in extent to its own body, for its attributes are found only in the body. Now Karma is material and soul is also extended, hence it can be affected by the material Karma. However, the Jainas regard that the soul and Karma stand to each other in a relation of beginningless conjunction, like the association of the dross with the gold. But just as the dross is removed by the action of an alkaline substance, so the removal of beginningless Karmic veil as possible by the practice of the prescribed course of religious meditations etc. This higher psychology of the Jainas has been worked out in greater details. The material particles constituting the Karma can be viewed from their nature and number depending upon the activities of body, mind and speech, and duration and intensity depending upon passions. Passions are four: Discussing the nature of Karma, the Jainas point out eight fundamental types each divided into a number of subtypes. Of the eight, four are Obscuring comprehension-obscuring, apprehension-obscuring, deluding power-obscuring and the remaining are non-obscuring age, physique, status and feeling determining Karmas. Each type of Karma is determined by the nature of Karmic atoms. The detailed study of the various types and subtypes of these Karmas only reveal that the Jainas have a deep faith in the universal chain of causation, leaving no room for chance. Chance is nothing but law unknown. So we find that even our names and forms are determined by our past Karmas. The number of the Karmic matter depends upon the activity of the soul. The maximum and minimum activities fall

respectively to the feeling producing and age-determining Karmas according to the Jainas. The whole universe is full of Karmic matter having a constant influx into the soul. Then the Jainas have a calculus of their own for measuring the duration of each Karma. Lastly, the intensity of the Karma depends upon the strength and weakness of our passions.

*The lesson deals with the basic tenets and philosophy of Jainism.*

Jainism is a transtheistic religion of ancient India. The distinguishing features of Jain philosophy are its belief on independent existence of soul and matter, absence of a supreme divine creator, owner, preserver or destroyer, potency of karma, eternal and uncreated universe, a strong emphasis on non-violence, accent on relativity and multiple facets of truth, and morality and ethics based on liberation of soul. Jain philosophy attempts to explain the rationale of being and existence, the nature of the Universe and its constituents, the nature of bondage and the means to achieve liberation. Jainism has often been described as an ascetic movement for its strong emphasis on self-control, austerities and renunciation. It has also been called a model of philosophical liberalism for its insistence that truth is relative and multifaceted and for its willingness to accommodate all possible view-points of the rival philosophies. Jain philosophers Jains hold the Jain doctrine to be eternal and based on universal principles. Following is the partial list of Jain philosophers and their contributions: Pujiyapada 6th century â€” Jain philosopher, grammarian, Sanskritist. Manikyanandi 6th century â€” Jain logician, composed the Parikshamaukham, a masterpiece in the karika style of the Classical Nyaya school. Jinabhadra 6thâ€”7th century â€” author of Avasyaksutra Jain tenets Visesanavati and Visavasyakabhasya Commentary on Jain essentials He is said to have followed Siddhasena and compiled discussion and refutation on various views on Jaina doctrine. Mallavadin 8th century â€” author of Nayacakra and Dvadasaranayacakra Encyclopedia of Philosophy which discusses the schools of Indian Philosophy. He pioneered the Dvatrimshatika genre of writing in Jainism, where various religious subjects were covered in 32 succinct Sanskrit verses. Abhayadeva to â€” author of Vadamaharava Ocean of Discussions which is a 2, verse tika Commentary of Sanmartika and a great treatise on logic. He is also famous for Jnanasara essence of knowledge and Adhayatmasara essence of spirituality. In recent times, Acharya Mahapragya, Pt. Mahendrakumar Nyayacharya have made important contributions to Jain Philosophy. Schools and traditions Jain philosophy arose from the shramana traditions. In its years post-Mahavira history, it remained fundamentally the same as preached by Mahavira, who preached essentially the same religion as the previous Tirthankara. However, he modified the four vows of Parshva by adding a fifth vow, celibacy. Jain texts like the Uttaradhyana Sutra speak of parallel existence the order of Parsva which was ultimately merged into Mahaviras order. Harry Oldmeadow notes that the Jain philosophy remained fairly standard throughout history and the later elaborations only sought to further elucidate preexisting doctrine and avoided changing the ontological status of the components. Apart from these minor differences in practices, there are no major philosophical differences between the different sects of Jainism. This coherence in philosophical doctrine and consistency across different schools has led scholars like Jaini to remark that in the course of history of Jainism no heretical movements like Mahayana, tantric or bhakti movement developed outside mainstream Jainism. The contribution of Jain philosophy in developing the Indian philosophy has been significant. Jain philosophical concepts like Ahimsa, Karma, Moksa, Samsara and like have been assimilated into the philosophies of other Indian religions like Hinduism and Buddhism in various forms. Thus, there are traditions within Jainism, but basically the same philosophy that is at the core of Jainism. Earlier traditions As per the tradition, Jain Sangh was divided into two major sects: They also hold that the Jain canon was not lost. Digambaras hold that nudity is necessary for liberation and only men can attain the final stage of non-attachment to the body by remaining nude. They also hold that the canonical literature was eventually lost. The Yapaniya sect was absorbed into the Digambara community during the medieval period. Medieval traditions The period of 16th to 18th century was a period of reforms in Jainism. The later schools arose against certain practices and belief that were perceived as corrupting and not sanctioned by scriptures. The following schools arose during this period: Terapanthi Digambara â€” The Digambara Terapantha movement arose in protest against the institution of Bhattarakas Jain priestly class , usage of flowers and offerings in Jain temples, and worship of minor gods. Recent developments Recent events lead to dissatisfaction with the monastic tradition and its related emphasis on austerities saw the arising of two new sects within Jainism in

the 20th century. These were essentially led by the laity rather than ascetics and soon became a major force to be reckoned with. The non-sectarian cult of Shrimad Rajchandra, who was one of the major influences on Mahatma Gandhi, is now one of the most popular movements. Jain philosophy

