

**Collected
Research Papers
in
Prakrit & Jainlogy
(Volume II)**

Edited by
NALINI JOSHI
(With Preface)



**Seth H.N.Jain Chair
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University of Pune**

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NALINI JOSHI**

Collected Research Papers in Prakrit & Jainlogy (Volume II)

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Assisted by

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Preface with Self-assessment

Impartial self-assessment is one of the salient features in post-modernism. An attempt has been made in this direction in the present preface cum editor's note cum publisher's note. All the research-papers collected in this book are the outcome of the research done jointly with the help of the assistance given by Dr. Anita Bothara and Dr. Kaumudi Baldota, under the auspices of Seth H.N.Jaina Chair which is attached to the Dept. of philosophy, University of Pune. All the three roles viz. author, editor and publisher are played by Dr. Nalini Joshi, Hon. Professor, Jaina Chair.

While looking back to my academic endeavor of twenty-five years, up till now, a fact comes up glaringly the whole span of my life is continuous chain of rare opportunities in the field of Jaina Studies. In the two initial decades while working in the 'Comprehensive and Critical Dictionary of Prakrits', under the able editorship of Late Dr.A.M.Ghatage, I got acquaintance, with almost five hundred original Prakrit texts. Side by side, for the last twenty-five years, I got opportunity to teach Prakrit and especially Jaina Philosophical texts, through the Institute 'Sanmati-Teerth', a purely academic institute dedicated to Jaina Studies.

In July 2007, I was appointed an honorary professor of Seth H.N.Jaina Chair. Through the academic as well as informal discussions with my colleagues in the philosophy department, I got new perspectives, thought models and approaches to look at Jaina Studies. The discussions helped me a lot to re-understand what is (i) religious, (ii) ethical or moral, (iii) philosophical, (iv) epistemological, (v) metaphysical and ontological and (vi) spiritual - in the perspective of Jainism.

When we started to scan and screen the various aspects of Jaina Studies on the comprehensive background of the whole Indian Philosophy, gave rise to many naive issues for further research. The aims and objectives of the esteemed Jaina Chair are threefold viz. (i) Research, (ii) Popular Activities and (iii) Publication. The present collection of the research papers is the 8th publication of the Chair during last five years. The first part of the collected research papers was published in 2008. It is not noted down on the cover-page that it is 'Volume I' because it was not imagined at that time that we would be able to publish the second volume in 2012. The process of research is continuously going on in the Jaina Chair with my two experienced and dedicated research assistants, viz. Dr.Anita Bothara and Dr.Kaumudi Baldota. Nearly sixty research papers are prepared during the span of five years in Marathi, Hindi and English according to the requirement of the concerned seminar, conference or symposium. The first volume of the collected papers contains tri-lingual papers. The present collection contains the research papers written in English.

Out of the nineteen articles mentioned in the list of contents, the last two articles are informative in nature and contain very little research value as such. One article is useful in understanding the contribution of Prakrits to the Indian literature, in a very comprehensive manner. The other article highlights the poetic and cultural value of Gāhāsattasai. Both the articles were written on the demand of the prestigious and celebrated magazine viz. 'Heritage India'. Due to this reason, it was decided to include the articles in the present collection. All the first fifteen papers

are specially invited papers, which are read out, discussed, sometimes debated and generally appreciated in various International and National Seminars and Conferences.

The Scope of Jaina Studies

‘Jaina Studies’ is an independent branch of knowledge having multiple aspects. In true sense it is inter-disciplinary by its own nature. Jaina is one of the ancient religions, therefore it can contribute to religious studies. Historicity of Jaina tradition is indisputable. At the same time the threads of Jaina history is interwoven in the Indian history with great integrity. Thus a scholar of Jainism can throw a new light on the Indian history whether ancient, medieval or modern. Many problems of date-fixation can be solved with the help of its Jaina counterpart.

It is quite evident that in the symposia and seminars of philosophy, a Jaina scholar has a tremendous scope in special conferences like ‘Darśanapariśada’ or ‘Nyāyapariśada’, a scholar of Jainism can participate easily. They are invited in the conferences of Jaina Ethics, Jaina Logic, Oriental and Indological studies. In contemporary philosophies, ‘Feminism’ or ‘Women Studies’ is gaining popularity. In Jaina tradition, though the man-woman equality is mostly *mokṣa*-centric, the other issues concerned to the abilities of both are discussed at length on various occasions. Thus a Jaina scholar can have an easy access in the conferences dedicated to Feminism. In the last century (1900-2000 A.D.) the scholars of Jainism edited literary hundreds of original Jaina texts which were written in Sanskrit, Prakrit and Apabhraṃśa. There are Jaina *grantha-bhāṇḍāras* all over India full of unedited manuscripts. Therefore an experienced scholar of Jainism can share his experiences in the seminars on ‘Manuscriptology’. It is generally observed that the seminars of Prakrit are crowded with Jaina scholars because nearly eighty percent of Prakrit literature is produced by Jaina authors.

It is very unfortunate that the scholars of Sanskrit are acquainted with very few Jaina Sanskrit texts like *Varāṅgacarita*, *Yaśastilakacāmpū* and *Nītivākyāmr̥ta*. A Jaina scholar having a mastery over Sanskrit can enlighten the Sanskritists in seminars and conferences.

Jainas have contributed a lot to the modern Indian colloquial regional languages, especially to Kannad, Marathi, Gujarathi and Hindi. A scholar of Jainism, having specialization in the concerned language can present his studies from literary point of view as well as from linguistic point of view.

In last two decades, especially in India the seminars on Environmental science and Bio-ethics are arranged in collaboration with institutions like UNESCO, with a great optimism. There is no need to say that the pro-environmental thoughts are imbibed in Jaina philosophy and practice, since non-violence is the base and essence of Jainism in the above mentioned conferences is very easy, natural and thought-provoking.

If we cast a glance at the details given in bracket under the main title of each paper, the reader will come to know that there is a close connection of Jainism to various faculties of knowledge.

When such types of collections are published, generally they are divided under various sections. In the present book, the chronological order is maintained. The year wise and month wise order starts from October 2008 and ends in October 2012. Here the special feature of each paper is given in nutshell.

Summary of Papers with Critical Remarks

(1) Peculiarities of Jainaa Mahārāṣṭrī Literature

In October 2008, a seminar was organized by K.J.Somaiya College, Vidyāvihāra, Mumbai in collaboration with Jaina Viśvabhāratī, Ladnun. The central theme was ‘The Spectrum of Jainism in Southern India.’ The spectrum was highlighted from the angle of Philosophy, History, Art and Architecture, Literature and Social movement. The paper highlighting peculiarities of Jainaa Mahārāṣṭrī was the only paper written in the section of literature. The history of Jainism in Southern India starts from Mahārāṣṭra, Śvetāmbara writers started their Jainaa Mahārāṣṭrī writings in 3rd century A.D. and continued up to 15th century. Close association of Jainaa Ācāryas with Mahārāṣṭra is explained in this paper with the help of various Prabandhakośas documenting legendary histories. A detailed account of the whole Jainaa Mahārāṣṭrī literature is presented in this paper. It is aptly observed at the end that, ‘Though variety --- long period’. (Please see the conclusive part of the paper.)

The paper can be supplemented with the interesting fact that after 15th century, Jainaa authors contributed a lot to modern Marathi literature. But at this stage Śvetāmbara authors went on back foot and Digambara Ācāryas produced ample Jainaa literature in poetry form during 16th, 17th and 18th centuries. Most of the treatises are biographies of eminent personalities in Jainaa mythology.

(2) The Jaina Versions of Rāmāyaṇa

Aikyabharati Research Institute organized an International Conference on ‘The Different Versions of Rāmāyaṇa’, in Nov. 2008. Almost all Indian and Asian versions of Rāmāyaṇa were presented by the scholars. In this paper the Jainaa Versions of Rāmāyaṇa were presented by me. This paper documents the contribution of Jains to the popular Rāmāyaṇa. Jainaa Rāmāyaṇas are found in Jainaa Mahārāṣṭrī, Sanskrit and Apabhraṃśa. Later Jainaa authors have generally followed the Jainized form of Rāmakathā authored by Vimalasūri. Three Rāmāyaṇas are purposefully selected representing three centuries. In Jainaa scriptures, there are hardly any references of Rāma and his biography. In post-canonical literature Rāmakathā starts from Vimalasūri (3rd-4th Cen.A.D.). In this paper the Rāmakathās of (i) Vimalasūri, Raviṣeṇa, Svayambhū and Hemacandra (ii) Guṇabhadra and Āśādhara and (iii) Śīlāṅka are dealt with. The point of Jainification is highlighted in a very brief manner. The paper focuses on the common Jainaa elements in all Jainaa versions of Rāmāyaṇa. The striking dissimilarities among them are also taken into consideration. In

the conclusive remarks, it is observed that, 'Due to the disparity in various renderings, lack of poetic values and exaggerated Jainaification, Jainaa Rāmakathā is not very popular even among Jainas.' The paper ends with the suggestion of a new research topic based on the comparative study of Rāmakathā and Kṛṣṇakathā in Jainaa tradition.

(3) Models of Conflict-resolution and Peace in Jainaa Tradition

In February 2009, the department of Buddhist Studies, University of Pune, organized a National Seminar highlighting the models of conflict resolution and peace in Indian tradition. Nearly twenty scholars discussed the models in Hinduism and Buddhism. It was the best opportunity to represent the wisdom of Jainaa tradition which have helped the Jainas in surviving without losing their identity. The comprehensive model of non-absolutism is the very base or crux in Jainaa thought. The non-violence, peace-loving attitude containing reconciliation, adjustment and adoption is the natural outcome of the doctrine of non-absolutism (Anekāntavāda). Total six sub-models are discussed in this paper viz. **(a)** Adopting suitable language, **(b)** Choosing less harmful, **(c)** Peaceful interaction with rulers, **(d)** Categorization, **(e)** Removing social injustice, **(f)** Guarding or protective actions.

It is emphatically noted in the paper that the model of 'Golden middle' is found in the Jainaa expression of art and sculpture also. The conflict-free and peace-loving attitude of Jainas is not their 'past' but they are still creating and adopting new models of conflict-resolution and peace. This paper is included in the felicitation volume 'Svasti' dedicated to Prof. Hampa Nagarajaiah and edited by Prof. Nalini Balbir (University of Paris).

(4) Language and Identity (with special reference to Jainism)

This paper was presented in the International Conference jointly arranged by the Austrian Institute and Dept. of Sanskrit and Prakrit, University of Pune. The whole paper is an answer to a question - 'How far Jainaa religion is successful in keeping its identity without any language, taboo as such ?' It is noted that Jainas had expressed themselves chronologically in Ardhamāgadhī, Jainaa Śaurasenī, Jainaa Mahārāṣṭrī, Sanskrit and Apabhraṃśa. A brief sketch of all these languages is given in the paper.

The paper concludes, "It is well-known that Jainas are very rigid, staunch and uncompromising in religious matter and conduct. But for keeping their identity intact through ages, Jainaa writers and preachers have displayed a very flexible and practical attitude towards languages. In this matter rigidity and flexibility go hand in hand. The Jainaa theory of '*dravya-guṇa-paryāya*' helped them a lot. They applied thought-model of fourfold Nikṣepas (Dravya-Kṣetra-Kāla-Bhāva) to the literary activities. They chose suitable language according to the subject, time, place and form of literature."

(5) Some Problems in Editing Single Manuscript (with special reference to Bappabhaṭṭikahā)

A scholar of Jainism can have an easy access in the seminars of Manuscriptology provided he tries to edit a manuscript in his academic endeavor. A seminar on Manuscriptology was arranged under the joint auspices of the Institute of Jainaology (Ahmedabad) and BORI on August 2010. The above mentioned paper was presented there. Initially the salient features of the Manuscript-collection of BORI are given. After that the physical details and importance of the concerned ms. viz. Bappabhaṭṭikahā is mentioned. Some examples of the single-manuscript-editions are given i.e. Ṣaṭkhaṇḍāgama, Vasudevahiṇḍī and Saṁkhitta-taraṅgavai-kahā.

In the next point, some problems and observations while editing, are given with actual examples and quotations. It is noted that the vocabulary of Bappabhaṭṭikahā contributed a lot to the Prakrit-English-Comprehensive-Dictionary of BORI. In the conclusive remarks, a caution is given to the newcomers that, 'The technical knowledge of manuscripts is no doubt important but it is our duty to apply the methodology for editing unpublished mss. and that too with scholarly introduction, variant readings, translations and critical notes like our Pūrvasūris'. A glimpse of a list of unedited mss. given at the end of the paper is really valuable for further research activities in this field.

(6) World of Tiryañcas: The Unique Jainaa Perspective

A grand International Conference of Jainism was arranged in Mysore by the Archaeology and Museums Dept. of Govt. of Karnāṭaka in October 2010. The central theme was 'Jainism Through Ages'. The eminent scholars of Jainaa studies from all over the world presented their papers from various aspects of Jainism. In five different halls, the scholars presented their papers from 10.30 a.m. to 5.30 p.m. for three days. Nearly fifty percent of papers were dedicated to archaeology, iconography and temple art.

The above mentioned paper about Tiryañcas was presented in the section of 'Philosophy and Literature.' The subject is philosophical and the references are gathered from the vast Jainaa literature. It is in real sense comparative because a lot of references from Vedic (Hindu) literature and Jātaka-kathās are taken into consideration. Though the word 'Tiryañca' is used, the scope is limited to five-sensed birds and animals having mind (*saṁjñī pañcendriya tiryañcas*). In this paper, an effort is made to co-relate the Jainaa thoughts with the modern discoveries. Examples and instances are noted down from 'Discovering Wildlife : a series published by Reader's Digest' (Ref. nos. 47 to 53). The salient features of the world of Tiryañcas noted at the end of the paper are quite note-worthy.

A comment can be made as an impartial examiner that the scope of the subject is so wide that one cannot give justice to it in a small paper. Actually it is a long research article or a small size project. In the project, all the philosophical, ethical and spiritual aspects about Tiryañcas can be enumerated.

(7) Some Distinctive Features of Pañcāstikāya

In continuation with the above mentioned conference on Jainism, a seminar on Prakrit Literature was arranged at 'Śravaṇabelagola' in October 2010. The central theme was 'The Ancient Prakrit Texts' to avoid repetition, particular ancient Prakrit texts were allotted among the scholars for reflective consideration.

A lot is written about Pañcāstikāya on popular as well as academic level because of the valuable contribution of Kundakunda to Jain philosophy and Prakrit languages. The paper starts with a short lucid introduction. Total fifteen important distinctive features are documented with proper references and cross-references. At the end it is noted that, 'It is actually impossible to enumerate the distinctive features of Pañcāstikāya, since it is the overflow of spiritual experiences expressed in lucid style with inborn wisdom. But in nutshell we can say that Pañcāstikāya is an excellent example of *dehali-dīpa-nyāya*. It illuminates the nature of scriptural concepts of *astikāyas* and *dravyas* in the perspective of contemporary philosophies and at the same time, it is the whistle-blower of the forthcoming era of logic in the field of 'Jainism.'

(8) Jainism : Philosophy and Practice in India

This is a presentation given in the panel discussion arranged by the Dept. of Philosophy (Mumbai) and IPC - for the AAPA Conference in October 2010. Diacritical marks are not used in the paper because at the time of publishing, it creates technical difficulty.

The line of thinking and the scope of the paper are well-articulated in the introductory part of the paper. The author writes, 'I wish to underline the flexibility and all inclusiveness of Jain practices in the broader perspective of historical background of Indian religions.' The paper is neat and compact because the author has chosen some of the important practices for consideration from Śrāvaka-cāra and has excluded monastic conduct in this presentation.

From ten important aspects the 'practical' or 'popular' Jainism is examined and commented. Future of practical Jainism is painted at the end with bright colors. The author exclaims, "I conclude with a very happy note that, there is no fear for Jains to lose their identity. On the contrary, there is tremendous potentiality in Jain philosophy and ethics to influence the world without going for any fanatic measures."

(9) The Ancient Jaina Text Ṛṣibhāṣita (Unique example of religious harmony)

A state level Seminar was arranged by Ramkrishna Math, Pune, on the occasion of the 150th birth anniversary of Swami Vivekanand in March 2011. The central theme was - 'In search of Religious Harmony'. Seth H.N. Jaina Chair contributed a lot to this seminar by presenting three papers in three languages. Besides the above mentioned paper, Dr. Kaumudi Baldota wrote on

‘श्वेताम्बर-दिगम्बर-सम्प्रदायों का प्राकृत साहित्य में योगदान’ while Dr. Anita Bothara wrote on ‘मानवसेवा हीच ईश्वरसेवा : जैन दृष्टीने समीक्षा’.

Though informative in nature, the paper on R̥ṣibhāṣita is quality-wise comparable to the paper on Pañcāstikāya. In a way the author of the paper had given justice to both of ancient Prakrit texts, Pañcāstikāya belongs to Digambara sect. while R̥ṣibhāṣita is preserved in Śvetāmbara sect. The beginning of the paper is attractive. It draws our attention to the list of synonyms of the word ‘ऋषि’. The necessary formal information is given in minimum words. The elements of Jainaification are properly understood. The most interesting part of the paper is the concrete examples from the text showcasing the variety of outlooks. Eight salient features are enumerated and elaborated in a very compact manner. It is mentioned in the conclusive remark that - “R̥ṣibhāṣita is a valuable work not only of Jaina religion but also of the Indian tradition as a whole. The religious tolerance of Indian thought is truly reflected in this work. It also has a historical importance because it provides valuable and authentic information about many known and some unknown R̥ṣis with their preaching. It is a text which documents the reflections of the seer prior to the institutionalization of six Darśanas and Jaina-Buddha religions.”

