Jain Philosophy: An Eternal, Independent, and Universal Introduction

Part 1: The Eternity and Fundamental Identity of Jain Philosophy

1.1 Dispelling Misconceptions: Founder and Origin

In modern discourse, two fundamental misconceptions are prevalent regarding the identity of Jain philosophy. First, that Jainism is a branch or reformist movement of Hinduism (Brahmana religion); and second, that this religion was founded either by Lord Mahavir about 2500 years ago or by Lord Rishabhdev about 5000 years ago.[5] This research-based analysis refutes both these notions with irrefutable evidence and establishes the true, eternal, and independent identity of Jain philosophy.[5]

Lord Mahavir (circa 599-527 BCE) was not the 'founder' of Jainism; he was the 24th and last Tirthankara (ford-maker) of this era (the current Avasarpiṇī) 1.[5] The term 'Tirthankara' means one who himself crosses the ocean of worldly existence and establishes a 'Tirtha' (path) for others to cross.[5] Lord Mahavir was a great propagator of this eternal philosophy, not its originator 2.[5]

The historicity of Jain philosophy is far more ancient than Lord Mahavir.[5] The 23rd Tirthankara, Lord Parshvanath, is accepted by prominent historians as an undisputed historical personality, whose time is determined to be about 250 years before Lord Mahavir (i.e., around the 8th century BCE) 3.[5] The most ancient Pali texts of Buddhism also clearly mention the 'Nirgrantha Dharma' (Nirgrantha religion) propounded by Lord Parshvanath and the pre-existing Nirgrantha community 5.[5] This is significant external evidence proving that Jainism existed as a well-established and organized philosophical tradition centuries before the birth of Lord Mahavir.[5]

The notion that Jainism is a 'branch' of Hinduism is a result of misunderstanding the

fundamental difference between the two original streams of Indian philosophy.[5] Jain philosophy is not a part of the Hindu (Brahmana) tradition, but represents a completely independent and parallel stream 6.[5] The Supreme Court of India has also confirmed in various judgments that Jainism is a distinct and independent religion, not a sect or part of Hinduism 7.[5]

1.2 India's Two Fundamental Traditions: Shramana vs. Brahmana

Ancient Indian intellectual history can be divided into two main, parallel, and philosophically distinct streams [5]:

1. **Brahmana Tradition:** This stream considers the Vedas as supreme, of divine origin (apauruṣeya), and the ultimate proof. Its philosophy is primarily based on sacrificial rituals and the authority of the Vedas.[5]
2. **Shramana Tradition:** This stream does not accept the authority of the Vedas as proof 1.[5] The word 'Shramana' is derived from the root 'śram', meaning 'to endeavor' or 'to toil'.[5] This tradition regards individual effort (puruṣārtha), asceticism (tapas), self-denial, and the Law of Karma as the sole means of spiritual liberation 8.[5]

Jain philosophy, along with Buddhist philosophy and the Ajivika tradition, is a prominent and fundamental pillar of this ancient 'Shramana tradition' 1.[5]

Jain scholars and many modern historians hold the view that the Shramana tradition was not born as a 'protest' or 'reform' movement against the Brahmana tradition, but is an independent, original, and possibly even more ancient stream than the Vedic tradition 3.[5] It is one of two parallel philosophical systems that originated on Indian soil, whose worldviews and paths to liberation are fundamentally different.[5] Therefore, to call Jain philosophy a 'branch' of another stream is a flawed interpretation of the entire history of Indian philosophy.[5]

1.3 Antiquity: Archaeological and Literary Evidence

Jain tradition traces the beginning of its current time cycle to the first Tirthankara, Lord Rishabhnath (also known as Adinath) 11.[5] This antiquity of Jain philosophy is not merely a matter of faith; strong archaeological and literary evidence is also available for it.[5]

Archaeological Evidence:

Many prominent scholars, including Indologists like Dr. Heinrich Zimmer, place the roots of Jainism in the prehistoric, 'pre-Aryan' culture of India 13.5 Some seals and artifacts obtained from the excavations of the Indus Valley Civilization (circa 3300–1300 BCE) corroborate this connection 3.5

