

# Jainism : An Image of Antiquity

An analytical study of the historicity, antiquity and originality  
of the religion of Jainism of a global perspective

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## PREFACE

Through the centuries, Jainism has been the mainstay of almost every religion practiced on this planet. Culturally, the evidences put forward by the archaeological remnants almost all over the world starting from Egypt and Babylon to Greece and Russia inevitably prove that Jainism in its asceticism was practiced from prehistoric days. For what reason, till today, the Jaina researchers have not raised their voice and kept mum about these facts, is but a mystery to me.

Jainism has been continuously ravaged by different religious groups. The advent of Shaivite philosophy has led to the militarisation of the spiritual sects like Kapalikas, Kalamukhas, Aghoris and Bhairavas thus bringing about a closer link with the decadent section of the Vajrayanis, Sahajayanis and Tantrayanis. These sects were offshoots of the degraded Buddhist path which later bifurcated into Mahayana and Hinayana losing its spiritual and social splendour. Because of the similarity of its symbols and idols with Jainism, Hinduism has always been vehemently opposed towards Jainism. Till today in different districts of West Bengal and other states Jaina Tirthankaras are worshipped as Hindu deities because of the iconographical resemblance of both of these religions.

Looking into antiquity, one can find myriad archaeological remains scattered in almost all the

continents of the world, regarding Jainism. Jainism is a religion which is basically revolving within the centrifugal force of Non-violence (Ahimsa), Non-receipt (Aparigraha) and the multizonal view (Anekantvad), through which the concept of global tolerance bloomed forth.

There was a time splendour of Jainism, as a religion and an ethical lifestyle was highly prevalent in the early days of our continental history. The remnants of antiquity portray a vivid image of the global purview whereby one can conclude that Jainism in different forms and images was observed in different parts of the world in those days. The iconographical, archaeological, artistic and architectural evidences from ancient Greece, Mesopotamia, Egypt, Babylon, Persia, Indonesia and other countries show indigenous symbols specific only to the Jainological purview. But due to constant suppression from religious groups blended with different social and cultural backgrounds, Jainism survived only in this land because its last three Tirthankaras took birth here. It is a matter of great pity and sorrow that Indian historians have deliberately wiped out the basic chronological history, thereby creating biased misconception. The Jaina theory of knowledge along with Anekantvad have truly been the basic foundation of Jaina antiquity, not only from its own Indian soil, but also from those specific places scattered in different continents where archaeological findings reflect the flora and fauna of Jaina culture and religious beliefs in those areas.

Jainism is related with the oldest remnants of human antiquity. The world religions such as Islam and Christianity -- are closely linked with Jaina asceticism and monastic disciplines. Evidences regarding Jesus Christ and 'Mecca', point to the fact that his wandering, search of spiritual enlightenment, his dress codes and other specific matters lead to startling evidences of similarities. These can also be proven in the form of tablets, rituals, customs, iconographic formats, symbolic characters, literary facades, stone inscriptions and traditional lifestyle and also show the very global essence of Jainism. Till today, little scholastic endeavour has been defined and dedicated to the field of Jainological revival.

According to India's 'Brahmos' man Dr. A. Sivathanu Pillai's address to the Indian President Dr. A.P.J. Abdul Kalam-- other countries preserve their history well. Here, we need a certificate from the west to show off what is originally ours. Its time to be proud of our heritage and rewrite the text books". (Telegraph page 6, 24 July 2006.)

The Subject of this research work has long been an object of my Jainological study. Through different alleys, traversing diversified paths of Jaina philosophy, its sheer antiquity and evidences scattered in multifarious forms, have inspired me silently but incessantly to revive the 'truth content' out of the junkyard of myriad archaeological evidences.

The research in its formative aspect is basically an informative one, emphasising on the statements of

various scholars, travellers, monks and other people. I have restrained myself from deep and critical evaluation of my work. This work therefore is an important blueprint of the huge amount of evidences, spread on a global scale, which till today has been deliberately neglected by biased groups of Indian and foreign historians.

Utmost acknowledgement and gratitude to my friend Smt. Aruna Doshi. Her acceptance of the subject and supervising through its meandering path in a silent manner has always been a source of inspiration for me. I thank Shri Dilip Singh Nahata for his constant inspiration. To computer analyst Miss Rekha Bajpai goes my heartfelt gratitude.

And last but not the least, no words of gratitude nor acknowledgement is sufficient for the loving and caring cooperation from Shri Abhijit Bhattacharya, whose toil and dedication regarding the fulfillment of this work can never be weighed in words.

Lastly, I feel that this book will be acknowledged by the scholastic community and general readers alike. I express deepest gratitude to the Chaturmas Prabandh Committee of Kolkata to publish this research work on the auspicious occasion of felicitating the title of Pravartani to her holiness Shri Chandra Prabhasriji Maharaj.

Lata Bothra

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The harmonious flow of rules and principles regulating the Indian culture, from the dawn of humanity till the present time, can safely be deemed as the original source of human civilization. From time immemorial, this essence, which has been continuously flowing, is manifested even today in the philosophy of Jainism as they synchronized the various religions and cultures of the world... No doubt the word 'Jain' was coined in the 7<sup>th</sup> century, but in fact its antiquity is indisputable and distinctive. In present times the followers of Jainism are comparably few but the profound effect of its philosophy has clearly influenced almost all the religions and ancient civilizations of the world.

According to the well known Philosopher Dr. Herman Jacobi – “The interest of Jainism to the student of religion consists in the fact that it goes back to a very early period, and to primitive currents of religious and metaphysical speculation, which gave rise also to the oldest Indian Philosophies - Sāñkhya and Yoga and to Buddhism”.

But in the context of the origin of Sāñkhya religion Jain literature also focused that Rṣabhdev founder of Śraman Sanskriti and Kapil who started Sāñkhya

religion was himself a disciple of Marichi, was grand son of Rṣabhdev.

In Dr Jyoti Prasad's words: “ Jainism represents one such ancient religion, whose culture, although originating from a purely Indian heritage, has influenced the whole of ancient civilization. The seeds of its source and development date back to the pre historical era. Along with the birth of human civilization in 'karma yug', this simple mannered, soul searching religion has also made its appearance significant ”.

Shri Ajit Kumār Shāstri, in his article 'Jain Sanskriti kā Saral Adhyayan' has written, “ A study in depth in the philosophy of all the religions of the world, leads to the conclusion that Jainism is the most original and ancient religion in the world”.

By doing some research on this oldest of religious civilizations, as described by the historians, it becomes clear that the source of their foundation is based on the conception of Jainism.

There is another aspects about the antiquity of Jainism. It is its metaphysical conceptions, animistic belief, simplicity in the form of worship or rituals and ethics. Its philosophy has been held to be the oldest of all Dravidian born philosophies and religions, its metaphysics is based on primitive animism because it attributes souls not only to living beings and insects but also to all vegetation, earth, water, fire, stones, etc. that is to say, Jainism treats these to represent life in varied forms.

Dr. Kamata Prasad reflects on these facts in his book 'The Indian Tradition' in a comprehensive manner. According to him-

1. **Animism :-** Indonesia and other far eastern countries, in ancient times, had a special devotion for Animism or Animistic belief of life. The local people do believe that in ancient times their religion was in some way connected to Animism. Dr. J. Kohl makes this clear, by saying that "the Jain religion is based on Pre Aryan ideas and one of these is Animism. It is the source of respect to all living beings and we can learn that Ahimsa is not only the greatest conception but also one of the most ancient in the world." In the introduction of his book Jacobi also admits that - "If Gainism dates from an early period, and is older than Buddha and Mahavira, we may expect to find marks of its antiquity in the Character of Gaina Philosophy. Such a mark is the animistic anemestic belief that nearly everything is possessed of a soul; not only have plants their own souls, but particles of earth, cold water, fire and wind also". (Sacred Books of the East, Vol - 45 Part- II)

In Jainism the trees, plants, water, air, fire are all considered as life bodies. This is the hallmark of an ancient culture and which is also the highest belief in Jainism.

2. **Idol worship :-** The second factor indicating its antiquity is by observing their idols. – The Jainas

honor their spiritual heroes and get inspiration of spiritual perfection from their life like statues. This kind of worship has been considered as the characteristic of all primitive religions. Ancient Jain texts like "Āwashyak Nirvyukti", "Aacharang Nirvyukti" etc. noticeably mention that the Nirvāna site of their Ist Tirthankar, Rṣabhdev is the Ashtāpad. After liberation in his honour, his eldest son Bharat built stupas and idols of the forthcoming Tirthankaras as a sacred place for worshipping. Swami Dayanand Saraswati has acknowledged that the Jainas pioneered the art of idols and sculptures.

3. **Theory of Karma :-** Worldly souls can be freed from the bondage of karmas. – The idea of a worldly soul having a temporary garb of an inhabiting life, which is working its way through the stages of existence towards a goal of release from the whole affair of bondage, was one of the major tenets of the Pre Aryan Philosophy of India, which is now found prominently in Jainism. (Philosophies of India. Pg. 253-61)
4. **Digambaratva :-** Nudity has been the hallmark of a primitive religion and in Jainism it has been a fundamental principle of asceticism in its highest form. This is true even today among the orthodox followers of the Digambara sects. In his book Indica, Magasthenes writes about his encounters with ascetics who observed this form of nudity.

5. **Infinity** :- According to Dr. Henrich Zimmer Universe is ancient, eternal and permanent. – “The Jain universe is sterile, patterned on an ascetic doctrine. It is an all-containing world – mother without a mate, or a lonely man giant without female consort, and this primeval person is forever whole and alive . . . The systematization is any thing but primitive and represents a fundamentally scientific conception of the world”.

Ancient Jain Āgam Sutratkāṅg Sutra also focus on this conception :--

अणंते णित्तिए लोए, सासते ण विणस्ससि

अंतवं णित्तिए लोए, इत्ति धीरोऽत्ति पासत्ति (८१)

Regarding the antiquity of Jainism Dr. O. Pertold remarks “The Jaina tradition teaches us something quite different . . . This Jaina tradition is a striking one and has certainly a concrete fact behind itself . . . Jacobi mentions that perhaps Jainism took some views from animistic religion (belief?) . . . and this opinion of Jacobi is not unimportant as far as it relates to the Jaina belief that not only animals but also plants and even the minerals have an animated substratum of life-Jiva. Therefore I am now inclined to believe and I shall try presently to prove scientifically that Jainism is a very-very old religion . . . The roots of which reach back to very remote times of the pre Aryan.”

It is important to note that there is not enough research done on Jainism. Many foreign writers have written on the traditions of ancient Indian culture. For

example in the books “The Art & Architecture of India” by Benjamin Rowland and “The Art of Ancient India” by Susan Huntington, a lot of importance is given to Buddhism and Hinduism. Sadly however, out of 500 pages barely five to seven pages have been devoted to Jainism.

History is more often than not a reflection of that era. The events that take place in a particular time and condition should be described, as they are, by the historians without deviating from truth. Unfortunately the historians of our country have done such injustice in describing our history as perhaps nowhere else! In this regard I would like to affirm that our historians have been very biased about Jainism. They have given greater importance to the Vedas and the Purāṇas. The present history throws no light whatsoever, on the civilization and culture of the pre-Vedic times. They have not been able to perceive beyond the periods of Vedas and Purāṇas. The history of the Shramans (Jains in the pre historical times) has been neglected and greater emphasis has been laid on the Vedic sources. Lack of knowledge on the part of Archeologists, and biased views and apathy by the historians are largely responsible for showing the ancient Jain material as belonging to other religions. It will not be out of place, to conclude that the Indian historians have failed to give equal consideration to both, the Vedic and Shraman sources. So much so that they even ignored the writings of ancient foreign historians who have given a balanced

view of their contemporary Indian society. The credibility of the ancient foreigners and authors cannot be doubted or the importance of their writings ignored as they were neither the rulers of this country nor did they belong to the Brāhmin or the Shraman cultures. The descriptions they have given are quite informative and in fact, a very valuable source to understand the Indian history in a proper perspective.

R.K. Jain in the preface of 'Ancient India' says :-

“The available history of Bhārata suffers from three defects. Firstly, they present a biased view . . . the court historians and the subjective historians are unreliable. Secondly, almost all the historians neglected the pre Āryan history of Bhārata. Three foreign conquests, the Āryan, the Turko Afghan and the British changed the course of history and the texture of the culture and civilization of Bhārata. The history and texture of the culture & civilization of the Pre-Aryan Bhārata is conveniently forgotten. Thirdly, the Indian historians are generally undialectical and unchronological in writing the history of Bhārata, specially its cultural history. The reason lies in the failure of the Bhāratiya historians in taking full and complete view of the gradual progress of Bhāratiya life through the ages. The Bhāratiya historians give undue weightage to the Vedic and Purānic sources . . . they by and large failed to present the balanced view of the Bhāratiya history with the critical and comparative use

of these sources. Just for this reason, they have failed to rightly appreciate the foreign sources and specially the Greek sources.”

Although if the writings of these foreign authors at times may not be fully logical, their importance for providing a creditable base cannot be questioned. Megasthenes, Ptolemy, Arrian, Plini and others have thrown sufficient light on the pre Aryan culture of India, providing valuable evidence on the original source of ancient culture and establishing the real path for our guidance to understand ancient civilization.

In India the oldest prevailing Samvat (era) is the Vir Samvat, which starts from Bhagwān Mahāvīr's Nirvāṇa (liberation). The Indian history, in chronological order, is available only from the time Alexander invaded India. After the emergence of Brahma Aryans, the Greek invasion has been very significant in unfolding the position of contemporary Indian society. Many Greek intellectuals accompanied Alexander, during his sojourn to India. One of them was Megasthenes, who came to the court of Samrāt (ruler) Chandragupta as an emissary of Selucas. He wrote a famous book called 'Indica' which is considered a reliable source of history. Today it is not available in its complete condition however some of its chapters are still traceable, which can help us to shape an accurate account of the Indian culture existing in that period.

In the references made by Megasthenes the word 'Samanik' has been used as an variance of the original



word Shraman. Alexander was highly impressed with the Shramans. In the writings of Megasthenes we find references of two Nirgrantha (one without possessions) monks called 'Colonis and Dandamis'.

“The Greek records which show that Alexander the great, had heard of the wise sraman, the naked monks, whom the Greeks referred as Sophists.” (Dr. Bhuvanendra Kumar).

It is astonishing and noteworthy that these Sophists were not from Greece but recluses from overseas. According to some they were 'wandering teachers'. In the Athenian democracy around 500 B.C., public meetings were held where these Sophists eloquently spoke and taught their students, the art of oratory, the intrigues of moral and social philosophy and politics. Socrates termed these Sophists as 'Lovers of wisdom and learning'. They were adept and knowledgeable in almost every subject and were pure Humanists. According to Protagoras, one of the conventional object was human himself. He along with others maintained the school of thought that --- "Man is the measure of all things. Man is the real study of Mankind." These were the people, who taught that human beings are the proof of all things, who in turn developed the important base of a democratised organisation. The word Sophist has evolved from the Greek word Sophia that means intelligent or of high intellect. The famous inscription inscribed on the temple

of Delphi 'O human beings !' . . . is actually a reflection of Sophist thinking, by which even Socrates was largely affected.

The Greek culture was deeply influenced by the followers of Sophist thinkers, amongst them were well known philosophers like Socrates, Aristotle and Plato. According to Megasthenes the most highly respected people in the society were called Hylobioi or Allobioi or Arahats, "Those who are held in most honour are called Hylopioi or Allobioi or Arhats. They live in the woods, abstain from sexual intercourse and wine and they are advisers of kings . . . 'Its Hierophants were the prophets among the Egyptians, the Chaldeans among the Assyrians, the Druids among the Gauls, the Sarmanaeans who were the philosophers of the Baktrians and the kelts, the Magi among the Persians and among the Indians the Gymnosophists.'" (Mc. Crindle's Ancient India)

According to the renowned historian Plini, India was under the reigns of a line of 154 kings, from the period governed by Baccus up till Alexander's time. This whole long period of history considered to be very significant added upto almost 6451 years. Abul Fazal, one of the 'Navratans'(nine jewels) in the court of emperor Akbar, has also depicted the life of several kings and the time period attributed to their reigns was 4109 years. Pro. Haren, claims in his book, the 'Historical Researches' that 'Dionese' and 'Spetbus'

were actually Greek names for Indian Kings. While Count Jhonstargen, in his famous manuscript 'Theogony of the Hindus' has mentioned that the historical records which were available in the court of King Chandragupta, were studied by Megasthenes, and based on these facts, he wrote in his book 'Indica', that during a phase of 6042 years, before Chandragupta, there were 153 kings who ruled over India!

According to the writings above, we have some reliable historical records of India for a period of 8500 years. Sir William John further confirmed these facts, in the editorial 'Bacrian', in a book named 'Davistan', in Kashmir. In this historical document, names of several kings have been mentioned. In this list, the first of the kings who ruled over India was 5600 years before the invasion of Alexander. (Bhāratiya Sabhyatā aur uskā Vishvavyāpi prabhāv. Ch 4).

Captain Dryers in 1842 AD has conclusively proved in his Asiatic Journal that, 3000 yrs before Christ, there were several kingdoms in India, which had the civilization and culture of a very high order. It is indeed painful to observe that in the present modern historical books there is no record whatsoever, mentioned of the Pre Aryan period.

The recent excavation in Mehrgarh proves the existence of Indus valley civilization which was earlier considered to be five thousand years old is now believed to be Nine thousand years old. "The prehistory of the

Indian subcontinent (or Indiā for short) began at Mehrgarh in Baluchistan in about 7000 BC with the transition from hunting, food gathering and nomadism to agriculture, animal husbandry and village life". (The Vedic People - Rājesh Kochhar)

Kalhaṇa a noted historian who has written on the kings of Kashmir in his famous Book name 'Rājtarangiṇī' mentions that a king named Satyapratigya Ashok, who ruled over Kāshmir, in B.C 1445 had accepted and adopted Jainism —

प्रपौत्र शकुनेस्तस्य भूपते : प्रपितृव्यज : ।

अथ वृहदशोकाख्यः सत्यसंधो वसुधराम् ॥ १:१०१

यः शांतवृजिनो राजा प्रपन्नो जिनशासनम् ।

शुष्कलेत्र वितस्तात्रो विस्तार स्तूपमंडलै : ॥१:१०२

धर्मारण्य विहारान्नर्चिनास्तत्र पुरे अभवत् ।

यत्कृतं चैत्यमुत्सावधि प्राप्त्येक्षय क्षणम् ॥ १:१०३

"Then he who was sincere in the observance of the sacred law, went forth for the conquest of the world so that he might impose upon the other kings his prohibition against the killing. His ambition for conquest, in which valour was laudably with care for keeping the people free from fear, deserved to be envied even by a Jina." The scholars have clearly misunderstood this Ashoka as the one who belonged to the Mauryan Dynasty and as a result the history we know of today is perplexing and inappropriate/unacceptable.

Kalhaṇ's 'Rājtarangaṇī' is considered a very important and authentic source of the history of Kāshmir because Kalhaṇ himself wrote--

दृष्टं दृष्टं नृपोदितं बद्धवा प्रमयमि यूषाम् ।

अर्वाकाल भवेर्वार्ता तत्प्रबन्धेषु पूर्यत् ॥ १:९

दाक्ष्यं कियदिदं तस्मादस्मिन् भूतार्थं वर्णने ।

सर्व—प्रकारं स्वखलिते ये जिनाय ममाधमः ॥ १:१०

“The writers who have spent their brain and brawn by maintaining historicity and writing the chronicles of past emperors, what more is left to sum up for the coming generations’. Nothing remains specific to the context, being original and informative in your text. Replying to the comment the poet exclaims- “I would like to chronologically emphasise on the said context of historicity which has been marred and deviation has been the rule of other writers. These two flaws absolutely shrink the possibility of truth reflected in its original facade. Hence, I would follow the royal path of historicity and chronological evidence, which will immortalize my creative zeal and the resultant effect as a whole.” (1:9-10)

The noted historien R.C. Majumdār also accepts this fact by saying “This is the only work in ancient Indian literature that may be regarded as an Historical text in the true sense of the word.”

By this information we should come to know that in the 14th century B.C., Kāshmir was a centre of Jain Religion.

According to Dr. Saraswathi in the article ‘Basadis Modes of Worship’ - “ Parsvanatha images discovered in Therapura have been identified with the period of King Karakandu. It is recognised that Karakandu ruled during the period between the periods of Pārsvanātha and Mahāvīra”. Uttarādhyan Sutra also throws light on this fact.