(10) Re-interpretation of the Mithyāśruta Passage in Nandī

This paper was presented in the International Conference organized by JU-CMS, Bangalore in January 2012. It is a long research article in which names of nineteen ancient texts documented in Nandīsūtra are interpreted. The rationale for choosing the subject is very much natural and convincing. The content of the *mithyāśruta* passage is connected with the first chapter of Tattvārthasūtra which discusses epistemology on the basis of scripture. ‘Brief critical comments on the each text of Nandī’ - is the crux of the paper. Some of the possibilities suggested by the author are really revealing. Unlike the other papers, the conclusive part is big and is divided into three sub-points. Each of them carries value in different aspects. At the end of the paper, the author has suggested five points to ponder over which are really helpful for researchers in this field. The final remark of the paper runs likewise - “A person having enlightened-world-view can attain spiritual progress through studying even the so called heretical texts, provided he possesses a non-partial attitude and power of discrimination.”

(11) Some Salient Features of the Narratives in Kumārapāla-pratibodha

This paper was presented in the National Seminar organized by the Dept. of Sanskrit and Prakrit, University of Pune in Feb. 2012. The central theme was - ‘Kathā in Sanskrit and Prakrit Literature.’

It is generally observed that the researchers who present the research-papers dedicated to the narrative literature take lengthy start by providing unnecessary informative data about the narratives. In this paper this temptation is avoided by quoting the sevenfold classification of

narratives in seven lines. The date, place, nature and status of KumāPra is designated in one paragraph. The classification of the narratives in KumāPra is given in a very innovative manner.

One impartial, critical comment is worthy-quoting. The author says, “Nearly ten to twelve stories based on ‘*vrata-māhātmya*’ are really stereo-type, boring and insipid in all sense. Somaprabha’s failure in the art of narration is explicitly seen in these stories.”

The author designates the language as a specimen of classical Jainaa Mahārāṣṭrī. She supports her view by giving four important points. The fourth point is elaborated by giving nearly thirty examples from the original text, which is the essence of the paper in real sense. Besides this, two aspects are important, viz. ‘the woman-focused narratives’ and ‘the motifs used to accelerate the happenings.’ In the conclusion of the paper, the author says, “Though very few stories of KumāPra can be designated as ‘excellent’ from the literary point of view, still it holds an honorable position in ‘the collection of Prakrit narratives’ (Kathāsaṃgrahas) by providing rich socio-cultural details in classical Jainaa Mahārāṣṭrī”.

(12) Critical Review of the Debate of Man-Woman-Equality (In Digambara, Śvetāmbara, Yāpaniya and Contemporary Perspective)

The paper was presented by Dr. Anita Bothara in Feb. 2012, prepared under the guidance of Dr. Nalini Joshi. It was presented in a U.G.C. sponsored National Seminar organized by Shri Atma Vallabha Jaina Museum, Ācārya Nāgārjuna University, Nāgārjuna Nagar (A.P.). The central theme was ‘Women and Jainism’.

The paper starts with documenting the Digambara view firstly because Ācārya Kundakunda was the first who has explicitly opposed attainment of liberation from woman-birth. Yāpaniya view about women is documented with the help of the citation given by Haribhadra in his Lalitavistara. The lengthy details of the history of Yāpaniyas are avoided in the paper. The concerned passage with its English translation is given.

The arguments of the commentator Guṇaratna (comm. on *Ṣaḍ-darśana-sammuccaya* of Haribhadra) are presented in nutshell. The comment on Guṇaratna goes like this - “the credit goes to Guṇaratna to drag out the debate of man-woman-equality from the *mokṣa*-based arguments and to opt fresh outlook like the criteria of superiority and inferiority.”

Muni Darśanavijayaji’s contribution to this debate is mentioned in the paper in a very unbiased and impartial manner.

The last part of the paper connects this debate to the contemporary issues. The efforts made by Jaina nuns to bring equality among nuns and monks are noted down. Conclusive remarks of this paper are worth-contemplating.

The whole history of man-woman debate in Jainism is summarized through Kundakunda-Yāpaniya-Haribhadra-Guṇaratna-Darśanavijayaji and Jainaa Sādhvīs at modern times. Thus it is a

graph of the debate of man-woman equality from the 1st century of Christian era upto 21st century.

(13) Pro-Environmental Thoughts and Actual practices in Jaina Tradition: A Critical Review

This paper was presented in the International Conference and Workshop jointly arranged by UNESCO-UOP at Pune on Oct. 2012. This conference was specially meant for fathoming the different Indian traditions in the perspective of Environmental Science and Ethics. In this conference the pro-environmental thoughts in Vedas, post-Vedic and Epic literature, Hinduism, Buddhism, Sikhism, Islam and in the literature of the saints like Kabir, Tulsidas, Meera, Dnyaneshwara etc. were put forth by various scholars specialized in the concerned fields.

The above-mentioned paper represented Jaina tradition and highlighted the contribution of Jainas to the environmental thoughts. Part 'A' of the paper enumerates the pro-environmental thoughts in nutshell. It is noted in the paper that, "The Jaina thoughts fully support for the preservation, conservation and well-being of the surrounding world, full of bio-forms from the epistemological, religious, ethical and spiritual view-point."

Part 'B' of the paper is really thought-churning and brain-storming. The negative and defensive behavioral patterns in 'Practical Jainism' are carefully gathered and neatly arranged with the proper rationale behind the defensive role.

The attitudes and aspirations of the Jaina youth are specially mentioned in the later part of the paper.

Thus the discrepancy in the pro-environmental thoughts and actual practices in Jainism is pointed out categorically, precisely and impartially in this paper.

(14) Darwin's Theory of Evolution : from Jainaa Viewpoint

The paper was presented in a National Symposium on Jaina Philosophy, Science and Scriptures, organized by JVB Ladnun, at Jasol, Rajasthan in Oct. 2012. Jaina doctors and engineers from all over India were invited for this conference to bring out the scientific nature of Jainism. Terāpanthī Samaṇīs and Sādhus also participated in the symposium. Selected scholars and academicians of Jaina Studies were invited. The esteemed Jaina Chair, University of Pune contributed in the symposium by presenting two papers revealing scientific nature of Jainism.

Darwin's theory of evolution is given at the outset. Darwin's theory and its implications were critically examined in the light of the philosophical views expressed in Jainism. It is noted in the first point that the traditional Jaina views are seen apparently against the theory of evolution. Further it is noted that the concept of Nīgodi Jīvas compels a researcher to think over the previous traditional view.

The third part of the paper is valuable to get the crux of the matter exactly. The summary given at the end of the discussion is useful to understand the favorable points at a glance. The theory of Guṇasthāna is designated as ethico-religio-spiritual evolution. From the empirical direction there is a scope for change by adaption in all the bio-forms. The unbiased and impartial conclusion runs like this - “The spirituality of Jainism is not at all a hindrance for the serial progress or regress in the bio-species of the universe.”

Two reference-books and Wikipedia Website used to understand the Darwinian theory of evolution. Sufficient citations from original Jaina texts are given in the list of references.

(15) Revealing the Scientific Nature of the Jaina Concept ‘Sammūrcchana’

This paper was presented by Dr. Anita Bothara in the above-mentioned conference at Jasol, Rajasthan in Oct. 2012. The conference was specially arranged to highlight the scientific nature of Jainism. It seems that sufficient scientific data was studied by the scholar of the present paper by referring the topics viz. **(i)** Asexual Reproduction, **(ii)** Hermaphrodite and **(iii)** Cloning.

In the introductory part of the paper, classification of living organisms and specially types of birth according to Jainism are noted down in nutshell which is utterly necessary to understand the concept of ‘Sammūrcchana’. The words ‘*sammūrcchima jīvas*’ are translated as ‘agglutinated beings’. A lot of details about these organisms are given from the original texts of Jainas. The common points between ‘agglutinated birth’ and ‘asexual reproduction’ are pointed out.

Agglutination in plant-kingdom is very much revealing from the Botanical point of view. In the next two points, Zoological views are mentioned in connection with the two-three and four-sensed organisms. The concept of Sammūrcchima Maṇuṣyas is explained from the viewpoint of Pathology. Enough discussion is found in the paper about the grafting and tissue-culture in plant-kingdom with reference to the Jaina concept ‘agglutination’. About cloning, it is said that, “In toto, agglutinated human beings are born asexually from sexually-born human beings under natural circumstances. Same thing done artificially in laboratories is nothing but cloning.”

It is noteworthy that a sincere attempt has been made in this paper to bring out all the implications of the Jaina concept ‘Sammūrcchima’ but the scholar is aware that it is surely farfetched to claim that the descriptions of Jaina texts are hundred percent scientific.

The above-mentioned summary of the papers will help the reader to understand the sum and substance of each paper in nutshell.

The General Norms and Methodology Followed in the Papers

In all the research papers prepared under the H.N.Jaina Chair whether written in English, Hindi or Marathi a common methodology and particular norms are strictly followed. They can be enumerated likewise :

1] नामूलं लिख्यते किञ्चित् - Nothing has been written which is not enrooted in the original framework of Jainism.

2] As a corollary of this, each and every thought is read out from the original Jaina texts. Sometimes secondary sources are utilized but the references are thoroughly checked.

3] Wherever necessary the views expressed in the research papers are supported by exact reference numbers with the particular editions of the concerned texts.

4] When a certain point is elaborated with the help of the references from many texts, the chronological order is carefully followed.

5] In the selection of philosophical subjects, such subjects are taken which have the potentiality to connect with the modern scientific concept. For example -

(i) In one of the paper, biological thoughts of Jainas are reviewed from Darwinian Theory of evolution.

(ii) Sammūrcchana Janma is considered in the light of asexual-reproduction and grafting and cloning.

(iii) The world of Tiryāñcas is tallied with the modern discoveries about the animal world. Ṣaḍjīvanikāyarakṣā is examined from the viewpoint of the modern environmental thoughts. The connection with science is maintained in the papers written in Marathi and Hindi also. For example, in one of the paper -

(a) Nāmakarma and Gotrakarma are examined from genetic science and sociology.

(b) The relevance of Ayurveda is examined from the viewpoint of Jainism, with special reference to Caraka-saṁhitā.

(c) Indriya-vicāra in Jainism is compared with contemporary philosophies as well as with modern physiological concept.

In most of the papers, Romanization of all the technical terms in Jainism is done by using diacritical marks. It helps the reader to get the exact pronunciation.

6] As far as possible, flat informative narration is avoided. Importance is given to comparative and critical analysis with sufficient thought churning and logic. If a particular point is taken from merely Jaina texts, it is seen that the changes or development should be documented.

7] The issues which can be connected with the actual Jaina practices are necessarily treated in the light of the contemporary aspiration of Jainaa society. The views of the young generation of Jainas are taken into consideration wherever possible.

8] It happens in the field of research that many other aspects and topics occur to our mind while dealing with a particular subject. In many of the papers further line of research is suggested at the end.

The Humble Prayer at the End

I wish to conclude this lengthy preface with the following prayer :

* May the intrinsic power of the inner self inspire three of us to discover the new horizons of Jaina Studies in future.

* Let me give rest to my pen with the mixed feelings of immense gratitude and tranquilizing satisfaction but at the same time the unquenching thirst for knowledge.

* **The last two papers are included after writting the preface.**

NALINI JOSHI

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Peculiarities of Jaina Mahārāṣṭrī Literature (A Brief Chronological and Subject wise Survey with Critical Remarks)

(A Paper presented in the National Seminar on ‘Spectrum of Jainism in Southern India’
organized by K.J.Somaiya Centre for Studies in Jainism on 20th & 21st Oct.2008)

Introduction

Jainaology or Jaina studies is a wholesome branch of knowledge in the perspective of Indian Culture. The edifice of Jaina Tradition is based on four pillars, viz. 1) History or Antiquity, 2) Philosophy and Logic, 3) Literature and 4) Art and Sculpture. In the early years of my career, I entered Jainism through the gateway of Prakrit languages. Therefore, when I selected “Spectrum of Jainism in Maharashtra”, my attention was immediately drawn towards Jaina Mahārāṣṭrī literature. In this paper, I will try to draw a brief sketch of Jaina Mahārāṣṭrī literature with its highlights.

The variety of languages used by Jainas is stunning. No other religion in India had carried out its literary activities in various Prakrit dialects than Jainas. The ancient canonical texts of Śvetāmbaras are written in Ardhamāgadhī and that of Digambaras in Jaina Śaurasenī. Vācaka Umāsvāti introduced Sanskrit in Jaina literature by writing Tattvārthasūtra in Sūtra style (4th Cen. A.D.) Many Śve. and Dig. Ācāryas continued their writings in Skt., the language of classes, up to 15th Cen. A.D. Ācārya Bhadrabāhu (IInd) started commentarial work on Ardhamāgadhī canons in Jaina Mahārāṣṭrī in the 3rd Cen. A.D. by writing his Nijjuttis. All Śve. Ācāryas preferred JM. for their literary activities in Pkt. up to 15th Cen. A.D. In the meantime the religious and the philosophical teachings were written down in manuals in verse by scholars like Kundakunda, Vaṭṭakera and Yativṛṣabha and others up to the 12th Century. All these writings are included in the scope of Jaina Śaurasenī. The language found in all these books is fairly uniform but differs considerably from the Jaina Mahārāṣṭrī. Though Dig. continued their writings in JŚ., number of treatises is declining. Variety of subjects and literary forms is comparatively much less than that of JM. When Apabhraṃśa dialects took literary form, Dig. writers started their writings in Apa. Though the first Apa. epic of Svayambhū was written in 8th-9th Century A.D. , Digambara Ācāryas were in their full form between 10th up to 15th centuries. Their language is fairly uniform and constitutes the bulk of Apa. literature mostly dedicated to Caritas. The most striking feature of the Apa. literature is the fact that the whole of it is written in verses and there hardly exists any prose in it. The Apa. works written by non-Jaina writers are scanty. Chronologically last part of Apa. is practically the beginning of New Indo Aryan languages.

The facts which we get through this brief language-sketch of Jaina literature, gives rise to ample curiosities about the Peculiarities of JM. literature.

Mahārāṣṭrī and Jaina Mahārāṣṭrī

In Bharata's Nāṭyaśāstra, (2nd - 3rd Cen. B.C.) 7 Bhāṣās and Vibhāṣās are mentioned. Mahārāṣṭrī is not enumerated in it. Some scholars tried to prove that Dākṣiṇātyā of Bharata is Mahārāṣṭrī. Others did not agree with it. In Caṇḍa's Prākṛtalakṣaṇa (3rd-4th Cen. A.D.), Vararuci's Prākṛtaprakāśa (6th Cen. A.D.) and in Siddhahemavyākaraṇa (12th Cen. A.D.)

Mahārāṣṭrī is treated in the beginning as Sāmānya Prākṛta or Ārṣa Prākṛta. From the date of Daṇḍin (6th Cen. A.D.) onwards it is named Mahārāṣṭrī and is thought to be the best Prakrit in which famous epics were composed. (Daṇḍin-Kāvyaadarśa 1.35). He says that the language originated in Mahārāṣṭra is Mahārāṣṭrī.

Dr. Hornle points out that 'Mahārāṣṭra includes Rājputānā and Madhya-deśa at that time. If we observe the proficiency of the Jaina writers over this language, it is quite obvious that this Mahā-rāṣṭra (Big region) includes, today's geographical Mahārāṣṭra, lower part of Gujraṭh, Madhya-pradesh and also upper part of Karnataka. At least we can assume that the people residing in this bigger central part of India were able to understand the Mahārāṣṭrī used by Jaina Ācāryas.

It is observed by the eminent scholars like Jacobi, Pischel and Konow that in classical Skt. dramas, the Prakrit used in prose passages by ladies and lower characters is Śaurasenī. We can say that Mahārāṣṭrī used by non-Jaina authors in Skt. dramas, Epics and Anthologies like Gāhāsattasāi was quite favorable for poetical compositions. Jaina Ācāryas used it for both, i.e. poetry as well as prose. The scholars like Jacobi and Pischel named it as Jaina Mahārāṣṭrī. The name became very popular and accepted by late Dr. A.M.Ghatge in Prakrit-English comprehensive dictionary. Śvetāmbara writers started their JM. writings in 3rd Century A.D. and continued up to 15th Century A.D. In the early centuries of Christian Era, two prominent languages were in vogue viz. Śaurasenī and Mahārāṣṭrī. During this period, the differences between Śve. and Dig. were quite clear. Since Dig. had already started their philosophical writings in Śaurasenī, naturally Śve. writers chose Mahārāṣṭrī for their post -canonical writings. A new literary style was developed which was suitable for their philosophical, doctrinal, didactic and conductual writings.

Close association of Jaina Ācāryas with Mahārāṣṭra

Due to various reasons like severe famines, political unrest and foreign invasions, the religious activities of Jaina Saṃgha were naturally shifted towards Madhya-deśa and Southern lands.

From the legendary histories of Jainas (viz. Vividhatīrthakalpa, Prabandhakośa, Prabhāvākacarita etc.) it is known that many influential Śve. Ācāryas were in close contact with Mahārāṣṭra.