**Ontology** Jain ontology postulates existence of sentient or consciousness called as Jiva soul characterised by knowledge and perception. These are categorised into two—liberated and non-liberated. Infinite knowledge, perception and bliss are the intrinsic qualities of a soul. This bondage further results in a continuous co-habitation of the soul with the body. The soul is in bondage since beginningless time; however, it is possible to achieve liberation through rational perception, rational knowledge and rational conduct. Harry Oldmeadow notes that Jain ontology is both realist and dualist metaphysics. It is dualist in that the two prime categories of substance, soul and matter, are mutually exclusive. According to Jainism, the soul is the master of its own destiny. One of the qualities of the soul is complete lordship of its own destiny. The soul alone chooses its actions and soul alone reaps its consequences. No god, prophet or angel can interfere in the actions or the destiny of the soul. Furthermore, it is the soul alone who makes the necessary efforts to achieve liberation without divine grace. Hence only by cleansing our soul by our own actions can we help ourselves. Jain metaphysics is based on seven sometimes nine, with subcategories truths or fundamental principles also known as tattva, which are an attempt to explain the nature and solution to the human predicament. The final truth is that when the soul is freed from the influence of karma, it reaches the goal of Jaina teaching, which is liberation or moksa. These nine categories of cardinal truth, called navatattva, form the basis of entire Jain metaphysics.

**Dravya** This Universe is made up of what Jains call the six dravyas or substances which are the basic constituents of reality and are classified as follows: Though the soul experiences both birth and death, it is neither really destroyed nor created. Decay and origin refer respectively to the disappearing of one state of soul and appearance of another state, these being merely the modes of the soul.

**Pudgala** — Matter, which is classified as solid, liquid, gaseous, energy, fine Karmic materials and extra-fine matter or ultimate particles. It combines and changes its modes but its basic qualities remain the same. According to Jainism, it cannot be created nor destroyed.

**Dharmatattva** — Medium of Motion and 6. They are said to pervade the entire universe. Dharmatattva and Adharmatattva are by themselves not motion or rest but mediate motion and rest in other bodies. It is all-pervading, infinite and made of infinite space-points. In Jainism, the time is likened to a wheel with twelve spokes divided into descending and ascending halves with six stages, each of immense duration estimated at billions of Sagaropama ocean years. These are the uncreated existing constituents of the Universe which impart the necessary dynamics to the Universe by interacting with each other. These constituents behave according to the natural laws and their nature without interference from external entities.

**Karma** Karma in Jainism In Jainism, karma is the basic principle within an overarching psycho-cosmology. It not only encompasses the causality of transmigration, but is also conceived of as an extremely subtle matter, which infiltrates the soul—obscuring its natural, transparent and pure qualities. Jains cite inequalities, sufferings, and pain as evidence for the existence of karma. Jain texts have classified the various types of karma according to their effects on the potency of the soul.

**Cosmology** Jainism and non-creationism Jain cosmology denies the existence of a supreme being responsible for creation and operation of universe. According to Jainism, this loka or Universe is an uncreated entity, existing since infinity, immutable in nature, beginningless and endless. Jain texts describe the shape of the Universe as similar to a man standing with legs apart and arm resting on his waist. The Universe according to Jainism is narrow at top and broad at middle and once again becomes narrow at the bottom. The doctrine that the world was created is ill advised and should be rejected. If god created the world, where was he before the creation? If you say he was transcendent then and needed no support, where is he now? How could god 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. According to Jainism, time is beginningless and eternal. Each of this half time cycle consisting of innumerable period of time measured in Sagaropama and Palyopama years is further sub-divided into six aras or epochs of unequal periods.

**Chapter 6 : Jaina philosophy - Routledge Encyclopedia of Philosophy**

*Jain Philosophy does not give credence to the theory that the God is a creator, survivor, or destroyer of the universe. On the contrary, it asserts that the universe has always existed and will always exist in exact dherence to the laws of the cosmos.*