करकंडू कलिंगेसु, पंचालेहु य दुम्मुहो ।

नमी राया विदेहेसु, गंधारेसु य नग्गई ॥४६

एए नरिंदवसभा, निक्खंता जिणसासणे ।

पुत्ते रज्जे ठवेऊणं, सामण्णे पज्जुवट्टिया ॥४७

In the begining of the historic era one astounding archeological evidence has been discovered from the stone edicts of Khārvel in which we find the discription of Nand Rāja who invaded Kalinga and took the idol of Kaling Jin to Pataliputra. Later on Kharvel (King of orissa) brought back the same Idol of Kaling Jin to Orissa after defeating Pushyamitra of Shung dynasty Kalhan in his famous Rājtarangiṇī also mentions about Khārvel. According to him---

अथ ग्राहयितुं भूपनाज्ञां हिंसानिवृत्तये ।

स दिग्जयाय निर्व्याज धर्मचर्यो विनिर्ययो ॥२६

अभूदभीत जनता वेक्षण श्लाध्यविक्रमः ।

स्पृहणीयो जनस्यादि तदीयविजयोद्यमः ॥२८

Then who was sincere in the observance of the sacred law, went forth for the conquest of the world so

that he might impose upon the (other) kings his prohibition against the killing of living beings. His ambition for conquest, in which valour was laudably coupled with care for keeping the people free from fear, deserved to be envied even by a Jina”.

कल्याणिना प्राणिवधे तेन राष्ट्रान्निवारिते ।

निष्पापां प्रापिता वृत्तिं स्वकोशात्सौनिकादयः ॥ ६

This virtuous (king), after he had prohibited the slaughter of living beings in his country, helped the butchers and others to a sinless livelihood (by grants) from his own treasury.

तस्य राज्ये जिनस्येव मारविद्वेषिणः प्रभोः ।

क्रतौ घृतपशुः पिष्टपशुर्भूतबलावभूत् ॥ ७

In the reign of this king, who hated killing like a Jina, the (effigy of an) animal in ghee was used at the sacrifice (kratu) and one in pastry at the ‘offering to the spirits’ (bhutabali). (Kalhan’s Rājatarangiṇī-- M.A. Stein)

James Fergusson also wrote about the caves of Khandgiri and Udaigiri which was built by Khārvel (Megh Vahan)

“The Orissa caves have already been referred to, as they were long mistaken as a group of Buddhist excavations. They are probably as old as anything of the kind in India and, unless some of the Bihar excavations were Jaina, they are the earliest caves of the east sect.”

“The whole style of the architecture and sculpture in the older caves here points to a period quite as early as that of the Sānchi gateways and the small vihara at Bhaja, and we cannot be far wrong in ascribing most of them at least to the 2<sup>nd</sup> century before our era. Nor is any trace of Buddhism found among them.”

A very important remarks given by James Fergusson on the stūpās of sānchi and Bharhut --

From the sculptures at Sānchi and Bharhut, we were prepared to expect that we should not find any direct evidence of Mahāyāna Buddhism in sculptures anterior to the Christian Era ; but those at this place are not Buddhist but Jaina, and till we are better acquainted with the Jaina legends than we are at present, we cannot hope to determine what such sculptures really represent. ( History of India and Eastern Architecture, James Fergusson) This pertinent remark of Fergusson shows that the Indian Historians are not giving real facts about Jainism.

It is an important historical fact that the founder of the Mauryan Empire, King Chandragupta Maurya was a follower of the Shraman Sanskriti. Perhaps this is why the Brāhmins have depicted him in a very poor light, whereas in the Jain and Buddhist canonical texts, there are eloquent descriptions about the lineage of the Mauryan dynasty relating them to the Pipplivan ancestry of the Kshatriyan rulers. The authenticity of Chandragupta Maurya as the promoter of Jain culture

is evident by the fact that a statue of the Jain Tirthankara was discovered near Gagani (Rajasthan) in a pond. In 1662 Kavi Samaysundar ji went there. He had seen that statue and wrote a verse about it.

चन्द्रगुप्त राजा भयो, चाणक्य दिरायो राजो जी  
तिण यह बिंब भरवियो, साध्या आत्म काजो जी

Megasthenes and Ptolemy have described the Pāndyan rulers to be followers of Jainism. These pāndyan rulers believed in the Matriarchal system, which was in practice, much before the Aryans arrived.

‘All the Pandyan regions of Megasthenes and Ptolemy are historically the Krishna regions. The Krishnas were the Pre-Aryan, Non-Aryan People of Bhārat, of the Australoid Ethnic Stock and following the Shramanic Way. (Ancient India as described by Ptolemy).’

Ptolemy, a famous historian who hailed from Egypt, was born in the 2<sup>nd</sup> century. He dealt with the contemporary history of India as well as its past. ‘The Pre-Aryan, the Dravidian and the Brāhmanic People and places were clearly recognizable in the age of Ptolemy.’ According to Ptolemy- The Bhāratīya people despite three foreign intrusions were still vigorous and powerful people. They had kept their Shramanic way of life intact in the whole of Bhārata. (Ancient India).

According to both Ptolemy and Megasthenes the Adi Sadra, Pandian Kingdom and the Ahi kingdom were all great centers of Shraman culture. Till the time of

Megasthenes, the Brāhama Āryans were not aware of the existence of south of India, but during Ptolemy’s time people had started travelling to that part. Southern India was predominantly a Shramanic society. The Brahman Aryans had little influence and could not establish themselves until they acknowledged the ways of these great people of the pre Aryan period.

It is true that the Brāhamanas could not do without borrowing the Pre-Brāhmanic Aryan’s Shramanic heroes, Rām and Kṛishnā. They recast them in their own settings. The Shramanised rudraism and shaivism were also developed by them. Though the Shramanic society materially suffered heavily at the hands of foreign Brāhmanic Āryans it celebrated its cultural triumphs over the Brahmanic Āryans. (McCridles Ancient India).

Ptolemy has given explanations on the Champā kingdom. He has identified it as Jabai, a place situated at the western edge of Kamboj. This was a powerful kingdom. Two of their kings were very illustrious. They were Shrutvarman and his son, Shresthvarman. The word ‘Shrut’ is derived from the Jain Āgam history and ‘Shresth’ is attributed to Jain businessmen.

Till this period neither the Brāhman Āryans had been able to establish their influence in eastern India, nor the Buddhists had ventured so far to the east. At a later stage, the Buddhists wandered towards China via the western and northern routes. Hence the Jains carried

the cultural heritage, which expanded to Cambodiā and Champā. The doyen of Ancient History, Dr. Mazumdar has rightly said--- ‘It is wrong to suggest that Champā was a Hindu Kingdom in the 2<sup>nd</sup> century A.D. (Cultural and Colonial Expansion). According to historian Rooney, South Vietnam was called Champā till the 2<sup>nd</sup> century A.D. In the legend of the Jain text it is mentioned that Kālkāchārya went to Suvarn Bhumi. R.C. Majumdar has also acknowledged this fact---

“An Annamite text gives some particulars of an Indian named Khauda-la. He was born in a Brāhmana family of Western India and was well-versed in magical art. He went to Tonkin by sea, probably about the same time as Jivaka . . . He lived in caves or under trees, and was also known as Ca-la-cha-la (Kalacharya- black preceptor ?)”

About Suvarn Bhumi R.C. Majumdar states that now we have definite evidence that a portion of Burma was known in later ages as Suvarnabhumi. According to Kalyani Inscriptions (Suvarnabhumi-ratta-samkhata Ramannadesa), Ramannadesa was called Suvarnabhumi which would then comprise the maritime region between Cape Negrais and the mouth of the Salvin . . . There can also be hardly any doubt, in view of the statement of Arab and Chinese writers, and the inscription found in Sumatra itself, that the island was also known as Suvarnabhumi and Suvarnadvipa . . . There are thus definite evidences that Burma, Malaya

Peninsula and Sumatra had a common designation of Suvarnabhumi, and the name Suvarnadvipa was certainly applied to Sumatra and other islands of the Malaya Archipelago.”

In various authentic writings, historians have mentioned this fact that in ancient times the Indians established their colonies in many places outside India.

‘The story of Bhārtiya immigration dates back from the hoary past. We know such immigrations since 4000 B.C. when the known chapter of the human history opens. The Bhārtiya cultural ambassadors went to Sumer, Egypt, Greece and America’. (Ancient India)

The question arises as to who were these Indians who established these colonies outside India and played the role of great ambassadors and Preachers of our ancient culture? They were neither Hindus nor Buddhists. They were the primary followers of Arhats or the Jinas of the Paṇi clan. The reason being that before the migration of the Aryans in India, the culture that had spread through India was Jainism. It is now a well-known fact that Buddhism came into existence only 500 yrs before Christ and till that time the Brahman Āryans had not established any kingdom in India. The first Brahma Āryan empire was established in India by Pushyamitra Shunga by usurping the last Mauryan emperor

In the Rig Veda, Paṇī are described as not only rich people but also great intellectuals. These Paṇī were brave seafarers, accomplished engineers, skilled

artisans, able businessmen and knowledgeable intellectuals; the Rig Veda acknowledges them es --

“Sparkling like gold and jewels, accomplished in their profession, who have pride in themselves and their progeny, who are well to do, content with eating and drinking, who would cross oceans and travel around for prosperity, did not believe in Indra, who followed no Gods or ritualism, who were critical of faith in devas, who did not give charity to the rishis, who also prayed devoid of any devas, they were so dynamic that the Vedic followers were powerless before them. Thus helpless, in revulsion they would pray to Ishwara.” It is from these distinguished Paṇī, that we have named our ancient coins as ‘Panna’ and the business world as ‘Pannya’.”

This Paṇī race has been recognized in many parts of the world as a source of ancient civilization. Wherever they journeyed for trading, remnants of their settlements have been found. They were devotees of the Arhat culture.

The name of the country called Malāya was drawn from the Malaygiri of Bhārat. From the Nilgiris to Kanyā Kumāri, the region is known as Malaygiri. The Sraman traders who used to go for commercial trading outside India also carried their Sramanic culture in those regions. They used to name those countries and places with Indian names. B.C. Law has defined this character by writing that ‘they gave the name of their

mountains to the whole country’. In this perspective it is clear that the Jain traders would visit Burmā, Siam, Malāya, Champā and other countries for trade. These merchants established their settlements in those areas where they had their business. The similarity of the names of the places with Indian regions clearly proves that their culture was greatly influenced by the ancient Indian Sramanic culture. In a similar manner, traders from those countries would visit India for commercial trading.

In an episode in Jain literature, ‘Nāya Dhamma Kahāo’ there is a description of the town Champā, from where the traders came to India by sea route and brought goods for trading. This is not the Champā of Bhāgalpur, which has been mentioned earlier, but it is the Champā of Vietnam, which is situated on the banks of river Mekong and thus very close to the sea for easy trading. Similarly there are cities named Kampilya, Hastināpuri and Ayodhyā in this country, which are very ancient where as those in India, are geographically, not as old.

Amongst the 24 Jain Tirthankars mentioned in the Jain canonical text, only the first and the last three can be traced in India, while rest of the Tirthankaras are distinguishable in different parts of the central, eastern and southern eastern Asia. The need of the hour is to carry on a continuous research on this important issue.

The temple of Aṅkorvāt is a Jain temple without any doubt at all. The statues in this temple, which are

in a Padmaasan posture and are adorned with snakes, cannot be of Lord Buddha but certainly of the Tirthankara, Lord Pārswanāth, who was of the Nāg (snake) Dynasty.

The historians of today specially not only the Indians but also the foreigners have created such blunders that there is no cause for excuse.

The legend of Mucilinda with Buddha is deprived from Pārsvanāth's life story to prove that Angkorvāt is a Buddhist temple.

Any child with a Jain upbringing would know that this legend belongs to Lord Pārswanath (23<sup>rd</sup> Tirthankar).

This is to note that when a historian writes about any history or religion, he should know about all the prevailing religions of the world, else he should not write at all. Ignorance of any one religion at the cost of proving existence of other religions amounts to nothing short of crime.

Hence Shri Jineshwar Dās Jain in his book 'Meru Temple of Angkor' has rightly stated that 'according to Harisatya Mahāchārya and other Archaeologists "The famous statues of so called Naag Buddha are actually of Tirthankar Pārsvanātha who belonged to Naag Dynasty'. The name Angkorvāt in Sanskrit means Āranya Pradesh. "The existence of Angkorvat, Angkorthān along with many statues in Ardhapadmasana posture are a sufficient proof that

these areas were dominated by Sraman culture and traditions. Since these areas were the birthplace of many Tirthankaras, people from India used to visit these places as pilgrimage centers.

Fergusson in his book 'History of Indian And Eastern Architecture' also supports this view. When he says :--

If, however, there is one thing more certain than another in this history, it is that Angkorvāt was not originally erected by Buddhists or for Buddhist purposes. What may hereafter turn up I do not know, but meanwhile I most unhesitatingly assert that there is not a trace of Buddhism in any of the bas-reliefs yet brought to light from Angkorvat, nor an integral statue of Buddha or of any Buddhist saint about the place.

In Cambodiā the first early Indian settlers were Jains.

In Indonesia one portion of a large island is known as Sarāwak. Which is similar to Jain Shrāwak.

I have already stated before that in pre Vedic era, south India was an important center of Sraman culture. In Lankā also before the advent of Buddhist religion, Jain religion was well entrenched. This has been substantially proved from old Buddhist literature. The Buddhist literature in Sri Lankā, 'Mahāvamsa' and the ancient text 'Deepvamsa' mention that Jainism existed during the reign of the early 21 kings in Lanka (10 B.C. to 38 A.D), but was later destroyed by king Vattagāmini.



In the Buddhist Granth 'Mahāvagga Sutta' there is an indication that in Raajgir, Buddha stayed at the Supārsh Vasti during his course of traveling..

As a matter of fact, it is learnt from the 'Mahavansa' that Jainism was a prominent religion in Ceylon before the 3<sup>rd</sup> century B.C. Pandukabayan, who ruled over Ceylon from 377—307B.C arranged for the construction of monasteries for Jain monks at Anuradhapuram. Also according to historical records Chandragupta Maurya and Pandukabayan were contemporaries. Thus our Jain scholars who have written that Jainism had spread to the south through the Ācharaya Bhadrabaahu and Vishaakadatta, proves to be false an imaginary because Jainism had been prevalent in Ceylon much prior to this.

The noted scholar Ka Naa Subramanyam stated- "The overall insistence of not harming others, hurting no one, the stress on non violence, animistic reverence, the resolve on nobility of the ascetic order and similar fundamentals, apart from the opinions of scholars like S. Vijyapuri Pillai whom I have often followed as to chronology and opinions, gave me the conviction that the author of Kural was a Jain by profession, by birth perhaps, or by conviction."

"In South India Kural is considered as the Veda. Jainism alone brings out the quintessence of Kural's ethical values in a perspective that has a history from the days of the first Tirthankara, Ādināth Bhagwān or

Rṣabh Deva. The very first verse of the Tirukkural by Tiruvalluvar (Foreward L.C. Jain) starts with the word Ādi Bhagwān."

"Besides the folk religion, which still survives in the villages and even in the urban areas, Jainism to a great extent and Buddhism to a smaller extent held sway over the kings and the upper castes in early Tāmilnadu, Side by side, Vedic Hinduism was also practised by kings though to a lesser degree in the early days. Later when the temple building was a recognized activity of king, Hinduism replaced the non-Vedic religions. But the folk religion still continues in Tāmilnadu. The myth that Gyānasambandha, the Bhakti poet, destroyed the hold of Jainism in Tamilnadu through a contest is only partially true. Even in the beginning of the twentieth century, robed Jain monks maintained temples even in the native village, Nagercoil. The land grant to Jain monasteries and temples called 'pallicandam' continued upto the 13<sup>th</sup> Century A.D. Later the Hindus began to worship the deity as their deity because by the middle twenties, the Jain commoner had also become a Hindu, the minority merging with the majority when the Jain monastic order in the South was weak and the Jain population also declined in number due to migration and conversion of the unobtrusive type... But in Karela no concerted effort was made to convert the Jains, the sway of Brahminic influence was strong on the kings who followed it assiduously. The non-Vedic religions like Jainism and Buddhism faded. Besides external

forces, the internal caused of dissension resulting in sub-sect formation etc. are the causes for the Jains in Tamilnadu to become pockets of minorities in Tanjore, South Arcot and Chingelpet. In other parts, the Jain vestiges are still found. their temples have become those of the Hindus, but the offerings to the deities will reveal the non -Vedic practices once followed in the temples. These apart, the internal evidences of *Tirukkural* emphasising on non-killing, non-flesh eating etc. as has been pointed out by Mr. Chakravarti Nainar and others will indicate that the *Kural* is a Jain work. Whether the author of that work was Kundakundacharya of Elara or Tiruvalluvar we may not bother now. The internal evidence is sufficient to say that the work has absorbed the Jain moral tenets. Any dispute on this will not stand the test of time.”

“We have sufficient internal evidence as well as circumstantial evidence to substantiate our view. To any unbiassed student who critically examines the contents of this work, it would be quite clear that it is replete with the *ahimsa* doctrine, and therefore it must be a product of Jaina imagination. Unbiased Tamil scholars have expressed similar opinions as to the authorship of this work. But the majority of the Tamil scholars among the non-Jainas are not willing to accept such a verdict, based upon scientific investigation. This opposition is mainly traceable to religious feeling. About the time of Hindu revival (about the 7th century A.D.) the clash between the Jaina religion and the *Vedic* sacrificial

religion of the Hindu reformers must have been so tremendous that echoes of it are felt even now. In conflict the Jaina teachers were worsted evidently by the Hindu revivalists who had the support of the newly converted Pandyan king on their side. As a result of this it is said that several Jaina teachers were put to death by impaling them. How much of this is history and how much of this is the creation of fertile imagination fed by religious animosity, we are not able to assess clearly. But even to this day, we have this story of the impaling of the Jainas painted on the walls of the Madurai temple, and annual festivals are conducted celebrating the defeat and destruction of religious rivals. This would give us an insight into the attitude of the Tamil scholars towards the early Jainas. It is not a secret, therefore, that they generally resent the very suggestion that this great ethical work must have been written by a Jaina scholar.” (Teruvalluvar And His Tirukkural).

The great scholar Pāṇini has referred to Kanyā Kumāri as ‘Kumāri sramana’ in his manuscript, *Asthadhyai* (2, 1, 70). During his time, the Braham Āryans were totally ignorant about southern India and the Buddhist had moved towards south only after the advent of king Ashoka. Thus, it is easy to understand that Jainism flourished here. Shri R.C. Jain has mentioned ‘Cape Kumāri was so named after the name of the Jain female Ascetic. The concept of Kumāri means a celibate woman. Tamil history has records of female ascetics traveling there. The legend of Kovalan

and Kannagi is a fine example to prove this statement. JJ. vol.VI-I

‘Thiruvalluvar Temple in Mylāpore, Madrās, is well known to many.’ ‘Although the temple is now called Thiruvalluvar temple, about twenty years ago it was known as only ‘Nayanār Temple’.’

“The history has it that since the temple came into existence for centuries it was known as only Nayanār temple. Nayanār means Jina. From ancient times, Jain Munis and Tirthankaras were addressed as Nayanar by the Jains. Illangovadigal, in Silapathikaram, begins the chapter Madurai Kandam with prayers to Arhat. In his commentary on the prayers, Adiyarkku Nallar says that Arhat temple stands for Nayanār temple. Even today it may be seen in Kalugumalai (Eagle Mountain), particulars of Jain Munis are written on stone indicating that they were Nayanārs. Stone inscriptions found in Thiruvadikai speak of Jain temple as Nayanār temple”.

“It will be crystal clear from the history of our Bharat that the Jains were the first to install and worship foot prints of Tirthankaras, Achāryas and Munis. It will be seen, in particular, foot prints of Thirthankaras in Kailash, Champāpuri Sammedasikar, Pāvāpuri, and Girnār. In Tāmil Nad, even today can be seen the foot prints of kunda kunda Acharya of Thirukkural, his birthplace of Gunda Gunda mountain, Ponnur Hill, and foot prints of Akalanka Thevar in Thirupparamur, Vamana Muni in Jina Kanchi and Gunasapur of Vizukkam.”