It is known from the history of Ancient India that after the death of Aśoka, Āndhrābhṛtya Sātavāhana Kings ruled over Mahārāṣṭra from 3rd Century B.C. up to 3rd Century A.D. In Prabandhakośa, Rājāśekhara mentions,

सातवाहनोऽपि क्रमेण दक्षिणपथमनुगं विधाय तापीतीरपर्यंतं चोत्तरपथं साधयित्वा स्वकीयसंवत्सरं प्रावीवृत्तः (Prabandhakośa . pp. 66-74)

The 17th king of this dynasty was Hāla Sātavāhana, who became famous for his anthology viz. Gahāsattasāi. Guṇāḍhya who is famous for his Paśācī narrative Vaḍḍakahā, is said to be an honoured poet in the assembly of Sātavāhana. Through all these legendary histories it is evident that all the Sātavāhanas were interested in Prakrits and especially in Mahārāṣṭrī. Pratiṣṭhāna (or Paṭṭhāna) and Nāsikya were the capital cities of Sātavāhanas.

According to Prabandhakośa, Niryuktikāra Bhadrabāhu and Varāhamihira were two brahmin brothers, residents of Pratiṣṭhāna. Various legendary stories of both are mentioned in this Prabandha. The famous 'Uvasaggahara Stotra' was composed by Bhadrabāhu in his stay at Pratiṣṭhāna. After the time-lapse of 800 years, it was necessary to write explanatory notes on Ardhamāgadhī canons. It was very much logical to write it in Prakrit, in continuation with the spirit of Lord Mahāvīra. Bhadrabāhu wrote ten Niryuktis in Prakrit Gathā form. Since he was the resident of Pratiṣṭhāna he chose Mahārāṣṭrī language which was naturally influenced by Ardhamāgadhī. Further Śve. Ācāryas wrote their Bhāṣyas and Cūrṇis following the tradition laid down by Bhadrabāhu IInd.

The famous Jaina Ācārya Kālaka (1st-2nd Cen. A.D.) came to Pratiṣṭhāna in the last lap of his wanderings. He had discussions with Sātavāhana about the date of Paryūṣaṇa. After this incidence, Kālaka stayed at Pratiṣṭhāna until his death. Due to this association, there are at least three Kālākācārya-kathānakas written in JM. which were critically edited by Sten Konow.

Pādalīptācārya was a frequently quoted Śve. Ācārya of 1st-2nd Century. It is noted in Prabandhakośa that he arrived at Pratiṣṭhāna and created a Campū-Kāvya named Taraṅgalolā. (प्रबन्धकोष pp. 11-14) This beautiful literary work (which is not available now) inspired many poets to write their poetries in JM.

The famous logician Siddhasena Divākara, his Guru Vṛddhavādī and Śāntisūri, the first commentator of Uttarādhyayana were also closely connected with Pratiṣṭhāna and Nāsikya during their wanderings.

This legendary and historical data is sufficient to throw light on the background of the bulk of Jaina Mahārāṣṭrī literature.

Special Features of JM. Literature

Niryuktis on 10 Ardhamāgadhī canons, some of the Prakīrṇakas, two Cūlikāsūtras, three Bhāṣyas along with Viśeṣāvaśyaka and Cūrṇis of Jinadāsagaṇi - the language of all these works is generally known as Ārṣa Prākṛta because it is influenced by Ardhamāgadhī. Though Mahārāṣṭrī elements are prominent, still we find same linguistic characteristics of Māgadhī and Śaurasenī. Vimalasūri's Paumacariyam (4th Cen. A.D.) is also included in this category. This narrative poetry was written excluding the impossible and illogical elements of Vālmiki-Rāmāyaṇa. This first Jaina Rāmāyaṇa inspired many writers to present Rāmāyaṇakathā in Jaina manner. The poetic justice given to the female characters (viz. Sītā, Añjanā, Kaikeyī and Mandodarī) is unique in itself.

Vasudevahiṇḍī jointly written by Saṃghadāsa and Dharmasena in 5th Cen. A.D. is also noted as a grand narrative presented in Ārṣa Prākṛta or old Jaina Mahārāṣṭrī. The part of the book viz. Madhyama Khaṇḍa shows the linguistic characteristics of Śaurasenī. In the history of Indian Literature, Vasudevahiṇḍī acquired very esteemed position due to its curious connection with Vaḍḍakahā of Guṇāḍhya.

In the 6th or 7th Century, the great Śve. logician Siddhasena wrote Sanmatitarka in JM. in which he discussed the Nayas, in a comprehensive manner on the view of Anekāntavāda. Sanmati is one of the very few JM. works on logic. Haribhadra is the most celebrated, honoured and versatile author in the 8th Century. Throughout his life he wandered in Rājasthāna and Gujratha and never visited Mahārāṣṭra. It seems that with a sound background of Skt. he acquired the skills in JM. and produced (i) a huge prose narrative like Samaraicakahā, (ii) a unique satirical work like Dhuttakkhāṇa which inspired Skt. Dharmaparīkṣā and Apabhraṃśa Dhammaparikkhā in the later period, (iii) first JM. book dedicated to Yoga in Jaina manner (viz. Yogasayaya), (v) other treatises related to Karma theory, Monastic conduct, Layman's conduct, Didactic and Karaṇanuyoga. Haribhadra included a lot of folk stories, examples, fables and traditional religious stories in his commentaries on Āvassaya and Dasaveyāliya. Though the explanations of Sūtras are given in Skt., he had purposely used JM. for this stories.

Conclusively we can say that the JM. used by Haribhadra represents its classical form. His language comes nearest to pure Mahārāṣṭrī. His vocabulary consists of a lot of old Gujrathi deśī words, influence of Skt. in the use of *cvī*-forms, compounds ending in - *bhūya* (bhūta) and ample literary words. This classical form reaches its height in Kuvalayamālā of Uddyotanasūri. This monumental Campūkāvya, full of rich cultural data is written in the last lap of the 8th Century.

When we cast a glance to the 9th Century - literature, it is seen that the variety of subjects is remarkable. JM. works in this century are concerned to Philosophy, Anthology, Didactic, Karman, Hymns and Legendary histories. Śīlāṅka started the tradition of writing Caritas in JM. along with his commentaries on Ācārāṅga and Sūtrakṛtāṅga. Bappabhaṭṭi wrote his anthology Tārāyaṇa, who was in close contact with Vākpatirāja (Bappairāya) the poet of famous Mahārāṣṭrī work Gauḍavaho.

Virabhadra, belonging to 10th Century, wrote his Prakīrṇakas viz. Ārāhaṇāpaḍāyā, Āurapaccakkhāṇa, Causaraṇa and Bhattapariṇṇā in Ārṣa Prakrit form. The language and presentation of the subjects were so revered among the Śvetāmbaras that the Prakīrṇakas were treated as a part of canonical literature. Devasena's works on logic, Devendrasūri's Kalakācārya Kathānaka, Dhanapāla's celebrated lexicon of Prakrit words and Nanditāḍhya's work on metrics (viz. Gāhālakkhāṇa) are the remarkable treatises of this century. Pradyumna's off-beat stories are also noteworthy which are included in Mūlasuddhipagaraṇa. Carita tradition is continued in this century.

In the 11th Century, we find nine Caritas written in JM. which are published up till now. Three of them are written by Devendra alias Nemicandra, famous author of Sukhabodhā, a comm. on Uttarādhyaṇa. Dhaneśvara's Surasundarīcariya gives sole importance to a woman character

which is unique and has given rise to the tradition of women-centered Caritas. Many Kathākoṣas are written in which Devendra's Ākkhāṇamaṇikośa, Guṇacandra's Kahārayaṇakośa and Jineśvara's Kathākośaprakaraṇa are more important. Meheśvara's Nāṇapañcamīkahā started the tradition of Vratākathās. Prakaraṇas and Kulakas are the new literary forms developed in this century.

12th Century seems to be very crucial in the history of JM. literature. Tendency of writing in JŚ. is almost stopped. The number of Skt. works of Śve. and Dig. is rapidly increasing. JM. works are almost equal to that of Skt. works. Apabhraṃśa works in this century had seen to be taken classical literary form. Digambara writers are writing Apa. works with full enthusiasm. Detailed grammar of Apa. is written by Hemacandra in his Siddhahemavyākaraṇa along with the examples of Apa. verses chosen from non-Jaina background. The peak point of Jaina logic is seen in Pramāṇamīmāṃsā, a celebrated Skt. work of Kalikalāsarvajña Hemacandra. He continued the tradition of JM. writings by presenting his unique lexical work Deśināmamālā and Kumārapālacrīta. Maladhārī Hemacandra wrote the Ṭippaṇas on canons, Malaygiri's huge commentarial work is the speciality of this century. Muncandra wrote five Kulakas and three Prakaraṇas. His Vanaspatīśaptatikā is remarkable. Śrīcandra wrote in JM. and Skt. very fluently.

In the 13th Century, JM. literature is comparatively less than Skt. and Apabhraṃśa literature is steadily growing.

Ṭhakkura Pheru, a treasurer of Allauddin Khilji wrote many scientific and technical works in 14th Century. His small treatises are extremely important in JM. literature. These treatises are dedicated to Numismatics, Metallurgy, Mathematics, Astrology, Gemmology and Architecture. Ratnaśekhara wrote on Ethics, Karaṇānuyoga, Caraṇānuyoga and Caritas. Jinaprabha's Vidhimārgaprapā is an authentic work on rituals. Growing ritualistic tendencies in Jaina religion are reflected in Jinaprabha's other works also. Jayavallabha's anthology called Vajjālagga and Nayacandra's Prakrit drama - Saṭṭaka are two remarkable works of this century.

In the 15th Century, JM. works show declining tendency. Jinaharṣa, Somaçandra, Śubhavardhana, Sakalakīrti and Cārītravardhana wrote in JM. but the variety of subjects and literary forms is not seen. Caritas and Kathākoṣas are ample in number but lack in originality and imitation prevail over creativity.

This is the brief sketch of JM. Literature from 3rd Century A.D. up to 15th Century A.D.

Conclusion

Important Observations on JM. Literature

* In no other Prakrit language than JM. such a huge literature is produced in India for such a long period (from 3rd Cen. A.D. up to 15th Cen. A.D.)

* Since the Dig. had already chosen Śaurasenī for their literary activities, Śve. writers had naturally undertaken Mahārāṣṭrī.

* Mahārāṣṭrī was understandable in the bigger middle region of India during this period.

* Skt. was the medium of higher education, so naturally Scientific and Technical Works and Classical literature of non-Jaina traditions is ample in quality and quantity. Lord Mahāvīra was

very keen about his religious sermons through Prakrit medium. JM. played the role of Rāṣṭrabhāṣā at that time. Now-a-days though the medium of higher education is English, still Hindī possesses a status of Rāṣṭrabhāṣā, likewise side by side with the regional colloquial languages and Skt., JM. played an important role. Śve. writers continued JM. writings following the footsteps of Lord Mahāvīra.

* The earlier Śve. Jaina Ācāryas like Bhadrabāhu, Kālakācārya, Pādalipta etc. were closely associated with Mahārāṣṭra and specifically Pratiṣṭhāna. Nearly for six centuries Sātavāhanas ruled over Mahārāṣṭra who were pro-Prakrit by nature and liberal in religious matters.

*JM. had undergone three distinct stages during this long period of twelve centuries.

(i) Ist Stage : 3rd to 6th Century.

The various Niryuktis, Bhāṣyas, Cūrṇis and the narrative works like Paumacariya, Vasudevahiṇḍī and others may be taken to represent the archaic form of JM. It was influenced by Ardhamāgadhī.

(ii) IInd Stage : 7th to 10th Century.

In its classical form, as represented by Haribhadra, Uddyotanasūri, Śīlāṅka and Dhanapāla, it shows influence of Skt. but still maintaining tendencies of colloquial languages in variety of forms and the use of Deśī words.

(iii) IIIrd Stage : 11th to 15th Century.

The late form of JM. is best seen in the stories of Devendra in Utt.Sukha and the anthology called Vajjālagga. Here we see a strong influence of the Apabhraṃśa dialects making it felt both in its phonology and grammar. This Apa. influence originates from the spoken languages of the authors.

After 15th Century we see that JM. is declining and Apa. is increasing. From the 16th and 17th Centuries, the history of our modern Indo-Aryan Languages starts.

Though variety of subjects and literary forms is obviously seen in JM. Literature, it is a fact that scientific and technical works as well as works on Logic are comparatively much less than in Skt. But the role played by JM. in providing rich Cultural, Social and Religious data is really very useful in understanding Indian culture in better manner. No other Prakrit language than JM. is capable in throwing light on the life of masses in India during this long period.

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The Jaina Versions of Rāmāyaṇa (With Special Reference to Vimalasūri , Guṇabhadra and Śīlāṅka)

(A Research Paper presented in the International Conference on the Rāmāyaṇa, Organized by
Aikyabhāratī Research Institute, University of Pune) (28th, 29th and 30th Nov. 2008)

Introduction

There is no need to highlight the influence of Vālmīki Rāmāyaṇa on further Indian Literature and Culture. Though hundreds of Brahmanic, Jaina and Buddhist versions of Rāmāyaṇa are available, Vālmīki's position as Ādikavi is unanimously accepted. Some stray different traditions about the chief characters may be prevalent in the society, but Vālmīki was the first to present it in Epic form. For this paper, the date of the available Rāmāyaṇa of Vālmīki is assumed as 3rd Century B.C. According to the prominent scholars, of course the Bālakāṇḍa and Uttarakāṇḍa is spurious and there are some additions, here and there.

Scope of the Research Paper

Though there is a long tradition of Rāmakathā among Jainas, here I have purposefully selected a few of them. Vimalasūri's Paumacariya is the first Jaina Rāmāyaṇa written in Jaina Mahārāṣṭrī or Ārṣa Prakrit in 3rd Century A.D. We find both Śvetāmbara and Digambara elements in Vimalasūri. Some of the scholars have opined that Vimalasūri represents Yāpanīya Sect, reconciling Śve. and Dig. views. Raviṣeṇa's Skt. Padmacarita (8th Cen. A.D.) is almost the replica of Prakrit Paumacariya of Vimalasūri. Raviṣeṇa has presented his Rāmāyaṇa without mentioning the indebtedness of Vimalasūri, added some detailed descriptions and his Dig. attitude is quite clear. Apabhraṁśa Paumacariu written in the later half of the 8th Century by Svayambhū, who was a householder (Śrāvaka), almost imitates Vimalasūri and Raviṣeṇa. He mentions Raviṣeṇa but neglects Vimalasūri probably due to the sectarian bias. Hemacandra follows the same tradition of Rāmakathā in his Skt. work Triṣaṣṭīśālākāpuruṣacarita written in the 12th Century with few additions. So, when we consider Vimalasūri, all the above mentioned Rāmakathās are covered.

The Rāmacarita presented in Skt. Uttarapurāṇa (a part of Ādipurāṇa) by Guṇabhadra (9th Cen. A.D.) differs a lot from Vimalasūri and being a Digambara, presented his Rāmakathā totally in new manner. The scope, characterization, incidents and style differs from that of Vimalasūri. Pandit Āśādhara (13th Cen. A.D.) a Dig. Jaina householder presents Guṇabhadra's Rāmakathā in a very compact manner in his Triṣaṣṭīsmṛtiśāstra.

Śīlāṅka (9th Cen. A.D.) presents a very small story of Pauma (Rāma) in his Jaina Mahārāṣṭrī Prakrit work Cauppannamahāpurisacariya. It is very remarkable that his account of Rāma is mostly a brief summary of Vālmīki Rāmāyaṇa.

Daśaratha Jātaka presents the story of Rāma Paṇḍita in nutshell. This story, written in Pāli, contains some queer Buddhist elements unlike Brahmanic or Jaina versions.

Thus the observations and remarks in this research paper are based on the Rāmakathās of (i) Vimalasūri, Raviṣeṇa, Svayambhū and Hemacandra, (ii) Guṇabhadra and Āśādhara, (iii) Śīlāṅka and (iv) Daśaratha Jātaka.

The Method followed in the Paper

In the first place, the basic similarities in all Jaina versions are pointed out. The searchlight is thrown on the typical Jaina elements.

In the second part, the striking differences among these Jaina versions are noted in the light of some important points.

In the last part, conclusive remarks are presented on the basis of the abovementioned observations.

(A) Common Jaina Elements in all Jaina Versions of Rāmakathā

(1) Tradition of 63 Śalākāpuruṣas

All the authors of Jaina Rāmakathā claim that Rāmakathā was handed down to them right from Lord Mahāvīra through succession. Jaina tradition has created a format of 63 illustrated human heroes, of course in spiritual perspective. These are designations and all of them occur in each Avasarpiṇī and Utsarpiṇī of the time-wheel (Kālacakra). Rāma or Padma is the 8th Baladeva (Balabhadra or Balarāma), Lakṣmaṇa is the 8th Vāsudeva (or Nārāyaṇa) and Rāvaṇa is the 8th Prati Vāsudeva of the present Avasarpiṇī.¹ Hanumāna is enumerated as among the 24 Kāmadevas but not included in the 63 Śalākāpuruṣas in the Jaina Purāṇa perennis. According to this format, all Jaina authors agree that Lakṣmaṇa killed Rāvaṇa. Both of them were born as infernal beings immediately after their birth as human beings. After a long span of time, after having gone through many cycles of birth and death, they will attain Liberation. Padma and Hanumana had attained Nirvāṇa while Sītā had attained heaven.