References and Further Reading 1. Metaphysics According to Jain thought, the basic constituents of reality are souls jiva , matter pudgala , motion dharma , rest adharma , space akasa , and time kala. Space is understood to be infinite in all directions, but not all of space is inhabitable. A finite region of space, usually described as taking the shape of a standing man with arms akimbo, is the only region of space that can contain anything. This is so because it is the only region of space that is pervaded with dharma, the principle of motion adharma is not simply the absence of dharma, but rather a principle that causes objects to stop moving. The physical world resides in the narrow part of the middle of inhabitable space. The rest of the inhabitable universe may contain gods or other spirits. While Jainism is dualistic—that is, matter and souls are thought to be entirely different types of substance—it is frequently said to be atheistic. What is denied is a creator god above all. The universe is eternal, matter and souls being equally uncreated. The universe contains gods who may be worshipped for various reasons, but there is no being outside it exercising control over it. The gods and other superhuman beings are all just as subject to karma and rebirth as human beings are. By their actions, souls accumulate karma, which is understood to be a kind of matter, and that accumulation draws them back into a body after death. Hence, all souls have undergone an infinite number of previous lives, and—with the exception of those who win release from the bondage of karma—will continue to reincarnate, each new life determined by the kind and amount of karma accumulated. Release is achieved by purging the soul of all karma, good and bad. Every living thing has a soul, so every living thing can be harmed or helped. For purposes of assessing the worth of actions see Ethics, below , living things are classified in a hierarchy according to the kinds of senses they have; the more senses a being has, the more ways it can be harmed or helped. Worms and many insects have the senses of touch and taste. Other insects, like ants and lice, have those two senses plus the sense of smell. Flies and bees, along with other higher insects, also have sight. Human beings, along with birds, fish, and most terrestrial animals, have all five senses. This complete set of senses plus, according to some Jain thinkers, a separate faculty of consciousness makes all kinds of knowledge available to human beings, including knowledge of the human condition and the need for liberation from rebirth. This insight, illustrated by the famous story of the blind men trying to describe an elephant, grounds both a kind of fallibilism in epistemology and a sevenfold classification of statements in logic. Every school of Indian thought includes some judgment about the valid sources of knowledge pramanas. While their lists of pramanas differ, they share a concern to capture the common-sense view; no Indian school is skeptical. The Jain list of pramanas includes sense perception, valid testimony including scriptures , extra-sensory perception, telepathy, and kevala, the state of omniscience of a perfected soul. Notably absent from the list is inference, which most other Indian schools include, but Jain discussion of the pramanas seem to indicate that inference is included by implication in the pramana that provides the premises for inference. That is, inference from things learned by the senses is itself knowledge gained from the senses; inference from knowledge gained by testimony is itself knowledge gained by testimony, etc. Later Jain thinkers would add inference as a separate category, along with memory and tarka, the faculty by which we recognize logical relations. Since reality is multi-faceted, none of the pramanas gives absolute or perfect knowledge except kevala, which is enjoyed only by the perfected soul, and cannot be expressed in language. As a result, any item of knowledge gained is only tentative and provisional. This is expressed in Jain philosophy in the doctrine of naya, or partial predication sometimes called the doctrine of perspectives or viewpoints. According to this doctrine, any judgment is true only from the viewpoint or perspective of the judge, and ought to be so expressed. Given the multifaceted nature of reality, no one should take his or her own judgments as the final truth about the matter, excluding all other judgments. This insight generates a sevenfold classification of predications. Perhaps a is F. Perhaps a is both F and not-F. Perhaps a is indescribable. Perhaps a is indescribable and F. Perhaps a is

indescribable and not-F. Perhaps a is indescribable, and both F and not-F. Early Jain philosophical works especially the Tattvartha Sutra indicate that for any object and any predicate, all seven of these predications are true. That is to say, for every object a and every predicate F, there is some circumstance in which, or perspective from which, it is correct to make claims of each of these forms. These seven categories of predication are not to be understood as seven truth-values, since they are all seven thought to be true. Historically, this view has been criticized by Sankara, among others on the obvious ground of inconsistency. While both a proposition and its negation may well be assertible, it seems that the conjunction, being a contradiction, can never be even assertible, never mind true, and so the third and seventh forms of predication are never possible. Given the multifaceted nature of the real, every object is in one way F, and in another way not-F. An appreciation of the complexity of the real also can lead one to see that objects are, as they are in themselves, indescribable as no description can capture their entirety. This yields the fourth form of predication, which can then be combined with other insights to yield the last three forms. Perhaps the deepest problem with this doctrine is one that troubles all forms of skepticism and fallibilism to one degree or another; it seems to be self-defeating. After all, if reality is multifaceted, and that keeps us from making absolute judgments since my judgment and its negation will both be equally true, the doctrines that underlie Jain epistemology are themselves equally tentative. For example, take the doctrine of *anekantevada*. According to that doctrine, reality is so complex that any claim about it will necessarily fall short of complete accuracy. The doctrine itself must then fall short of complete accuracy. What begins as a laudable fallibilism ends as an untenable relativism. Ethics Given that the proper goal for a Jain is release from death and rebirth, and rebirth is caused by the accumulation of karma, all Jain ethics aims at purging karma that has been accumulated, and ceasing to accumulate new karma. Like Buddhists and Hindus, Jains believe that good karma leads to better circumstances in the next life, and bad karma to worse. However, since they conceive karma to be a material substance that draws the soul back into the body, all karma, both good and bad, leads to rebirth in the body. No karma can help a person achieve liberation from rebirth. Karma comes in different kinds, according to the kind of actions and intentions that attract it. In particular, it comes from four basic sources: Only the first three have a directly ethical or moral upshot, since ignorance is cured by knowledge, not by moral action. The moral life, then, is in part the life devoted to breaking attachments to the world, including attachments to sensual enjoyment. Hence, the moral ideal in Jainism is an ascetic ideal. Monks who, as in Buddhism, live by stricter rules than laymen are constrained by five cardinal rules, the "five vows": This list differs from the rules binding on Buddhists only in that Buddhism requires abstention from intoxicants, and has no separate rule against attachment to the things of the world. The cardinal rule of interaction with other jivas is the rule of *ahimsa*. This is because harming other jivas is caused by either passions like anger, or ignorance of their nature as living beings. Consequently, Jains are required to be vegetarians. According to the earliest Jain documents, plants both are and contain living beings, although one-sensed beings, so even a vegetarian life does harm. Mahavira himself, and other great Jain saints, are said to have died this way. That is the only way to be sure you are doing no harm to any living being. While it may seem that this code of behavior is not really moral, since it is aimed at a specific reward for the agent and is therefore entirely self-interested it should be noted that the same can be said of any religion-based moral code. Furthermore, like the Hindus and Buddhists, Jains believe that the only reason that personal advantage accrues to moral behavior is that the very structure of the universe, in the form of the law of karma, makes it so.