The Jains of ancient Mylāpore who worshipped the foot prints of the author of Thirukkural became extinct, their temple idols, having been either changed or buried, It is impossible to contradict this historical truth. About 100 or 120 years ago, in the name of the author of Thirukkural an idol was made with awkward beard and mustache and installed the hideous image just behind the sacred foot prints. Following this nefarious practice the very foot prints were removed to an un-known place. “On seeing this diabolic act, the public of that place started agitation against the Poojari and those who were responsible for this damage. when the Poojari found the agitation getting momentum, the foot prints were brought out with certain changes and damage and installed them in a hall outside the temple. In this condition the prints remained in the hall for sometime. But the Poojaris did not like the prints to continue to remain there. And the reason for this hatred may be traced to the continued public devotion to the foot prints. After some years, the Poojaris went a little further by burying the prints in the temple wall. When the public came to know this they started agitation again resulting in the foot prints being unearthed and put in public view. Non Jains were responsible for all these continued agitation. It is because of their continued devotion to the right of worship of the prints. The reason for this conspiracy is not far to seek. The prints were held sacred by the Jains and therefore the sacred name of Thiruvalluva Nayanar must be changed into Thiruvalluvar Temple.”

‘We must come forward to protect the historical Jain images which have been proved upto the hilt by external and internal evidences.’ (Nayanar Temple by Jeevabandhu Sripal Babu Chotelal Jain Smriti Grantha)

Indian history at the hands of its own writers, however, has not received the attention it deserves, regarding the influence which this profound faith has radiated in the south. Indeed it may be said without any exaggeration that this subject has been almost ignored.

Judging from these facts we can conclude that Jainism has had completely sway over the Kanyākumari district till the end of the 9th century.

S. Padmanabham quotes in ‘Jainism in Kanyākumari’ (J.J.Oct 1968.). “From the Brahmi inscription found in Madurai, Cittanavasal and Palaghat we can presume that Jainism prevailed in Tāmīlnadu during the period prior to the birth of Jesus Christ (3<sup>rd</sup> century B.C.)”

The rock known as Swāmi Vivekānanda’s rock that exists today was earlier, in ancient times, known as Sripadaparai. ‘shripad’ means the holy feet and ‘parai’ means rock. On this rock there is a brownish projection similar to the human foot which has traditionally been revered as the foot print of one of the Tirthankaras. The worship of footprints is a characteristic trait of the Jains. In fact, the worship of footprints is so closely connected with Jainism that no other religion can claim the privilege of its origin. (J.J.)

Biased historians have mentioned the period from 3<sup>rd</sup> to the 9th century, in the history of Kerala and Tāmīlnādu, as the dark age. This is because the Kalabhra rulers who ruled during that period were followers of Jainism. According to Dr. Ramāswāmy Iyengar “It looks as though the Jains had themselves invited the Kalabhras to establish Jainism more firmly in the country. The period of Kalabhras and that which succeeded it must there be considered as the period when the Jains had reached their zenith.” It was during this period that the famous Naladiyas (a collection of didactical poems by Jain ascetics) was composed by the Jains. There are two references in Naladiyas to Mutteraiyas (Lords of Pearls) indicating that the Kalabhras were Jains and patrons of Tamil literature (In South Indian Jainism, pg. 56)

Tiruchcharanathumalai means ‘The hill that is holy to the Charanars’. The serpent shrine of Nagercoil, which is supposed to be a Hindu temple, was originally a Jain one. On the pillars of this temple, are the images of Jain Tirthankaras, and the one standing under hood of a five-headed serpent, is that of Tirthankar Pārsvanāth. Thus this ancient city has acquired its name Nagercoil, from the five headed serpent shrine of Nagarājā, which is situated in the heart of the present town. (J.J.)

If the history of Kanyākumārī district is approached with an unbiased outlook, Jainism will certainly be recognized as a significant religion.

There is a description in the Gazetteer of Karnātak state that a king named Jeevandhar of Hemangad Desh which is now known as Kolar Gold field had taken renunciation and became a disciple of Lord Mahavira. (Jaymal Jain Prakrit Vidya, July – Septembetr 2000).

“Even uptill the 10<sup>th</sup> century, the influence of Jainism continued uninterrupted. The Monarchs and their empires adhered to Jainism. Over a period of time, the followers of Vishnu and Shiva, took control. They not only persecuted the Jains but also converted the Jain temples into Shiva temples. They went to such low depths of out-casting the Jains, that in one of their famous temples in south India, instructions are recorded that it is better to be trampled to death by an elephant then to seek shelter in a Jain temple. Such malicious behaviour of the Shaivites has done more harm to the Jains, than the the exploitation by other prejudiced religious groups. In this context historian Romila Thāpar has given an interview on the history of Karnātaka to Hindustan Times reporter, Amit Sen Gupta for the article ‘Making up History’ that “We are now finding evidence of shaivite attacks on Jain temples, the destruction of temple, the removal of idols, the re-emplaning of shaivite images in their place, this is a regular occurrence . . . even temples were destroyed or Jain monuments were destroyed by Hindus, particularly by shaivites.”

We find evidences of shaviti’s attack on Jains in the reign of Rājā Vishnu Vardhan and Shantalā Devi. Like Karnātaka, today the historical records of most of the Hindu pilgrimage spots, like Badrināth, Kedarnāth, Amarnāth, Tirupatiji Bālāji, Jagganāthpuri, Khajurah, Mahākāleshwar temple in Ujjain, if carefully scrutinized, it becomes clear that they were originally Jain temples, which were later converted, in the 7<sup>th</sup> century, into Shaiva or Vaishnav temples. “From a fugitive faith, Jainism became gradually the dominant religion of Karnātaka; and for nearly 12 centuries it guided the fortunes of some of the most powerful and well known Karnātaka royal families.” (Medieval Jainism by B.A. Saletore)

The news excerpt regarding the recent excavations in Ayodhyā given by Royden D’souza in ‘Times Of India’ reflect a pertinent proof in regard to our statement. “The latest ASI report on the disputed site does identify a “temple-like structure” dating back to the 12<sup>th</sup> century A.D. based upon findings such as an ‘Amalaka’ and a ‘Pranala’-- though other archaeologists say these structural components are not unique to temples of the time. However, by the ASI’s own reckoning, there exists no indication of any temple-like structure having existed from 1200 A.D. to 1500 B.C. (the expected antiquity of a Ramayana site), i.e. over a period of 2,700 years.”

“And that, say scholars, is truly a mystery.

“Right from the 15th century B.C. to the end of the Gupta period, there were a series of Hindu rulers who held sway over the Ayodhyā region, yet inexplicable, there is no sign of a temple at the disputed site. This is all the more strange when one considers the fact that the Gupta kings were great patrons of Hinduism.

In addition, say archaeologists, Lord Rāma was born in the palace of King Dasharatha. If there was a temple built on the very spot where he was born, there would have been some remains of palatial structures or at the very least a fortification wall. However, ASI excavations at the disputed site have found nothing suggestive of such a structure or antiquity. What also has to be taken into consideration is that coins and terracotta figurines typical of the Sunga, Kushāna and Gupta period were found, but none of them were depictions of Rāma or Dasharatha. Interestingly, and to be considered in conjunction with this, is the fact that the excavation conducted at Hanumān Garhi by Lal in 1976 threw up a grey terracotta figurine that was dated back to the fourth century B.C. This figurine, according to Lal, turned out to be the oldest Jain figurine found in India at the time.

“Keeping this key discovery of the Jain terracotta figurine in mind, coupled with the consideration that the antiquity of the Hanumān Garhi site and the disputed site at Ayodhyā are the same, the question that now

arises, is whether it is the Jains who can claim ‘first right’ over Ayodhyā?”

Recent excavation of Fatehpur (Agra) Sikri also established the historicity of Jainism.

Mahapandita Rahula Sankrityayana felt amazed at the sheer negligence shown by the Brahmin community when he heard the shloks ‘न वेदद् यामिनी भाषा, न गच्छेत् जैन मंदिरम्’ (the Jainas and their temples should be discarded as because they nullify the authority of the Vedas). Rāhulaji was surprised to see that the Brāhmanas, who basically deny Jainism, it is they who go to Jaina temples to carry out their rituals. This anomaly was revealed later by another priest who said that whatever it may be, but because of the Jainas, that we are able to earn our daily gruel. (‘Meri Jivan Yatra,’ part I)

Dorothea Chaplin observes that “The Dravids were Kshatriyas. As a class the Dravids or Druids took no active part in war and paid none of the ordinary taxes for that purpose.” “Druidical temples were laid out in such figures as were Hieroglyphic and were intended to describe the nature of the divinity, as the circle such as that of Stonehenge or the Circle and Seraph or Wind Serpent as that of Aliry. Such was this wonderful work of Aliry that a grander and extensive design has scarcely entered the imagination of man and which in perfection, was without question, the most glorious temple of the kind which the world has ever heard of. It was really a temple sacred to ever blessed and Trinity. The mighty ones of whom the

whole was an emblematical representation. (Matter, Myths and spirit all Keltic Hindu link Pg. 16).

P. N. Oak in his book 'world Vedic heritage', pg. 218 believes that. "Many persons are of the opinion that the religious principles of the druids were similar to those of Gymnosophists. They were Philosophers who went naked and lived solitary and austere lives in caves, woods and deserts, feeding on herbs" They were very learned men, held in great reverence by the people and had deep belief in the merit of the Trinity (Triratna). Druid means sage or Prophet. Reverend Thomas Maurice observed that "The Asiatic Origin of the Druids have long been an acknowledged point in the world of Antiquities" (Asiatic Researchs Vol 2 Pg. 483).

This serpent was the symbol of light & wisdom, of life & health amongst the eastern nations, the Indians, persians, Babyloneans, Phoenicians, Egyptians, Grecians and . . . even amongst Peruvians its name was Seraph" (A complete History of the Druids Pg. 9).

The above extracts clearly prove that in the various civilisations of the world there existed a uniform culture which was administered by a priestly class known as Dravids alias druids who were from south India. They had ultimate business relationship with important countries of the world and wherever they went they carried their heritage and spread the culture.

In the pre-Aryan period the Brahman Aryans considered the Śramans as primitive and demons or

Asuras. However, the actual fact was that the Śramans were highly organized and more culturally refined than them. These Aryans, before they first came in contact with the Śramans, were an uncouth race. They were in the practice of plundering invaders.

It is rightly observed in 'Ancient India' that "The Brāhmins believed in the materialistic life while the Śramans in the spiritual one. The Brāhmins knew no penance, meditation and fortitude".

According to Dr. Zimmer "Jainism represents the thinking of the non Aryan people of India and believed that there is truth in the Jaina idea that their religion goes back to a remote antiquity in question being that of the Pre-Aryan so called Dravidian period which has recently been dramatically illuminated by the discovery of a series of great late stone age cities in the Indus valley dating from the third and perhaps even to the fourth millennium B.C."

Short Studies In The Science Of Comparative Religion (Pg.243-44) clearly mentions-"There was also existing through out upper India an ancient and highly organized religion, philosophical, ethical and severely ascetical viz Jainism. Out of which clearly developed the early ascetical feature of Brahmanism and Buddhism."

Any culture or religion that comes into existence has a singular source. Unfortunately our biased historians, ignorant of our rich antiquity, have proclaimed that from the beginning there were two

different cultures, these are Arhata and Barhata. It is a natural phenomenon that the root cause is always one and no two cultures can be born at the same time. Diversified concepts of culture are then born from the main cultural stream. The Barhata culture, which represented Vedic culture, was in-fact introduced for the first time by, Kapila who was a disciple of Marichi. And Marichi was the grandson of Lord Rṣabhadev, who was the foremost creator of Arhat culture. In pre Vedic era the Sraman culture was known as Arhat. In the famous 'Navkār Mantra' of Jains the first salutation is made to Arhats. The Arhat heritage is confirmed by the writings in Srimad Bhagwad, Padmapurāṇ, Vishnupūrāṇ, Skandapurāṇ and Shivpurāṇ and other religious books. In these books there are lucid descriptions on the birth of Jainism. As a matter of fact, the standard of philosophy, which the Arhat religion commands, is clearly manifested, albeit some changes, in the Vedas, Upanishads, Mahābhārata and the Purāṇas. Thus the influence of Śramanic culture, on the Aryans is unquestionable. They have drawn many ideas from the Śramanic religious literature.

We come across the word 'Rṣabh' being described in the Rigveda, thus it is clear that even prior to the writing of Rigveda, India had been deeply influenced by the Arhat Rṣabhdev.

असूत पूर्वो वृषभो ज्यायानिमा अस्य शुरुधः सन्ति पूर्वीः ।  
दिवो नपाता विदथस्य धीमिः क्षत्रं राजना प्रदिवो दधाथे ॥

(ऋग्वेद, म. ३ सू. ३८)

मखस्य ते तविषस्य प्र जूतिमियर्मि वाममृताय भूषन् ।  
इन्द्र क्षितीनामसि मानुषीणां विशां देवीनामुत पूर्वयावा ॥

(ऋग्वेद, म. ३ अ. २ सू. ३४)

चत्वारि शृंडा त्रयो अस्य पादा,  
द्वे शीर्षे सप्त हस्तासो अस्य ।  
त्रिधा बद्धो वृषभो रोरवीति,  
महा देवो मर्त्या आ विवेश ॥

(ऋग्वेद म. ४ अ. ५ सू. ५८)

'आपश्च मित्रं' 'धिषणा च साधन' 'प्रन्नथा' 'सहसा जायमानः'  
'सद्यः काव्यानि बद्धत विश्वा' 'देवा अग्निं धारयन् द्रविणोदाम्'  
'पूर्वया निविदा कव्यतायोः' 'रिमा; प्रजा अजनयन्मनुनाम्'  
'विवस्वता चक्षसा द्यामपश्च'

'तमीडत प्रथमं यज्ञसाधं' 'विश आरीराहुत भृज्जसानम्' 'पुत्रं  
भरतं सृप्रदानुं' 'देवो ने उस द्रव्यदाता अग्नि' 'धारयन्' अनर्वाणं  
ऋषभं मंदृ जिणहं वृहस्पतिं वर्धया नव्यमर्के

(ऋग्वेद १ सू० १६० मं०)

Dr. Neol Rating who believed himself to be a Jain says--

"The Jains claim a great antiquity for their faith. It began, they say, with the lord Rṣabha, the first teacher of the path of liberation several thousand years ago. This claim is borne out by both the Yajur Veda and the Rig Veda, scriptures of Brāhmanism."

अहो मुचं ऋषभं यज्ञियानां विराजन्त प्रथम मध्वराणाम्  
अपां न पात मश्विना हुवे इंद्रियेण इंद्रिय दत्त मोजः

(अथर्ववे-१९-४२-४)



Yoga Vashist's classification on renunciation, called 'Yoga Vashist ke Vairāgya Prakaran', (pg 15-8), a Vedic text, mentions that Lord Rāma had expressed his desire to follow the soul searching meditation for seeking solace and peace preached by the Jinendras.

नाहं रामो न में वांछा, भावेषु च न में मन,  
शान्ति मा सितु मिच्छामि, वात्मनीय जिनो यथा।

There are so many references in purāṇas about Rṣabhadeva and Bharat Such as :--

इत्थं प्रभाव ऋषभोऽवतारः शंकरस्य मे।  
सतां गतिर्दीनबन्धुर्नवमः कथितस्तव ॥ ४७  
ऋषभस्य चरित्रं हि परमं पावनं महत्।  
स्वर्ग्यं यशस्यमायुष्यं श्रोतव्यं च प्रयत्नतः ॥ ४८  
(शिव पुराण)

नित्यानुभूत निज लाभ निवृत्ति तृष्णाः  
श्रेयस्यतद्वचनया चिर सप्त बुद्धेः  
लोकस्य यः करुणाऽभय मात्मलोक  
माख्यान्न मो भगवते ऋषभाय तस्मै।  
(भागवत पुराण)

अग्निध्रसूनोर्नाभेस्तु ऋषभोऽभूत् सुतो द्विजः।  
ऋषभाद् भरतो जज्ञे, वीरः पुत्रशताद् वरः ॥ ३९  
सोऽभिषिच्यर्षभः पुत्रं, महाप्राव्राज्यमास्थितः।  
तपस्तेपे महाभागः, पुलहाश्रमसंशयः ॥ ४०  
हिमाह्वं दक्षिणं वर्ष, भरताय पिता ददौ।  
तस्मात्तु भारतं वर्ष, तस्य नाम्ना महात्मनः ॥ ४१  
(मार्कण्डेयपुराण, अध्याय ४०)

हिमाह्वयं तु यद्वर्ष, नाभेरासीन्महात्मनः।  
तस्यर्षभोऽभवत्पुत्रो, मेरुदेव्या महाद्युतिः ॥ ३७  
ऋषभाद् भरतो जज्ञे, वीरः पुत्रः शताग्रजः।  
सोऽभिषिच्यर्षभःपुत्रं भरतं पृथिवीपतिः ॥ ३८  
(कुर्मपुराण, अध्याय ४०)

जरामृत्युभयं नास्ति, धर्माधर्मो युगादिकम्।  
नाधर्म मध्यमं तुल्या, हिमादेशात्तु नाभितः ॥ १०  
ऋषभो मरुदेव्या च, ऋषभाद् भरतोऽभवत्।  
ऋषभोदात्तश्रीपुत्रे, शाल्यग्रामे हरिर्गतः ॥ ११  
भरताद् भारतं वर्ष भरतात् सुमतिस्त्वभूत्।  
(अग्निपुराण अध्याय १०)

नाभिस्त्वजनयत्पुत्रं, मरुदेव्या महाद्युतिः।  
ऋषभं पार्थिवश्रेष्ठं, सर्वक्षत्रस्य पूर्वजम् ॥ ५०  
ऋषभाद् भरतो जज्ञे, वीरः पुत्रशताग्रजः।  
सोऽभिषिच्याथ भरतं, पुत्रं प्राव्राज्यमास्थितः ॥ ५१  
हिमाह्व दक्षिणं वर्ष, भरताय न्यवेदयत्।  
तस्माद् भारतं वर्ष तस्य नाम्ना विदुर्बुधाः ॥ ५२  
(वायुमहापुराण पूर्वार्ध, अध्याय ३३)

नाभिस्त्वजनयत् पुत्रं मरुदेव्या महाद्युतिम् ॥ ५९  
ऋषभं पार्थिवं श्रेष्ठं, सर्वक्षत्रस्य पूर्वजम्।  
ऋषभाद् भरतो जज्ञे वीरः पुत्रशताग्रजः ॥ ६०  
सोऽभिषिच्यर्षभः पुत्रं, महाप्राव्राज्यमास्थितः।  
हिमाह्वं दक्षिणं वर्ष, तस्य नाम्ना विदुर्बुधाः ॥ ६१  
(ब्रह्माण्डपुराण पूर्वार्ध, अनुषङ्गपाद, अध्याय १४)

नाभिर्मरुदेव्यां पुत्रमजनयत् ऋषभनामानं,  
तस्य भरतः पुत्रश्च तावदग्रजः तस्य भरतस्य पिता  
ऋषभः हेमाद्रेर्दक्षिणं वर्षं महद् भारतं नाम शशास ।  
(वराहपुराण, अध्याय ७४)

नाभेर्निसर्गं वक्ष्यामि, हिमांकेऽस्मिन्निबोधत ।  
नाभिस्त्वजनयत् पुत्रं, मरुदेव्यां महामतिः ॥ १९  
ऋषभं पार्थिवश्रेष्ठं, सर्वक्षत्रस्य पूजितम् ।  
ऋषभाद् भरतो जज्ञे, वीरः पुत्रशताग्रजः ॥ २०  
सोऽभिषिच्याथ ऋषभो, भरतं पुत्रवत्सलः ।  
ज्ञानं वैराग्यमाश्रित्य, जितेन्द्रियमहोरगान् ॥ २१  
सर्वात्मनात्मन्यास्थाप्य, परमात्मानमीश्वरम् ।  
नग्नो जटो निराहारोऽचीरी ध्वान्तगतो हि सः ॥ २२  
निराशस्त्यक्तसंदेहः शैवमाप परं पदम् ।  
हिमाद्रेर्दक्षिणं वर्षं भरताय न्यवेदयत् ॥ २३  
तस्मात्तु भारतं वर्षं, तस्य नाम्ना विदुर्बधाः ।  
(लिंगपुराण, अध्याय ४७)