(2) Polygamy

In the format of Śalākāpuruṣas, Baladevas and Vāsudevas necessarily possess thousands of wives. All Jaina authors have depicted that Rāma, Lakṣmaṇa and Rāvaṇa possessed thousands of wives. In Vālmīki Rāmāyaṇa, very few males are monogamists. The citations like रामस्य परमाः स्त्रियः (Vālmīki Rā. 2.8.12) may have inspired Jaina authors to picturise Rāma as polygamist. ‘The vow of complete celibacy’ is greatly honoured in Jaina monachism but still Hanumāna is Kāmadeva and householder, he possesses many wives.

(3) Vānaras and Rākṣasas

The Jaina authors have depicted Vānaras and Rākṣasas as Vidyādhara or Khecaras, a variety of sub-human beings possessing various lores like Ākāśagamaṇa etc. Vimalasūri has given

totally new meanings of the words, viz. Vānara and Rākṣasa.² Jaina authors feel that Vālmīki's depiction of Vānaras and Rākṣasas is unbelievable and irrational.

(4) Doctrine of Karman and other Jaina Tenets

Doctrine of Karman is the backbone of Jaina Philosophy. According to this theory, every misery and happiness is connected with the rise of the fruits of good and bad karmans which are performed previously. Most of the important incidents in Rāmākathā are explained in the light of Karmasiddhānta. While explaining the painful separation of Padma and Sītā³, the agonies in the life of Añjanā⁴, the infatuation of Bhāmaṇḍala towards Sītā⁵, the Jaina authors have not missed the opportunity to elaborate the doctrine of Karman. When Sītā embraces Dīkṣā, she explains the theory of Karman in nutshell.⁶ In all Jaina Rāmākathās, every now and then, we find the keywords of Jainism like Vairāgya, Saṁyama and Dīkṣā. During the preaching of Munis, the conduct of layman and monk is narrated at length.

(5) Ascetics and their dwellings

In Vālmīki Rāmāyaṇa we find several names of sages, ascetics, their dwellings (i.e. Āśramās), their preaching and giving out different lores and weapons to Rāma and Lakṣmaṇa. In the Jaina versions, we see complete Jainaification in this respect. Every now and then we find the descriptions of Jaina Sādhus, Munis, Anagāras and Kevalins engaged in giving religious sermons, offering bigger and smaller vows to householders. There are Jinamandiras, Chaityas and places of pilgrimage. Padma, Sītā, Hanumāna, Rāvaṇa etc. visit these places, worship and adore in Chaityas and attend the religious assemblies.

(6) An approach to the Sacrifices

In Vālmīki Rāmāyaṇa we find ample references of various sacrifices and sacrificial acts. Vimalasūri and Guṇabhadra had attempted to offer new allegorical meanings to these sacrificial acts for enhancing the Jaina tenets like Ahimsā, Saṁyama and Tapas.⁷ The discussion about the meaning of the word 'अज'^{7a} occurs in Vimalasūri's and Guṇabhadra's Rāmāyaṇa. The protest against the Brahmnīc sacrificial institution can be seen in the major Jaina versions.

(7) Introducing the character of Nārada

It is well known that Nārada is a Paurāṇika figure and is added to Vālmīki Rāmāyaṇa sporadically in Bālakāṇḍa and Uttarakāṇḍa. This interesting character is introduced often in all major Jaina Rāmāyaṇas to accelerate the speed of the main story in convincing manner.⁸ Nārada frequently visits Padma and Rāvaṇa, carries messages and gives detailed reports of various incidents. We find the peculiar character of Nārada in Ardhamāgadhī canons like Nāyādhammakahā⁹ and Ṛṣibhāṣita.¹⁰ 'The Episodes of Nārada in Jaina Literature' is an interesting subject of a separate research paper.

(8) Rāmasetu

Vālmiki describes the episode of Setubandha in Yuddhakāṇḍa. Pravarasena, a non-Jaina poet has dedicated his whole epic to Setubandha or Rāvaṇavaho, written in Mahārāṣṭrī Prakrit in 5th Century A.D. Recently a lot of discussion is going on this controversial issue. The literary evidence of Kamba Rāmāyaṇa is quoted often in this matter. After a genuine scrutiny of major ten Jaina Rāmakathās, it is known that none of these Rāmakathās have mentioned the building of a bridge to cross the ocean to enter Laṅkā. Vānaras and Rākṣasas used Vānarī and Khecarī Vidyas to cross the ocean.¹¹ Padma and Lakṣmaṇa reached Laṅkā with the help of Vimānas.¹²

(9) A Liberal Feminist Approach

When we examine the Jaina versions of Rāmāyaṇa, we come to know that on the whole, a liberal feminist perspective is reflected in the presentation of Rāmakathā. The observation and scrutiny of each female character in the Rāmāyaṇas of both traditions is a vast subject; still some important points are noted here in order to illuminate the liberal approach of Jaina authors towards women.

According to Vimalasūri, Sītā is a daughter of King Janaka and queen Videhā.¹³ The myth of finding Sītā in the box buried underground is totally absent in Paumacariya. Padma or Rāma accepts Sītā in Laṅkā without any doubt or ordeal (Divya).¹⁴ Vimalasūri picturises the episode of banishment of Sītā in ‘जणचितापव्व’¹⁵, but the tone of Padma towards Sītā is less harsh than Vālmiki. Guṇabhadra and his literary followers had ended the Rāmakathā at the consecration of Rāma in Ayodhyā and had kept mum about the incidents of expulsion of Sītā. In Paumacariya, Sītā goes through the ordeal only once and after proving her ‘pureness’ voluntarily embraces Dīkṣā and goes away.¹⁶

In all major Jaina versions, the episodes of Mantharā, Ahilyā and Śabarī are absent. They do not want to picturise Mantharā as ‘jealousy incarnate’. Kaikeyī was very much anxious about Bharata’s consecration to create interest of worldly things in him who was on the verge of renouncing the house and becoming a monk. Kaikeyī is not responsible for the banishment of Padma. The decision of Vanavāsa is taken by Padma and it is not the effect of the boon given to Kaikeyī. Kaikeyī’s repent and her sincere efforts to persuade Rāma from Araṇyavāsa throw new light on Kaikeyī’s character. The sympathetic attitude toward Kaikeyī is very peculiar to Vimalasūri and his followers.¹⁷

It is quite evident from the absence of Ahilyā episode that Jaina authors do not wish to depict Padma as the up-lifter of ‘Patitā’ woman like Ahilyā by mere touch. Likewise they do not want to depict Padma as the spiritual up-lifter of Śabarī merely by his presence.

Mandodarī, the chief queen of Rāvaṇa is presented by Vālmiki only at the end after the slaughter of Rāvaṇa.¹⁸ Jaina Rāmāyaṇas, especially Vimalasūri had developed the character of Mandodarī throughout his epic very skillfully.¹⁹ Mandodarī persuades Rāvaṇa again and again to send Sītā back. She puts forth her protest against Rāvaṇa’s unethical deeds. Her love and loyalty to

Rāvaṇa is quite evident from her dialogues. The justice given to Mandodarī's character is remarkable.

We find very stray and strange references of Añjanā, the mother of Hanumāna in Vālmīki. In Kiṣkindhākāṇḍa it is said that Hanumāna is 'औरसपुत्र' of Vāyu and 'क्षेत्रजपुत्र' of Kesarī.²⁰ For removing the blemish on the character of Añjanā, Vimalasūri and particularly Svayambhū have reconstructed and developed the Añjanā episode into a full-fledged 'उपाख्यान'. The name of Hanuman's father is Pavanañjaya. In his character, there is a mixture of the characteristics of Vāyu and Kesarī. He is a brave egoist Vidyādhara and acts according to his male instincts and free wills. Añjanā bears painful sufferings created by him for twelve years, solacing her mind with the help of Karmasiddhānta. Pavanañjaya realizes his guilt and the episode ends on a happy note. In Jaina tradition, Añjanā is enumerated among the sixteen adorable women.

With this brief account of some female characters in Jaina Rāmāyaṇas, we can conclude that the Jaina approach to them is more humanistic, sympathetic and liberal than the contemporary Brahmanic tradition. It is very apt to note that in Jaina environment, right from the first Tīrthaṅkara Ṛṣabhadeva, the number of Sādhvīs and Śrāvikas is almost twice than that of Sādhus and Śrāvakas.²¹

The Striking Dissimilarities Found in Various Jaina Versions of Rāmāyaṇa

It is already noted that Paumacariya of Vimalasūri is the first Jaina version of Rāmāyaṇa. He is well-acquainted with Vālmīki Rāmāyaṇa, but has not mentioned his name. The introductory portions of Paumacariya reveal quite openly the purpose of writing the story. The cause of the Jainaification is explained as follows ---

अलियं ति सव्वमेयं, भणंति जं कुकइणो मूढा (PaumCa.3.15) and

अलियं पि सव्वमेयं, उववत्तिविरुद्धपच्चयगुणेहिं ।

न सदहंति पुरिसा, हवन्ति जे पंडिया लोए ॥ (PaumCa.2.117)

It means, 'All this appears to me to be lies, contrary to reasoning and not worthy of belief by wise men'. It is quite clear by this remark that he has deliberately rejected the Brahmanic version of the same story.

Not only Vimalasūri but all Jaina authors have the same reason to refute the accounts of Rāma and Rāvaṇa that they have heard from the Kuśāstra-vadins i.e. expounders of false scriptures. According to them, Lord Mahāvīra had narrated the story to Gautama Gaṇadhara. They got the story through the tradition of their teachers. If this claim is true then one expects basic minimum similarities in all Jaina versions. The similarities are already noted beforehand. Here some of the striking differences in major Jaina versions are taken into account.

(1) Daśaratha and his sons

According to Paumacariya, Daśaratha was a king of Sāketa or Ayodhyā. He has four sons, Padma from Aparājitā, Lakṣmaṇa from Sumitrā and Bharata - Śtrughna from Kaikeyī.²² According to Uttarapurāṇa, at first, Daśaratha was ruling at Vārāṇasī. Rāma or Balabhadra was born in Vārāṇasī. Rāma's mother was Subālā. Afterwards Daśaratha transferred his capital to Ayodhyā. One of his queen gave birth to Lakṣmaṇa and the other to Śatrughna.²³ Triṣaṣṭismṛtiśāstra mentions four queens and four sons of Daśaratha.²⁴ In Daśaratha Jātaka, Daśaratha was ruling at Vārāṇasī. He has 16,000 queens. His chief queen gave birth to Rāma-pañḍita, Lakṣmaṇa-kumāra and Sītā-devī.²⁵ There is no mention of Bharata - Śatrughna.

(2) Birth of Sītā

Paumacariya mentions that king Janaka's wife Videhā gave birth to a twin, Sītā and Bhāmaṇḍala. A Vidyādhara abducted Bhāmaṇḍala. In course of time he was infatuated with Sītā. After knowing the reality, he became a monk.²⁶ According to Uttarapurāṇa, Sītā was an offspring of Rāvaṇa and Mandodarī. A fortune-teller declares the female child as unlucky and Rāvaṇa abandons Sītā. Mārīca keeps her in a box and buries underground at Mithilā, with ample wealth in the box. Some farmers find her and handover the child to Janaka and Vasudhā.²⁷

(3) Svayamvara of Sītā

In Paumacariya, Janaka seeks help of Padma and Lakṣmaṇa against Mlecchas. He decides to give Sītā to Padma, a valiant warrior. Afterwards he arranges the Svayamvara.²⁸ We do not find reference of Rāvaṇa in this context. In Uttarapurāṇa the episode of Svayamvara is totally dropped.

(4) Kaikeyī and her demands

In Paumacariya, Daśaratha declares his decision of renunciation and decision of the consecration of Padma. Bharata decides to follow the path of Liberation. Kaikeyī demands her boon which was kept previously with Daśaratha. She wants her son to be a king for engaging him in worldly life. Padma spontaneously declares his decision to go in forest. The span of fourteen years is not mentioned.²⁹

The account of Kaikeyī's demands is totally dropped in Uttarapurāṇa. Daśaratha sends Rāma and Lakṣmaṇa to Vārāṇasī. Rāma became king and Lakṣmaṇa, a crowned prince.³⁰

However, It is very surprising that in Vasudevahiṇḍī, (6th Century A.D.) Saṃghadāsagaṇi follows Vālmiki in this whole account of fourteen-years' forest-wanderings of Rāma.

In Daśaratha Jātaka, Kaikeyī demands royal throne for Bharata. Daśaratha accepts her demands, but comments on the deceitful and jealous nature of women and sends Rāma to forest.

(5) The Slaughter of Vālī

In Paumacariya, after a fierce war between Vālī and Sugrīva, Vālī becomes a Muni and attains Nirvāṇa.³¹ In Uttarapurāṇa, Lakṣmaṇa kills Vālī.³² Śīlāṅka follows Vālmiki and depicts Rāma as a killer of Vālī.³³

(6) Story of Śambūka

The story of Śambūka is dropped in Jaina Rāmāyaṇas except Paumacariya. In Paumacariya he is not depicted as a Śudra, but a son of Candranakhā (Vālmiki's Śurpaṇakhā) and Kharadūṣaṇa. While observing austerities in the bamboo-thicket, Lakṣmaṇa kills Śambūka by mistake.³⁴

(7) Abduction of Sītā

This episode is picturised in Paumacariya and Uttarapurāṇa in different manners.

(8) Banishment of Sītā

Vimalasūri depicts this account in Parvas 93 and 94. Raviṣeṇa and Hemcandra follow him. Saṁghadāsagaṇi, Guṇabhadra, Śīlāṅka and Āśādhara have completed their Rāmakathās with Rāmā's consecration.

Conclusion

When we consider the Jaina versions of Rāmāyaṇa in totality, at first, readers' attention is attracted towards the reasonable changes done with positive attitude. Depicting the Vānaras and Rākṣasas as sub-human beings and not as wild animals and ferocious flesh-eaters is of course a positive and reasonable change. The sacrificial rituals involving violence are condemned and new approach is presented. Whenever there is an opportunity, the Jaina authors explain the incident by applying Doctrine of Karman. The narratives of Vālī and Śambūka are presented in entirely new manner. Comparatively sympathetic and liberal attitude towards women is seen throughout the Rāmakathā. Vimalasūri and his followers have picturised the ordeal of Sītā only once and Digambara authors, otherwise famous for their rigid attitude towards women, have dropped altogether the incident of the ordeal of Sītā.

In spite of all these plus-points, an objective analysis and valuation of the Jaina versions is needed.

If Jainas charge the Brahmanic Rāmāyaṇa and 'मतिविकल्पित' and claim that they got the tradition of Rāmakathā from Lord Mahāvīra, naturally the readers expect consistency at least in the basic facts in all Jaina versions, which is not the reality. So the charge of 'मतिविकल्पना' applies to them in the same manner.

These Jainified versions are successful in creating Jaina environment but it is difficult for even Jaina readers to believe that there are so many Chaityas and Mandiras and places of pilgrimage and religious preaching and Dikṣas during the forest wanderings of Padma and Sītā and

elsewhere, at the time of Rāmāyaṇa. These new renderings of Jaina authors are not popular among the Jainas even today due to the popularity of Vālmiki-Rāmāyaṇa, which is deep-rooted in the society. An unbiased reader is compelled to admit that beautiful descriptions of nature and seasons, the presentation of dialogues and especially the poetic and aesthetic values of Vālmiki-Rāmāyaṇa are much more lacking in the Jaina versions. The total Jainaification seems to be the cause of this lacuna. That is the reason why the Jaina authors like Saṃghadāsagaṇi and Śīlāṅka have followed the storyline of Rāmakathā of Vālmiki with some reasonable and rational changes here and there.

Due to the disparity in various renderings, lack of poetic values and exaggerated Jainaification, Jaina Rāmakathā is not very popular even among Jainas.

Comparatively Kṛṣṇakathā which is introduced in convincing manner is much more popular among Jainas, but it is a separate thought-line for further research.

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Models of Conflict - resolution and Peace in Jaina Tradition

(A Research Paper presented in the National Seminar jointly organised by Centre for Studies in Buddhism and Dept. of Buddhist Studies, Uni. Pune, February 2009)

Introduction

In spite of using the word 'Jainism', the title of the paper contends the word 'Jaina Tradition' which is very significant. If we try to search the models of Conflict-resolution and Peace in Jaina environment, we see that these models are pervaded in the Jaina way of conduct, in Jaina society, in their pattern of observing religious practices, festivals and celebrations, in their history, in their Socio-political reactions, in Jaina Art and Sculpture and in Jaina Literature. All these aspects put together suggest that Jainism is not a mere philosophical system but a full-fledged tradition flourished in India, long back before the advent of Buddhism.

Three Inherited Models in Representing Jainism

In the first model, Jainism is re-presented as a negligible sister-system of Buddhism, as an essentially marginal unimportant heterodox group. This model is best seen in the countless references to the Jainas in the compound, "Buddhists and Jainas" and so on. The assumption is that by understanding something of the Buddhists, one knows all one needs to know about their 'darker reflection' - the phrase used by Louis Renou.¹

In the second model, Jainism is represented as a minority ascetic tradition; it is incapable of influencing political institutions or developing a mass popular following. The Jaina tradition is characterized as boringly ascetic, austere, unimaginative and so forth.

In the third model, 'pure' Jainism is defined as conservative and unchanging and all innovations are portrayed as degenerations. Original Jainism is the essence and historical Jainism consists in falling away from that essence. In this model, all innovation is ascribed to Hinduism, which is a dynamic and changing tradition. According to this model, influence moves in only one direction, from active Hinduism to passive Jainas.

Thorough study of 'Pure Jainism' and 'Historical Jainism' reveals a different picture. Jainism is one of the most ancient of India's indigenous traditions and the oldest of the surviving non-Vedic schools. It is quite evident that though Jainas are in minority from the ancient period till today, still they have not lost their identity. They stick to their fundamental tenets, doctrines and ethics but they are not 'fundamentalists' in the modern sense of this word.