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**Chapter 7 : The Philosophy and Practice of Jainism**

*Essays in Jaina Philosophy and Religion. Edited by PIOTR BALCEROWICZ and MAREK MEJOR. Lala Sundarlal Jain Research Series, vol. Delhi: MOTILAL BANARSIDASS, Pp. iv + Rs. This volume arose out of the "Aspects of Jainism" international seminar held at Warsaw University in September.*

The answers to all these questions would collectively give us a true idea of the religion or philosophy. In our country religion is not different from philosophy, and religion and philosophy do not differ from science. We do not say that there is scientific religion or religious science; we say that the two are identical. We do not use the word religion because it implies a binding back and conveys an idea of dependence, the dependence of finite being upon an infinite, and [the idea that] in that dependence consists the happiness or bliss of the individual. With them bliss consists not in dependence but in independence; the dependence is in the life of the world and if that life of the world is a part of religion then we may express the idea by the English word, but the life which is the highest life, is that in which we are personally independent, so far as binding or disturbing influences are concerned. In the Highest State the soul, which is the highest entity, is independent. The nature of universe 2. This is the idea of our religion. The first important idea connected with it is the idea of universe. Is it eternal or non-eternal? Is it permanent or transitory? Of course, there are so many different opinions on the subject, but with these opinions I am not concerned in this lecture; I am only going to give the idea of the Jaina philosophy. We say that we cannot study any idea unless we look upon it from all standpoints. We may express this idea by symbols or forms; we have expressed it by the story of the elephant and the seven blind men who wanted to know what kind of animal the elephant was, and each, touching a different part of the animal, understood its form in so many different ways and thereupon became dogmatic. If you wish to understand what kind of animal an elephant is, you must look upon it from all sides, and so it is with truth. Therefore we say that the universe from one standpoint is eternal and from another one-eternal. The totality of the universe taken as whole is eternal. It is a collection of many things. That collection contains the same particles every moment, therefore as collection it is eternal; but there are so many parts of that collection and so many entities in it, all of which have their different states which occur at different times and each part does not retain the same state at all times. There is change, there is destruction of any particular form, and a new form comes into existence; and therefore if we look upon the universe from this standpoint it is non-eternal. With this philosophy there is no idea, and no place for the idea, of creation out of nothing. That idea, really speaking, is not entertained by any right-thinking people. Even those who believe in creation believe from a different standpoint than this. It cannot come into existence out of nothing, but is an emanation coming out of something. The state only is created. This book in a sense is created because all its particles are put together, having been in a different state. The form of the book is created. There was a beginning of this book and there will be an end. In the same manner, with any form of matter, whether this form lasts for moments or for centuries, if there was beginning of this book and there will be an end. In the same manner, with any form of matter, whether this form lasts for moments or for centuries, if there was a beginning there must be an end. Represent it by the syllable OM; the first sound in this word represents the idea of creation, the second of preservation and the third of destruction. All these are energies of the universe and taken as a whole they are subject to certain fixed laws. If the laws are fixed why do people bow down to these energies? Why do they consider the collective energy as a god or as God? There is always an idea of the power to do evil in the beginning of this conception. When railroads were first introduced into India ignorant people who did not know what they were, who had never seen in their lives that a car or carriage could be moved without the horse or the ox, thought that there was some divinity in the engine, some God or Goddess. So to these energies in our primitive state we are liable to attribute personality; and after a long course of development we symbolize our thought in the form of pictures and explain them in that way to make them more intelligible to others. In the ancient times there was not rain but a rainer, not thunder but a thunderer, and in that way, personality is attributed, or living consciousness and character, to those forces. There may be conscious entities in these forces, as there may be living entities on the planets, but these forces themselves are not living