न तेष्वस्ति युगाव क्षेत्राष्वष्टसु सर्वदा ॥ २६  
हिमाह्वयं तु वै वर्षं नाभेरासोन्महात्मनः ।  
तस्यर्षभोऽभवत्पुत्रो मरुदेव्यां महाद्युतिः ॥ २७  
ऋषभाद्भरतो जज्ञे ज्येष्ठः पुत्रशतस्य सः ।  
कृत्वा राज्यं स्वधर्मेण तथेष्टा विविधान्मखान् ॥ २८  
अभिषिच्य सुतं वीरं भरतं पृथिवीपतिः ।  
तपसे स महाभागः पुलहस्याश्रम ययौ ॥ २९  
(विष्णुपुराण, द्वितीयांश अध्याय १)

नाभेः पुत्रश्च ऋषभः ऋषभाद् भरतोऽभवत् ।  
तस्य नाम्ना त्विदं वर्षं भारतं चेति कीर्त्यते ॥ ५७  
(स्कन्धपुराण, माहेश्वरखण्ड, कौमारखण्ड, अध्याय ३७)  
कुलादि बीजं सर्वेषां प्रथमो विमलवाहनः ।  
चक्षुष्मान् यशस्वी वाभिचन्द्रोऽथ प्रसेनजित् ॥  
मरुदेवश्च नाभिश्च, भरते कुल सप्तमाः ।  
अष्टमी मरुदेव्यां तु, नाभेर्जात उरुक्रमः ॥  
दर्शयन् वर्त्म वीराणां सुरासुरनमस्कृतः ।  
नीति त्रितयकर्ता यो, युगादौ प्रथमो जिनः ॥  
(मनुस्मृति)

नाभिर्मरुदेव्यां पुत्रमजन यदृषभनामानं,  
तस्य भरतो पुत्रश्च तावदग्रजः, तस्य भरतस्य  
पिता ऋषभ, हेमाद्रेर्दक्षिणं वर्षं महत् भारतं नमि शशास  
(वराह पुराण ७४)

नाभिस्त्वजनयत् पुत्रं मरुदेव्यां महाद्युतिः ।  
ऋषभं पार्थिवश्रेष्ठं सर्वक्षत्रस्य पूर्वजम् ॥ ५०  
ऋषभाद्भरतो जज्ञे वीरः पुत्रशताग्रजः ।  
सो ऽभिषिच्यापि भरतं पुत्रं प्रावाज्य मास्थितः ॥ ५१  
हिमाह्वं दक्षिणं वर्षं भरताय न्यवेदयत् ।  
तस्माद्धि भारतं वर्षं तस्य नाम्ना विदुर्वुधाः ॥ ५२  
(वायु महापुराण पर्व अ. १३)

नाभेर्निसर्गं वक्ष्यामि हिमांकेऽस्मिन्निबोधत ।  
नाभि स्त्वजनयत्पुत्रं मरुदेव्यां महामतिः ॥ १९

ऋषभं पार्थिवश्रेष्ठं सर्वक्षत्रस्य पूजितम् ।  
 ऋषभाद्भरतो जज्ञे वीरः पुत्रशताग्रजः ॥ २०  
 सोऽभिषिच्यामि ऋषभो भरतं पुत्रवत्सलः ।  
 ज्ञानवैराग्यमाश्रित्य जित्वेन्द्रिय महोरगान् ॥ २१  
 नग्नो जटी निराहारो चीरध्यानगतोऽहि सः ।  
 सर्वात्मनात्मनि स्थाप्य परमात्मानमीश्वरम् ॥ २२  
 निराशस्त्यक्त सन्देहः शैवमाप परं पदम् ।  
 हिमाद्रेर्दक्षिणं वर्षं भरताय न्यवेदयत् ॥ २३  
 तस्माद्धि भारतं वर्षं तस्य नाम्ना विदुर्बुधा ॥

लिंग पुराण अध्याय ४७

तत्पुत्रस्तु तदा नाभिनाम्ना लोकसुखावहः ।  
 तेनाऽपि च तथा राज्यं पितृवत्प रपालितम् ॥  
 तस्य पुत्रारतथा जाता ऋषभाद्या मुनीश्वराः ।  
 तस्य पुत्रशतं ह्यासी द्षभस्य महात्मनः ॥  
 सर्वेषां चैव पुत्राणां ज्येष्ठो भरत एव च ।  
 नवयोगीन्द्रतां प्राप्ता वीतरागास्तथा ऽभवन् ॥  
 जनकस्य तु विज्ञातं तैर्दसं तु महात्मनः ।  
 एकाशीतिस्ततो जाताः कर्ममार्ग परायणाः ॥  
 क्षत्रियाणां यथा कर्म कृत्वा मोक्षपरायणाः ।  
 ऋषभश्चोर्वरीतान्यं ? हिताय ऋषिसत्तमाः ॥  
 खंडानि कल्पयामास नवान्यपि हिताय च ।  
 तत्रापि भरते ज्येष्ठं खण्डेऽस्मिन् स्पृहणीयके ॥

तन्नाम्ना चैव विख्यातं खंडं च भारतं तदा ॥  
 अमरा जन्म चेच्छन्ति सर्व कर्मसुखावहम् ॥

शिव पुराण अध्याय ५१

About 2000 years ago people were practicing the teachings of Lord Rṣabhdev. This fact was known from the stone slabs of Mathurā. Professor Bulhar has thrown light on these slabs in his book ‘ Epigrāphiā Indicā’

A.भगवतो उसभस वारणे गणे नाडिके कुले. . . सा (पं)

B.दुक सवायक ससि सिनए सादिता एनि—॥

A.सिद्धम् म (हा) रा (ज) स्यर (जा) तिराजस्य देव-पुत्रस्य हुवष्कस्य स ४० (६०१) हेमंतमासे ४ दि १० एतस्यां पूर्वायां को दिये गणे स्थानिकीये कुल अय्य (वेरी) पाण शाखाया वाचस्यार्थ वृद्ध हस्ति (स्य)

B.शिष्यस्य गणिस्य आर्यस्व (र्ण) स्य पुय्यम (न)

(स्य) (व) तकस्य

C.सकस्य कुटुम्बिनी ये दत्ताये—न धर्मो महा भागो गताय प्रीयताम्भगवानृषभ श्रीः

The Ayāgpatta, idols and stupas discovered from the Kankāli Tilā of Mathurā prove the authenticity of Jainism as the oldest living religion. *Ayāgapatas* or Tablets of Homage -- The word *ayāga* is from Sanskrit *aryākā*, meaning worshipful. The slabs were installed round the *stupa* to receive offerings and worship. *Ayāgapata* No. J 555 (Smith, Jaina stupa, pl. xx) actually illustrates their position round the *stupa* where worshippers are offering flowers heaped on these

platforms. Sixteen of them were installed round a *stupa* four in each direction as can be gathered from the Mathurā figure. There are references to *puhumi sila patta* in early Jaina *Āgamas (Aupāpatika Sutra, 5)* indication that originally such slabs for worshipping the deity were made of clay. The Jaina *ayāgapatas* are things of joy and beauty with perfect workmanship. They illustrate the continuity of symbol worship amongst the Jainas and also the introduction of image worship as combined with the symbols.

The strong belief in the significance of symbol and powerful influence which the symbols exercised on religious worship are made manifested on these *ayāgapatas* as nowhere else. They belong to the transitional period when symbols were as much meaningful as the *Tirthankara* image and two were equally balanced in harmony with each other.

Rṣabhdeva and his connections with Jainism and Indian Tradition is quite old. The Mathurā inscriptions reflect that many stone tablets share the same discipline of Indian culture as taught by Rṣabhdeva and Rṣabhdeva. As Dr. Nathmal Tāntia reiterates-- “The growth and advent of civilization has been always indebted to Rṣabhdeva for the work that he had done for the blossoming of human culture as a whole. The use of Asi, Masi and Krishi to people had emancipated the absolute authority of man. The bull, being Rṣabhdeva’s Lanchana (symbol) not only signifies power but also symbolizes greatness and vigor.

A great research scholar in the old school of knowledge, Dr. Herman Jacobi has clarified in his book that :-- “No evidence exists, showing that Paarasnaath was the founder of Jain religion. Jain tradition recognizes Rṣhabh as the founder and first Tirthankar of their religion. (Sacred Books of the East- pg. 9)

Prof. V.G. Nāyar who is connected with Shanti Niketan and the Sino-Indian Culture Society has written over 25 books and two thousand articles says that ” After my continuous studies on the origin and development of world culture, I was convinced that Lord Rṣhabha was the first religious teacher, ruler, reformer as well as law maker in the history of Mankind . . . Rṣhabha is also extolled in the Vedas as the Almighty God. There are devotional hymns in the Vedas as well as in some Purāṇas in adoration of Rṣhabha. In the Buddhist scriptures also could be found references about Rṣhabha as the early Buddha. The author of TIRUKKURAL, the Tamil Veda extols Rishabha as Adi Bhagawan, the first Lord and the first omniscient teacher of mankind.”

(Adi Bhagawān Rishabh)

Just as the Jain tradition believes in Rṣabhdeva as the initiator of human society and its civilization, similarly other cultures too have the same belief, sometimes apparently related and sometime not so. Thus it is clear, that the founder of human society and its civilization is from the same source, Lord Rṣabhdeva. Dr. Stella Gerdner says-- “The ancient

rhythm of history have been vibrant enough to focus enough light on Jainism. As Rṣabh or Brisabh as he is generally known has been one of the most remarkable historical persons of all times. It was he who changed the forms of society as more scientific one than it was in its primitive stage.” ((Formation of Identity and Other Essays Pg. 313,)

According to Prof Nathmal Kedia--

“Change in times and these positive effects have quite a number of times been contrary to the effects of society. Because of the changes in society the basic mores and systematic social strata were dwindling in ancient times. Jainism was one of the most important religions of the world which emancipated the humanistic theory thereby ethically evaluating the social strata. Rṣabhdeva and Bhārat along with their descendents who reigned in the primeval Indian soil, totally changed the face of society in this very ethical manner. They believed that human being was the supreme and nothing existed beyond this facade, no Godheads or Gods whatsoever. (Religion and Society, edited by Prof Friedrich Stam, Pg 2)

Rṣabhath, in the Vedic literature, especially the Rig Ved, can be accepted as the same founder of both the Brāhman and the Śraman religions. He is recognized as the cause of integration between them. Apart from Shri Rṣabhdev there are references of other Jain Tirthankars in Vedic literature. Mr. B. R. Kundu has confirmed this in the case of Tirthankar Sumatināth

“We also learn from the Bhagwat Purāṇa that the Tirthankar Sumati followed the path of Rṣabha.”(J.J. 1981 Pg. 67).

We find at various places in most of the Purāṇas, that Jainism was prevalent from long time before the dawn of human understanding. From *Vishnu-Purāṇa* we learn that the Brāhmans too have a Rṣabha whose life more or less coincides with that of the Jaina belief. In the *Bhagavata-Purāṇa* also a detailed account of the life of one Rṣabha is given, and from that it is evident that it is none other than the first Jaina Tirthankara himself. A note on *bhagavata-Purāṇa* in Wilson’s *Vishnu-Purana* says:-- “That work enters much more into detail one the subject of Rṣhabha’s devotion, and particularises circumstance not found in any other *Purana*. Even in Buddhist literature we find that the Jainism is older than Buddhism.

“The *Nirgranthas*,” observes Dr. Jacobi, “are frequently mentioned by the Buddhists, even in the oldest part of the *Pitakas*. But I have not yet met with a distinct mention of the Buddhas in any of the old Jaina *Sutras*, though they contain lengthy legends about Jamāli, Gosāla and other heterodox teachers. As this is just the reverse position to that which both sects mutually occupy in all aftertimes, and as it is inconsistent with our assumption of a contemporaneous origin of both creeds, we are driven to the conclusion that the *Nirgranthas* were not a newly founded sect of

Buddha's time. This seems to have been the opinion of the *Pitakas* too; for we find no indication of the contrary in them.”

In Tibetan book ‘Gangkare Teashi’ (White Kailas). We find the name of 20th Tirthankara Muni Subrata Nāth practising tapasyā in Kailāsh.

At Kankāli Tila in Mathurā a deity of Suvrat Swāmi, whose insignia is a tortoise, was discovered. One of the nude statues in Mohan-Jo-Daaro has the tortoise insignia, which indicates that it must be of Suvrat Swami. In Vedic history there are descriptions of a Muni in the Purāṇ, connected to the tortoise, which throws light on Muni Suvrat. In the Rigved (23, 27, 32) a sage with tortoise insignia has been mentioned, who we believe is Tirthankar Muni Suvrat Swāmi. In this connection with the tortoise, the Purāṇ (40, 27, 41) writes that Vishnu appeared in the form of tortoise in Rṣabh's clan and preached the sermon of the Panch Mahāvrat (Five great vows. Truth, Ahimsā, non-attachment, non-stealing, celibacy) to be followed auspiciously. These are the foremost of principles in Jainism. In this Purāṇ, cruelty of sacrifices is a taboo. Vegetarianism and eating before sunset is expressed. From these facts it is surmised that Muni Suvrat Swāmy is the same as the one mentioned in the Vedic Literature.

In order to understand the original source of Indian culture, apart from Veda and other ancient sources, we can certainly draw a fountainhead of knowledge from

the remains of Mohan-Jo-Dāro and Harrappā. Both these relics confirm the presence of Śramanic culture that overruled the ancient civilization.

Mohan-Jo-Dāro and Harrappā represent the culture of pre Vedic era. The seals containing the icon of bull (Brishabh) and of meditating yogis, clearly indicate the influence of Śramanic school of thought. Indisputably the Śramanic culture existed in India, not only prior to the composition of Rig Veda, but was the foremost and principal stream of cultured civilization.

According to Mazumdār, Rāy Chowdhuri and K.K. Dutta (pg.55) “Some hold that they (people of Indus civilization) were the same as the Sumerians, while others hold that they were Dravidians. Some again believe that these two were identical. According to this view, the Dravidians at one time inhabited the whole of India including the Punjab, Sindh and Baluchistan and generally migrated to Mesopotāmia. The fact that the Dravidian language is still spoken by the Brahui people of Baluchistān is taken to lend strength to the view”- (‘Ancient Indian-an Advanced History of India-Part-1).

Recent study of these seals by Americans scholars Dr. Thomas Mcevilley of Rich University at Huston, Dr. Robert Decaroli of California University at Los Angeles and Dr. Katherine Harper of Loyola Marymount University further strengthen the suggestion that “There existed Pre-Aryan Jain tradition in the Indus Valley.” The Mulabhadrāsana (a seated

position) flanked by upright serpents, that identified Parsva tradition and the Kayotsarga meditative position, have a strong connection between the roots of Jain tradition and the mysterious and elusive Indus Valley culture.

In a write up, called 'Jainism and their religion in America', A social survey. by Dr. Bhuvendra Kumār. (JJ. Vol. 31. No. 1. July 1996), explains :-- "The first of these Jainas was Rṣabha, whose bull Insignia is found in the Indus Valley Civilization, which is dated approximately from 3500 to 1500 B. C. In the Indus Valley cities of Harappā, Mohanjodāro and Lothal, the surviving seals and amulets, indicate respect for animals and trees. Veneration of women, possible ritual use of water and a protocol for meditative tradition"

Notable Archaeologist P. C. Dasgupta has written an article-on the Emblem of Abhinandana. (J.J. Jan-1977) .

"Obviously the idealization of animals, plants and symbols in the field of mythology and folklores may be traced within a vast repertoire of archeological materials dating from prehistorical times. Such traits are present in the Indus Valley and in the chalcolithic of post Harappa. The seals and painted pottery of Harappa civilization are actually eloquent in this respect.

According to Prof. A. Chakraborti- "The religion of Ahimsa or no-violence as the basic principle of Pre

Aryan civilization in India, is known to the scholars, who carefully studied the Indus Valley as revealed by the excavations of Mohan-Jo-Dāro and Harappā. Thus to the great surprise of the experts, they found no weapons for the purpose of offence and defense. From the absence of destructive implements, the experts have come to the conclusion that the people of the Indus Valley civilization did not entrust themselves in waging war with any body." Sustained by their high culture and civilization, they somehow carried on affairs social, political and religious without involving themselves in any conflict. They believed strongly in non-violence, honesty and sacrifice. Ahimsa was their main conduct and way of life.

The influence on Indus valley civilization is a result of the Śraman culture. There is no indication here of the existence of any Vedic religion. Hence the Arhat school of thought is the original main stream of civilization.

Shri T. N. Ramchandran (Joint director of Indian Archeologists) has clearly stated that "we are perhaps recognizing in the Harappā statuette, a full fledged Jain Tirthankara in the characteristic pose of physical abandon (Kāyotsarga). The statuette under description is therefore a splendid representative specimen of this thought of Jainism at perhaps its very inception."

Be that as it may, we certainly can no longer accept the general view now commonly held that Vedic culture

is the soul foundation of all subsequent civilizations in India. It is obvious that the Indus Valley Civilization described above has been, without doubt, a very important contributory factor to the growth and development of other succeeding civilizations in this country. (The Indus Valley Civilization & R̥ṣabh, Pg. 23).

King Dasharatha also belonged to the Ikshavāku clan. Vālmiki's Rāmāyana, describes the presence of Śramans in the court of Dashratha. Rāmāyan Bāl Kānd (14,22) explains "Tāpas Bhunjate Chāpi Shraman Bhunjate Lātha"

It means in the Yagya performed by King Dasharatha, the Bṛāhmanas, Shudra, Tāpas and Śramanas took food everyday. Here Śraman used for the Jain Sadhu.

In Yajurveda (1, -25) we find text on Jain Tirthankar Arishtanemi. In the Prabhās Purāṇ it is written that he attained nirvana at Revatgiri in the Girnār hills. In Mahābhārata (A 129 Shloka 50-52) records on Arishtanemi have been found. Dr. Rādhākṛishna (Indian Phylosophy Vol Pg.287) says that in the Yajur Veda, there are descriptions of three Tirthankaras : R̥ṣabh, Ajit and Arishtanemi. Dr G. Roth in his book 'Historicity of Tirthankaras' has highlighted the following "There are some motifs on the Mohan-Jo-Dāro seals, which are identical with those found in the ancient Jain art of Mathurā."

Shri Ramdhāri Singh Dinkar, a famous Hindi Poet has mentioned in his book 'Sanskrit ke chār Adhyaaya'

that-- "It is logically acceptable and beyond doubt that the institution of Sramans was there in India even prior to the arrival of Aryans"

Pātānjali who was from the cult of Braham-Arya has written that the ancient religions are based on writings of Āgam and Nigam. While Nigam represents the Vedic school of thought, the Āgam stands for that order which was in existence during the Pre Vedic-period.

According to Jain history, the original Vedas had 36 Upanishads. But the existing versions deviate from the principal ancient Veda. Rajarishi Bharat Chakravorty, son of the first Tirthankar, R̥ṣabhdev, composed the original Vedas, as guidance for his followers who were known as Shrāwakas. These original Vedas lasted till the time of the 9<sup>th</sup> Tirthankar, called Suvidhināth. After this period they went into decline. Subsequently, portions of the text were replaced by the scholars of that time. They composed various shrutis, many of which included new concepts like yagyas (rituals), and prayers to appease powerful deities like Indra and Varuna. They even propagated the forbidden and insensitive form of animal sacrifices!

Then Ved Vyāsji compiled them and divided the assembled parts into four divisions of Vedas. Consequently the four Vedas with their four names came into existence. In these Vedas, in several places, there are prayers for Vedic gods, which suggest that



the followers of this school of thought were dependent on the powers of these gods for the fulfillment of their materialistic desires. They would sacrifice animals while performing yagyas. They had to make a struggle for their living, as they were not satisfied with life.

Vyasji, in his Brahma Sutra, (3<sup>rd</sup> chapter, 2<sup>nd</sup> part, 33<sup>rd</sup> sutra) has criticized the viewpoint of Saptabhangi (Anekantwad) with respect to the Jain Philosophy.

Now, it is common knowledge, that the tendency of criticism is generally aimed at the main culture of philosophy prevailing in that age. Disapproval is normally aimed against those states of affairs, which have a strong influence on the public. Based on this principle it is quite evident, that during Ved Vyāsji's time, the Jain religion had not only considerable authority but was also at the pinnacle of its fame. A study of the Upanishads and Purāṇas reveals that the reproduction of these scriptures is different from the writings in Vedas. Upanishads, however, can be merited to be familiar with the Jain Philosophy. One reason could be that perhaps the spokesmen of the Upanishads, like the Tirthankaras of Śraman religion, were not Brāhmins but Kshatrias?