In this paper, an attempt is made to enumerate the models of conflict-resolution and peace which have helped the Jainas in surviving without losing their identity.

The Comprehensive Model of Anekāntavāda

When we start thinking in the direction of model creation in Jaina Tradition, we easily come to know that Jainas never exerted or strive for creating these models externally or superficially because the theory of non-absolutism is the very base, essence or crux in Jaina thought. The chief, guiding model is already present which is gradually developed in the course of time. Whatever remains is the method of application of this comprehensive model in the various fields of human endeavor. The various models which we are going to discuss have sprung from the very core or crux of Jainism. Anekāntavāda, the Jaina theory of multiple facets of reality and truth is so fundamental and central to Jaina Metaphysics, Epistemology and Logic that the entire Jaina system is known as Anekānta-darśana.

Though we find the particular name 'Anekāntavāda' from 6th or 7th century A.D. and onwards, we can trace back the starting points from Bhagavati Sūtra², a canonical text in Ardhamāgadhī. The gradual progress of Nayavāda, Syādvāda and Anekāntavāda is seen chronologically with the help of the treatises written by Kundakunda, Umāsvāti, Mallavādi, Siddhasena Divākara, Samantabhadra, Akalaṅka, Haribhadra, Hemacandra, Vālideva and so on up to Yaśovijaya, of 18th century.

The Ontological, Epistemological, Logical, Ethical and Spiritual implications of Anekāntavāda are elaborately explored by many eminent scholars of Jainism. Jaina thinkers assert that reality is many-sided; it has manifold aspects and infinite characters. It is both existent and non-existent, permanent and transient, one and many etc. The conflict among the contradictory characters is resolved by creating the model of fourfold Nyāsa or Nikṣepa.³ A thing is existent from the standpoint of its own substance (dravya), place (kṣetra), time (kāla) and quality, state or form (bhāva). The thing is non-existing from the fourfold standpoints of another thing.

Thus we can conclude that the non-violent, peace-loving attitude in Jaina Tradition containing reconciliation, adjustment and adoption is the natural outcome of the doctrine of non-absolutism. When we go through the long history of Jaina Tradition, with its religio-social ups and downs, we come to know that earnest attempts are made to reconcile by changing the outer expressions (viz. modes) and protecting the soul of non-violence and peace intact in spite of the charges of cowardice and surrender. The canonical literature of Jainas is almost free from the sarcastic, satirical and hostile remarks against their opponents. On the other hand Lord Buddha uses these weapons freely towards Niggaṇṭha Nātaputta. In one of the Jātaka tale Buddha depicts himself as a peacock and Mahāvīra as a crow.⁴

Now, we will discuss the further sub-models which are in congruence with the chief model of non-absolutism.

A : The Model of Suitable Languages

The capacity of Jainas to adopt various languages is unparalleled. This multi lingual attitude is handed down to them by Lord Mahāvīra and further prominent Jaina Ācāryas. Mahāvīra delivered his preaching in Ardhamāgadhī.⁵ Further Jaina Ācāryas used Śaurasenī and Mahārāṣṭrī.

Nearly ten centuries after Mahāvīra, Jaina Ācāryas stuck to the regional languages viz. Prakrits. From the fifth century A.D. and onwards we see that Jaina authors were interacting with others as intellectuals in terms of pan-Indian scholarly genre of Śāstra. Jains transformed their tradition into a school of learning by presenting their writings in the pan-Indian scholarly language of Sanskrit.⁶ But Jaina authors re-defined Sanskrit treating it, not as a sacred institution but a natural phenomenon. Jains, such as Hemacandra wrote their own Sanskrit grammars to replace Brahmanical system canonized by Pāṇini and Patañjali. Side by side, the Jaina authors continued their writings in Mahārāṣṭrī and various Apabhraṃśas, up till 15th and 16th Century A.D. Even today, the Sādhus and Sādhvīs can address people in three or four languages very comfortably. This inherited model of acquiring suitable languages is proved to be beneficial even to the laity, which mostly owe to merchant class.

B : The Model of Choosing Less Harmful

Though Jainism gives utmost importance to non-violence, Jaina thinkers are aware of the fact that for a normal person, it is impossible to avoid violence completely in his daily routine activities. The whole animate world is divided into five groups according to the possession of sense organs.⁷ When Jains choose vegetarian diet and avoid meat, the model of accepting less harmful is exercised. Vegetable-bodied and water-bodied beings possess only one sense-organ. All other animates like shells, worms, insect, fish, serpents and four-legged animals possess two to five sense-organs. Among vegetables also the roots like potato, sweet potato etc. having Sādhāraṇa Śarīra⁸ are avoided. It is advised that as far as possible the fruits containing many seeds like custard apple should be avoided. Vigilance in selecting the food inculcates them to accept food that causes the least possible violence.

While choosing clothes, cotton-clothes are preferable than silk. Leather-articles are avoided. A guideline is provided to a businessman by giving a list of fifteen prohibited businesses (Karmādānās) so that one can choose a business which incurs less harm.

In Jaina mythologies, it is depicted that when Bharata and Bāhubali, the sons of first Tirthāṅkara, enter into a war, they decided to engage a duel (dvandva-yuddha) in order to avoid a huge warfare causing death of thousands of warriors.⁹ For kings, Virodhī Himsā is somehow permitted but Saṃkalpī Himsā is highly condemned. Lord Mahāvīra preached the kings who were his lay disciples that they should avoid aggressive wars and showing off their military strength. While defending oneself, one's neighbor, one's country and one's belongings, violence is inevitable.¹⁰ These sinful acts create Karmic bondage and one has to observe penance for lessening the bad effects. The proclamation of Lord Kṛṣṇa in Gītā, i.e. 'अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः' has no scope in Jaina ideology of Himsā and Ahimsā.

In the freedom movement of India against British rule, the Jaina freedom fighters naturally preferred the non-violent way of Gāndhījī than the way of Krāntikārīns. In fact, it is evident from Gāndhījī's biography that he was actually influenced by the Jaina way of life.

C : The Model of Peaceful Interaction with Rulers

When we examine the Jaina History from this point of view, we come to know that in the Ancient, Medieval and Modern period, Jainas are successful in keeping peaceful and creative interaction with the Rulers. There are few kings who themselves belong to Jaina faith. It is mentioned in the Prakrit inscriptions of Hāthīgumphā (Kalinga, Mod. Orissa) that this Jaina king Khāravela (200 B.C.) belongs to Cedi dynasty. Though Vanarāja Cāvaḍā who was a Śaiva king of Gujraṭh in the eighth century, it is evident that he was a Jainized King. He was assisted by important Jaina laymen in ruling the kingdom. He was a devotee of a Jaina mendicant and received spiritual guidance to rule his kingdom. Kumārapāla (12th Cen. A.D.) was one king in the Cālukya dynasty who personally became a Jaina. Hemacandra, the most renowned Jaina Ācārya was his Guru. Animal slaughter, meat, liquor, hunting and dice were strictly prohibited in his kingdom. The dynasties like Kadamba, Gaṅga, Rāṣṭrakūṭa, Cālukya and Hoyasāla were quite co-operative towards the Jaina monks and laymen. It is of course the outcome of keeping good relations with the rulers.

On the advent of Mughal kings, mendicants of both the Tapā and Kharatara Gaccha attempted successfully to establish peaceful relations with them. Muni Jinaprabhasūri was a contemporary of Mahammad Taghlak (14th Cen.). He influenced the Mughal Emperor with his occult yogic powers. Due to this relationship, Jinaprabha became successful in keeping the Jaina Saṅgha and Jaina temples intact. With the royal support, Jinaprabha produced remarkable literary works.¹¹ In the 16th Century, Ācārya Hīravijayasūri was honored in the court of Emperor Akbar. As a result it is said that the Emperor enforced non-harm in his kingdom on certain holy days and had taken a vow to forego hunting. Jaina narratives portray Jahāngīr in a similar fashion.

The early twentieth century Tapāgaccha Ācārya Buddhisāgarasūri had influenced Sayājīrao Gaikwad of Baroda.

The interaction between the Jainas and Europeans is very complex and even less studied than between the Jainas and Muslims.¹² This has been an interaction at the socio-economic level, as Jainas were among the Indian merchants with whom Europeans had their earliest dealings. The British were the colonial overlords, the relationship in which the social position of Jainas as bankers, traders, merchants etc. brought them into close association with the economic side of the British Rāj.

A later wave of Jaina migration begins in the second half of the 19th century. With economic opportunities becoming available in British colonial territories, many Jaina families moved abroad, mainly in Africa. In the 20th century Jainas migrated to the 'West'. Jainas are seeking to widen their activities through the creation of 'Inter-faith-links' such as Jaina-Christian Association, the Jaina-Jewish Association and the Leicestershire Ahimsa Society for the care of Nature. In U.S.A. and Canada, Jainas have established many Jaina Societies and Jaina Centers. Some include temples, religio-social activities involving lectures and discussions for the spread of vegetarianism, non-violence and peace.¹³

This brief account of Jaina history suggests that Jainas are very adaptive in the changing circumstances 'The Model of peaceful interactions with non-Jainas' is observed for the last two millenniums by Jainas but one cannot overlook the fact that the divide between Śvetāmbaras and Digambaras and the number of lawsuits and public quarrels in recent years, shows that this is a powerful generator of a sense of otherness between Jaina Communities. During last two hundred years, there are many further divisions created, sometimes sharp and sometimes soft.

D : The Model of Categorization

When the Jaina thinkers select any aspect or important point for further elaboration, they divide it into various kinds, varieties and sub-varieties until they reach the logical end of the thought. They adjust and accommodate the non-Jaina views, objects or personalities among these categories. For instance, (i) Jainas present the ladder of spiritual progress with the help of 14 Guṇasthānas. They place persons having wrong world view (Mithyātvins) on the first step of the ladder and name it as Mithyātva-guṇasthāna. (ii) While explaining Siddhahood, Uttarādhyayana mentions, 'स्त्रीलिंगसिद्ध --- स्वलिंगसिद्ध --- अन्यलिंगसिद्ध'.¹⁴ The gender and sectarian bias is thus overcome by this categorization. (iii) In the early centuries of Christian era, Jainas develop a format or model of 54 Mahāpuruṣas or 63 Śālākāpuruṣas. They categorized the influential or illustrious personalities into Tirthaṅkaras, Vāsudevas, Baladevas, Cakravartins etc.¹⁵ The famous Hindu Purāṇic personalities like Rāma, Lakṣmaṇa, Kṛṣṇa, Balarāma, Jarāsaṁdha, Bharata Cakravarti etc. got their 'space' in Jaina environment. This all-inclusive tendency must have created a harmony with the Hindu brethren.

E : The Model to Remove Social Injustice

This model emerges rightly from the philosophical concept of 'Jīva' in Jainism. Jīvas or individual souls are infinite¹⁶, each separate from the other. The transmigratory souls go through the cycle of births and deaths according to their own Karmans. The Jainas do not believe in any creator God, so the classes and castes are created by human beings and not by God. Basically all Jīvas possess same status and are equally eligible for one's spiritual progress. On this philosophical ground Jainas tried to remove the class-barriers and caste-conflicts. The views on Āśramas and Jātis are reflected in many texts like Uttarādhyayana.¹⁷ In Jaina tradition, Śvetāmbaras have conferred the same religious and spiritual status to woman folk. In Jaina Saṁgha, right from Rṣabhanātha, Sādhus, Sādhvīs, Śrāvakās and Śrāvikās are enjoying equal rights.¹⁸ Jainas give equal status to women but in practice, even today, Sādhvīs enjoy inferior status than Sādhus. A reform is taking place, but the pace of the reform is very slow.

One more observation is very noteworthy under this model that the literacy rate in Jaina women is comparatively very high.

F : The Model of Gupti (Guarding or Protective actions)

In Jaina History, there is a very little scope for rebels, reforms, attacks or eccentric actions. The attitude of guarding and protective actions is directly connected to the ethical tenets of Āśrava and Śamvara.¹⁹ Gupti and Samiti means guarding and careful movements. Due to this mild attitude, Buddhism has oppressed Jainism for some time quite strongly to such an extent that it had to beat the retreat before Buddhism in many areas. Around tenth century the might of Buddhism in India declined completely. It could not resist the Jaina faith in the west and in the south. The activities of Kumārīla and Śaṅkara, the revival of Vaiṣṇavite and Śaivaite sects proved to be the dangerous opponents and they did severe damage to Jainism particularly in the Deccan and South. The Śaivite sect of Liṅgāyatas proceeded against Jainas extremely fanatically. It is said that the Hoysāla King Bṛh̥ṭideva ordered that Jainas, compatriots in his early religion be thrown in an oil-mill and crushed, if they did not want to get converted.²⁰

The Jaina responses to all these kind of oppressions was surprisingly humble and retreating. The growing might of Hinduism was not revealed to Jainism only in its losing followers. In spite of adopting some revengeful and fanatic steps against Bhakti cults, as far as possible Jainas adopt their language, deities and Pūjā rituals.

This attitude of adoption is clearly reflected in Jaina Art and Sculpture. Jainas have enriched the country's art-treasure with numerous and diverse specimens of art and architecture. In the representation of the many lesser deities of the Jaina pantheon, such as Indra and Indrāṇī, Yakṣa and Yakṣī as attendants of the Tirthaṅkaras, the goddess Sarasvatī, the Kṣetrapālas in the depiction of scenes from the life-stories of the Tirthaṅkaras, it seems that the artist was not restrained by any rigidly prescribed formulae and had greater freedom. He could also give play to his genius in carving and painting natural objects and secular scenes from contemporary life. In their temple-architecture, the Jainas while adopting the styles prevalent in the places and times where and when they built their temples also introduced certain characteristic features in keeping with their own culture and ideology.

Thus the model of Golden Middle is found in Jaina expression of Art and Sculpture.

Conclusion

The Jainas possess a distinct religion, a separate philosophy, a different ethical code, a set of particular beliefs, practices, customs and manners and a vast literature of their own. The Jainas form a small minority at present and also in the past. Due to this fact, Jainas struggled a lot for identity crisis. Fortunately their sound monetary position and inclination towards charity and donation helped them a lot. They have adopted and still adopting various models of conflict-resolution and peace.

As we have seen above, the chief model of non-absolutism was already available for them as a central doctrine. The above mentioned six models are just some examples of the application of the theory of non-absolutism and Ahimsā. There is a vast scope for formulating more models on the same line. Due to various reasons the attention is not attracted towards the Jaina theories in spite of its tremendous capacity to give solutions on many problems in future.

Aidan Rankin quotes Albert Einstein in his book titled 'The Jaina Path : Ancient Wisdom for an Age of Anxiety'. The father of the theory of relativity says, "I do not know if there is rebirth or not or life after death. But if it is true, then I would like to be born in India as a Jaina"²¹.

It is very noteworthy that a scientist like Einstein has reflected a lot on the Jaina theory of multiples facets of Reality and Truth.

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Language & Identity (With Special Reference to Jainism)

(A Research Paper presented in the International Conference Jointly Organized by the Austrian Institute and Dept. of Sanskrit and Prakrit, University of Pune on 17th Sept. 2009)

Introduction

When the main theme of this conference came to my knowledge, immediately a comprehensive history of Jaina literature flashed before my inner eye. Thus the main theme of this paper is - 'How far Jaina Religion is successful in keeping its identity without any language-taboo as such ?'

Hindu, Jaina and Bauddha traditions, originated and flourished in India, possess four common characteristics. All of them have their own history, different literature, separate framework of philosophical doctrines, unique ways and rules of religious conduct and marked art-expressions suggestive of their separate identity.

Hindu literature is consistent in keeping its identity with Sanskrit, whether Vedic, Archaic, Epic and Classical. Buddhist writers express themselves initially in Pāli, designated as the western variety of Māgadhī. The canonical and commentarial literature of Buddhism is found in Pāli. But at the advent of Mahāyāna sect, Buddhist started writing in Sanskrit around 2nd-3rd century A.D. Afterwards they never go back to Pāli. They developed high skills in Sanskrit and produced religious Śāstric literature in pan-Indian language i.e. Sanskrit.

(i) Language Variety of Jainas

The variety of languages used by Jainas is stunning. No other religion of Indian origin had carried out its literary activities in various Prakrit dialects than Jainas. Jainas expressed themselves chronologically in Ardhamāgadhī, Jaina Śaurasenī, Jaina Mahārāṣṭrī, Sanskrit, Apabhraṃśa and in all the modern Indian regional languages from 10th century A.D. onwards up till now.

(ii) Variations in Each Language

(a) Ardhamāgadhī : Strictly speaking Ardhamāgadhī is the language of the sacred books of Jainas, the so-called Ardhamāgadhī canon. The 45 books consist different forms and varied contents. These canons acquired written form after 1000 years from Lord Mahāvīra's *nirvāṇa*. The oldest form of Ardhamāgadhī is seen intact in the texts in Acārāṅga (I), Ṛṣibhāṣita etc. The second stage of Ardhamāgadhī is seen preserved in old Upāṅgas and Daśavaikālika etc. Antagaḍa, Vipāka, Nāyādhammakahā, Nandī and Anuyogadvāra represent third stage. The true serial order of 45 canons is challenging job for a scholar of linguistics.

(b) Jaina Śaurasenī: The name Jaina Śaurasenī is given to the Prakrit dialect which is seen in the works of the Digambara writers, most of whom came from the south. Digambaras produced JŚ. literature in two phases. In the first phase the treatises from 2nd century A.D. up to 8th century A.D. are covered. The second phase is seen in the 11th and 12th century.