entities. This, however, expresses the idea in the beginning; these energies were classed as creative, preservative and destructive, and these three entities were considered to be component parts of one entity called Brahma by the Hindus. Really, creation in this is in the sense of emanation, preservation is used in the sense of preserving the form, and destruction in the sense of destroying the form. The idea of matter is something that can be handled or perceived by the senses and the energies must be material energies, as cohesion, magnetism, electricity, but to consider these God would be the most materialistic idea, and therefore the Jainas discard this idea so far as the Godhead or Godlike character is concerned. They of course admit the existence of these energies, that they are indeed to be found everywhere, but they are subject to fixed laws which cannot be interfered with by any person, not that these energies consciously influence our destinies with regard to good and evil. To say that they do so influence us is only to show our ignorance with regard to their laws. These energies collectively we call substantiality. There are innumerable qualities and attributes in matter itself, and they manifest themselves at different times and ways. We are not able selves at different times and ways. We are not able without further development to know what energies are inherent in matter, and when any new thing comes to view we are surprised, and whatever is surprising is considered to be something coming from divinity; but where we understand scientific principles the surprise is removed and it is all as simple as the daily rising and setting of the sun. Thousands of years ago the different phenomena of nature were considered in different parts of the world to be the working of different Gods and Goddesses, but when we understand science these phenomena become simple and the idea of theses beings as characters of the highest spiritual power goes away. The nature of the Self 3. I have only told you what he is not. I will now tell you what it is. We know that there is something besides matter; we know that the body exhibits many qualities and powers not to be found in ordinary material substances, and that the some thing which causes this, departs from the body at death. We do not know where it goes; we know that when it lives in the body the powers of the body are different from what they are when it is not there. The powers of nature can be assimilated to the body at death. The powers of nature can be assimilated to the body when that some thing is there. That entity is considered by us the highest and it is the same inherently in all living beings. This principle common to us all is called divinity. It is not fully developed in any of us, as it was in the saviors of the world, and therefore we can them divine beings. So the collective idea derived from observations of the divine character inherent in all beings is by us called God. While there are so many energies in the material world and in the spiritual and putting those two energies together we give them the name of nature we separate the material energies and put them together; but the spiritual energies we put together and call them collectively God. We make a distinction and worship only the spiritual energies. Why should we do so? A Jaina verse says, " I bow down to that spiritual power or energy which is the cause of leading us to the path of salvation, which is supreme, which is omniscient; I bow down to the power because I wish to become like that power. So we worship God, not as being who is going to give up something, not because it is going to do something or please us, not because it is profitable in way; there is not any idea of selfishness; it is like practicing virtue for the sake of virtue and without any other motive. The ordinary idea of soul substance is that in order for thing to exist it must have formed, it must be perceived by the senses. This is our ordinary experience. Really speaking it is the experience only of the sensuous part of the being, the lowest part of the human entity, and from and experience we derive conclusions and think that these conclusions apply to all substance. There are substances, which cannot be perceived by the senses; there are subtler substances and entities and these can be known only by the consciousness, by the soul. Such a substance which cannot be seen, heard, tasted, smelt or touched, is a substance which need not occupy space and need not have any tangibility, but, it may exist although it may not have nay form. The very fact that something is moving in some way and influences us in some peculiar way implies that there is something material about this. If there are no vibrations the substance is not material. It need not exist in a form, which will give us the impression of any color, smell, etc. There is nothing, which can partake both the attributes of soul and of matter; the attributes of matter are directly contrary to those of the soul. While one has its life in the other, it does not become the other. How can that soul live in matter when its attributes are of a different nature? By our own experience we know that, we are obliged to live in surrounding which are not congenial to us, Which are not

of our own nature. People feel that they are not related to their surroundings, there must be some reason for their being obliged to live in those surroundings, but there must be a reason in the intelligence itself; it cannot be in the material substance. We know that this is fact, because intelligence cannot proceed from any thing, which is purely material. No material substance has given any evidence of having possessed intelligence; it might have done so when there was life in it, but without this it has no intelligence. Persons of sound intelligence take a large dose of some intoxicating drink and the intelligence will not work at all. Why should this material thing influence the immaterial, the soul? The soul thinks that the body is itself and therefore anything, which is done to the material self, is supposed by the real self to be done to it. That is where the Christian scientists and the Jaina philosophy will agree; that if the soul thinks that the body is real self anything done to the body will be considered by the soul to be done to the soul, and therefore what happens to the body will be felt by the soul; but if the soul for a moment thinks that the body is not the self but altogether different and a stranger to the soul, for that reason no feeling of pain will exist; our attention is taken away in some other direction shows that the self is something higher than the body. Still under ordinary circumstances the soul is influenced by the body, and therefore we are to study the laws of the body and soul so as to rise above these little things and proceed on our path to salvation or liberation, which is the real aspiration of the soul. There is power of matter itself, but that power is lower than the power of the soul. If there was no power at all in the body or in matter, the soul would never be influenced by it, for mere non-existence will never influence anything; but because there is such a thing as matter when the soul thinks that that the soul would never be influenced by it, for mere non-existence will never influence anything; but because there is such a thing as matter, when the soul thinks that there is a power of the body and a power of the matter, these powers will influence it. Bodily power as we see it is on account of the presence of the soul. There is a power in matter, as cohesion etc, and this will work although the soul does not think anything about it. If the moon revolves around the earth there are some forces inherent in the earth and moon. If the soul takes the view that it will not be influenced by any thing, it cannot be so influences. Everything can be looked upon from two standpoints, the substance and the manifestation. If the state of the soul itself is to be taken into consideration that state has its beginning and its end. The state of the soul as living in the human body had a beginning at birth and will have an end at death, but it is a beginning and an end of the state, not of the thing itself. The soul taken as a substance is eternal; taken as a state every state has its beginning and end. So this beginning of a state implies that before this beginning there was another state of the soul. Nothing can exist unless it exists in some state. The state may not be permanent, but the thing must have a state at all times. So the future state is something that comes out of or is the result of the present state.

**Chapter 8 : Jainism: Brief history and philosophy | Indian Philosophy**

*Jain philosophy is the oldest Indian philosophy that separates body (matter) from the soul (consciousness) completely. Jain philosophy deals with reality, cosmology, epistemology (study of knowledge) and Vitalism.*