An important fact that needs consideration is, that like the four Vedas of Brāhmins, the Mugs ('Brāhmins' of Shakadwip) also had 4 Vedas, named 'Vid', 'Vishwārad', 'Virad' and 'Angiras'. Zarathustara and his descendents were known as Mugs. These Vedas, written in the Kharoshti script, are found in the old

remnants of Avestā, the religious scripture of the Pārsees, who had their ruling spread over Egypt, Russiā, Babylon, and Siberia etc.

The Vedas, which are now studied in South India, are different from those existing in Northern India. In the context of these Vedas, Bal Gangadhar Tilak has said

“Earlier form of veda had already been established in Iran and to me it appears that it was Bhāskala Samhita of Rigveda which was prevailing in Balakh, these days known as Avestā, and which was known to Pānini of course. Sakala Samhita was established later on when Bhaskala Samhita disappeared.”

Important old scriptures like the Aawashyak Sutra mention that, saints like Yāgyavalakya, Aru, Sulsā and others introduced the custom of performing yagya (sacrifice) of animal slaughter.

A narrative relating to this incident informs us that when Rāvana embarked upon his mission to conquer the world, he came across Nārad who was very distressed and unhappy. Nārad tells Rāvana about Raja Marut of Rajpur who was performing a yagya, sacrificing helpless, innocent animals. He further related that when he tried to explain the true meaning of yagya, that it should be aimed at purifying the soul, the Rājā retaliated by threatening to kill him. Hence he wanted Rāvana's help. Mighty Rāvana went there and stopped the yagya. This narration noticeably indicates the prejudiced views of the Brāhamn scriptures. The 'asurs' 'rākshas' and 'demon

gods' who would obstruct such performances of cruel yagyās were in reality, powerful Jain Arhats, strongly opposed to violence in any form. The Devas and Asurs, who were in constant conflict, were in fact, two different orders of cultures or two different races.

Scholars presume that these Asur rulers believed in non-violence and were the followers of Jain culture. It is a separate issue that our biased views on the word Asur is synonymous with violence. According to Vishnu Purāṇ, these Asurs were followers of the Arhat religion. They believed in ahimsa (non-violence) and were against the practice of yagya. They were also opposed to the rituals like shraad etc. (Vishnu Purāṇ 573-17, 18-18, 26, 28, 29, 30, 49, 13-170-413)

In the Shanti Parva of Mahābhārat the Asur ruler Bāli, imparts the philosophy of self-realization, which is consistent with Jain religion. ( Bhāratiya aur Jain Sādhana, Damodar Shāstri- )

The social order, dividing people into four varnas (sections) as described in Vedas, was originally conceived and founded by Rṣabhdeva, in conformity with professional skills of the people and their respective nature. Brāhman Āryans later converted them to fulfill their needs at that time, and distorted these varnas on basis of birth!

“The four classes were professional divisions and not castes. There was certain fluidity about them. With proven merit and dedication one could be a part of

another class. Conversely, demerit and discredit also entailed expulsion from a particular class.” .P.N. Oak.

Brāhmin scholars have claimed that Vedas were the creation of god where as Rigved ki Samhitā (3-2-12,13,14) says that in Punjāb, at the junction of two rivers Vyās and Sindhu, the great saint Vishwāmītra, saw how difficult it was to cross the turbulent river, composed three stanzas invoking for help, to enable him to cross over.

All the ten chapters of Rigved have been composed by different rishis. From the time of Shankarācharya, within a span of 1200 yrs, many modifications have been made in the Vedas. Many old slokas have been removed and replaced by new ones. While representing the significance of their adaptation of Vedas in their respective languages, Shankarācharya, Madhāwacharya, Sāyernācharya have given very artistic interpretations. Later Pāṇini and Pātānjali also translated these hymns. Regrettably, these latter interpretations have undermined the originality of old slokas and thus have changed the true meaning of the shastras.

There is evidence that the ancient Jain grammar has existed prior to Pāṇini's Ashthadhyāi. In this book Pāṇini has referred to several renowned grammarians who had existed in the past. One such author was Shaktayan Acharya whose book begins with prayers, which clearly indicate that he belonged to the Jain order.

Jainendra grammar and Indra grammar both existed before Pāṇini's era. The compositions of Jainendra, Indra and Shaktayan influenced even Patanjali's Asthadhyai grammar.

Shaktāyan Started his works by paying homage to Tirthankara Mahāvīra :--

नमः श्री वर्धमानाय प्रबुद्धा शेष वस्तवे ।।

येन शब्दार्थ संबंधास्सार्वेण सुनिरूपिता ।।

The Homage to imminent personification of divine possibilities, the all knowable one, the one and only Vardhamāna is hereby revered and saluted.

The teachings of the Tirthankars have also been explained by many Jain scholars under misleading notions about the tradition. The well-known historian of Gujrat, Shri Chandra Shekar Diwānji has declared his reservations about the Jain stories written by some scholars on Jain saints. "They have reproduced the names of great personalities from Hindu history and Purānās and distorted the main events to make them a part of Jain tradition. Their scriptures have no importance in the annals of history. After studying their shastras it appears to me that the above authors have strayed from truth. These authors have based their knowledge on the ancient shastras and reproduced them with different names."

The great linguist of Calcutta University Dr. Suniti Kumār Chatterjee has written "Myths and legends of Gods and heroes current among the Austriacs

and Dravidians, long attending the period of Āryans advent in India (1500 B.C.), appeared to have been rendered in the Aryan Language in late and garbled or improved version according to themselves to Āryan Gods and heroes of the world and it is these myths and legends to Gods and sages which we largely find in Purāṇas."

In the light of above observations it is necessary to carry out investigations for further research on the old Brāhman literature.

By understanding the various scriptures from different places, it appears that Rṣabhdeva was revered as God in India and his influence had spread far beyond to other parts. The primordial religion of the world was first observed by ancient Śraman culture. Its antiquity is perhaps as old, as the initial awareness of consciousness of the soul itself. Spiritual knowledge has been a tradition of the Kshatriyas. In Purāṇas, Rṣabhdeva is established as the original ancestor of the Kshatriyas. Brāhmaṇ Purāṇ (2:14) declares him as holiest of mankind and forerunner of the Kshatriyas. In the Shānti Parva of Mahābhārat, it is written that Ādināth was the founder of Kshatriya religion and latter forms of religion developed afterwards.

In ancient times, the Indian was observed a very strict code of moral conduct. A very high order of integrity was required to demonstrate the true strength of character. The noble qualifications of such superior

standard, as displayed by the Kshatriyas, are not seen anywhere else and the reason is simply because of their Shramanik heritage. Apparently the Aryans also cultivated this art from the ancient Shramanik tradition of India.

When and wherever Bhagwan Rṣabhadeva gave sermons on the seeds of Karma or bondage, there he also preached about the fruits of Dharma or the freedom from this bondage. He was declared the world's foremost teacher. In Vedas, the word Rṣhaba has been used for different purposes and beliefs. Rudra, Shiva, Megha and Agni are all synonyms of Rṣbhadeva. In the Rig Veda at many instances, Rṣabhadeva has been acknowledged as the deity for worship. In the Jain Aagams, Rṣabhadeva is recognized as the first prophet of this Avasarpini era. In the Bhagwat, Rṣahabh has been mentioned as an Avtaar and credited to be the founder of Sraman religion.

The father of the first Tirthankar Rṣabhadeva, Nābhi Rājā, belonged to the last of the fourteen Kulkar dynasties. This was a transient period. Till now it was 'Bhog Bhumi' when all the appropriate substances were available without any effort. This province was called Nābhi region or Ajnābhvarsh in relation to the name of Nābhi Raja. In Bhagwat Purāṇ it has been clearly written that the same Ajnābhvarsh was later named Bhāratavarsh in accordance with the name of Bharat Chakravorty, grandson of Nābhi Rājā and son of Rṣabh.

Bahuri Rṣabh Bade Jab Bhaye

Nabhi Raj Devan Ko Gaye

Rṣabh Raj Parja Sukh Payo

Jas Tako Jug Me Chhayo. (Surdas)

The influence of Nābhi Rājā and Rṣabh was manifested in Central and Eastern Asia as well as countries like Greece, Egypt and Phoenicia. From the pre historical era Phoenicians had close cultural and commercial interaction with India.

In 3500 B.C, the 1<sup>st</sup> Pharaoh of Egypt, Menes, had visited India with a congregation of 3000 people on a pilgrimage for 65 days. An Egyptian book called 'The Manifestation of Life' mentions about the fundamentals of the Shraman religion. It appears that the relation between Egypt and India is from ancient times. Philostratus and Eusebius propounded the theory that India colonized Egypt in ancient times and of late by the same has been suggested by Charles Francious, Dupuis, Sir William Jones, Colonel Wilford, Dr. Robert Taylor and Edward Pockocke.

The Egyptians worshipped not only Rṣabha but other Tirthankars also. Historian Haren, acknowledging this association with Egypt and Phoenicia, says- "The Gods, Anat and Reschuf, seem to have reached the Phoenicians from North Syria at a very early period. So far, indeed, it is only certain that they were worshipped by the Phoenician colonists on Cyprus. However, the name Anat appears in the names of several towns in the Holy Land, and a trace of the name Reschuf is still

recognisable in the name of the coast town Arsuf. Portraits of these deities are displayed on the monuments of the Egyptians, who had appropriated them during their intercourse with Syria. The circumstance, that the Egyptians were fond representing both deities with the town goddess of Kadesh on the Orontes, point to Reschuf as well as Anat having been received into the 'Phoenician's' system of Gods from the pantheon of the northern portion of Syria. From the closing sentence of the treaty which Rameses II concluded with the Kheta (Hittites), it even seems that Anat was worshipped in many towns in the Hittites Kingdom" (History of Phoenicia Pg.270). These Phoenicians were the Panis or Druids of India who had gone there for business and consequently settled there.

According to Dr. Ramāprasād Chandā "in the eastern part of India there is evidence of the existence of an ancient religion which have carvings that symbolize temples,... Second, sacred forms of round shaped stupas... and third, pillars in the form of flag which supported at their pinnacle, statues of those animals which were worshipped by the society. This exclusive form of worship of ancient religion was not only performed in India but was very significantly present in countries like Egypt, Babylonia, Assyria and Greece".

Much before the birth of Jesus for many centuries, the wandering sages often travelled to Egypt. These mystics were called Therāpute. The meaning of

Therāpute is one who has renounced the world of material objects and practices the art of stillness. The word 'Ther' is actually an abbreviation of the name 'Sthavir' which signifies a silent Nirgranth saint, one without possessions. This word 'Ther' is found in the Jain Kalpa Sutra and other religious scriptures. Achārya Kund Kund has also used this word. In Egypt some stones have been found with impressions of the Chakra and Triratna without any inscription. Even in Memphis some Indian statues have been found, one bearing the posture of meditation. The Egyptians did not believe in God as a creator. Their God, Osiris. . . , is referred to as a symbol of purity and liberation of the soul. The grave of Ptolemy has the markings of a Dharma Chakra and Tri-ratna on its stones (Journal of Asiatic Research Society 1899, pg no.875). If the writers have claimed them as a sign of Buddhism, it just shows their lack of knowledge towards Jainism.

The various Jain symbols of animals, like the bull vrishabh, pig, rhino and the goat, were considered sacred and revered by the people of Egypt. This is described in the ancient text of their history. "More over, what acts of Religious worship they perform'd toward Apis in Memphis, Mnevis in Heliopolus, the goat in Mendes, the crocodile in the lake of Moeris, and the lyon kept in leontopolis, and many other such like, is easie to describe, but very difficult to believe, except a man saw it" "when any of them dye, they were as much concern'd as at the deaths of their own

children, and lay out in burying of them as much as all their goods are worth and far more.”

‘The Egyptians not only paid divine honours to the bull Apis, but considering him the living image and representative of Osiris (Reshuf).’ (History of Egypt pg. 234). When Egypt faced severe draughts and famines, even then the citizens remained vegetarians. Diodorus confesses this fact “ for it is reported that at a time when there was a famine in Egypt many were... but not a man was accused to have in the least tasted of any of these sacred creatures.” In this regard professor A. Chakraborty describes, “Gymnosophists or Nirgranthas, as Megasthenes applies, travelled to Egypt preaching Ahimsa. They must have influenced these people because they considered the abolition of eating meat and drinking wine as an important ethical aspect of their religion. (Encyclopedia Britannica vol. 25 Edn proved).

“However, the late Prof Ludwig Alsdorf and Prof. Louis Dumont have established that the position of ahimsa in Indian thought as a whole and also the vegetarianism of the higher Hindu castes is mainly a Jaina achievement.” (Jain Journal, Robert J. Zydenbos).

The historian Heren believes that the people of Egypt are mainly of Indian origin. This was the key factor for such a strong cultural and religious bond between India and Egypt. His writings are significant in this subject for he believes that--

‘The skull of Egyptians and those of the Indians, of ancient times, as preserved in the tombs of their

respective countries bear a close resemblance to one another”.

“Rai Bahādur Ramāprasād Chandā (Jain scholar), after comparing the statues from Egypt and Sindhu Ghaati (Indus valley) says “ the posture of the figures excavated from late F.B.P. 159 are similar in appearance to those Gods in standing postures, as inscribed on the seals of the Indus valley. The Egyptian sculptures, at that point in time had crafted statues that belonged to the ancient Royal dynasties (111, IV). These figures had both hands hanging down their sides. Many statues in Egypt and Greece have similar postures. Yet they lack that tranquility of detached meditation, as shown in the standing postures of the seals of the Indus. The famous Memnan idol in Egypt, according to some scholars, is of Bhagwān Mahāvīr”.

The bronze statue of a monkey, found in Egypt, is similar in appearance to the symbol used for the fourth Tirthankar, ‘Abhinandan Swāmi’. “In Indian Mythology the monkey has at times, exalted position in respect of purity, faith and devotion. Apart from the role of Hanuman, the monkey appears as a cognizance of Jain Tirthankar Abhinandan Swāmi”. (P.C. Dasgupta).

Some Historians have, inaccurately, associated this with the symbols found in Sarnāth, and thus declared it to be of Buddhist origin. However, they have lost sign of the fact that even the stupa at Sarnath, is an adaptation of Jain influence because it bears the

symbol of Triratna and the statue of a Lion. Triratna (Three Jewels), the basic foundation of Jainism, represents the three spiritual jewels, Samyak Darshan (Right Intuition), Samyak Gyān (Right Knowledge) and Samyak Charitra (Right Conduct). The Lion is a symbol of Lord Mahāvīra, the 24<sup>th</sup> Tirthankar. There is little indication of any link with Buddhism.

In Jain Jātak (story), there are many anecdotes about merchants and traders traveling to and fro Egypt and acquaint us with the numerous sea adventures they encountered. Many scholars believe the relationship between Indiā and Egypt is from ancient times. The Egyptians considered Indiā as a holy land and called it the land of Punt.

Herodotus, Plato, Salon and others have testified that the religion of Egypt preceded form India.

Col. Olcot a former resident of the theosophical society noted that India sent a colony of immigrants who carried their art and high civilization into what is now known as Egypt.

Hence there should be no hesitation in accepting that fact that not only was the religious culture of Egypt of Shraman Origin but was also, one of the hubs of Shramanik culture for the followers of Tirthankaras. “Anat and Reshpu were extensively worshipped in the Eastern delta and the whole of Egypt.” (History of Egypt)

Amongst the most ancient cultures of the world, the Sumerian way of life is worth mentioning. In the

pre historical era, a highly civilized race of the Indus Valley was remarkably associated with its neighbours in Sumer. In 4000 B.C. a group of people under the leadership of Annalil came to India from Sumer. He took back with him two thousand Indian craftsmen along with a Jain Monk called Onasi, as their head. Most of these talented craftsmen were able navigators, engineers and artisans. These were the people who helped Sumerians to evolve further as a cultural race. They built canals and houses. They taught them to read and write and later they settled there as well. The historian Strabo (66 B.C.24 A.B.) has this to say, “The expertise of Indians in Navigation during those ancient days is apparent. (Notes from Strabo. Pg.no.149- 3<sup>rd</sup> volume of his Geography).

These civilized and cultured people of the Shramana following had also influenced the culture of Babylonia. A Royal cemetery of Ur shows precious stone metal, which may have been brought there by the traders of Indus Valley civilization. All these evidences clearly indicate wide maritime contact of the Indus Valley Civilization with Sumerians. Here it might be interesting to note that the fortified citadels at Mohenjodāro and Harappā have been compared with the Sumerian Ziggurāts. (New Light on the Indus Valley, K.N.Shastry)

On the basis of arguments produced by V. S. Agrawal and U. P. Shah there remains little doubt that the latter were counterparts of the Sumerian Ziggurāts

some of which still stood during the ascendancy of Babylon under Nebuchadnezzar and Nabonidus. “Actually, the jaruka was a terraced structure like the Ziggurat of Ur-Nammu. It is held that, the legend of mount Aṣṭāpada has the underlying conception of the first Jaina shrine being an eight terraced mountain, an eight-terraced Ziggurat, or an eight-terraced stupa”. (U.P. Shah, Ibid, p. 128). According to the legend, Bharata carved eight terraces on the Kailāsa also known as Haradri and Sphatikadri from foot to the crest, to commemorate the attainment of nirvāṇa on this mount by his father Rṣabhanatha, the first Tirthankara. On various grounds it is evident that, there is an underlying resemblance between the Ziggurat, the stupa and samavasarana in their inspiring glory.

In ancient times, Sumer was divided in three sectors. The capital on north was ruled by the Asurs, which is now known as Assyriā. The kings of Asurs were known as Bānasur, Rāmasur, Māyāsūr etc. which were some of the names of kings described in the Puranas. In the Assyrian language Asur means benevolent or significant and it literally means provider of life or being. According to Vishnu Purāṇ, Asurs respected the Arhat religion, and were not in approval of rituals or sacrifices. The sons of Rṣabhdev created the dynasties of Asurs, Vānar, Nāg and Rākshas. Thus when the Vedic Āryans came to Indiā, they associated the followers of the Shraman religion with the Asurs. Partijar, in ‘Ancient Indian Historical Tradition’ (pg.

271) writes – “Jarāsangh, the King of Magadh, is estimated as an Asur and the Buddhist and Jains are treated as Asuraj and Detyas.” This explains the cultural bond between the Shramans and the Asurs.

Thomas Maurice in his book ‘The History of Hindustan, its Art and its Science’ writes, “The original Sanskrit name of Babylonia is Bāhubalaneeya, the realm of king Bāhubali” Bāhubali also was one of the many sons of Rṣabhadev, the pioneer of ancient culture, whose life is explained precisely in the Jain Shastras and the Puranas. The name Sumer again indicates an influence of the Shraman culture. It comes from the word Songir. ‘Later Songir is called Sumer and gave its name to the whole of Southern Babylonia’ (History of Mesopotamia pg. 323).

The Jain Shastras maintain that Nābhi rāja and his son, Rṣabhadev, were the rulers of the whole of Jambudwip. The principal segment of this Jambudwip was the Mid-North Asia and therefore the Sumerian society was the heart of this continent. Here, not only Nābhi Rājā and Rṣabhadev supported a strong influence, other Tirthankaras have also left behind signs of their presence. Sumerians believed that-‘The Babylonian Gods are actual humans. They are born, live, fight, and even die like people on the Earth’ This has a close resemblance to the followers of Tirthankars of the Sraman religion. According to Dr. A.N. Upādhyāy in Jainism-- “Man is his own master, his thoughts, words and acts made him, and continue to make him what he



is, It is in his hands to make or mar his present or future”. Even Mr. Neol rating supports this view by saying that “I’d like to speak about Mahāvīra of all religious teachers. I feel closest to him he was a human like myself and nothing more-in the beginning.” “Instead of God becomes man we see that in the person of Mahāvīra man becomes God.”

Nābhi and Rṣabhadev were paid homage, worshiped in prayers and their processions carried out, as a mark of respect to them. “The German Excavating Society has recently brought to light the old procession street between Babylon and Borshipa over which the image of God Nābu used to be carried on his visit to Marduk at Babylon”. (History of Mesopotamia).