- **Bull (Vrishabha) Emblem:** The emblem of the bull (Vrishabha) is found in abundance on Indus Valley seals.[5] In Jain tradition, 'Vrishabha' is the official emblem of Lord Rishabhnath 3.[5]
- **Kayotsarga Posture:** Some terracotta figures found at Mohenjo-Daro and Harappa are depicted in the 'Kayotsarga' posture—that is, standing in steady meditation with detachment from the body.[5] This meditation posture is a distinctive and extremely ancient identifier of Jain Shramanas 12.[5]

Dr. Heinrich Zimmer stated clearly: "There is truth in the Jaina idea that their religion goes back to a remote antiquity, the antiquity in question being that of the pre-Aryan period, which has recently been dramatically illuminated by the discovery of a series of great Late Stone Age cities in the Indus Valley." 13.[5]

Literary Evidence:
The strongest 'external' evidence for the antiquity of Jain philosophy is found in the Brahmana (Hindu) scriptures themselves.5 If Jainism were a later branch of the Brahmana religion, its Tirthankaras would not be mentioned in the most ancient Vedic literature.5 However, the fact is contrary to this:

- **Yajurveda:** This ancient Veda mentions the names of three Tirthankaras—Rishabha, Ajitnath, and Arishtanemi 12.[5]
- **Srimad Bhagavat Purana:** This major Vaishnava Purana clearly acknowledges that Lord Rishabhdev preached the 'Jain path' (the path of non-violence and renunciation) 12.[5]

This evidence irrefutably proves that the tradition of Lord Rishabhnath was so ancient and influential that the Vedic tradition also gave him a place in its literature.[5] This is evidence of 'absorption', not 'origination'.[5] It proves the 'pre-Vedic' status and antiquity of the Jain Tirthankara tradition.[5]

Part 2: The Various Names of Jainism: Historical and Philosophical Evidence

The proof of the depth and historical journey of Jain philosophy lies in the various names by which it has been identified in different eras and contexts.[5] This diversity of names is not a sign of confusion, but rather an indicator that highlights various aspects of the

philosophy—such as its propounders, the qualities of its followers, its ultimate goal, and its core principle.[5]

2.1 Philosophical Names: 'Jin Dharma' and 'Vitraag Dharma'

These two names define the spiritual essence of Jain philosophy:

- **'Jin Dharma' (The Dharma of the 'Jin'):** The word 'Jain' is derived from 'Jin'.[5] 'Jin' literally means 'Victor'.[5] This title is given to those souls who have achieved complete victory over their inner enemies—especially anger, pride, deceit, and greed 14.[5] Those who have conquered their senses and mind are called 'Jitendriya' or 'Jin'.[5] The path taught by these 'Jin' Bhagavants is 'Jin Dharma'.[5] This name focuses on the 'agency' and 'process' of this philosophy—that is, it is the path to becoming a 'Victor'.[5]
- **'Vitraag Dharma' (The Dharma of the 'Detached'):** 'Vitraag' means 'Vīta' (beyond) + 'Rāga' (attachment).[5] That is, one who has gone completely beyond 'attachment' (rāga) and 'aversion' (dveṣa) 14.[5] In Jain philosophy, the supreme definition of God (Arihant and Siddha) is that they are 'Vitrāgī' (completely detached) and 'Sarvajña' (omniscient).[5] This religion is not based on a 'Creator' or 'Incarnation' (avatar), but on the supreme state of 'Vitarāgatā' (detachment) and the 'omniscient' knowledge that emerges from that state.[5] This name reflects the purity of the 'source' and 'ideal' of the philosophy.[5]

2.2 Historical Name: 'Nirgrantha Dharma'

This is the most ancient historical name for Jainism, used extensively in the Buddhist Tripitaka (Pali Canon) texts 5.[5] In these texts, Lord Mahavir is consistently referred to as 'Nigaṇṭha Nātaputta'—meaning 'The Nirgrantha of the Jñātṛ (Nāta) clan' 15.[5]