Along with Buddhism, Jainism is the only surviving religion to have begun as a purely monastic religion; the rules for the laity are derived from monastic rules. Mahavira and the semilegendary Overview Along with Hinduism and Buddhism, Jainism is one of the three most ancient Indian religious traditions still in existence and an integral part of South Asian religious belief and practice. While often employing concepts shared with Hinduism and Buddhism, the result of a common cultural and linguistic background, the Jain tradition must be regarded as an independent phenomenon rather than as a Hindu sect or a Buddhist heresy, as some earlier Western scholars believed. Jainism has been confined largely to India, although the recent migration of Indians to other, predominantly English-speaking countries has spread its practice to many Commonwealth nations and to the United States. Precise statistics are not available, but it is estimated that there are more than four million Jains, the vast majority of whom live in India. History Early history 7th century bce–c. Buddhism also appeared in this region, as did other belief systems that renounced the world and opposed the ritualistic Brahmanic schools whose prestige derived from their claim of purity and their ability to perform the traditional rituals and sacrifices and to interpret their meaning. Jains believe that their tradition does not have a historical founder. The first Jain figure for whom there is reasonable historical evidence is Parshvanatha or Parshva, a renunciant teacher who may have lived in the 7th century bce and founded a community based upon the abandonment of worldly concerns. Although traditionally dated to 600 bce, Mahavira must be regarded as a close contemporary of the Buddha traditionally believed to have lived in 500 bce but who probably flourished about a century later. Mahavira, like the Buddha, was the son of a chieftain of the Kshatriya warrior class. At age 30 he renounced his princely status to take up the ascetic life. He then converted 11 disciples called ganadharas, all of whom were originally Brahmans. Two of these disciples, Indrabhuti Gautama and Sudharman, both of whom survived Mahavira, are regarded as the founders of the historical Jain monastic community, and a third, Jambu, is believed to be the last person of the current age to gain enlightenment. Mahavira is believed to have died at Pavapuri, near modern Patna. The community appears to have grown quickly. From the beginning the community was subject to schisms over technicalities of doctrine; however, these were easily resolved. This controversy gave rise to a further dispute as to whether or not a soul can attain liberation moksha from a female body a possibility the Digambaras deny. This sectarian division, still existent today, probably took time to assume formal shape. These accounts were written centuries after the fact and are valueless as genuine historical testimony. Of the councils recorded in Jain history, the last one, held at Valabhi in Saurashtra in modern Gujarat in either 384 or 382 ce, without Digambara participation, codified the Shvetambara canon that is still in use. The Digambara monastic community denounced the codification, and the schism between the two communities became irrevocable. During this period, Jainism spread westward to Ujjain, where it apparently enjoyed royal patronage. Later, in the 1st century bce, according to tradition, a monk named Kalakacharya apparently overthrew King Gardabhilla of Ujjain and orchestrated his replacement with the Shahi kings who were probably of Scythian or Persian origin. During the reign of the Gupta dynasty 400–c. 600. Early medieval developments 600–c. There is archaeological evidence of the presence of Jain monks in southern India from before the Common Era, and the Digambara sect has had a significant presence in what is now the state of Karnataka for almost 2,000 years. Enjoying success in modern-day Karnataka and in neighbouring Tamil Nadu state, the Digambaras gained the patronage of prominent monarchs of three major dynasties in the early medieval period—the Gangas in Karnataka 3rd–11th century; the Rashtrakutas, whose kingdom was just north of the Ganga realm 8th–12th century; and the Hoysalas in Karnataka 11th–14th century. Digambara monks are reputed to have engineered the succession of the Ganga and the Hoysala dynasties, thus stabilizing uncertain political situations and guaranteeing Jain political protection and support. Many political and aristocratic figures had Jain monks as spiritual teachers and advisers. Epigraphical evidence reveals an elaborate patronage system through which

kings, queens, state ministers, and military generals endowed the Jain community with tax revenues and with direct grants for the construction and upkeep of temples. Most famously, in the 10th century the Ganga general Chamundaraya oversaw the creation of a colossal statue of Bahubali locally called Gommateshvara; son of Rishabhanatha, the first Tirthankara at Shravanabelagola. During this period Digambara writers produced numerous philosophical treatises, commentaries, and poems, which were written in Prakrit, Kannada, and Sanskrit. A number of kings provided patronage for this literary activity, and some wrote various works of literature themselves. The monk Jinasena, for example, wrote Sanskrit philosophical treatises and poetry with the support of the Rashtrakuta king Amoghavarsha I. An author in Kannada and Sanskrit, Amoghavarsha apparently renounced his throne and became a disciple of Jinasena in the early 9th century. The Shvetambaras in the north were less prominently embroiled in dynastic politics than their southern counterparts, though there is evidence of such activity in Gujarat and Rajasthan. They supported the accession of kings such as Vanaraja in the 8th century and Kumarapala, whose accession was masterminded by Hemachandra, the great Shvetambara scholar and minister of state, in the 12th century. The Shvetambaras were no less productive than their Digambara contemporaries in the amount and variety of literature they produced during this period. While Mahavira had rejected the claims of the caste system that privileged Brahman authority on the basis of innate purity, a formalized caste system nonetheless gradually appeared among the Digambara laity in the south. This hierarchy was depicted and sanctioned by Jinasena in his Adipurana, a legendary biography of the Tirthankara Rishabhanatha and his two sons Bahubali and Bharata. The hierarchy differed from the Hindu system in that the Kshatriyas were assigned a place of prominence over the Brahmans and in its connection of purity, at least theoretically, with a moral rather than a ritual source. In addition, Jinasena did not see the caste system as an inherent part of the universe, as did Hindu theologians and lawgivers. Late medieval to early modern developments In the period of their greatest influence 6th to late 12th century, Jain monks of both sects, perhaps influenced by intense lay patronage, turned from living as wandering ascetics to permanent residence in temples or monasteries. A legacy of this transformation is the contemporary Digambara practice of the bhattaraka, through which a cleric takes monastic initiation but, rather than assuming a life of naked ascetic wandering, becomes an orange-robed administrator and guardian of holy places and temples. Although it faced persecution and the destruction of important shrines, the Jain community perhaps suffered most from the sudden shift of political control from indigenous to foreign hands and the loss of direct access to sources of power. While some Jain laymen and monks served Muslim rulers as political advisers or teachers including Hiravijaya, who taught the Moghul emperor Akbar the Shvetambara community was gradually compelled to redefine itself and today thrives as a mercantile group. At roughly the same time, various Shvetambara monastic subsects gaccha appeared, forming on the basis of both regional and teacher associations. Some of the most important of these subsects still exist, such as the Kharatara Gaccha founded 11th century and the Tapa Gaccha founded 13th century. The gacchas included lay followers, often differed markedly from one another over issues of lineage, ritual, and the sacred calendar, and claimed to represent the true Jainism. According to tradition, their leading teachers sought to reform lax monastic practice and participated in the conversion of Hindu Rajput clans in western India that subsequently became Shvetambara Jain caste groups. Although most gacchas accepted the practice of image worship, the Lumpaka, or Lonka Gaccha, did not. Founded by the mid-century layman Lonka Shah, the Lonka Gaccha denied the scriptural warranty of image worship and in the 17th century emerged as the non-image-worshipping Sthanakavasi sect. In the south, Digambara Jainism, for all its prominence in aristocratic circles, was attacked by Hindu devotional movements that arose in Tamil Nadu as early as the 6th century. One of the most vigorous of these Hindu movements was that of the Lingayats, or Virashaivas, which appeared in full force in the 12th century in northern Karnataka, a stronghold of Digambara Jainism. The Lingayats gained royal support, and many Jains themselves became Lingayats in the ensuing centuries. With the advent of the Vijayanagar empire in the 14th century, the Digambara Jains lost much of their royal support and survived only in peripheral areas of the southwest and in pockets of the north. The most significant Digambara reform movement occurred in the early 17th century, led by the layman and poet Banarsidas. Jain history since the 19th century By the middle of the 19th century, image-venerating Shvetambara monks had virtually disappeared, and control of temples and ritual passed into