The capitals of Syriā, and Babylon, known as Rashafa and Isbekzur respectively, are synonyms of the name Rṣabha.

Tirthankar, Mallināth is conceived to be the representation of an Assyrian Goddess, Mylitha, A certain section of Jains believe that Mallināth attained the stage of a Tirthankar in the form of a woman. Sumatināth, Arnāth, Mallināth Annanthnāth etc.; were Asurs. Egypt, Syria, Babylon and others were followers of these Tirthankars and there were also centers of learning of the Rṣabha culture.

Times of India (1935) sheds light on the discovery of a text written on copper plate, which, according to Dr. Prāṇāth, describes the construction of a temple on

Mount Ravata, dedicated to Lord Nemināth, by the Babylonian King Nebuchandra Nazzar. However, till now no scholar has paid any attention to this fact.

“The King Nebuchad nezzar who belonged to the Sa(mer) tribe had come to Dwārika of Yadu Rājā. He built a temple and paid homage to Lord Nemināth the paramount deity of Mount Ravata. (Times of India 1935).

Professor Heurndt believes that the Su clans were mainly from Saurāstra - “The people of Su tribe were predominating in Ancient Gujarāt from where they migrated to Vijyardha and later on to middle Asia and settled in a land which came to be known as Sumeria after their name. These Su people were followers of Jainism and their princes were Nami & Vinami who were related to Rṣabha.”

In Jain history, there is story of Adraya Kumar who lived in a place called Aardra. After a discourse with Abhay Kumar(the son of Shrenik), he got so inspired, that he decided to become a disciple of Lord Mahāvīr. The question is where is this place Aardra?

Mesopotamia at that time was divided into three parts, Assyria or Asur, Kish and the Southern part whose capital was called Aardh. Later these three united to become Babylon. Aardh was a well-known, important port from where it directly traded with India. Over time, the water level reduced and soon the port lost its importance.

In the year 600 BC, the King Nebuchadnezzar, who was a follower of Lord Mahavir, ruled Babylon. He was very powerful and had conquered many kingdoms. Megasthenes mentions in this regard –“Nebuchadnezzar, King of Babylonia surpassed Heracles in courage and the greatness of his achievement.”

He constructed the Hanging Garden, well known all over the world. He built the magnificent palace where Alexander had stayed later on. At that time, this kingdom was known as Aardra and not Babylon. Because Nebuchandra Nazzer ruled over the most powerful kingdom outside India, Abhay Kumar, the great King of Magadh and the son of Shrenik, presented to the prince of Aardra, an Idol of a Jina. So inspired was the prince by this idol, that he paid a visit to India. Nebuchandra himself came to India, in search of his son and while traveling by road in Saurashtra he visited the holy Mt. Girinār. However, more research needs to be done regarding the description given in Jain history, of the kingdom of Ardra and its Prince.

“Records show that Mahāvīra had traveled extensively in India, as far as to the South of Krishna river valley and had influenced the religious gospel of, not only the various kingdoms within India but also the Persian King Krusa and Prince Adraka” (Dr. Bhuvendra Kumar).

Stone engravings found in Syrus have recorded that in Babylon, Nebuchandra forbade people from

praying to the dead and banned rituals in animal sacrifices. Earlier they would worship the dead but later they adopted Jainism. He erected a gold idol, 9 feet high and 9 feet wide, along with the symbol of a Lion next to it. Today broken ruins of this idol are put in safekeeping in the museums of Berlin and Constantinople. Some of the parts that exist still, have carved images of Bull, Rhino, Pig, Snake, Lion, Eagle etc. which are all symbols and signs of the Tirthankars. The symbols are---

Rṣabhadev - Bull,

Shryensanāth - Rhino,

Vimalnāth - Pig,

Ananthnāth - Eagle,

Pārsvanāth - Snake,

Lord Mahāvīra - the Lion. (all 24)

These symbols were earlier constructed on walls, pillars etc. Over time, when these images gave rise to different forms of appeal, the symbols were put at lower end of the images, to mark the differences.

Zimmer also focused on ‘Gods standing on Animals’, “the animals being their vehicle or pedestal(vaahana). This was a common feature of Mesopotamian iconography. Comparing these with the Jain statues, there are many examples, such as the placing of an animal under a human form to indicate their qualities. A Jain example of this type is found in

the iconography of the Tirthankara Rṣabhanātha, lord of the bull, who is represented with a little Zebu bull beneath the savior's feet. Also "The Mesopotamian figures with either serpents or rivers flowing from their shoulders are compared with a sculpture of Pārswanāth with serpents coming out of his shoulders". Pārswanāth is also shown with a snake shield crowning the head. Zimmer points out that in Jain legend the Tirthankar is said to be wrapped around by the serpent with its multiple hoods rising behind his head like a halo. The seals of Mesopotamia also have the same motifs".

The Eagle temple in Babylon is probably of the 14<sup>th</sup> Tirthankar, Ananthnāth, as no other religion held this symbol. According to Mārshal, the stupa at Takshashila, called the Shrine of the Double Headed Eagle, is similar to the old Babylonian Eagle. "If the comparison drawn by Mārshal between the edifice and those occurring on Jain Ayāgpatt from Mathura has any real significance, the Eagle here may be recognized as a formalized cognizance of the 14<sup>th</sup> Tirthankar, Ananthanātha....," (P.C.Dasgupta).

Historians do believe that interactions between India and Babylon existed from the time earlier than 3000 BC. Indian merchants established colonies in Ur, Kish and Aprachiya... ('Dawn and Devolution of Indus Valley Civilization' pg.15, S.R.Rao).

Further confirmation about the excavation at Ur, B.G. Gokhale feels "that the Indus valley had contact

with Ur is also proved by the presence of Indus seals there" (Ancient India p.g. 16-17.)

The descriptions given by Megasthenes, Ariyan, Ptolemy etc. clearly confirm that South India was a Nirgranth religious center. This clearly indicates that South India and Babylon had similar cultural bond. The excavation of Ur, dating back 7<sup>th</sup> and 6<sup>th</sup> Century B.C., revealed Amazonite beads, which could only come from Nilgiri Hills of South India. It appears that the relations between Babylon and coast of India were very intimate from the earliest time

The scriptures of Sumeria, Phoenicia, and Greece are very similar to the Indian Brāhami text. Rai Bahādur Ramāprasād, professor Gauri Shankar Ojhā, has dispelled the doubts created by Dr. Buhler and other writers, by verifying the fact that the Brāhami writing is the oldest known written script in the world. Jain history mentions that Shri Rṣabhadev taught his daughter, Brāhami, 18 languages by his right hand and amongst them the Brāhami scripture was the first.

Epic of Gilgamesh (Published from Great Britain) – mentions that after a massive epidemic, around 3600 B.C. Gilgamesh, the 5<sup>th</sup> monarch, who ruled over a major part of Mid-Asia, went on a pilgrimage to India for 45 days. His edifices on stone blocks clearly indicate that he was an adherent of the Shraman religion. In India he paid tribute to Achārya (sage) Uttānapishtim, subsequently adopting the principles of Ahimsa, and on returning to his native land, promoted this religion.

According to Shri V.G. Nāyar “There is authentic evidence to prove that it was the Phoenicians who spread the worship of Rishabha in Central Asia, Egypt and Greece. He was worshipped as ‘Bull God’ in the features of a nude Yogi. The ancestors of Egyptians originally belonged to India. The Phoenicians had extensive cultural and trade relation with India in the pre-historic days. In foreign countries, Rishabha was called in different names like Reshef, Apollo, Tesheb, Ball, and the Bull God of the Mediterranean people. The Phoenicians worshipped Rishabha regarded as Appollo by the Greeks. Reshef has been identified as Rishabha, the son of Nabhi and Marudevi, and Nabhi been identified with the Chaldean God Nabu and Maru Devi with Murri or Muru. Rishabhadeva of the Armenians was undoubtedly Rishabha, the First Tirthankara of the Jains. A city in Syria is known as Reshafa. In Soviet Armenia was a town called Teshabani. The Babylonion city of Isbekzur seems to be a corrupt form of Rishabhapur . . . A bronze image of Reshef (Rishabha) of the 12th century B.C. was discovered at Alasia near Enkomi in Cyprus. An ancient Greek image of Appollo resembled Tirthankara Rishabha. The images of Rishabha were found at Malatia, Boghaz Koi and also in the monument of Isbukjur as the chief deity of the Hittite pantheon. Excavations in Soviet Armenia at Karmir-Blur near Erivan on the site of the ancient Urartian city of Teshabani have unearthed some images including one bronze statuette of Rishabha”

(Research In Religion.)

In the Pope’s library, an ancient Latin text was rediscovered recently which reveals, that a sizeable number of Indian Nirgranthas lived in the forests of Ethiopia, where many Greek scholars would go to pay their respects and gain knowledge of their self-discipline. The countries Abyssinia and Ethiopia, at one time were known as Rhakhastan. (Notes from Asiatic Researchers Part 3 Ch.189) ‘Various Egyptian writers have expressed their views on these dwellers. Herodotus has written that Jain Sramans, who were called Gymnosophists, often visited both these places for the purpose of pilgrimage. Eusebius is of the opinion that, “Ethiopians emigrated from the river Indus in the vicinity of Egypt”.

On the banks of the Kumudvati river, there exists a tower called the Bābel, with a lotus shaped temple. Thomas Maurice threw a light on it “The children of Shrama travelled a long time until they arrived on the bank of the Nile or Cali; and a Brahmin informs me, that their journey began after the building of the Padma-Mandir, which appears to be the tower of Babel, on the banks of the river Cumudwati which can be no other than the Euphrates. On their arrival in Egypt, they found the country people influenced by evil being, and by a impure tribes of men, who had no fixed habitation; their leader, therefore, in order to propitiate the tutelary divinity of that region, sat on the bank of the Nile, performing acts of austere devotion and prasing Padmā-Devi or the Goddess residing on the lotus.

Padma at last appeared to him, commanded him to erect a pyramid, in honour of her, on the very spot where he then stood. The associates began to work, and raised a pyramid . . . in which the goddess of the lotus resided, and from her it was called Padma-Mandira & Padma Math By Mandira is meant a temple or Palace . . . For, the Goddess herself instructed Sharma & his family in the most useful arts, and taught them the Yacshalipi, or writing of the Yacshas, a race of the superior beings, among whom Cuvera was the chief.

“The Padma Mandir seems to be the town of Byblos, in Egypt now called Babel; or rather that of Babel, from which original name the Greeks made Byblos . . . “since the mound or pyramid was raised, but a short time after that on the cumudvati, and a part of the same founders and since both have the same name in Sanscreeet, divinity we can hardly fail to conclude, that the Padma-Mandiras were the two Babel the first on the Ethopia, the second on the Nile.

“The Sharmics, we have to observed, rank among the Devatas, or Semi Gods; and they seem to have a place among the yacshas of the pooranas, whom we find in the northern mountains of India, as well as in Ethiopis the country in which they finally settled, and which bore the name of their ancestors, was Sancha-Dweepa”.

A considerable portion of Africa was called Shramansthān.’ According to Thomas Mauris “At every

additional step we take in this ancient historical research new evidence arises in favour of the authenticity and verity of the Hebrew historian advancing a few pages in this learned disertation, ‘we fine a considrable portion of Africa called, from Sharma or Shen, Sharma-Sthan’.

According to Mr. Welford-- “We therefore observed, that the source of the Nile is in the extensive region of Sharma,” “Sharma-Sthan, of which we cannot exactly distinguish the boundaries, but which included. Ethopia above Egypt, as it is generally called, with part of Abyssinia and Azan/received its name from shrama.”

The remains of some temples in Zimbabwe also give reasons to believe, that they were built by Indians in times bygone. “There are some who say that it was Indians and not the Arabs, Phoenicians or Africans who built these stone walls and temples. The ruins of which, remain one of the mysteries of Zimbabwe” (The people of South Africa. pg 223, G. M. Sarah).

“It was the Dravidians who built the Zimbabwe and Inayanga structures. There are reasons to believe that the mining operations in old Mashona and Sofala were conducted by ancient Indian settlers down to the minutest details.” (Unrestium South Africa 1958 p-13, P.S. Joshi).

Thompson, a great authority on the Zimbabwe culture of southern Rhodesia, has pointed out that this trade led to the indigenous Zimbabwe culture. The stone

ruins which consist of a vast elliptical enclosure with other, stone wall inside and in particular, a solid conical tower, suggests that they constructed a Siva temple. The eagle image in soap stone found there was probably the Garuda of Indian mythology. (History of East Africa. Vol. 1 1063, pg110, R.C. Oliver and M. Jervase. )

“From time immemorial, India has established contact with her west shore neighbours, Africa. Teak wood has been discovered in the ancient buildings of Yemen, this establishes the fact that India had trade links with the countries situated on her west coast before Minacans dating back to the 14<sup>th</sup> century” (‘History of East Africa’, pg 29, R.Reuch).

Who were these Indians? Now it is a well-known fact that the intricate art of making statues and carvings on stone was the domain of Jain artisans. This superior standard of art, found in the few remains here, explains their presence.

It has been recently discovered that Mt. Shri Ashtāpad Kailash, has remnants of a temple existing there, the information of which can be validated exclusively in the Jain history and literature. The recent Satellite report of Dr. P.S. Thakur in this connection, on Locating probable unexplored Archaeological site of Ashtapad near Kailash in Tibet using Inian Remote Sensing Satellite data---

“A research programme was arranged by New York Jain Centre to find out the existence of Ashtapad near Kailash in central Himalayas during 28th May to

21<sup>st</sup> June 2006 for this purpose a team was constituted consisting of Doctors, Engineers, Jain scholars, Sanskrit scholars, person who visited Kailash thrice earlier and space scientist, along with translators, climbers and professional photographer.

An attempt was made to collect information regarding Ashtapad from literature, scholars, and locals. After getting some information regarding Ashtapad, a few of us visited hillock near Darpoche, region around Serlung Gompa & Gyan Drag monastery, 13 Drigung-Kagyuchen and Nandi Parvat. Photography was also carried out.

My self and Shri Abhaykumar Jain visited area beyond Gyan Drag monastery in a hope to find out the location of Ashtapadji. We found a few ruins of houses or monasteries.

After coming back from Kailash Mansarovar region I started looking at the IRS LISS-IV data of the region and found some rectangle/square structures in the area beyond Gyan Drag Manastery. The ruins were found in the region also.

This was compared with the 1:50,000 scale, Trekking map of Kailash purchased from Kathmandu, published by Kart Atelier, Nepal. After analyzing data I believe that I am near the success in location Ashtapad from the IRS LISS-IV data.

The probable site of Ashtapad is located to the south east of Mt. Kailash (6638m), at the altitude of Ashtapad is 5996 m. Mt Kailash is known as To Gang

Rinpoche/Gang Ti-se. It is 5km SE of Dira phug: 5 km s/w of Dolma La. 7.5 km NW of Zutul phug: 8km NE of Gyandrag Monastery: 8.5 km n/e of Ser Lung gompa. 9km N/E of Darphoche/ Yam Dwar, or Moksha Dwar. It is 2.5km SW of gangpo-sanglam La. The site is easily approachable from Serdung Chuksum La or Gangpo Sanglam La.

The site located by me the help of aerial photograph, (commercially available in poster form at Kathmandu), trekking map and satellite data. The site is know as Dharma king Narsang. The name also indicates the place of Shiva or Adinath or Rishabh dev as it indicates Dharma King means king of religion and Narsang means like a lion in human beings. Thus place name also indicates the place of Ashtapad that of Adinath or Rishabhdev or Shiva. There is a trench surrounding the proposed Ashtapad.

The place is yet to be confirmed on ground. Detail study is to be carried out using GIS and other satellite date.”

The temples on mountains like Sri Girnār, Abu, Shri Sammed Shikar and Rānakpur were creations of the sculptors and devotees of Jain religion as they had deep reverence for this form of art through ancient times. Swāmi Dayānand Saraswati has also accepted this fact as well.

India, till date, has the oldest collection of Lydian coins, made of White alloy, which is a blend of gold

and silver. A gold coin of the Lydian king, Cereus, was found in the west coast of Sindu River, in Punjab. This coin displays the images of a bull and a lion on one side, while the other side includes one large and a small ‘panchmark (notes). This indicates their association with the two Tirthankars. The bull is a symbol of Lord Rṣabha, and lion the icon of Lord Mahāvīr. Besides this, many copper coins were unearthed, bearing images of a horse, which is the symbol of Lord Sambhavnāth and an elephant, which represents Tirthankar Ajitnāth.

Sindhudesh (Afghanistan) is well known for its ‘Saeindhnav’ horses. From pre historic times till the Mauryan period, the main inhabitants of this land along with the Sambhav clan were the descendents of Tirthankar Sambhavnāth’s dynasty.

Raipson, the author of ‘Notes on Indian coins and seals’ has gathered an adequate amount of information regarding the Egyptian coins and seals, indicating without a doubt, that many of their kings were influenced by the Jain religion. (Journal of Royal Asiatic Society 1900-5).

An Indian Archaeologist in his article ‘Jain Church’ in a paper in Bombay News (4<sup>th</sup> July 1934) wrote that in Mongolia, at one time a large population of the Jain community with many of their temples used to reside there. Today ruins of these temples and statues are still being excavated by archeologists.

All this goes to show that the 24 Tirthankars of Jainism had followers in various parts of the world,

thus influencing their culture and religion. This symbolic form of worship is a ritual from prehistoric times. All the old civilizations, which spread all over the world from the Aegean Isle to the deserts of Africa, had their sacred symbols, which held great importance for them.

‘A naked Shraman Ācharya went to Greece, as his samadhi spot was found marked at Athens. This is a description given by Megasthenes, about a Jain sage, who traveled to Greece. (J.H.Q. Vol. 11 pg. 293)

In Bukhāra there is a mosque called Kalyān, which was built by the disciples in honor of their sage, Kalyān. It was built before the Islamic rule. Later it was converted into a mosque.

The great Greek sage Piro, around 600 B.C. came to India and lived with the Jain Shramans to learn from them their knowledge of understanding the true meaning of life. After returning to Greece, he established a Greek institution in the city Elis, educating his people in attaining this genuine knowledge, which is possible only through internal purification of the soul. After returning from India, Piro adopted the Digambara (nude) conduct of a simple and disciplined life, which won the loyalty and respect of his people. Recount of many yogis, traveling to Greece, have been related. In A.D. 25 an Indian king presented a gift to Augustus, the king of Rome, It was accompanied by a Sraman Acharya (sage). This sage established an order of his

following in Athens. At the end of his life he undertook the vow of ‘sallekhana’ (respected custom of fasting unto death). His disciples honored his demise by burning his body, instead of the conventional practice of burying. His burial spot has this engraved, “Shraman Ācharya, in respect to his nation’s culture, has his ashes burried here.” A Digambar statue 600 B.C, found in Greece called Kuros or Apollo by the Greek, resembles Rṣabhadev, the 1st Jain Tirthankar. The teachings of Pythāgorus and his kin, on the issues of Religion and concern of Soul, are without doubt, through the impressions and inspirations of Jainism. Historian Pecoche surmises- “Pythāgorus has borrowed his Philosophy in part from the Indian Philosophy.”

He also observes that “The Europeans, Scandinavians and the Indian Kshratiyas or warrior casts are identical”

In India, Mathurā was once an important place for Jain pilgrims for the simple reason that, old stupas and idols still exist there as a glaring proof. Regarding deity engraved stupas, the museum reports that, “The stupa was so ancient that at the time when the inscription was inscribed, its origin had been forgotten. On the evidence of its character, the date of the inscription may be referred with certainty, to the Indo-Scythian era and is equivalent to AD 150. The stupa must therefore have been built several centuries before the beginning of the Christian era”. Even the ancient Greeks were aware of our religion before this holy institution in Mathurā was



established. 'To the faithful the Deva nirmitt stupa or stupas of Mathurā evidently appeared resplendent with purity. In this connection it may be remembered that the Greeks of antiquity, knew the city as 'Madoura ton theon' (Mathura of Gods, JJ October 1981 pg53).

In 200 B.C, under the influence of Jain Shramans, the Jews formed a civilized race called Essenese, who believed in teachings of 'Ahimsa.'