The language found in all these books is fairly uniform but differs considerably from the Jaina Mahārāṣṭrī of the writers of the north. The oldest JŚ works are found in prose form, but the JŚ works of Kundakunda and onwards are written in poetry form. The debate about the antiquity of Śaurasenī and Ardhamāgadhī is going on among the scholars of Jainism nearly over a century. The literature found in JŚ. is mostly philosophical, ethical and spiritual. It is a fact that Jainas never used Śaurasenī in its classical literary form.

(c) Jaina Mahārāṣṭrī : From among the MIA dialects, the Śvetāmbaras have used Jaina Mahārāṣṭrī to compose their post-canonical literature. According to Dr. A.M.Ghatage, “Slowly AMg. has come under the influence of Mahārāṣṭrī so as to develop into what is called Jaina Mahārāṣṭrī.” In no other Prakrit language than JM., such a huge literature is produced in India for such a long period from 4th century A.D. up to 18th century A.D. Mahārāṣṭrī was understandable in the bigger middle region of India during this period. The earlier Śve. Jaina Ācāryas like Bhadrabāhu (II), Kālākācārya, Pādalipta etc. were closely associated with Mahārāṣṭra and specially Pratiṣṭhāna. Nearly from 3rd century B.C. up to 2nd century A.D. Āndhrabhṛtya Sātavāhanas ruled over Mahārāṣṭra who were pro-Prakrit and liberal in religions matter. Three stages of JM. are evidently seen as follows :

* **1st stage:** (3rd to 6th century A.D.) Archaic form of JM. is seen in various Nirvyuktis, Bhāṣyās, Cūrṇis and Narrative works like Paumacariya and Vasudevahiṇḍī.

* **2nd stage:** (7th to 10th century A.D.) In its classical form, JM. is seen in works of Haribhadra, Uddyotana, Śīlāṅka and Dhanapāla. It shows influence of Sanskrit but still maintaining tendencies of colloquial languages in variety of forms and the use of Deśī words.

* **3rd stage:** (11th to 18th century A.D.) The late form of JM. is best seen in the stories of Sukhabodhā and anthology called Vajjālagga. Here we see a strong influence of Apabhraṁśa dialects in phonology and grammar. Apabhraṁśa influence originates from the spoken languages of the authors.

In Jaina Mahārāṣṭrī literature the works on logic and the works on scientific and technical subjects are comparatively much less than in Sanskrit, but the role played by JM. in producing rich cultural, social and religious data is really very useful in understanding Indian culture in better manner. It throws light on the life of masses in India during this long period.

(d) Sanskrit: The rise of Skt. on the horizon of Jaina literature is very late i.e. around 4th or 5th century A.D. 'History of Jaina Sanskrit Literature' is a wholesome branch of literature in itself. If we will count the number the works carefully, we will come to know that the number of Sanskrit works are equal to the sum total of AMg., JŚ., JM. and Apabhraṃśa works. All important subjects and all literary forms are handled in Sanskrit by the Jaina writers. In the beginning of Jaina Sanskrit era, Digambaras were more active. From the 8th century onwards both Śvetāmbaras and Digambaras contributed a lot to the Sanskrit literature. During 12th century up to 15th century, Jaina Sanskritist wrote enthusiastically on various subjects. In the history-books of Jaina literature it is noted with a lament that a huge bulk of Jaina Sanskrit works is resting in unpublished form.

Nearly 1000 years after Lord Mahāvīra, all the religious and philosophical expressions were carried out with the help of Prakrit dialects in Jaina environment. Around 5th century A.D. Umāsvāti realised the necessity to transform Jaina philosophy into a school of learning. He found that Jainas could not ignore the pan-Indian intellectual language viz. Sanskrit. Thus Jainas entered the field of Sanskrit through the monumental philosophical work Tattvārthasūtra.

In the history of Indian logic (Nyāya) Buddhist were the first, Brahmins were next to them and Jainas were the last. In the 5th-6th century, Siddhasena Divākara wrote Sanmati Tarka (JM.) and Nyāyāvatāra (Skt.). Jaina logicians realised that no other language than Skt. can be used effectively in the field of logic. Five stages in the Jaina logic are seen. They are as follows -

- 1] Canonical Age (Āgama-yuga) (up to 5th century),
- 2] Anekānta-yuga represented by Samantabhadra (5th century),
- 3] Pramāṇa-yuga represented by Akalaṅka (8th century),
- 4] Tīkā-yuga represented by Prabhācandra (11th century),
- 5] Navya-nyāya-yuga represented by Upādhyāya Yaśovijaya (18th century)

Among the hundreds of Jaina Sanskrit works on logic, around ten or twelve works are original and noteworthy. Others are commentaries and commentaries written on commentaries.

Jainas' Contribution to Indian Sanskrit Literature

In the field of grammar, Caṇḍa is the first grammarian of Prakrit languages. Hemacandra's grammar is studied by Skt. grammarians. Jainaendra, Śākaṭyāna and Kātantra grammars are also noteworthy.

In the study of Indian Mathematics, Gaṇita-sāra-saṅgraha of Mahāvīrācārya is unavoidable. He had handled mathematics as an independent science and not as device for calculating measurements in astronomy and geography.

There are references of numerous treatises on Āyurveda composed by ancient Jaina authors, which are extinct. It shows the unforgivable negligence towards the mundane sciences. Ugraditya's Kalyāṇakāraka of 12th century, is a reputed work on Āyurveda.

Though 12th century is the peak-point of Jaina literature, Sanskrit works pertaining to 10th century, attained an esteemed position in Indian literature. Allegoric narrative of Siddharṣigaṇi viz. Upamitibhavaprapaṇcakathā, Dhanapāla's famous Tilakamañjarī and Śomadeva's often quoted Yaśastilakacampū are the three Sanskrit works of Jaina authors produced in the 10th century. Amitagati's Subhāṣitaratnasamdoha (11th century) is strikingly different among the ample Sanskrit anthologies. Yaśovijaya's mastery over traditional and Navya Nyāya is unforgettable in the field of logic.

These are some of the masterpieces in Jaina Sanskrit literature.

(e) Apabhraṁśa: Apabhraṁśa is a group of dialects developed from old MIA languages in various regions during around 8th century A.D. Therefore uniformity is not found in various Apabhraṁśa dialects. Apa. works written by Jaina authors are ample. In comparison, the Apa. works written by non-Jaina writers are scanty. The most striking feature of Apa. literature is that the whole of it is written in verse and there hardly exists any prose in it, except a passage in the book called Kuvalayamāla, written by Uddyotanasūri. When we observe century-wise position of Apa. we know that Svayambhū's epic and mythology are the first works of Apa. written in the 8th century. During 9th up to 11th centuries, the number of Apa. works are increasing. Hemacandra wrote Apa. grammar as a part of his Prakrit grammar. Apa. gāthās of Hemacandra show traces of different dialects. The initial Apa. works are mostly biographical in nature and are written by Digambara authors. Śvetāmbaras started their Apa. writings from 11th century onwards. They are biographical, didactic and religious in nature. 15th century is the peak-point of Apa. literature. In the later centuries, Apa. works show decline serially and works composed in modern Indian languages are increasing. The language used by the Digambara writers appears to be fairly uniform and constitute the bulk of Apa. literature.

Modern Indian Literature

(i) The Ādikavis of Kannad language, i.e. Pampa, Ponna and Ranna (10th-11th centuries) are prominent Jaina Ācāryas.

(ii) The history of modern Tamil literature starts with the literary pieces of Jaina authors.

(iii) Jaina writers have contributed a lot to old Rajasthani, Gujrati and Hindi literature.

(iv) The first Marāthī words are found in Kuvalayamālā of Uddyotana. (9th century)

(v) The first Marāthī epigraph is found at the foot of the huge idol of Bāhubali at Śravaṇabelagola (11th century).

(vi) From 15th century onwards, Digambara Jainas of Mahārāṣṭra are seen engaged in writing various Tīrthaṅkara Caritas and so on.

Religious discourses in various contemporary Prakrits

Preaching in Ardhamāgadhī is not an invention or revolt of Lord Mahāvīra, the 24th Tīrthaṅkara. According to Jaina tradition, all the Tīrthaṅkaras before Lord Mahāvīra, also preached in Ardhamāgadhī, it means, all the Tīrthaṅkaras might have preached in their own regional languages. For Jainas, Prakrits were very natural & intrinsic. They were not artificially employed for keeping the identity.

The Jaina authors were mostly wandering ascetics and resting at a place during rainy season, delivering religious preaching. Naturally they developed an art of explaining a particular point by giving suitable examples, illustrations and stories in the current contemporary languages viz. Prakrits. Even today there are numerous Jaina Sādhus and Sādhvīs, having ability to deliver lectures in three or four regional languages very fluently.

Practical Jainism

In daily religious practices, Jainas recite Bhaktāmara and Kalyāṇamandira stotras which are in Sanskrit. Digambaras read out Tattvārthasūtra during the period of Paryuṣaṇa. The Śaḍāvaśyaka contains Sāmāyika, Vandanā, Stuti, Pratikramaṇa, Kāyotsarga and Pratyākhyāna. The whole text is in Ardhamāgadhī. The practice of saying ‘Micchāmi Dukkaḍam’ is carried out very religiously. The Namokkāra-mantra and stotras like ‘Uvasaggaharam pāsam’ and ‘Pucchisu ṇam’ etc. are in Prakrit and they are very popular. Jainas recite various religious texts very easily without considering whether they are in Prakrit or in Sanskrit. The capacity of Jainas to adopt various languages is unparalleled. This multilingual attitude is handed down to them by Lord Mahāvīra and further prominent Jaina Ācāryas. This inherited model of acquiring suitable languages is proved to be beneficial even to the laity, which mostly owes merchant class.

Conclusion

It is wellknown that Jainas are very rigid, staunch and uncompromising in religious matter and conduct. But for keeping their identity intact through the ages, Jaina writers and preachers display a very flexible and practical attitude towards languages. Can rigidity and flexibility go hand in hand ? We can solve this puzzle with the help of the eminent Jaina theory of ‘Dravya-guṇa-paryāya’. According to Jaina fundamentals, the six Dravyas (physical categories) and seven Tattvas (ethical categories) are Reals (सत्). The language in which they are expressed and explained are only *paryāyas* means modes, modifications or variations. Though the *paryāyas* change, the ‘sat’ remains unchanged. Thus without creating and maintaining any language-taboo, Jainas molded themselves in various languages from time to time.

The intrinsic model of Anekāntavāda (i.e. theory of non-absolutism) and fourfold Nikṣepas (i.e. Dravya-Kṣetra-Kāla-Bhāva) can also be easily applied to the literary activity of Jainas. Jaina authors are always careful in manifesting their thoughts in contemporary languages. They chose suitable language according to the subject, time, place and form of literature.

Some Problems in Editing Single Manuscript (With Special Reference to Bappabhaṭṭikahā)

(A Paper presented in the Seminar on Manuscriptology arranged under the joint auspices of the
Institute of Jainaology (Ahmedabad) & BORI on 1st to 3rd Aug 2010)

Introduction

One can enter the palace of Jainaological Studies through four gateways viz. (I) History of Jaina Tradition; (II) Jaina Philosophy and Religious Conduct; (III) Jaina Literature and (IV) Jaina Art. One cannot embrace the vast horizon of Jaina Studies in one's lifetime. We have to choose our specialized field. As a student of literature from my college days, I preferred to study Jaina Literature in my further studies.

The contribution of Jainas to the whole Indian Literature is really remarkable. The variety of languages seen in Jaina Literature from Lord Mahāvīra (6th Cen.B.C.) up to now, is stunning. Jainas used Ardhamāgadhī, Jaina Śaurasenī, Jaina Mahārāṣṭrī, Sanskrit and Apabhraṃśa to convey Jaina thoughts in ancient and medieval times. Contribution of Jainas to old Gujarātī, old Marāṭhī and old Kannaḍa is also noteworthy.

While working in a prestigious Prakrit-English Comprehensive Dictionary Project at BORI, Pune, I got the golden opportunity to handle hundreds of Prakrit texts for preparing the dictionary articles. For the practical reasons, Dr. A.M.Ghatage (a world-known Prakritist and Linguist) limited the scope of the dictionary to published printed books. But he always inspired the editorial assistants of the dictionary to go through the unedited Jaina manuscripts which were available in the rich manuscript-collection of BORI.

It will not be inappropriate to provide important information about Bhandarkar Manuscript Collection to this learned audience.

Manuscript-Collection of BORI

For understanding the history and the cultural heritage of a country, the literary treasure enshrined in Manuscripts, forms as precious a means as stone-monuments or other antiquities. Through different stages of civilization, the material used for writing in India was quite varied, being mainly palm-leaf (tāla-patra), birch-bark (bhūrja-patra), stone, metal (like tāmrapaṭa) and lastly, by the 10th century A.D. and onwards, paper.

The Bhandarkar Oriental Research Institute, was founded on 6th July 1917, to commemorate the name and work of Ramakrishana Gopal Bhandarkar. The then British Government, out of confidence in the young band of the founders of the Institute, entrusted in 1918, its rare Collection of Manuscripts (earlier housed in the then Deccan College) to the custody of the Institute for better care and preservation.

The Bombay Government's entire collection of nearly 20,000 Manuscripts, which was transferred to the Institute, was earlier acquired through strenuous tours and wanderings by great Indologists and Professors like George Buhler, R.G.Bhandarkar, P.Peterson, F.Kielhorn, V.S.Ghate and A.V.Kathavate. About 10,000 new Manuscripts have been added to this original stock later through fresh acquisitions by the Institute's workers, and this activity continues to date enriching the total collection.

The Institute feels proud of possessing some old and unique mss. on paper, palm-leaf and birch-bark.

There are 20 volumes of descriptive catalogue in BORI. Volume 17,18 and 19 contains mss. concerned to Jaina Literature and Philosophy. These catalogues are edited by the eminent Jaina scholar H.R.Kapdiya.

Some unique manuscripts from the collection are noted down by (Late)Prof. Laddu and Gokhale in the Annals of BORI (1996). Among them the following Jaina mss. are noteworthy.

1] Oldest ms. in the collection

उपमितिभवप्रपंचकथा : 7/1880-81 (Palm-leaf ms.)

- Dated Samvat 962, i.e. 906 A.D.

2] Mss. having fine calligraphy

(i) योगशास्त्रोद्धारश्लोकाः : 1364/1884-87

- Dated Samvat 1469, i.e. 1413 A.D.

- Specimen of excellent Jaina calligraphy

(ii) दशवैकालिकसूत्रावचूरि : 711/1892-95, 713/1892-95, 1169/1887-91

- In beautiful and small hand-writing.

3] Other old Palm-leaf mss

(i) भगवतीसूत्रवृत्ति : 10/1881-82

- Dated Samvat 1128, i.e. 1072 A.D.

(ii) विशेषावश्यकभाष्यटीका : 57/1880-81

- Dated Samvat 1138, i.e. 1082 A.D.

(iii) निशीथसूत्रचूर्णि : 36/1880-81, 36 a/1880-81

- Dated Samvat 1145 & 1146, i.e. 1089 & 1090 A.D. respectively

Many illustrative mss. of this collection are noteworthy, specially of Kalpasūtra.

Muni Jinavijayaji was one of the founder members of BORI. He played an important role in enriching the manuscript collection of BORI.

The Ms. of Bappabhaṭṭikahā

In H.D.Velankar's catalogue of manuscripts, viz. Jinaratnakośa (published by BORI), I found a reference of 'Bappabhaṭṭikahā', a small Prakrit text which was available in Bhandarkar's manuscript collection. Dr. Ghatage helped me a lot to search other manuscripts in various manuscript-collections through his sources. At the end of his quest, he told me to concentrate on the single manuscript.

Twenty five years ago, the word 'manuscriptology' was not so much in vogue as it is now. Foreign and Indian academicians had edited hundreds of Jaina texts in 19th and 20th century; but the methodological science of editing the manuscript is the brainchild of this decade especially in India.

With this prelude, I humbly say that I have not attended seminars or formal courses on Manuscriptology. One can do better if one attends, but for editing an old Jaina manuscript, the first and foremost thing is that a person should have the deep knowledge or insight in Prakrit and Sanskrit. Digitization of manuscripts, exhibiting the manuscripts, knowing various scripts, techniques of manuscript-preservation and conservation, technical knowledge about the palm-leaf, birch-leaf, paper, copper plates etc., the history of paper, varieties of papers and stylus - all these things are of course important. Still they possess only peripheral value; it is not the crux of the matter.

If one really wants to contribute Jaina studies, it is his solemn duty to edit at least few Jaina texts which are not yet published.

When I found the single manuscript of 'Bappabhaṭṭikahā' my quest started. The basic information of the text is likewise:

Description of the Manuscript

The single manuscript of 'Bappabhaṭṭikahā' is found in manuscript collection at BORI, Pune. The catalogue no.165/1872-73. Nine folios are there having the size 25.7 cm X 11.2 cm. Each folio contains 14 lines and each line contains 35 letters. Thin deshi paper is used. Script is Devanāgarī and letters are quite legible. Each page is decorated with black and red border. Each folio contains the page number at lower left side. Few corrections and notes are written in yellow ink. In itself the manuscript is complete but the name of the author is not written. Even the name of the scribe is not mentioned. The date of the ms. is also not written but considering the paper, style of letters etc. we can say that the date of this manuscript is approximately 15th or 16th century. There are 230 verses. 215 gāthās are in Jaina Māhārāṣṭrī. 10 ślokas are in Sanskrit. Ślokas are in Anuṣṭubha, Vasantatilakā and Samajāti metre. 5 gāthās are found in Apabhraṃśa Dohā metre.