the hands of quasi-monastic clerics known as yati. Monastic life, however, experienced a revival under the auspices of charismatic monks such as Atmaramji 196, and the number of Shvetambara image-worshipping renunciants grew to approximately 1, monks and 4, nuns in the 20th century. The Tapa Gaccha is the largest sect; the non-image-worshipping Shvetambara sects the Sthanakavasis and Terapanthis are smaller in number. The Digambara monastic community also experienced a revival of its ideals in the early 20th century with the ascendance of the great monk Acharya Shantisagar, from whom virtually all the or so contemporary Digambara monks claim lineal descent. In modern times the Shvetambara and Digambara communities in India have devoted much energy to preserving temples and publishing their religious texts. The Jains also have been involved in general welfare work, such as drought relief in Gujarat in the 1950s, support for Jain widows and the poor, and, as part of their practice of noninjury ahimsa and vegetarianism, maintaining shelters to save old animals from slaughter. During the 20th century, Jainism evolved into a worldwide faith. As a result of age-old trading links, many Jains from western India settled in eastern African countries, most notably Kenya and Uganda. Political unrest in the 1950s compelled many of them to relocate to the United Kingdom, where the first Jain temple outside India was consecrated in Leicester, and then increasingly to the United States and Canada, where they successfully assumed their traditional mercantile and professional occupations. A desire to preserve their religious identity has led expatriate Jains to form trans-sectarian organizations such as the Jain Samaj, founded in Europe in 1960, and the Federation of Jain Associations in North America also known as JAINA, founded in 1970. English-language publications such as Jain Digest and Jain Spirit have presented Jain ideals, such as nonviolence, vegetarianism, and, most recently, environmentalism, to members of the Jain diaspora and the wider world. Important figures of Jain legend The Jains developed their own legendary history, the Deeds of the 63 Illustrious Men, which Western scholars call the Universal History. The most important figures in this history are the 24 Tirthankaras, perfected human beings who appear from time to time to preach and embody the faith. Other important figures in the history are from the Hindu tradition, most notably Krishna 196 regarded by the Jains as a cousin of the 22nd Tirthankara, Arishtanemi 196 and the hero Rama, who is treated as a pious, nonviolent Jain. By incorporating yet redefining such important Hindu figures, the Jains were able to both remain part of and separate from the surrounding Hindu world. Doctrines of Jainism Even though Jain doctrine holds that no one can achieve liberation in this corrupt time, the Jain religious goal is the complete perfection and purification of the soul. This, they believe, occurs only when the soul is in a state of eternal liberation moksha from corporeal bodies. This has the effect of thwarting the full self-realization and freedom of the soul. As a result, Jain renunciants do not seek immediate enlightenment; instead, through disciplined and meritorious practice of nonviolence, they pursue a human rebirth that will bring them nearer to that state. To understand how the Jains address this problem, it is first necessary to consider the Jain conception of reality. Time and the universe Time, according to the Jains, is eternal and formless. It is understood as a wheel with 12 spokes, the equivalent of ages, six of which form an ascending arc and six a descending one. In the ascending arc utsarpini humans progress in knowledge, age, stature, and happiness, while in the descending arc avasarpini they deteriorate. The two cycles joined together make one rotation of the wheel of time, which is called a kalpa. These kalpas repeat themselves without beginning or end. The Jain world is eternal and uncreated. Its constituent elements, the five basics of reality astikayas, are soul, matter, space, the principles of motion, and the arrest of motion; for the Digambaras there is a sixth substance, time. These elements are eternal and indestructible, but their conditions change constantly, manifesting three characteristics: On this basis, Jainism claims to provide a more realistic analysis of the world and its complexities than Hinduism or Buddhism. Jains divide the inhabited universe into five parts. The lower world adholoka is subdivided into seven tiers of hells, each one darker and more painful than the one above it. The middle world madhyaloka comprises a vast number of concentric continents separated by seas. At the centre is the continent of Jambudvipa. Human beings occupy Jambudvipa, the second continent contiguous to it, and half of the third. The focus of Jain activity, however, is Jambudvipa, the only continent on which it is possible for the soul to achieve liberation. The celestial world urdhvaloka consists of two categories of heaven: At the apex of the occupied universe is the siddhashila, the crescent-shaped abode of liberated souls siddhas. Finally, there are some areas inhabited solely by ekendriyas, single-sense organisms that permeate the occupied

universe. Ajiva is further divided into two categories: The essential characteristics of jiva are consciousness chetana , bliss sukha , and energy virya. In its pure state, jiva possesses these qualities limitlessly. The souls, infinite in number, are divisible in their embodied state into two main classes, immobile and mobile, according to the number of sense organs possessed by the body they inhabit.