Major Furlong's, declaration in his 'Science of Comparative Religion' "After understanding Aristotelian version, it appears that before 330 B.C, a race of dark-skinned Jewish inhabitants lived, who were spiritually inclined and belonged to the dynasty of Ikshavāku. Because they belonged to a place called Judah, they were identified as Yahudi" (Jewish). According to Vishambher Nāth Pānde, these Jews were highly impressed by the discipline of detachment maintained by Jain monks and in order to study this art, they formed a special school of Jews know as Essenese".

These followers of Essenese subsequently shaped the initial foresight of the Christian and Islamic religions. H. Spencer Lewis observes " In recent years the dead sea scrolls have confirmed the authors references to the essenese and their secret teachings which preceded Christianity." he understands that during the time of Jesus Christ, they had a very large following. According to Strabrow, the Greek writer, "many advanced philosophers like Socrates and other

religious leaders, would often come there to offer their respects and seek advice from them". Historian, Yusuf, is of the opinion that philosophers, like Pythagoras and Stoic gained their True Knowledge of wisdom from them. The establishment of Church with its religious order of clergy was the result of these followings. The old Jewish religious manuscript has passages describing Rṣabhadev. "Some Old Testament passages indicate.... Among the pre Israelite inhabitants of the Nageb, were the son of Anakor Anakite and that these Anakites were identical with or closely related to the Raphail of Raphaites" (Rishab) History of Israel pg.7.

Jesus Christ fasted for 40 days on top of Mt. Senai, to attain purity of soul. Well-known Jewish scholar of Palestine, Judgecus feels that Jesus Christ had come to Palitana, the famous pilgrimage centre of Jains, to learn from the Jain sages. When he heard about the Nirgranth sages he journeyed all the way to India and stayed with them to absorb the great knowledge at their feet. Shree Jineshwer Das Jain has written that, " It has been reported by a few historians that Lord Jesus visited the desert of India ... Lord Christ must have heard about the popularity and miracles of naked Jain monks in Greece. Hence he decided to come to Rajasthān to meet such naked Sadhus and know more about them and their way of living and their religious philosophy. Lord Christ must have been profoundly impressed by their strict austerities and then he decided to remain naked when he reached back to his country. Probably

his naked way of life must have been vehemently opposed by the Roman Kings and rulers. Otherwise there could be no other reason for one of the greatest saints of that period to meet an opposition leading to such end results. This view is supported by many photographs of his crucifixion that his whole body is shown naked, a cloth is put around his waist.” It is even said that Jesus was saved and had escaped to Kāshmir where he is believed to have attained enlightenment.

An article called ‘Jesus lived in India’ (Penguin India. 264p.p) was published in the Statesman 25<sup>th</sup> Aug, by Holger Kersten. He had extracted these revelations from the inference of a Russian historian and itinerant scholar, Nicolai Notovitch who had traveled to Kāshmir towards the end of 1887. This is what he disclosed “Kashmir was the final resting place for both Jesus and mother Mary. He says it is the Biblical Garden of Eden and that the Kāshmiris are descendents of the 10 lost tribes of Israel” he further adds that “Jesus was the leader of the Nazarenes, a group of Jewish mystics in Palestine who were also called Essenes. In his youth between the age of 12 and 30, Jesus followed the ancient silk route to India where he studied Buddhism adopted its tenets and became a spiritual master”. Kersten disagrees about Jesus death on the cross and his resurrection. Rather, he had fled to India and died in Kashmir of old age. “Jesus fled to Dmascas, then to Nisbus, in Asia minor, Andrap, in the North-West, Persia, Taxila and then to India with his mother”.

“22 references have been found in ancient texts, to bear witness to Jesus’ stay in Kāshmir, where he lived as Yiz Asaf. His tomb is located in the middle of Srinagar’s old town, Animar, where in the stone a pair of carved foot prints clearly shows the scars of the crucified wounds.”

“And so a divine infant is born in far-away Israel, and is given the name Issā. Sometime during the fourteenth year of his life, the lad arrives in the region of the Sind (the Indus) in the company of merchants, and he settled among the Āryans, in the land beloved of God, with the intention of perfecting himself and of learning from the laws of the great Buddha’. The young Issa travels through the land of five rivers (the Punjab), stays briefly with the ‘erring Jains’, and then proceeds to Jagannāth, ‘where the white priests of Brahma honoured him with a joyous reception’. At Jagannāth Issā/Jesus learns to read and understand the Veda. But by then instructing the Sudras of the lowest castes, he incurs the displeasure of the Brahmans, who feel their position and power threatened. After spending six years in Jagganāth, Rājagriha, Benāras and other holy cities, he is compelled to flee the Brāhmans who are outraged at his continuing to teach that it is not the will of God that the worth of human beings should be judged by their caste. (Jesus In India)

Western scholars- Dr. Paul Marret (U.K.) and Dr. Christopher Chappell (U.S.), observe that Jainism had certain influence on early and medieval Christianity in

its theological thought. Dr. Paul suggests that the roots of Christianity may be traced to the travelers to Balkans, even perhaps to the Jain monks who may have provided a link with some Jain values from India to Europe. These views find support from the vestiges of Jain antiquities found outside India. Prof. Klaus Fischer reports two sites- one in Kābul in Afghanistan and the other in Eastern Turkistan which has the painting of a Jain monk in the caves of the Turban Oasis. Archeologist M.C. Joshi reports the discovery of the bronze Jain image dated circa 11<sup>th</sup> century found at Kemla in North East Bulgaria.

Āgam and Nigam are words used in Indian tradition and we find those very terms among the Druids of Europe also. Higgins in that context records that “after the introduction of Christianity the Ogam writings, not understood by the priests, were believed to be magical and were destroyed wherever they were found. Patrick is said to have burnt 300 books in those letters. The word Ogum or Ogam is preserved in Welsh.” The reference to the burning of sacred Āgam books illustrates how all over Europe, the ancient Jain culture was destroyed.

‘The Celtic Druids’ by Godfrey Higgins, mentions that. “The writings at Persepolis bear a strong resemblance to the Irish Ogham. The word Āgam or Ogam, for they are the same in Sanskrit, is mysterious according to Sir William Jones. These Ogham characters were the first invented letters. Writing on leaves was also proverbial among the Romans. The Druids of Ireland did not pretend to be the inventors of

the secret system of letters but said that they inherited them from the most remote antiquity.” (the front- piece pg. 27-42)

On the preface to his book Higgins adds that it was “the extraordinary race, the Buddhists of upper India, who built the Pyramid, Stonehenge, Carnac etc and who will be shown to have founded all the ancient mythologies of the world.” From this statement we can establish that it was the pre Vedic people, the Jains and not Buddhists, from India who are the creators of all the legends of the world and architects of all primitive edifices throughout the world. He also observed that the monks of Roman and Greek churches were leftovers of the sect of the Essenes, converted to Christianity, but much degraded and corrupt from their excellent predecessors. (pg 230)

Saint Patrick was raised to sainthood precisely because he was responsible for putting an end to the ancient Āgam books. Muslims too, later plagiarized this Christian scheme of declaring every super murderer to be a Saint. (world Vedic Heritage-PN Oak)

Even in Rome the influence of the Essenes has been experienced. Joseph Bernard, in his book A.B.C of Christianity. Ch. 160 writes, ‘In Rome there is an ancient site called Cata comb where there is what they call a Pyramid. Actually it is a Stupa of the Essenes’

Many Jain merchants from India would travel to Turkey for the purpose of trading. Their hand written memoirs with vivid descriptions have been well

preserved in some of our libraries in India. Thākur Bulākidās, during Shāh Jahān's reign in 1683 AD, has illustrated the account of his journey to Turkestan and these details are stored in a Jain library in Delhi. His records are written in the Rājasthāni language and it says that from Istanbul, about 570 miles away, there was a large town called Tārambol. Here a number of sages, who had formed a fraternity, would reside. The ruler of Tārambol was Rājā Jaichand Soor. This town also possessed a Jain volume called 'Jablā-Gablā'. Not far was a goldmine in the town of Ultai, which was often visited by traders from India. Shri NC Mehtā in his book "Studies in Indian Painting" and subject to a German book has pointed out, that old paintings from the past, found in Turkistan, are correlated with many incidents observed in the Jain religion. (C. J. Shah – Jainism in Northern India. 1932, Pg. 199).

Eastern Turkey has caves in the town of Turfan Nakhalthān, which has figures of Jain sages drawn on the wall. (E. Waldschmidt Gandhar Kuts che-Turfan, Leipzig 1925 Plate 43b)

A professor of the Tokyo University, Hajime Nākāmura, has found a Jain sutra written in Chinese, claiming that, centuries ago, Jainism was a popular religion spread all over China. According to Sir William Jones, the Chinese culture had originated from India. Professor Lekinperi shows that the word Chin was derived from India. "Ancient Chinese Tradition" describes that around B.C. 3000. A whole community of

Indian traders had settled in China and formed a society there. Lāchmidās Jain of the Golālār community went on a pilgrimage to all the holy Jain centers in China and other places through Bhutan. He embarked on a journey of 18 years to complete it. His vivid descriptions of the Jain temples there, are very informative. According to him, the Jain community in the city of Peking, called Tunaavar, maintained 300 temples. The images in these temples were in the Kayotsarg (standing, with hands hanging by their sides) and Padmasan (Lotus) mudras. The Āgam Granth (Jain manuscripts) possessed by the Jains, are written in Chinese. The religion of Tao was conceived from the Sraman faith. The meaning of Tao is 'Ātma-mārg(soul-path)'. Even the clay potteries found in China, are similar to those found in the Indus Valley as Dr. Li Chi ' finds an astonishing resemblance between clay Pottery and the Pottery discovered at Mohanjodāro and in Mesopotāmia'.

In the town Hang Chan of China, there is a Brahma temple, which is actually a Jain Temple. According to a Tamil text (1281 A. D.) a community in southern India, had requested for aid from the Chinese Yuan Government to build a temple there. Shri Lāmchidās Golālār's descriptions was further confirmed through the Japanese scholar Okākura's statement in which he said--- "At one time in single province of Loyang (China) there were more than 3000 Indian Monks and 10,000 Indian families to impress their national religion and art on Chinese soil."

Even Italian traveler Mārco polo, in his adventures to China has written (introduced by Sir Henry Yule) that the 'Chinese town, Canton had a temple of 500 idols, with the Dragon as their symbol, which had similar ideology to the Jain temples'.

Paatake and Ghagherwaal are Jain communities settled in Tatar. The images they possess appear to be in the form of preaching at 'Samwasaran'(gathering). In Tibet, the communities settled there, known, as Vadhanare or Bhavare and Sohana are Jain families. Here they observe the 'Chyavan Kalyānak' form of prayer. Buddhism arrived here only after 10<sup>th</sup> century BC. The ancient Nude paintings and pictures found here are of the Digambar Jain sages but have been misinterpreted as Buddhist. Buddhism does not encompass any nude images.

"The four monasteries...their special marks...these paintings represent Buddhist saints often nude and in a standing position". (History of Western Tibet- A.H. Frenche) In Tibet the ancestors of Digri population were Jains. Digri is synonymous with Digambari. According to Colonel James Todd, "Nemināth, the 22<sup>nd</sup> of the Jinas, whose influence is believed to have extended into China and Scandinavia, was worshipped under the name of Fo and Odin respectively." Historian Drummond remarks, 'It appears from various testimonies that the Ancient Indians, Persians, Tartars and Chinese had at one period a common system of law, religion and science.'

Count Biornstierna observes in this book "What may be said with certainty is that the religion of China came from India.

Some statues of Rṣabha and other Tirthankaras have been recovered from different parts of countries

In Middle East, The oldest of relics, an idol of the Indian Shraman with a chader draped across his left shoulder, was retrieved.

A Copper statue of Rṣabha, dating back 1200 B.C, was recovered from Alaasia, in Cyprus.

The deities of Rṣabhadev found in Malasia, Izebukpur and Hatiti closely resemble their presiding Gods.

From the grounds of a park at the Budapest town in Austria, a statue of Lord Mahāvīr was unearthed, and is reserved in a museum.

In Bulgaria, a bronze statue of a Tirthankar has been discovered.

In Kābul was sited a headless, marble statue, of a Jain Tirthankar in standing posture. (Dr. Klaus Fischer. Oriental Art History, University of Bonn. Germany).

Bāmiyan also is understood to have Jain idols. (Voice of Ahimsa 1950)

In France, at a museum in Paris, a beautiful, skillfully crafted sculpture of Shri Rṣabhadev, has been set aside. This fine art is very akin to the ancient figures existing in Kankaali Tila of Mathurā.

In Mid Asia, 20 Miles south of Yaaskar town, in a place called Kugiari, four classics were discovered that preserved the oldest known style of Indian vernacular, recorded on paper. Dr. Harnel, claims it be of 4<sup>th</sup> century B.C.

Dr. Stein found an old classic text named “Sanyuktagam,” in a location called Khotān. Like the Āgam, this is a Jain classic.

In the capital of Azerbaijān (today an important town) known as Baku, in Russia, there is a temple, Kham Ogiya, which can still be seen, as it is a well-preserved monument. Inside there are 16 varied alcoves with different statues in them. These statues almost appear to be life-like. A few of them are in meditative postures of holy men. It is apparent that this is the temple of Ādināth Shiva or Rṣabhadev. (Dr. Upadhaya The Shiva temple of Azerbaijan) the word Russia is born of the Sanskrit word Rishi, where as the word Moscow (moux) means the land of emancipation. According to the historian Drummond – ‘A lion surmounted by the Solar Orb was the device of the ancient monarchs of India.’ Samarkand, a famous historical town of Turkey and now a part of the Soviet Union, has a lion as its symbol in the Tamerlian Mausoleum. Regarding the territory of Siberiā in Russiā an ancient geologist mentions – The greater part of Iberia (Siberia) is well inhabited. (2<sup>nd</sup> Volume of Geography. Pg. 348)

Strabo mentions about a temple of Adresteia that ‘whole district bore the name of that deity and the city was named Adresteia after the deity’. The first Tirthankar of the Jains, Rṣabhadev, has customarily been termed Ādiswar. Russia, Mangolia, Turkey, China, Tibet and other valleys surrounding the foot of Himalayas, at one time, were definitely influenced by this ancient civilization. The reason being that during Rṣabhadev’s time, they all existed as part of his reign.

A cave temple was excavated from a hill called Kara Tepe.

At Adjintepe, the temple that was unearthed is believed to be of the 22<sup>nd</sup> Tirthankar Aristhnemi.

At Turkemania a stupa, enclosing traces of an enormous statue was located, which, according to their history, was destroyed by the invading Muslims. The Fargan district of Uzbekistan contains traces of a temple that existed earlier. From a temple in Marv (Turkemania), manuscripts called Sravastivadin Vinay, in the Brāhamilipi diction, were located, which definitely belongs to the Shraman text.

The famous historian Max Muller was captivated by the Shraman culture. An introduction of himself, are these words—‘Mayaasharman desh jaaten gotirth nivaasinaa mooksh mooler naamnaa,’ meaning- “by me born in Sharman country resident of oxford named Moksha Moolar.” It is certainly intriguing to know that the word German in Sanskrit means Shraman. The

influence of the Dravidian culture, undergone by the world all over, was obvious also in a German monastery, where 6 ancient statues were discovered. These statues are of Dravidian Rishis, 7ft tall and with symbols of the Swastika. As mentioned earlier, these Dravidians themselves flourished because of Jainism. Their language and culture being executed by Jain Monks.

In Mongolia, there are countless monasteries. Of which, Gandhadra is the most distinguished. The main door of this monastery is decorated with pictures of Conches, Dharma Chakras, Deer and two Lions. This clearly shows it was originally a Jain and not a Buddhist, monastery. Symbols such as Conches, Dharma Chakras, Lions and Deer are purely of Jain derivation, not Buddhist. However since the Indian historians themselves are responsible for such paramount blunder, foreign historians can hardly be blamed. Of the three atriums of this temple, one is known as Jovo Bhavan, which means Lord of Chandan (moon). The ceiling has a Dharma Chakra. The library has a cloth which has an embroidered Navaratna, at the center of which is a Swastika surrounded by the Ashtamangalika. All these are symbols characteristic of the Jain principles. In Mongolia the ruins of Jain temples can be witnessed even today. A priest in Latvia and a prominent writer, recorded in the year 1956 that the ancestors of Latvia, Germany, and Russia had come from India and settled here. These Indians were the Paṇis who journeyed to different parts of the world for business and trading.

The dialects of Latvia, Finland, Lithuania and other countries have many Sanskrit words intermingled with their languages. Over time these Paṇi traders started spreading to different parts and although they got relocated, their cultural influence remained intact. The name Finland appears to be the effect of Paṇi dwellers that settled there. Christianity emerged as a powerful force only after the 17<sup>th</sup> century! The Jain Granth, Uttaraadhyayan, mentions that Kāshyap was the foremost principal teacher of this religion. Lord Rṣabha was the principal teacher, Kāshyap. The Caspian Sea was named after Kāshyap.

A Russian orientalist, Asimov, points out that the Adighai region was once occupied by an Indian race, as icons of the elephant have been discovered there, where as this animal is not an inhabitant of Russia. This symbol belongs to the 2<sup>nd</sup> Tirthankar Ajitnāth, of Jain religion.

The teachings of Nābhi Rājā and Rṣabhadev are also found in the religion of Islam. The Muslims believed Rasul Nabi Paigambar to be the ambassador of God, which is simply another profile of Nābhi and Rṣabha. Before the introduction of Hazrat Mohammed, the natives all over these Islamic countries were followers of Jain Tirthankars. Prof. Habib, in connection to the Samani kings discloses that, 'The Śamanias had a big empire in west Asia.' From ancient times, the sacred land of Mecca of the Muslims is considered the Holiest of sites. It is a very holy place, where people from all over the world come to pay homage. However

no temple had the fame of the Kāba whose, Pre eminence was universally admitted. In the words of Muir “A very high antiquity must be assigned to the main features of the religion of Meccā ... Diodorus, Secules, writing about half a century before our era, talk of Arabia, washed by the Red Sea. “There is in this country, a temple greatly revered by the Arabs.” These words must refer to be Holy house of Mecca, for we know of no other, which ever commanded such universal homage... Tradition represents the Kābah from time immemorial, the scene of pilgrimage from all quarters of Arabiā, from Yemen and Hadhrmaut. From the shores of Persian Gulf, the desert of Syria and the distant environs of Hirā and Mesopotamiā, men nearly flocked to Meccā. So extensive a homage, must have had its beginning in an extremely remote age.

That this ancient place of worship got the very name Meccā is without doubt a revelation of its ancient culture. ‘Most interesting is the ancient name Meccā – “Macorabi”. The name is derived from “Carabā” which in Babylonian means worship, bless, pray.’ (History of Arab).

The religion of Islam had begun in the 7<sup>th</sup> century, by Hazrat Mohammed. At that time, Kaabā, was an authoritative holy center of the Jains. 360 Tirthankars statues were assembled there. It is believed that the statue of Rṣabhadev was carried from Syriā. Hazrat Mohammed vandalized all the 360 Tirthankars sculptures by smashing them into bits and pieces.

“When order had been restored in the city, Mohammed himself called at the temple. He went round the Kaaba, seven times on his Camel, each time catching the sacred stone with his staff, and then broke in pieces the idols 360 in number, which were placed round the sanctuary. After all this, he had the doors of the temple thrown open, and cleansed the house of the Lords from all images.” (Historians History of world). Historian Drummond has written, “some of the 360 divine idols consecrated in Kaabā temple in Meccā before Mohammed raided the shrine and destroyed the idols and one idol was that of a bird”.

Islam is derived from the word Ishaalya, which means the house of God. The famous Koran of Kābā also has this description. They call this the first House of Lords. In the prayers of Korān, (verse 90-91, no. 3) this is said, “The first temple that was founded for mankind was that in Bāccā (Mecca), blessed and guidance to human beings.”

The Kaabā is stated in the Korān to be the first house (of Divine worship) appointed by men. In one place it is called At-Baital-Alik (ancient house). All available historical evidence, support this claim. (The religion of Islam by Moulana Mohammed Ali. Pg.383).

The pilgrimage to Meccā, called the Haj in Islām, is a tradition rooted in the belief of Primeval customs. It is a universal truth that every religion follows some of the beliefs handed down from its preceding parent culture.



Among the last renowned Hindu emperors of Arabia, known to history was the great Vikramāditya whose capital was at Ujjayini alias Avantika in Central India. He was a contemporary of Julius Caesar.