The word 'Nir-granth' means 'without knots' or 'free from bonds' 18.[5]

This 'granthi' (knot) philosophically symbolizes 'parigraha' (possession) and 'āsakti' (attachment).[5] A 'Nirgrantha' is one who has untied all kinds of internal and external knots.[5] This 'Nirgrantha Dharma' is the path followed by those ascetics who are completely free from all internal attachments and external possessions, symbolizing a state of complete renunciation and non-possession (ākiñcanya) 19.[5] This name reflects the pinnacle of asceticism and renunciation of the Jain Shramanas.[5]

2.3 Epigraphic Name: 'Arhat Dharma'

An invaluable epigraphic (inscriptional) proof of Jainism's historical antiquity is found in the famous 'Hathigumpha Inscription' of Emperor Kharavela of Kalinga (present-day Odisha), which dates to around the second or first century BCE 21.[5]

Although the words "Arhat Dharma" do not appear together in this inscription, the very first line of the inscription begins with the invocation "Namo Arihantanam"—meaning 'Salutations to the Arihants' 21.[5] 'Arihant' or 'Arhat' means 'one who is worthy of worship' or 'one who has destroyed the inner enemies (ari)' 19.[5]

The inscription describes King Kharavela as 'Dharmaraja' (King of Religion) and shows his deep devotion to the Arihants 21.[5] It is clear that the religion he followed and protected was the religion propounded by and centered on the veneration of the 'Arihants'.[5] Therefore, calling it 'Arhat Dharma' (Path of the Arhats) is entirely meaningful and supported by the inscription.[5]

2.4 Descriptive Names: 'Shramana', 'Ratnatraya', and 'Sanatana'

Some names describe the practice and structure of this philosophy:

- **'Shraman Dharma' (Dharma of the Ascetics):** As mentioned earlier, this name reflects the practice of the followers—the path of those who 'toil' (śram) for liberation (ascetic effort) 9.[5]
- **'Ratnatraya Dharma' (Dharma of the Three Jewels):** This is the technical name for the entire structure of Jain philosophy.[5] 'Ratnatraya' means the 'Three Jewels', which are the only path to liberation: Samyagdarśana (Right Faith), Samyagjñāna (Right Knowledge), and Samyakchāritra (Right Conduct) 22.[5]
- **'Dasalakshana Dharma' (Dharma of Ten Virtues):** It is called 'Dasalakshana Dharma' because it is based on the ten characteristics of religion—Uttama Kṣamā (Supreme Forgiveness), Mārdava (Humility), Ārjava (Straightforwardness), Śauca (Purity), Satya (Truth), Saṃyama (Restraint), Tapa (Austerity), Tyāga (Renunciation), Ākiñcanya (Non-possession), and Brahmacarya (Celibacy) 22.[5]
- **'Sanatana Dharma' (Eternal Dharma):** Jain philosophy is also called 'Sanatana Dharma', but its 'eternity' (sanātanatā) is not based on knowledge given by a god.[5] This philosophy is 'Sanatana' because it is based on the eternal laws of the universe and the 'innate

nature' (vastu-svabhāva) of its substances 22.[5] The substances (dravyas) like soul, matter, time, etc., are eternal; therefore, their nature and the path to liberation from them are also eternal or 'Sanatana'.[5]

2.5 Various Names of Jainism: Source and Meaning

The following table summarizes these various names [5]:

Name	Literal Meaning	Philosophical Meaning	Primary Source / Context
Jin Dharma	Of the Victor	The path of those (Jin) who have conquered attachment and aversion 14	Philosophical
Vitraag Dharma	Of the Detached	The path propounded by the supremely detached (Vitrāgī Sarvajña) 14	Philosophical
Nirgranth Dharma	Without Knots/Bonds	The religion of monks who are free from all possessions and bonds [1, 2]	Historical (Buddhist Pali Canon)
Arhat Dharma	Of the Worthy	The path taught and worshipped by the Arihants [2, 3]	Epigraphic (Hathigumpha Inscription)
Shraman Dharma	Of one who toils	The path based on ascetic effort, self-knowledge, and the principle of Karma [4, 2]	Philosophical Stream