I started to edit this text in 1990. It was actually just beginning of my career in Prakrit. I put the text in proper Devanāgarī script and tried to analyze and translate the text.

Now in 2010, when I went through the text and translation I felt that during the inbetween time, my perception and understanding have changed tremendously. I can understand and

appreciate the text in better manner. I think it is necessary for a researcher to review his own writings, particularly edited manuscripts time to time. I wish to highlight this point in this seminar on manuscriptology.

Importance of this manuscript

Bappabhaṭṭi is a historic legendary figure in Jaina tradition. Prabhācandra aptly says,

बप्पभट्टिर्भद्रकीर्तिर्वादिकुञ्जरकेसरी ।

ब्रह्मचारी गजवरो राजपूजित इत्यपि ॥ ¹

Eminent academicians like (Dr.)S.K.Ayyangar, A.N.Uapadhye, V.Krishnnammacarya, H.R.Kapdiya, S.P.Pandit, N.B.Utagikar, N.G.Suru, H.C.Bhayani and many others have discussed a lot about the date, personality and biography of Bappabhaṭṭi. The friendly relationship between Vākpatirāja (author of Gauḍavaho) and Bappabhaṭṭi is discussed at length by these scholars. The account of defeating the Bauddha Bhikṣu Vardhanakuñjara in Vādasabhā with the help of Vākpatirāja, is quite interesting in the narratives of Bappabhaṭṭi. With the help of these scholarly discussions, we can say in short that Bappabhaṭṭi lived during the later half of the 8th century and in the first half of the 9th century. He was from Modherakapura (mod. Modherā in Gujrat). This Śvetāmbara Ācārya continued the lineage of Jaina monks which was famous as Modheragaccha. Due to Bappabhaṭṭi's various qualities as mentioned above, he influenced the king Āma of Kānyakubja and king Yaśovarmā or Yaśodharmā of Lakṣaṇāvati in Gauḍa region. Both the kings accepted Jaina faith and the spread of Jainism was quite remarkable in their regions. During 11th and 12th century Bappabhaṭṭisūri become a legendary figure. From 13th century onwards Bappabhaṭṭi got honourable position in the Jaina Prabandha Literature written in Sanskrit. Here we may mention Prabhācandra, Rājaśekhara, Jinaprabha, Pradyumna, Samayasundara, Ravivardhana and so on. In these Prabandhas, the authors added many myths and miraculous incidents created by their imagination while picturising the life-history of Bappabhaṭṭi.

Many eminent scholars who endeavored in Jaina studies had noted ample literary sources about Bappabhaṭṭi, but nobody has mentioned this small biography in manuscript form; not even in their notes. So I felt that it is very important to throw a light on this small manuscript - the shortest biography among the available ones, noting down the important incidents in Bappabhaṭṭi's life.

Bappabhaṭṭisūri, king Āma and king Dharma are the central characters in this narrative. The love-hate-love relationship of Āma with Bappabhaṭṭi increases curiosity in the reader. The Śvetāmbara-Digambara controversy is discussed in gāthās 210 up to 228. This issue is a separate subject of a research paper.

Some Examples of Editing Single Manuscript

According to the ideal norms, it is always desired to prepare a critical edition of a text, with the help of three or at least two manuscripts. The critical edition of Mahābhārata, prepared by

BORI is so much regarded because it was prepared with the help of 14 manuscripts which were collected from the different parts of our country. But in all cases, it is not possible to get many mss.

The oldest Jaina Śaurasenī text Ṣaṭkhaṇḍāgama was found in Mūḍabidri, Karnāṭaka, with its extensive commentary ‘Dhavalā’ in 1939. The script was old Kannada and was written on palm-leaves. The bare text of Ṣaṭkhaṇḍāgama was published in 1965, with the help of palm-leaf ms. Later on, the copies of Ṣaṭkhaṇḍāgama were found in Sagar, Amaravati, Phaltan etc. which were copied down from the one and only palm-leaf ms.

Same is the case of Vasudevahiṇḍī : Majjhima Khaṇḍa (1) edited by Dr. Bhayani & Nagin Shah. It is based on five mss.. But in the introduction it is noted that “‘Of the above described mss., ‘ख’ ms. is a palm-leaf ms. It is fairly old and it is comparatively better than all other mss. ‘ख’ is the original and the other four mss. were possibly successively copied from ‘ख’’. The original text is too much corrupt and we do not construe the text with the help of other copies.”² Thus it was practically edited with single ms.

In the introduction of Saṁkhitta-taraṅgavai-kahā, Dr. Bhayani has noted down that though he edited the text with three mss., due to corrupt texts, the editor faced a lot of difficulties. With his scholarly endeavor he had suggested better readings but at many places we see the brackets, questions marks and dotted lines in the published text.³

Thus, while editing a text, there is not a prescribed formula about the number of mss. We can edit the text with a single ms. provided it is legible and having few corruptions.

Some Problems and Observations While Editing

The task of editing Bappabhaṭṭikahā with a single manuscript was comparatively an easy task. The paper ms. is comparatively modern i.e. of 15th of 16th Cen.A.D. The letters are big and legible. Still here, I indicate some orthographical problems and special features of the first folio.

1]

- i) The ms. starts with a typical sign indicating ॐ or अहम्
- ii) छ and च्छ are not differentiated. (तल्लिच्छो, gā.1)
- iii) त, च, तु and चु are written in a peculiar style. (gā. 1;6)
- iv) त्थ is written in a curious way. (gā. 5;6;9)
- v) In place of ओ, the scribe writes ‘उ’ with a typical sign. (gā. 10)
- vi) When the scribe wants to rub the letter he makes the ink to fade. (gā. 5; gā 9)
- vii) The style of writing ‘ऊ’ कर is very special. (gā. 4)
- viii) The conjunct consonants ढ and ढ्ह are many times baffling. (gā. 7)
- ix) The style of writing ‘ड’ is also peculiar at some places. (gā. 8)
- x) The forgotten letters are added in the margin. (gā. 6)

For understanding the meaning of the text, one should get acquainted with the peculiar style of a scribe. The above-mentioned examples are given as a sample.

2] The word बप्पभट्टि is written in many ways, viz. बप्पभट्टी, बप्पहट्टी, बप्पभत्ति etc.

3] Two gāthās of this ms. are found in Vajjālagga.

i) BaBhaKa reads

दो पुरिसे धरउ धरा, अहवा दोहिं पि धारिया धरणी ।

उवयारे जस्स मई, उवयरिअं जो न पम्हुसइ ॥ gā. 2

While Vajjālagga reads

बे पुरिसा धरइ धरा, अहवा दोहिं पि धारिया धरणी ।

उवयारे जस्स मई, उवयरियं जो न पम्हुसइ ॥

ii) BaBhaKa. reads उक्तं च -

मा होह सुयग्गाही, जं न होइ किल दिट्ठं ।

पच्चक्खे वि य दिट्ठे, जुत्ताजुत्तं वियारिज्जा ॥ gā. 197

Vajjālagga reads

मा होसु सुयग्गाही, मा पत्तीय जं न दिट्ठ पच्चक्खं ।

पच्चक्खे वि य दिट्ठे, जुत्ताजुत्तं वियारेह ॥ gā.97*7 p.225 (Pat.)

The word 'उक्तं च' is very indicative. If the poet had actually taken the verse from Vajjālagga, this text is certainly written after 14th century. Thus the cross-references in the ms. help in date-fixation.

One more gāthā is quoted from Gāthāsaptasatī.⁴ Of course with the Jaina Māhārāṣṭrī renderings⁵ of the famous Māhārāṣṭrī text of third century. It indicates the acquaintance of Jainas with non-Jaina works. Though the gāthā is quoted from Gāthāsaptasatī, the poet tells that it is समस्यापूर्ति done by Bappabhaṭṭi.

4] In the sixth gāthā of the ms., it is mentioned that in the गुर्जरदेश, there is a city called मोढेर and the person named ब्रह्मशक्ति constructed a temple of Vira-jina, probably of Lord Mahāvīra. It will be an interesting search if we can locate the temple at modern मोढेर.

5] Gāthā 12 mentions the miraculous yogic powers of Bappabhaṭṭi. I was unable to grasp the meaning when I read it in 1990. The text reads

नहमासिआईपई (?) संजाया बप्पभट्टिणो सिद्धिं (gā. 12)

The letter 'प' is faded, so by dropping it, the text becomes 'नहमसिआईई'. The Sanskrit rendering can be 'नभमसिआदीनि' which means 'आकाशगमन', 'अंजनसिद्धि' and also other miraculous lores.

6] In Gāthā 11, it is mentioned that 'पुरिसाणं विज्ज च्चिय अच्चोरहणं तु मंडणयं'. This is an example of metathesis with syllable-dropping. It should be अ-च्चोर-हरणं - means 'which a thief cannot steal away.'

7] Gāthā 32 mentions that once king Āma was in deep love with 'डुंबी'. First I thought that it is a name of a city. But when I consider it as a Deśya word, it was clear that this is a reference of a low-caste woman (compare-Marathi- डोंब)

8] Now we proceed with the gāthās, which were really like hard nuts to crack.

i)

देसु पिआरउ अप्पणो, काउरिसह पडिहाइ ।

साहह जह वणि अच्छमइ, पिअरि विढत्तउं नाइ ॥ gā. 58

The first half of the first line of this Apabhṛ̃ṣa gāthā is quite similar to old Hindi which means 'अपना देश प्यारा'. But the second line is just an unsolved puzzle for me. I had discussed a lot to (late)Dr. Ghatage but we could not find the exact meaning. This is the limitation of single-text-editing.

ii) The Skt. śloka runs:

कर्मारिकाननं देहे, शुक्लध्यानानलेन ते ।

जिनाख्या ज्या शु चित्रं चित्रा चेविपल्लवं ॥ gā. 202

One can derive the meaning from the first line, but the second one is still a puzzle for me.

When we overcome the problems in reading the manuscript and put it into contemporary devanāgarī version, the next step is of course word by word translation with proper 'अन्वय'. The third step is to examine the text from language point of view and grammar. Evaluating the text as a literary piece is naturally the further step. And at the end we can highlight the historical, social and cultural importance of the text, if the text deserves from this view point.

Bappabhaṭṭikahā, although a small treatise, is so important that stepwise study of it is quite worth. But considering the limitations of this research paper, it is impossible to take note of all these points. Yet I cannot resist temptation to say that the text of Bappabhaṭṭikahā is flooded with Rasas, Bhāvas, Alambkāras and that too without leaving the fragrance of original characteristics of Prakrit language. Especially the profuse use of Deśya words and Dhātvādeśas mentioned in Hem.Grammar attracts one's attention. I would like to present some examples:

वज्जर and साह are Dhātvādeśas for कथ् ; विढत्त for प्राप् , मेल्ल for मुञ्च्, फिट्ठ for भ्रंश्, पम्हुस for वि+स्मृ ; हिट्ठओ for अधस्तात् (Mārvādi-हेठे); मुक्कल-Guj.-मोकल्युं, Mar.-मोकळे ; कड्ढ from Skt. कर्ष - Mar. काढणे ;

हक्कार-to call loudly, Mar.-हाकारणे ; ढिल्ल-Mar.-ढिला, Hindi- ढीलाढाला-probably short form of शिथिल ँ सिढिल ; चल्ल, कल्ल, धुण, टहरिय, चंचइय, पिट्ट are also peculiar deśya words.

‘बइल्ल-जण-संकुले गामे’ is a phrase used for describing foolish and dull people of a particular village. The word बप्प for तात, जनक or पिता was quite in vogue. This word is used in the name बप्पभट्टि वाक्पतिराज is also बप्पइराअ in Prakrit.

The poet of Bappabhaṭṭikahā is very much expert in conveying his thought by using colloquial language and images.

i) अह गिहिखालजलं किं रुच्चइ रायहंसस्स ?

Does a royal swan like the water flowing from the gutter of a house ?

ii) बहुअरिणं न हरिणं होइ

When there is heavy burden of debt, at a stage, one feels that he is burdenless. i.e. he declares bankruptcy.

Gāthā No. 144, 147 and 148 are the best examples of समस्यापूर्ति.

The vocabulary of Bappabhaṭṭikahā, contributed a lot to the Prakrit-English Comprehensive Dictionary of BORI. This point is enough to underline the importance of this Jaina Mahārāṣṭrī text.

Manuscriptology and Scholars of Prakrit and Jainism in the Last Century

In the last century there is a glittering galaxy of Indian scholars in the field of Prakrit and Jainism. Some of them came from Śramaṇic tradition, others from Pandit tradition and some of them are purely academicians. They edited literally hundreds of Jaina Prakrit and Sanskrit texts. At that time a methodological science of manuscripts was not developed. In the last two decades young scholars of Indology are attending seminars and conferences dedicated to Manuscriptology. The technical know-how of manuscripts is no doubt important but it is our duty to apply the methodology for editing unpublished mss. and that too with scholarly introduction, variant readings, translations and critical notes like our Pūrvasūris.

A Glimpse of Unedited Mss.

Here I am presenting a small list of unedited and unpublished mss. A Jaina scholar having specialization in Jaina literature would like to go through the list and edit few books of his interest in his life-time.

It is possible that some scholars might have edited some books mentioned in the following list. It is requested to the editors to send the copy of the book to the library of BORI.

[A] Caritas

1) पार्श्वनाथचरित of विनयचन्द्रसूरि, Skt., composed before Sam. 1460, Granthāgra 4709, Two mss. available at हेमचन्द्राचार्य जैन ज्ञानमंदिर, पाटण.

- 2) पार्श्वनाथपुराण of चन्द्रकीर्ति, Skt., Sam. 1654, Gramthāgra 2710, Single ms. at पन्नालाल सरस्वती भवन, भुलेश्वर, मुंबई.
- 3) यशोधरचरित of वासवसेन, for details, see Velankar catalogue.

[B] Poetics (for details see Velankar Catalogue)

- 1) काव्यकल्पलतावृत्ति of शुभविजय (4 mss. are noted)
- 2) काव्यकलाप of अमरचन्द्रसूरि (6 or 7 mss. are noted)
- 3) Commentaries of चारित्रवर्धनगणि on कुमारसंभव, मेघदूत, नैषध and रघुवंश

[C] Grammar

- 1) पंचग्रन्थी/शब्दलक्ष्म/बुद्धिसागर-व्याकरण of बुद्धिसागरसूरि, Sam. 1080, palm-leaf ms. at Jesalmir, several others are also noted in Jinaratnakośa.
- 2) बालशिक्षा व्याकरण of संग्रामसिंह, Sam. 1336, a book written for better understanding of कातन्त्र-व्याकरण. Six mss. are noted.

[D] Dramas

Hastimalla's two dramas named 'भरतराज' and 'मेघेश्वर-राज' are mentioned in 'A Catalogus Catalogorum' by T.Aufrecht, Vol.I published in Leipzig. The details of mss. are not noted.

[E] Astrology

- 1) जन्मसमुद्र/जन्माम्बोधि of नरचन्द्र उपाध्याय, Sam. 1323, four mss. are mentioned.
- 2) आयनाणतिलय of भट्ट वोसरि, Sam.1441, an astrological Prakrit work divided into 25 chapters ; four mss. are noted.

[F] Music

संगीत-मण्डन of कवि मण्डन , 15th century A.D. The name of this mss. is included in the list of mss. in the Vādi Pāśvanātha Pustaka Bhandar at Zaveri Wada, Patan.

[G] Āyurveda

जगत्-सुन्दरी-प्रयोगमाला of यशःकीर्ति is a Prakrit text dedicated to आयुर्वेद. The poet has used the prose Sanskrit and contemporary Hindi verses in-between. The description of the diseases like ज्वर, प्रमेह, मूत्रकृच्छ्र, अतिसार, ग्रहणी, पाण्डु, रक्तपित्त etc. is found.

Various Yantras and Mantras throw light on its ritualistic nature. Pandita Ambalal Shah says, 'This book is published by S.K.Kotecha at Dhuliya but it contains serious mistakes.'⁶ H.D.Velankar says, 'There are two mss. of the first 34 chapters, one at Kekadi and another at Nasirabad.'

Concerned persons may take note of this.

Sanskrit Verse about Manuscript-preservation

In Sanskrit, the words used for a book are 'ग्रन्थ' or 'पुस्तक'. The Prakrit word for 'पुस्तक' is 'पोत्थय', from which the word 'पोथी' is derived. It is very interesting to note that now-a-days we used the word 'पोथी' for a manuscript or even a printed book having the shape of 'पोथी'. When the art of printing was not prevalent, the word 'पुस्तक' was used in the sense of a manuscript also.

'How a manuscript is to be taken care of by a bibliophile', can be best illustrated by the following poetic verse from a copyist appearing at the end of some Sanskrit manuscript:

संभूष्यं सदपत्यवत् , परकरात् रक्ष्यं च सुक्षेत्रवत् ,
संशोध्यं व्रणिताङ्गवत् , प्रतिदिनं वीक्ष्यं च सन्मित्रवत् ।
बध्यं वध्यवदश्लथं दृढगुणैः , स्मर्यं हरेर्नामवत् ,
नैवं सीदति पुस्तकं खलु कदाप्येतद् गुरुणां वचः ॥

It is to be decked like one's beloved child ; to be guarded from another's hand like one's virtuous wife ; to be treated like an injured limb of one's body ; to be looked up every day like a good friend ; to be tied up strongly like a prisoner with strong threads ; and to be always thought of like the Lord's name ; if one does thus, his manuscript does not come to grief. (Translation: V.Raghavan)⁷

How beautifully our wise forefathers had given us the norms of manuscript preservation and conservation !!