*The issues in Jaina philosophy developed concurrently with those that emerged in Buddhist and Hindu philosophy. The period from the second century bc to about the tenth century ad evinces a tremendous interaction between the schools of thought and even an exchange of ideas, borne out especially in the rich commentary literature on the basic philosophical works of the respective systems.*

Vow to meditate and concentrate periodically. Thus, ahimsa has to be observed through mind, speech, and body. The other rules of the ascetics and laity are derived from these five major vows. Neither is its observance necessary simply because it is altruistic or humanistic, conducive to general welfare of the state or the community. Rather it is an egoistic imperative aimed at self-liberation. Just as the Arihants achieved moksha or liberation by observing the moral code, so can anyone, who follows this path. Some of the Jain texts that refer to matter and atoms are Pancastikayasara , Kalpasutra , Tattvarthasutra and Pannavana Suttam. The Jains envisioned the world as consisting wholly of atoms, except for souls. Their concept of atoms was very similar to classical atomism, differing primarily in the specific properties of atoms. Each atom, according to Jain philosophy, has one kind of taste, one smell, one color, and two kinds of touch, though it is unclear what was meant by "kind of touch". Atoms can exist in one of two states: This corresponds with the description of orbit of electrons across the Nucleus. Ultimate particles are also described as particles with positive Snigdha i. Although atoms are made of the same basic substance, they can combine based on their eternal properties to produce any of six "aggregates", which seem to correspond with the Greek concept of "elements": To the Jains, karma was real, but was a naturalistic, mechanistic phenomenon caused by buildups of subtle karmic matter within the soul. They also had detailed theories of how atoms could combine, react, vibrate, move, and perform other actions, which were thoroughly deterministic. The scholarly research and evidences have shown that philosophical concepts that are typically Indian – Karma , Ahimsa , Moksa , reincarnation and like – either have their origins in the shramana traditions or were propagated and developed by Jain teachers. The sramanic ideal of mendicancy and renunciation, that the worldly life was full of suffering and that emancipation required giving up of desires and withdrawal into a lonely and contemplative life, was in stark contrast with the brahmanical ideal of an active and ritually punctuated life based on sacrifices, household duties and chants to deities. Sramanas developed and laid emphasis on Ahimsa, Karma, moksa and renunciation. In its years post-Mahavira history, it remained fundamentally the same as preached by Mahavira , who preached essentially the same religion as the previous Tirthankara. Harry Oldmeadow notes that the Jain philosophy remained fairly standard throughout history and the later elaborations only sought to further elucidate preexisting doctrine and avoided changing the ontological status of the components. Apart from these minor differences in practices, there are no major philosophical differences between the different sects of Jainism. This coherence in philosophical doctrine and consistency across different schools has led scholars like Jaini to remark that in the course of history of Jainism no heretical movements like Mahayana, tantric or bhakti movement developed outside mainstream Jainism. Digambaras, the older sect hold that nudity is necessary for liberation and only men can attain the final stage of non-attachment to the body by remaining nude. They also hold that the canonical literature was eventually lost. They also hold that the Jain canon was not lost. They notably also permitted their ascetics to be "half-clothed" ardhambara in public areas only. The Yapaniya sect was absorbed into the Digambara community during the medieval period. The following schools arose during this period: Terapanthi Digambara – The Digambara Terapantha movement arose in protest against the institution of Bhattarakas Jain priestly class , usage of flowers and offerings in Jain temples, and worship of minor gods. These were essentially led by the laity rather than ascetics and soon became a major force to be reckoned with. The non-sectarian cult of Shrimad Rajchandra , [59] who was one of the major influences on Mahatma Gandhi, is now one of the most popular movements. Another cult founded by Kanjisvami , laying stress on theological determinism and "knowledge of self", has gained a large following as well. Post Mahavira many intellectual giants amongst the Jain ascetics contributed and gave a concrete form to the Jain philosophy within the parameters set by

Mahavira. Following is the partial list of Jain philosophers and their contributions: Pujoyapada 6th century â€” Jain philosopher, grammarian, Sanskritist. Manikyanandi 6th century â€” Jain logician, composed the Parikshamaukham, a masterpiece in the karika style of the Classical Nyaya school. Jinabhadra 6thâ€”7th century â€” author of Avasyaksutra Jain tenets Visesanavati and Visavasyakabhasya Commentary on Jain essentials He is said to have followed Siddhasena and compiled discussion and refutation on various views on Jaina doctrine. Mallavadin 8th century â€” author of Nayacakra and Dvadasaranayacakra Encyclopedia of Philosophy which discusses the schools of Indian Philosophy. Abhayadeva to â€” author of Vadamahrnava Ocean of Discussions which is a 2, verse tika Commentary of Sanmartika and a great treatise on logic. He is also famous for Jnanasara essence of knowledge and Adhayatmasara essence of spirituality.