Ratnatraya Dharma	Of the Three Jewels	The path to liberation comprising Right Faith, Knowledge, and Conduct 22	Doctrinal / Agamic
Sanatana Dharma	Eternal	Based on the eternal (innate) nature of the soul and the 6 substances 22	Philosophical

Part 3: Specific Concepts of Jainism: Puranas and Principles

3.1 'Kshatriya Dharma': The Varna System of the Tirthankaras

A specific and profound concept in Jain philosophy is that all 24 Tirthankaras are born exclusively into the 'Kshatriya varna' (warrior class).[5] This concept is often seen merely as a social classification, but its basis lies much deeper in Jain Cosmology.[5]

The word 'Kshatriya' means 'one who protects'.[5] Tirthankaras, by establishing the dharma, protect the entire world from internal (attachment, aversion) and external enemies.[5] Their birth in the Kshatriya varna is a 'cosmological necessity'.[5]

The root of this relates to the eternal system of 'Videha Kshetra'.[5] According to Jain cosmology, 'Mahavideha Kshetra' is an 'eternal land of action' (śāśvata karmabhūmi), where the cycle of time (like the cycle of happiness and sorrow in our Bharata Kshetra) does not change, and the path to liberation is always open 24.[5]

Since the system of Videha Kshetra is eternal, its 'varna system' (varṇa vyavasthā) is also 'anādinidhana' (beginningless and endless) 25.[5] According to Jain Puranas, when the 'bhogabhūmi' (era of pleasure, no action) ended in our 'Bharata Kshetra' and the 'karmabhūmi' (era of action) began, the first Tirthankara, Lord Rishabhnath (Adinath),

provided an organized structure to society.[5]

According to Acharya Jinasena's 'Adipurana', Lord Rishabhnath established the same eternal system in our region that had always existed in the 'Videha Kshetra' ("Pūrvāpara videheṣu yā sthitiḥ samavasthitā। Sādya pravartanīyātra...") 25.[5]

Thus, the 'Kshatriya varna' is not just a social classification but an eternal cosmological category.[5] The Tirthankaras, who descend for the supreme task of establishing dharma, are born into this eternal 'Kshatriya' varna.[5] In this context, one meaning of 'Kshatriya Dharma' is also 'the Dharma propounded by the Tirthankaras'.[5]

3.2 'Ārsha Veda' vs. 'Anārsha Veda': A Puranic Investigation (Deep Analysis)

One of the most unique and profound analyses of Jain philosophy's independent identity is found in the Jain Puranas' discussion of the word 'Veda'.[5] It is not commonly known that at one time, the term 'Veda' was used for the 'Jinavani' (Voice of the Jina) itself.[5]

Major Digambar Jain Puranas like Acharya Jinasena's 'Harivansha Purana', Acharya Gunabhadra's 'Uttara Purana', and Acharya Ravishena's 'Padma Purana' provide detailed descriptions of this subject.[5]

'Ārsha Veda' (The True Veda of Rishis):
According to these Puranas, the word 'Veda' comes from the root 'vid', which means 'to know'.5 Therefore, the original meaning of 'Veda' is 'knowledge'.5 Knowledge that is 'Ārsha'—that is, spoken by the supreme 'Rishis' (here, the Tirthankaras and Ganadharas)—is the true 'Ārsha Veda'.5 According to this definition, until the time of the 20th Tirthankara, Lord Munisuvratnath, the 'Jinavani' (the teachings of the Tirthankaras), which was based on non-violence, truth, and self-knowledge, was considered the original 'Ārsha Veda' or 'true knowledge'.5
The Origin of 'Anārsha Veda' (The False Veda):
According to the narrative described in the Jain Puranas, in the period after the moksha of Lord Munisuvratnath, there were some individuals (like an Asura-class celestial being named Mahakala and Parvata, the son of Guru Kshirakadamba) who distorted this original 'Ārsha' knowledge.5 To serve their own interests, they composed new texts and also gave them the name 'Veda'.5 These came to be known as 'Anārsha Veda' (non-Rishi Veda) or 'false Vedas'.5 The main distortion in these 'Anārsha Vedas' was that they replaced the original 'non-violent' knowledge with 'violence-centric' (hiṁsā pradhāna) sacrifices and rituals as the center of religion.[5] They granted religious sanction to animal and human sacrifice, which was

