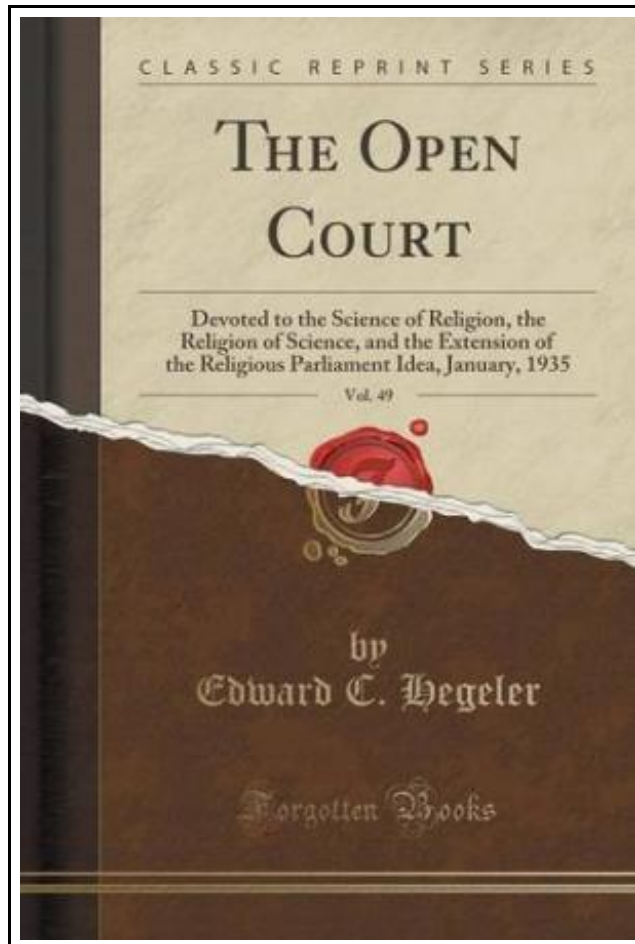


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Forgotten Books, United States, 2015. Paperback. Book Condition: New. 229 x 152 mm. Language: English . Brand New Book ***** Print on Demand *****.Excerpt from The Open Court, Vol. 49: Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea, January, 1935 Jainism is a form of belief and practice of a small but influential community in India. It is probable that in earlier times the number of its adherents was far greater than at present: it is certain that they formerly possessed considerable political power and widespread organizations in Bengal, in the south around Mysore, and in Kathiawar. Most occidental scholars and some Indian writers still persist in describing Jainism as an off-shoot or reform of Brahmanical Hinduism. There seems to be more justification for the view of its own scholarly adherents that it was originally an independent movement not arising out of the Brahmanical tradition. It points back to a series of twenty-four Tirthankara or teachers of the present age, two of whom at least are generally regarded even by occidental students to be historical: Parsvanatha and Mahavira. The form which Jainism has at present is accredited to the reform and revival inaugurated by Mahavira. However its doctrines may have originated and developed in the past, it is now essentially a dogmatic system: certain fundamental conceptions and terms are accepted from tradition and from writings regarded as authoritative, and reflection amongst Jainas is directed to expounding the meanings of these terms and defending the validity of these conceptions. Though Jainism may with good reason be called a religion, its main motive is ethical. By this is not to be understood ethical in the sense of predominantly sociological or otherwise humanistically utilitarian. Jainism, as ethical, is bound up with a definite...



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