A mention of Vikramāditya's rule over Arabia is found in an article written jointly by a Hindu and a Muslim in the commemoration issue of a local magazine around 1945 on the occasion of the 2000th anniversary of the Vikram Era celebrated with great gusto at Ujjayini alias Ujjain.

#### Arabic Poem Lauding Vikramāditya

Vikramāditya was so famous, both for his might, virtuous conduct and benevolent rule that his praises were sung in all lands. One Arabic poem in praise of Vikramāditya has come down to us. That poem runs as under in its Arabic Wording :-

“Itrasshaphai Santul Bikramatul phehalameen  
Karimun

Yartapheeha Wayowassaru Bihillahaya  
Samiminela

Motakabbenaran Bihillaha Yubee qaid min howa

Yaphakharu phajgal asari nahans Osirim  
Bayjayholeen

Yaha sabdunya Kanateph natephi bijihalin

Atadari Bilala masaurateen phakef Tasabahu

Kaunni eja majakaralhada walhada

Achmiman, burukan, Kad, Toluho watastaru

Bihillaha yakajibainana baleykulle amarena

Phaheya jaunabil amaray Bikramatoon (Sair-ul-  
Okul p. 315).

Rendering it into English the above poem means “Fortunate are those who were born (and lived) during king Vikram's reign. He was a noble, generous, dutiful ruler devoted to the welfare of his subjects. But at that time we Arabs, oblivious of divinity were lost in sensual pleasures. Plotting and torture were rampant (amongst us). The darkness of ignorance had enveloped our country. Like the lamb struggling for its life in the cruel paws of a wolf we Arabs were gripped by ignorance. The whole country was enveloped in a darkness as intense as on a New Moon night. But the present dawn and pleasant sunshine of education is the result of the favour of that noble king Vikram whose benevolence did not lose sight of us foreigners as we were. He spread his sacred culture amongst us and sent scholars from his own land whose brilliance shone like that of the sun in our country. These scholars and preceptors through whose benevolence we were once again made cognisant of the presence of God, introduced to His sacred knowledge and put on the road to truth, had come to our country to initiate us in that culture and impart education.”

This poem was by Jirham Bintoi who lived 165 years before prophet Mohamed. King Vidramāditya

ruled about 500 years earlier and yet Bintoī sings his praise. That indicates the enduring quality of King Vikram's legendary fame.

Thus for thousands of years the Kābā was the treasure-house of the best Arabian poetic thought. This tradition was of immemorial antiquity. But most of the poems got lost and destroyed during and after the storming of the Kābā by Mohamed's forces.

On the five gold plates were inscribed verses including two by ancient Arab poets Labi Baynay and Akhtab-bin-Turfa. This discovery led Harun-al-Rashid order Abu Amir to compile a collection of all earlier compositions. One of the compositions in the collection was by poet Jirham Bintoī who had received the topmost award for the best poem of three years in succession at the Meccan symposium. All those three poems of Bintoī inscribed on gold plate were hung inside the Kaba shrine. One of those quoted above described the glory of King Vikramāditya.

A great many puzzles of history get automatically solved by a knowledge of Vikramāditya's rule over Arabia.

It is very important and interesting to know that Vikramāditya of Ujjaini who started Vikram Samvat was the follower of Jain faith. We find very authentic description of his reign in Jain literature. The description of Prominent Jain Āchārya Kālkāchārya at that period proved this fact.

Even Kalhan in his Rājtarangāṇī also mentioned about Vikramāditya.

तत्रानेहस्युज्जयिन्यां श्रीमान्हर्षापराभिधः।

एकच्छन्त्रश्चक्रवर्ती विक्रमादित्य इत्यभूत् ॥ १२५

At that period there lived at Ujjayini as the sole sovereign of the world the glorious Vikramāditya who (also) bore the second name of Harsa.

भूपमद्भुतसौभाग्यं श्रीर्बद्धरभसाभजत्।

विहाय हरिबाहूँश्च चतुरः सागराँश्च यम् ॥ १२६

Leaving the four arms of S'iva and the four seas, Fortune in ardent desire gave herself up to this king, whose good fortune was wonderful.

The term Tibet means 'Trivishtan' or Paradise. The supporting Arab traditions, that Adam first stepped on Earth from the Heaven in India, points to the fact that Tibet, Kāshmir and the Himalayan foothills maybe that region which is named (Heaven) alias Paradise and which has sacred associations with Mt. Kailāsh. T.T. Moh in his book A Short History of Tibet says at the time around 1400 B.C. there was a semi - Tebetan people called Jian. Jian means conqueror. This word comes from Jin which also mean conqueror. In Tibetan Books we find the evidence of Rṣabhdeva, Bharat, Bāhubali and Muni Subrat Swami 20th Tirthankars did Tapasyā in Kailash.

The Muslims also believe that Adam, the first man and Prophet, descended on the Indian soil. Adam is a synonym of Ādinath. In consideration of this view it

is a privilege to claim that the tradition of Hajj pilgrimage is a culture in disguise, handed down from Jainism. “This pilgrimage was borrowed from the ancient religion with all the ceremonies which accompany it, although they have been modified in some respects and received touch of Islamism.”

John Lewis Burckhardt observes (Pg. 177-78, *Travels in Arabia*) “The Mohamedan Haj or pilgrimage and the visit of the Kaaba are a continuation of an ancient custom.

For the Jains, going on a Tirthayātra (journey for pilgrimage) is a deep-rooted tradition going beyond time. And of which the Jain history has countless episodes to relate. Even today, this practice is being observed in the same tradition. This is a very distinct and significant indication of the antiquity of Jainism. During their journey to different places, the vows and disciplines laid down by Jainism and which the disciples adhere to, are comparably identical to the rules that the Haj pilgrims to Mecca observe. These pilgrims are dressed in a manner similar to the Jain sages. In the Koran, in the 46<sup>th</sup> chapter, there is an account about a meeting being held between Mohammed and a sect of Jain monks. Historical records of Mecca show that naked sages would journey to Mecca once or twice a year. A place called Podnapur in Arabia, was once a Jain center where, it is mentioned in the Jain Shastras, a gigantic statue of Baahubali was reserved. In one

mosque in Mecca, there is a statue of Rṣhabhdev to which the Muslims pay their homage. At that time the mosques in existence, were built to the likeness of the Jain Temples and this is supported by the historian Ferguson in his book, ‘*Vision of the World.*’ (Ch.26). In South India the Jain communities, enjoyed guidance from a sect of robed monks while their ruler would often visit Mecca. These facts are known from the engravings on stone slabs discovered there. There is an ancient Tamil literature, which refers to the Arabian Muslims as Sonak while again the Jains are called Sonkar in the same text, elsewhere (Jaucee Bha. Ch.17 and 85). In all likelihood the word Sonak is derived from the sound of Śraman.

It is quite clear that in the beginning, Islamic beliefs were in favor of ‘Anekantvad’ (different views of Truth), an essence of Jainism. ‘During the first three centuries of the Hizra era, difference of opinion was considered a blessing & healthier sign of life.’

‘The difference of opinion amongst the Imams, our leader, provides latitude & wider scope for people’.

“The prophet himself has said “if you find difference of opinion on any part among my companions you may follow one of them.”

Umar Abdul Aziz has said, “These differences of opinion... I consider this as the most precious of all the valuable things in our faith (Hamdard Islamic Vol XX. Col. Ghulam Sarwar Pg 29)

Lowell Thomas gives a rapturous account, of such a deserted saffron-coloured city from pages 164 to 174 of his book titled : With Lawrence of Arabia. He notes “ the immemorial and perfect old as time carved out of the enchanted mountains of Edom . . . lies deep in the wilderness of the desert not far from Mount Hor . . . There in front of us, many miles from any signs of civilized habitation, deep in the heart of the Arabian desert, was one of the most bewildering sites ever revealed to the eye of man, a temple a delicate and limpid rose, carved like a cameo from a solid mountain wall. It was even more beautiful than the temple of Theseus at Athens or the Forum at Rome. After trekking nearly a hundred miles across the desert to come suddenly face to face with such a marvellous structure fairly took our breath away. it was the first indication we had that at last reached the mysterious city of Petra, a city deserted and lost to history for fuouteen hundred years. . . the columns, pediments and friezes have been richly carved. . . many of the designs have been disfigured. . . the temple was carved from the cliff almost 2000 years ago. . . the city lay farther down. . . several hundred thousand people must once have lived there. Only the more insignificant buildings have perished and even of these some striking ruins remain. The upper part of the valley is the site of ancient fortresses, palaces, tombs and amusement resorts. . . all carved out of the solid rock. The lower part was apparently a water circus where the people

indulged in aquatic sports and tournaments. . . All the travellers who have visited Petra have marvelled at the wonderfull tints of its sandstone. It is carved from rock the colours of which beggar description at certain hours of the day. In the morning sunlight they are like great rainbows of stone flashing out white, vermilion, saffron , orange, pink and crimson . . . At sunset they glow with strange radiance. Stairs carved from the rock, some more than a mile in length, run to the top of nearly all the mountains around Petra.

“We climbed one staircase ascending to a height of one thousand feet above the city to the temple which the Arabs call EL Deir. . . 150 feet high, surmounted by a gigantic urn, and decorated with heads of Medusa . . .

“An even greater staircase winds up to the Mount of Sacrifice. . . On the summit are two obelisks and altars . . . Near the altars are the two great monoliths each about 24 feet high. . . carved out of solid rock and used in their Phallic worship.

One such ancient palace is about 10 Km. from the heart of Kabul in Afghanistan. Eversince it was captured by Mohamad Ghaznavi the edifice is referred to by the Muslims as a palace of 40 pillars (Kasre Chehl Satoon). Jain palaces and temples were always distinguished by rows of pillars.

Charles Burtlus, in his book “Mysteries from Forgotten World”, reveals some facts about certain Chinese travelers who landed in Mexico, whilst they

were in search of North America. They have given descriptions about their work of art, like paintings of the Lotus and the Swastika, which were symbols frequently used there. Before 2000B.C, Śraman Acharya (Jain Monk) Kwajal Kotal escorted a group of Pannis (Jain traders) from Mid Asia. He led them across the Pacific Ocean and reached America. In Central America there are many memorials and temples dedicated to Kwājāl Kotal. Early Americans belonging to ancient traditions, believed in reality of the soul and reincarnation of birth. The natives of this land like the Aztecs, Incas and the Māyas were societies, which were deeply influenced by the Śraman religion. The Azetics were atheist and belonged to the Nāg (snake) dynasty. Even today we find that in Mexico, many natives still offer prayers to snakes. The Aztecs call their priests by the name of Saman, similar to Śraman. Sarabak is another word used and again similar to Śrāvak. The Mayans pray to the goddess Māyā who holds a lotus flower and is different version of the first 'god' i.e.; Ādināth. In Mexico a portion of the sea bank of the Pacific Ocean is named Jaina, where its culture is similar to the culture of Jainism. Many Digambar statues in the mode of meditation, some stupas and various symbols have been found in Mexico amongst the relics of Mayas and the Aztecs, which are astonishingly like the Jain Tirthankars and their symbols. More research needs to be done in this matter.

D.S. Venugopālāchārya's book, known as 'World Wide Hindu Culture, Sanskrit and Unity in Diversity'.

has this to say, "The pre Spanish rulers of America were Hindu, who spoke Kannad and Telegu languages and wrote in Kannad, Telegu Script". In this regard Chamanlal in Hindu America, by throwing light on the matter says that, "the so called Red Indians, belonged to the Ancient Nāg Don, referred to, in Indian Legends. They are described as residing in the nether (Pataal) region because the American continents are on the other side of India on the spherical Globe". (Pg. 49)

Hence we see that Jainism was established not only in India but had spread all over the world. Its impact has affected all the cultures of the world, in some form or other and can still be witnessed. We essentially need to find out more by understanding the ancient history of other civilizations.

Unfortunately even today most historians, who are researching on these matters, are not knowledgeable of the antiquity of Jainism. Most foreign historians, out of ignorance have inaccurately mistaken Jainism as a Buddhist religion, which is obvious from their many records. However, these foreign historians were unfamiliar with the Indian background, the fact is, how can we clarify the character of Indian historians who were well aware of our rich ancient heritage, and yet have chosen to disregard this truth! In order to establish the importance of the Aryan race, we have lost sight of our own treasures. There is an urgency to reclaim our precious heritage by honest investigation and accurate research of our past records. Even recently, the ancient monolithic slabs having expressions of Jain engravings

were discovered in a place near Badli in Ajmer. In addition to this, it is important that research needs to be done on Nāg Dynasty as it is interlinked and therefore valuable in confirming with the antiquity of Jainism.

The people of the Nāg Dynasty claim their origin belongs to the primary person, Kāshyap, while the Jain Sashtras reveal them to be of the Ikshvāka Clan. (Padmapurān)

In Uttaraadhyayan Sutra, Kāshyap is called the main, prime promoter of religion. Rṣhabhadev is the promoter of the Kāshyap clan.

Asur, Dasyu, Nāg and others believed in the Vṛātya tradition. Asur means donor of life. In the Assyrian language, assur means liberal or illustrious. According to Vishnu Purān, the Assurs were followers of the Arhat religion. They did not believe in the Vedas, rituals or animal sacrifice. According to the Jain Sashtras, the sons of Rṣhabhadev were the ancestors of the Asurs, Vānar, Rākshas etc, thus founding these dynasties. They inhabited the Mid Asian region whose natives were known as Hoon. This word is derived from the word Hignu, one the meanings of which is snake.

Shri Padmapurān mentions that amongst the kings, who attended Sita's Swayamvar, one belonged to the Nāg Dynasty. Even in the Nāgkumārcharitra, there is a description of the descent of Nāgkumār, in the land of Nāgvāpi, and then their rise, with the help and protection of the Nāg people.

Indian History (part 3 pg.52) says these people came from foreign lands and formed a hydrogenous sect. They would often travel across the seas and settled in many parts of India. They were spread all over India from the land of Magadh to the valleys of Himalayas. The ancient literatures of Nepal confirm the fact, that the Nāg people had settled there, and the Himālayas was also known as Nāghrid.

In the Jain Scriptures there is a fable about a Sagar Chakravorty, who along with his sons, was killed by the Nāg people when they attempted to dig a canal in Mt. Kailāsh. The history of Nepal is connected to the Nāg people in relation to the Hindu system of the Satyayug and Tretayug (1st & 2nd of the 4 eras). In the Tretayug there lived a Sattva Buddha who, on his arrival to Nāghrid, rendered it dry. As a result, thousands of the Nāg people started fleeing. Finally Sattva requested their king Kārkotak Nāg to stay. These people were natives from the banks of the Caspian Sea. The Padma Purān confirms this fact. In relation to this there is a narrative. The king of Nepal, Hari Singhdev's physician was once bathing in banks of a river when, disguised as a Brāhmaṇ the Nāg king Kārkotak met them. He requested the physician to go along with him as his wife was suffering from pain (The History of Nepal pg. 178).

The existence of the Nāg Dynasty is recorded earlier in the Mahābhārat. At that time many kings of the Nāg people were established. The mother of the Pāndavas, Kunti belonged to the Nāg Dynasty. Arjun

was married to Ulupī, the daughter of a Nāg. Nāg Takshak destroyed Parikshit. And so Parikshit's son Janmejaya partook in a ritual of destroying snakes. By this, he is believed to have taken revenge for his father's death where thousands of snakes were killed. Takshak, Kārkotak, Dhananjay, Manināg and others were prominent kings of this Dynasty. Vishnu Purāṇ relates that the kings of the Nāg Dynasty ruled over Gwalior, Kāntipuri and Mathurā. According to Vayu Purāṇ and Brāhma Purāṇ, 9 kings ruled over Champāpuri and 7 over Mathurā, who belonged to the Nāg Dynasty.

There is also union of marriages amongst them and the Kshatrias. According to Kanningham, a Nāg king called Aplal, lived in Punjāb. The king of Kāshmir Rājā Durlabh (625–661 A.D) was from the Nāg Dynasty. Ahichatra was also ruled by a Nāg king. Down south in Tamilnādu, the natives were divided into three classes of which one was the Nāg Dynasty. The kings of Pallava and Chola would marry girls from the Nāg community. The Satvāhanas were also related to the Nāg kings. These people ruled Nāgpur and other places around. In Madhya Pradesh the Nāg kings would use the symbol of snake on their flags.

Around 6 B.C the Nāgs ruled Lankā. The famous poet of Tamil Nādu, Shilppathikaaram, claims that the kingdom of the Nag kings, in South India was called Kāveri Pattan and has also been described, in many instances in the Jain stories. One of the names of Lankā was known as Nāgdwip.

Lord Pārswanāth was Ugravasi and belonged to the Kāshyap clan. Amongst the many dynasties of the Nāg people, Urgas is also mentioned, which is another way of saying Ugra. However, one thing is clear that Lord Pārswanāth is intimately connected with the Nāg clan. In Mathurā at Kankaali Tila, a few ancient Jain statues have been found along with an unusual patt (plate) in which, amongst other Tirthankars, there is one of Lord Pārswanāth because at the bottom there are four ladies, one of whom belongs to the Nāg as she is holding a snake on her head. (The Stupa & other Antiquities of Mathura Plate no –121)

The excavations of Harrapā and Mohan-Jo-Dāro revealed a statue in a meditating posture which has next to it, two Nāg subordinates, holding Nāgchatras (snake fashioned umbrella). That the tradition of Jainism prevailed amongst the Nāg Dynasty, before the birth of Pārswanāth is an accepted fact.

Jain Uttar Purāṇ mentions about Krishna's son, Pradyum Kumār who, when harassed by the people of Vidyādhār, was rescued by the Nāgs of Sahastravan (a forest) and their chief, a five headed Nāgpati, who lived on the Arjun tree, awarded him with five arrows as a mark of respect. Hence it seems that the Nāgs also prevailed in Vidyadhār.

The 'Panchami Vrat' of the Garuda too, has information on the Nāg people. In the village called Chich, in Malav city, the consort Kamalaavati, of Nāg

Gaud, was acquainted to the figures of Nemināth and Pārswanāth. by a Munirāj (monk) from Nāgbambi, which means abode of the Nāg people. Mallesna Āchārya in his 'Nāg Kumar Charitra' describes the reverence with which the Nāg people safeguard Nāg Kumār. An interesting point to note is that all the kings would marry off their daughters to Nāg Kumārs except those belonging to the Pallav Dynasy because their consorts were also Nāgkumāris. Amongst the nine kings described in the Vishnu Purāṇ, one was a Nāg Kumār. (I – H. Q. 11, 189)

The Nāg Rājās of Bhogvati had flags with an emblem of snake, indicating the influence of Bhagwān Pārswanāth.

Padyavati City was the capital of the Nāgrājas and where coins of Ganapati Nāg have been found. (Rajputane ka Itihas. Ch. 230). Similar coins were discovered at Vishnagar Bhaddhilpur, which is also believed to be the birth place of Lord Sheetalnāth. The king Vasupaal of Ahichatra, probably belonged to Nāg Dynasty. At this place in the Kaushambi forest, Dhranendra had protected the body of Lord Pārswanāth from rains, by covering his head in the form of an umbrella over him.

Bhagvān Mahāvīr is named Nāyaputta, meaning son of Nāg. Therefore whether Lord Mahāvīr was linked to the Nāg Dynasty or not needs to be researched.

Thus we find that Jainism is a religion that belongs not solely to India but the world for its ancient soul

liberating principles. Numerous bases for its antiquity have been explained. Unmistakably, the Jain religion is an original source of human civilization and culture of the world. It is an important part of the Indian society and tradition which, if discontinued, our rich heritage will possibly become indistinct and endangered without its direction. This nonviolent religion was not born out of opposition against other religions of the world nor as an adaptation of another. This Arhat philosophy is to cultivate the soul through internal judgment and an invaluable gift from India to the world at large. That from pre historic times the world has possessed it and all the countries of the world have experienced its magnanimity to the extent that the Vedas, Smritis, Purāṇs and Upanishads all, have acknowledged it with tribute. Up till the 7<sup>th</sup> century, Jainism had unfolded across the world.

We can conclude with the famous statement of Dr. Elisabeth Sharp when she says - "Jainism is a perfect form of religion which has developed through ages of antiquity to reveal the two great formulative parts - Ahimsa (Non-Violence) and Anekāntvas (Theory of multidimensional theology) which has ushered new hopes for a global transformation into peace, harmony, and serene hopes for the new millennium."

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# ग्रन्थ-सूची

## सन्दर्भ ग्रन्थ

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