completely contrary to the principle of 'Ahimsa Paramo Dharmaḥ' of the original 'Ārsha Veda' (Jinavani).[5]

Conclusion of the Analysis:
This Puranic analysis presents a revolutionary perspective.5 It establishes that Jain philosophy is not 'non-Vedic' (a-Vedic) or 'anti-Vedic', but rather the *bearer of the original 'Ārsha Veda' *.5 It refutes those 'Anārsha Vedas' in which violence was considered a part of religion.5 What we see today as the 'Vedas' may be a mixture of these two streams—the original non-violent Ārsha tradition and the later violence-centric Anārsha tradition.5 This analysis establishes Jain philosophy as the original and non-violent stream of 'knowledge' (Veda).5

Part 4: The Three Universal Pillars of Jain Philosophy and Modern Relevance

Jainism is not merely a method of worship or ritual; it is a philosophy of life based on three universal, logical, and scientific principles.[5] These three pillars—Ahimsa, Anekantavada, and Aparigraha—present an infallible solution to the most complex problems of today's world 26.[5]

4.1 Ahimsa: A Conceptual Revolution

'Ahimsa Paramo Dharmaḥ' (Non-violence is the supreme religion) 22.[5] In Jain philosophy, Ahimsa is not limited to merely not committing physical violence.[5] It is a profound conceptual and mental discipline.[5]

Jain doctrine divides violence into two main parts [5]:

1. **Dravya Hinsa (Physical Violence):** To cause physical pain to a living being or to take its life 28.[5]
2. **Bhāva Hinsa (Intentional Violence):** To think ill of someone, to be angry, to hate, to belittle someone, or to have the intention of violence in the mind 28.[5]

According to Jain philosophy, 'Bhāva Hinsa' is the root of all violence.[5] If there is violence in one's intentions (bhāva), such as anger or hatred, then that person is violent, even if they have not committed any physical act (Dravya Hinsa).[5] Conversely, if a doctor performs an operation with good intentions (without Bhāva Hinsa), but the patient dies (Dravya Hinsa occurs), the

doctor does not incur the fault of violence, because their 'intention' (āśaya) was pure 28.[5]

This is the concept of 'conceptual violence'.[5] To belittle someone with one's words, to harbor feelings of hatred for someone, or to insult someone—all of this is 'Bhāva Hinsa'.[5] The true practice of Ahimsa only occurs when a person renounces violence in mind, speech, and body—all three.[5]

4.2 Anekantavada: The Solution to Fanaticism and Dogmatism

'Anekantavada' is the foundation of Jain epistemology (theory of knowledge).[5] It means 'non-onesidedness' 3.[5] This principle holds that reality is extremely complex and has infinite aspects.[5]

In contrast, 'Ekaantavaada' (dogmatism) means clinging to only one aspect and considering it the complete truth.[5] Most conflicts in the world, whether religious, political, or ideological, arise from this 'Ekaantavaada' or 'fanaticism'—"Only my truth is the final truth.".[5]

Anekantavada is the only philosophical solution to this fanaticism 31.[5] It teaches that every viewpoint can be partially true from a specific perspective (apekṣā).[5] It is the principle of 'Intellectual Ahimsa' 30.[5] It inspires us to understand and respect the viewpoints of others, which paves the way for 'peaceful coexistence' 31.[5]

4.3 Aparigraha: The Solution to Environmental Crisis and Economic Inequality

'Aparigraha' means 'non-possession' (not collecting more than necessary) or 'non-attachment' 35.[5]

Jain philosophy defines 'Parigraha' (possession/attachment) at two levels [5]:

1. **Abhyantara Parigraha (Internal Attachment):** The root problem is not the possession of objects, but the feeling of 'mūrchā' or 'deep attachment' to objects 38.[5]
2. **Bāhya Parigraha (External Possession):** The accumulation of objects beyond one's needs 38.[5]

Today, the world is grappling with two major crises: (1) Economic Inequality and (2)

Environmental Crisis.[5] The root cause of both these problems is 'Parigraha'.[5]

- **Economic Inequality:** When a few individuals or nations, driven by 'Parigraha' (greed), engage in 'hoarding' (saṅgraha), they deprive a large section of society of its share of resources.[5] This gives rise to economic inequality 39.[5]
- **Environmental Crisis:** The tendency of 'Parigraha' is what gives birth to 'Consumerism'.[5] The 'over-exploitation' of nature's resources and the 'collection of objects beyond need' is the root cause of climate change, pollution, and natural imbalance 37.[5]

The principle of 'Aparigraha' is the only fundamental solution to both these crises.[5] It is the philosophy of 'limitation of desires' and 'contentment' (santoṣa), which can become the foundation for a sustainable and equitable world.[5]

Part 5: The Eternal Science of the Universe: Six Dravyas (Substances)

Jain philosophy is not just ethics; it is also a complete science (Metaphysics) of the structure of the universe.[5]

5.1 Shad-Dravya: The Complete Model of the Universe

According to Jain philosophy, this Loka (Universe) is 'eternal' (śāśvata).[5] It was neither created by anyone nor will it ever be destroyed 27.[5] It has always existed and will always exist.[5]

This entire universe is composed of six eternal, beginningless, and endless 'Dravyas' (Substances).[5] These six dravyas are the 'building blocks' of the universe. Besides these, nothing else exists in the world 24.[5]

These six dravyas are:

1. **Jiva (Soul):** The conscious substance.[5] Its attribute is 'consciousness' (knowing and seeing). It is formless (amūrtika) 41.[5]
2. **Pudgala (Matter):** The non-conscious substance that has 'form' (rūpa).[5] Its attributes are touch, taste, smell, and color.[5] All 'Matter' and 'Energy' in the world is 'Pudgala' 24.[5]
3. **Dharmastikaya:** The non-conscious, formless substance that is the 'Medium of Motion' 24.[5]

4. **Adharmastikaya:** The non-conscious, formless substance that is the 'Medium of Rest' 24.[5]
5. **Akasha (Space):** The non-conscious, formless substance that provides 'accommodation'.[5] This is the substance that gives space to all other substances 24.[5]
6. **Kala (Time):** The non-conscious, formless substance that is 'Time'.[5] It assists in the 'transformation' (pariṇamana) of substances 41.[5]

5.2 Dharmastikaya and Adharmastikaya: The Uniqueness of Jain Metaphysics

Among these six dravyas, 'Dharmastikaya' and 'Adharmastikaya' are the most unique and fundamental discoveries of Jain metaphysics.[5] Here, 'Dharma' and 'Adharma' absolutely do not mean 'virtue' (puṇya) and 'sin' (pāpa) 46.[5]

These are two objective dravyas that pervade the entire Loka (universe) [5]:

- **Dharmastikaya (Medium of Motion):** This substance does not move itself, nor does it 'impel' anyone to move.[5] However, without it, no Jiva or Pudgala 'can' move.[5] For example, a fish swims in water; water does not impel the fish to swim, but without the water (medium), the fish cannot swim 47.[5]
- **Adharmastikaya (Medium of Rest):** This substance does not rest itself, nor does it 'impel' anyone to stop.[5] However, without it, no Jiva or Pudgala 'can' stop.[5] For example, a traveler rests in the shade of a tree; the shade does not force them to stop, but without the shade (medium), they cannot stop (in the shade) 47.[5]

These two dravyas are the fundamental laws of the 'Physics' of the universe, which modern science has not yet discovered.[5]

5.3 Jain Metaphysics vs. Modern Science: A Comparative View

Modern science has made unprecedented progress in understanding the universe, but it appears 'incomplete' when compared to the 'Shad-Dravya' model of Jain philosophy.[5]

Modern science has only partially recognized three of the six dravyas described by Jain philosophy:

1. **Pudgala (Matter & Energy):** Modern physics is entirely the science of 'Pudgala' 24.[5]
2. **Akasha (Space):** Science accepts the existence of 'Space' 24.[5]
3. **Kala (Time):** Science accepts 'Time' as a dimension 24.[5]

Modern science is completely ignorant of three dravyas:

1. **Jiva (Soul / Consciousness):** Science considers 'consciousness' a 'by-product' of matter (chemical activity in the brain).[5] It does not recognize 'consciousness' as an independent, fundamental 'substance' separate from matter.[5] The science of the 'Soul' (Jiva) is beyond the grasp of physical science 50.[5]
2. **Dharmastikaya (Medium of Motion):** Science has no theory that explains the 'medium of motion' 47.[5]
3. **Adharmastikaya (Medium of Rest):** Science also has no concept of the 'medium of rest' 47.[5]

Thus, Jain philosophy is a 'Complete Science' (Omniscience) that provides a total explanation of all six components of the universe—conscious (Jiva) and non-conscious (Ajiva), with form (Pudgala) and formless (Akasha, Kala, Dharma, Adharma).[5] Modern science, by focusing only on 'Pudgala' (matter), is merely a partial and incomplete study of reality.[5]

5.4 Jain Cosmology vs. Modern Physics: A Comparative View

This table clarifies the difference between the 'complete' model of Jain philosophy and the 'incomplete' model of modern science [5]:

Eternal Substance of the Universe (Jain Philosophy)	Its Nature	Modern Science's Equivalent/Incomplete Concept
1. Jiva	Consciousness / Soul	**(Unknown)** (Science regards consciousness as a 'by-product', not an independent substance) 50
2. Pudgala	Matter & Energy	Matter, Energy, Quantum Particles
3. Akasha	Space	Space

4. Kala	Time	Time
5. Dharmastikaya	Medium of Motion	**(No concept in modern science)** 47
6. Adharmastikaya	Medium of Rest	**(No concept in modern science)** 47

Part 6: Conclusion: A Universal and Scientific Philosophy

Based on the above research and analysis, it is irrefutably established that Jainism is not a 'branch' or a 2500-year-old 'new religion' 6.[5]

It is an 'independent' (svatantra) and 'eternal' (śāśvata) 'Shramana' tradition 1 [5], whose roots are deeply embedded in India's pre-Vedic antiquity 12.[5]

Its independent identity is confirmed by ancient Buddhist texts (where it is called 'Nirgrantha Dharma') 18 [5] and epigraphic evidence (like the 'Arhat Dharma' of the Hathigumpha inscription) 21.[5]

The analysis of Jain Puranas establishes it as the bearer of the original 'Ārsha Veda' (the tradition of non-violent knowledge), and considers violence-centric rituals as an 'Anārsha' (non-Rishi) distortion.[5]

This philosophy is not just a heritage of the past, but a solution for the future.[5] Its three universal pillars—'Ahimsa' (conceptual purity), 'Anekantavada' (the solution to fanaticism) 31 [5], and 'Aparigraha' (the solution to environmental and economic crises) 38 [5]—present a logical and practical path for the most complex problems of the modern world.[5]

Ultimately, Jain philosophy is a 'Complete Science', which, through the 'Shad-Dravyas' (Six Substances) 24 [5], explains the entire fabric of the universe—physical and spiritual—a completeness that is beyond the current limitations of modern science 50.[5]

It is a philosophy that teaches reliance not on any external power, but on the power of the Self.5
Therefore, to know this philosophy is not just to know a religion; it is to know one's own reality,

one's 'true nature' (Nija Svabhāva).5

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