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World of Tiryañcas : The Unique Jaina Perspective (With Reference to Modern Discoveries)

(A Research Paper presented in the International Conference on Jainism arranged by the
Archaeology & Museums Dept. of Govt. of Karnataka on 8th, 9th, 10th October 2010)

Introduction

Dr. Padmanabha Jainai's paper viz. "Indian Perspectives on the Spirituality of Animals", is the inspiration of this paper.¹ Dr. Jainai has taken into consideration the Hindu, Jaina and Buddhist views about the spiritual progress in animals mainly on the basis of few mythological stories prevalent in these traditions. When I tried to find the word *tiryañca* in the scriptorium of Skt., Pāli and Prkt. dictionaries, I came to know that the word *tiryañca* is repeatedly used and discussed in Jaina texts with various aspects, than Hindus and Buddhists. The typical thought-model of "14 *guṇasthānsa*" is of course applied to *tiryañca* but apart from this, Jainas have given a more deep and serious thought to the world of *tiryañcas*.

Informative and research-based films on insects, birds and animals are regularly shown on T.V.channels like National Geographic, Discovery, Fox History & Entertainment and specially Animal Planet. When we see these films with the Jaina background of *tiryañca* world, new thoughts arise in our mind. In this paper, an effort is made to co-relate the ancient Indian thoughts and particularly Jaina thoughts with the modern views.

Scope of the Paper

When a researcher tries to understand the Indian perceptions about *tiryañcas*, he finds thousands of references in Hindu, Jaina and Buddhist literature. To limit the scope of this paper, only specific important texts are selected. Secondly, though the word 'tiryañca' is used, most of the observations are presented with reference to 'five-sensed birds and animals having mind' (*saṃjñī pañcendriya tiryañcas*).

(A) Vedic and Hindu Literature

Smṛtigranthas :	Manusmṛti (with the comm.s of Medhātithi and Kullūka) Yājñavalkyasmṛti (with Aparārka)
Epics :	Mahābhārata
Āyurveda :	Caraka-saṃhitā
Philosophical Systems :	Sāṃkhya-kārika (Mātharavṛtti and Suvarṇasaptati)
Mythologies :	Mārkaṇḍeyapurāṇa and Vāyupurāṇa

(B) Jaina Literature

Śve.Āgamas : Aṅgas :	Acārāṅga, Praśnavyākaraṇa
Upāṅgas :	Jivābhigama, Paṇṇavaṇā
Mūlasūtras :	Uttarādhyayana, Daśavaikālika

Dig.Āgamas :	Ṣaṭkhaṇḍāgama (with Dhavalā) Gommaṭasāra (Jivakāṇḍa)
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Unanimously accepted sūtragrantha : Tattvārthādhigamasūtra (with important comm.s)

(C) Buddhist Literature : Jātaka-kathās

The views about Universe

Though in Vedic literature, the references of the origin of universe are found, the Sāṃkhya were the first who systematized the views.² This is not the place to note down the views elaborately. The concerned point is, according to general Hindu or Purāṇic thought, the external world originated and developed systematically and chronologically. The world originated from either Paramātman, Prakṛti-Puruṣa, Īśvara, Prajāpati or Brahman etc. Purāṇas and Smṛtis start from the topic viz. Sṛṣṭyutpatti.³ Universe is divided into non-movables and movables (*sthāvara-jāṅgama*). According to Hindu thought, mountains, rocks, stones and trees were created first. After that, the world of movables came into existence. Though the various names of movables are mentioned, the category of *tiryāñcas* is not specified. The position of *tiryāñcas* on the ladder of development is not mentioned exactly. Mārkaṇḍeyapurāṇa has tried in this direction but the list of the species is not provided.⁴

In Jainism, from the viewpoint of a single soul (Jīva), universe is beginningless but having an end. From the viewpoint of universe itself, the same is beginningless and endless.⁵ The six Dravyas are eternal and real. The process of association and dissociation is continuous in the modes of these six real categories. Each living being is associated with Karman from the time immemorial. The universe is not a creation of Brahman, Paramātman, Īśvara etc. Though Saṃsāra is made up of *trasas* and *sthāvaras*, there is not any serial order as such. Naraka, Tiryāṇca, Manuṣya and Deva are four *gatis* i.e. realms of birth.⁶ In Jainism the range of *tiryāṇca gati* is very wide. A definite and enumerative description of *tiryāñcas* is found in Jainism, which we will see latter.

Etymology of the word ‘tiryāṇca’

The etymology of this word is almost same in Hindu and Jaina tradition. According to Kāśikāvṛttinyāsa, ‘तिरोऽञ्चतीति तिर्यक्’.⁷ Amarakośa expresses the same view as- ‘स तिर्यङ् यस्तिरोऽञ्चति’⁸ With the help of the scriptorium of the Sanskrit Dictionary of Deccan College, Pune, one can explain the word *tiryāṇca* in threefold manner.

As a noun :	an animal, a lower animal, a bird
As an adjective :	broad, in a slanting position or direction
As an adverb :	obliquely, horizontally, transversely

In the etymology of *tiryāñca*, the slanting or horizontal position is underlined. If all kinds of insects, birds, animals and birds are covered under *tiryāñcas*, one cannot explain their oblique or slanting position satisfactorily.

In Prakrit, the word *tiryāñca* is noted as ‘*tirīā*’, ‘*tirīāñca*’, ‘*tirikkha*’, ‘*tiriccha*’ or ‘*tericcha*’. psm. gives five meanings -

Adjective : (i) crooked, bent, oblique, curved ; (ii) a being born in the *gati* other than *deva*, *manuṣya* and *nāraka*.

Noun : (i) the region of mortals, middle region ; (ii) middle ; (iii) crooked gait.

Since the existence of *tiryāñcas* is found in Madhyaloka, Jainas might have named them as *tiryāñcas*.

According to Tattvārtha 4.28, ‘औपपातिकमनुष्येभ्यः शेषास्तिर्यग्योनयः।’ This *sūtra* identifies subhumans (*tiryāñca*) as all life distinct from the gods and infernals (born by descent - i.e. *upapāta*) and humans.

We find the explanation of the word in Dhavalā, likewise :

‘तिरियं ति कुडिलभावं सुवियडसण्णा णिगिद्धमण्णाणा ।

अच्चंतपावबहुला तम्हा तेरिच्छया णाम ॥’⁹

The author here emphasizes the crookedness, the powerful expression of four famous instincts and abundance of sins in *tiryāñcas*.

Tattvārtha-rājavārtika had not mentioned the ‘crookedness’ but shows the subsidiary position of *tiryāñcas* due to which man makes them work for him. It is mentioned that a being becomes *tiryāñca* due to its vicious Karmas.¹⁰

In Hindu tradition Sāmkhya, Yājñavalkyasmṛti and Mahābhārata mention *tiryāñcas* as ‘*mūḍha*’ and ‘*tāmasa*’, i.e. foolish and ignorant.¹¹ Jaina commentators emphasize on their crookedness, meanness and deceitfulness with the help of the etymology of the word.

Actually, from the Jaina perspective we cannot brand them with such adjectives. These vices are actually the reasons or causes of acquiring *tiryāñca gati*.

The Relevant Points to Understand the World of Tiryāñcas

(1) Tiryāñcayoni or tiryāñcagati

In Vedic or Hindu thought, generally we find three *yonis* or *gatis* viz. Deva, Manuṣya and Tiryāñca.¹² Narakayoni or Narakagati is not enumerated separately as the realm of birth except in the text like Yatīndromatadīpikā.¹³ In Jaina thought, we find four *yonis* or *gatis* uniformly. We do not find any hesitation or difference of opinion about the number of *gatis*.

(2) Enumeration of Tiryañcas

We do not find common consent in Hindu tradition about the scope of *tiryañca-gati*. In Mahābhārata, *kīṭa-pakṣi-pataṅgas* are considered separately other than *tiryañcas*.¹⁴ Sāṃkhyakārikā Māṭharavṛtti includes *paśu-pakṣi-mṛga-sarīrpa* and *sthāvaras* among *tiryañcas*.¹⁵ Sāṃkhyakārika Suvarṇasaptati mentions these five as 'lower births'.¹⁶ Kullūka (Manusmṛti) and Rāmānuja (Gitābhāṣya) enumerates *sthāvaras* and *tiryañcas* separately.¹⁷

In Jainism¹⁸ *tiryañcagati* is totally different from other three *gatis*. It includes animals, all small and microscopic life, vegetation and earth-, water-, fire- and air-bodied beings. They exist throughout cosmic space and so their habitat is not mentioned. Their life-spans and number of species are given in Sarvārthasiddhi 3.39. They are of two types - having mind and not having mind. Only five-sensed beings having a mind possess the capacity to remember. It is an expression of rationality or intelligence. Human beings and animals born of womb, the gods and the infernals are rational beings. Birth in womb is of three types - *jarāyuja* (viviparous), *aṇḍaja* (oviparous or hatched) and *potaja* (without placenta). The examples of each category are given.

According to the place of birth the varieties of *tiryañcas* are given as *rasaja*, *svedaaja* etc. in Acārāṅga.¹⁹ From the viewpoint of 'type of birth', the *tiryañcas* have both births, viz. *sammūrchana* and *garbha* (i.e. a sexual birth by agglutination of material particles and by actual mating of male and female).

In short, we can conclude that Jainas have given a serious treatment to the world of *tiryañcas*, with all minute details and there is no discord among the Jaina authors about it. In Hindu tradition, animals and birds are generally included in *tiryañcas* but they are not sure about the inclusion of insects, moths and plant kingdom in it.

(3) Classification of Five-Sensed Tiryañcas having Mind

We find a clear and classified picture of five-sensed *tiryañcas* having mind in Jaina texts. In Paṇṇavaṇā, we find the classification according to the region of their activity and mode of their activity. *Jalacaras* are aquatic animals, *sthalacaras* are land animals, *khecacas* are flying birds, *uraparīśarpas* are the animals crawling with the help of the body, *bhujaparīśarpas* are the animals crawling with the help of feet.²⁰ Sthānāṅga classifies the animals as *ekakhura*, *dvikhura*, *gaṇḍipada* and *sanakhapada*; and birds as *charmapakṣī*, *romapakṣī*, *samudgapakṣī* and *vitatapakṣī*.²¹

In Manusmṛti²² and Vāyupurāṇa²³, we find almost similar vocabulary as it occurs in Jaina texts but with the help of Purāṇic description, the exact scope of the world of *tiryañcas* remains unexplained.

(4) Four Saṃjñās in Five-Sensed Tiryañca

In the 25th śloka of Hitopadeśa, the four *saṃjñās* are mentioned, which are common to both-animals and human beings. These instinctive emotions are food, sleep, fear and sex.

Hitopadeśa mentions that only Dharma is the distinctive feature, otherwise animals and human beings are same.

The canonical texts like Paṇṇavaṇā²⁴ and the later Dravyānuyoga texts mention the four instincts as food, fear, sex and possession (i.e. provision for future). It is noteworthy that *svopajñā-bhāṣya* of Tattvārtha differentiates between “intelligence as thoughtful knowledge” and “intelligence as subconsciously motivated behavior”. Jains hold that in five-sensed *tiryāñcas* mind-activities and instincts are found. ‘*Parigraha*’ is replaced by *nidrā* to suit the ethical and spiritual thought-model in Jainism. Jaina texts mention that a particular *saṃjñā* is categorically seen in each of the four *gatis*. In *tiryāñcas*, instinct of acquiring food is intense. Likewise ‘fear’ is intense in *nārakīs*, ‘sex’ in *manuṣyas* and ‘possession’ in *devas*.²⁵

(5) Entry and Exit with Reference to Tiryāñcagati

Jains hold that the beings in all of the four *gatis* can obtain *tiryāñcagati*, according to their Karmans. Likewise the *tiryāñcas* can obtain all of the four *gatis*.²⁶

The fixed rules or theories of obtainment of *gatis* are not found in Hindu thoughts. Manusmṛti says at one place-‘Insects, moths, serpents, animals, birds and *sthāvaras* like tree etc. are able to obtain heaven by observing penance.’

The Jains hold that only “*garbhaja saṃjñī pañcedriyas*” are able to observe penance and not the *tiryāñcas* like insects, moths etc.

In Kullūka’s commentary on Manusmṛti, it is mentioned that, “The plants, beasts, trees, birds etc. which are utilized in sacrifice (*yajña*) attain better life in next birth.”²⁷ The Jaina perspective does not allow the violence of *ekendriyas* to *pañcendriyas* which is involved in sacrificial acts. Each living being acquires *sugati* and *durgati* due to one’s own good or bad Karmans. We cannot predict the *sugati* of plants, beasts etc. because they are used in *yajña*, but due to violence the *yajamāna* will certainly attain *durgati* !!

In both traditions (Hindu and Jaina) the causes of acquiring *tiryāñcagati* are almost the same. They are enumerated as deceit, crookedness, violence, theft and other vices.

(6) Capacity of Spiritual Progress

Hindu and Jaina traditions differ about the spiritual progress of *tiryāñcas*. Jains hold that only five-sensed *tiryāñcas* having mind are capable of spiritual progress. As mentioned in Sāṃkhyakārikā-Suvarṇasaptati²⁸ and Manusmṛti²⁹, the insects, trees etc. are able to exert for spiritual progress. Actually, stray examples of spirituality of animals are found in Hindu tradition but theory formation in this matter is the distinctive feature of Jaina thought.

On the ladder of spiritual progress, Jains accept the capacity of five-sensed *tiryāñcas* to go up to the 5th step i.e. *saṃyatāsaṃyata-guṇa-sthāna*.³⁰ In the fifth *guṇasthāna*, the capacity for self-restraint can increase. Five-sensed *tiryāñcas* can have *samyaktva* with partial restraint. They are not able to observe vows completely. And their partial observance needs a guidance of a spiritually progressed human being. Jaina stories throw light on this fact.

In Jainism, knowledge is of five types i.e. *mati* (empirical), *śruta* (articulate), *avadhi* (clairvoyant), *manaḥparyāya* (mind-reading) and *kevala* (omniscient).³¹ Five-sensed *tiryāñcas* can have *guṇapratyaya-avadhi* along with *mati* and *śruta*.³² It is mentioned in Sarvārthasiddhi on Tattvārtha 1.25 that, “Clairvoyance is available to souls residing in any of the realms of existence whether they are fully or partially self-restrained or completely devoid of self-restraint.” It is mentioned in Nāyādhammakahā that *tiryāñcas* can have *jātismaraṇa*, when they are preached by spiritually progressed human beings.³³

On the theoretical basis of Jainism, *tiryāñcas* cannot possess *manaḥparyāya*. But it is our practical experience that the *tiryāñcas* who live in the proximity of human beings, can understand the human feelings especially of his master. So we can speak about the capacity of mind-reading (of course with limitations) in *tiryāñcas*. In Kumārapālacaritasamgraha³⁴, this practical observation is noted down.

In Hindu tradition, discussion about the knowledge in *tiryāñcas* is not found separately but with the help of the examples in story literature, we can say that Hindus also hold the same view about the knowledge of *tiryāñcas*.

In the books like Nāyādhammakahā and Upadeśapada, we get some examples of five-sensed *tiryāñcas* having *anaśana-maraṇa* (death by fasting). We will discuss the matter under the point ‘vows’.

The Fourteen Points of Quest Applied to Five-Sensed Tiryāñcas

A model of 14 quests (*mārgaṇāsthānas*) is a special feature of Jainism. Five-sensed *tiryāñcas* are examined from these 14 quest-points in the ancient books like Śaṭkhaṇḍāgama, Dhavalā, Gommatasāra (I), Paṇṇavaṇā and Jīvābhigama. They are enumerated as *gati*, *jāti*, *indriya*, *kāya* etc. Apart from these points they are considered from the points of view like language, body, instincts, consciousness and many others. A full justice is given to the large *tiryāñca* kingdom in Jaina tradition.

Tiryāñca-human Relationship

(i) In the fourfold realm or existence, human realm and *tiryāñca* realm are very close. Especially human beings and five-sensed *tiryāñcas* are more closer.

(ii) In Mārkaṇḍeya-purāṇa *grāmya* and *āraṇya paśus* are mentioned. We can name them as ‘tame animals’ and ‘wild animals’. This classification is very common in Hindu texts but not found easily in Jaina texts.

(iii) In Hindu mythology, *matsya*, *kūrma*, *varāha* and *narasimha* are the *tiryāñca* incarnations of Viṣṇu and they are very much honored. The *tiryāñcas* like tiger, mouse, peacock etc. are closely connected with the deities like Durgā, Gaṇeśa, Sarasvatī etc. Some scholars of Jainism mention

that the symbols (*lāñchanas*) of 24 Tīrthaṅkaras are there in Jaina mythologies due to the influence of Hindus.

(iv) *Tiryāñcas* are found in the middle region (i.e. *madhyaloka* or *manuṣyaloka*). The rules of acquiring the fourfold realms of existence are exactly the same for human beings and *tiryāñcas*. This fact also throws light on the closer relationship of both.

(v) Hindus and Jainas both wrote few treatises on particular *tiryāñcas*. The books like *Aśvacikitsā*, *Aśvavaidyaka* etc are available in Hindu tradition. *Caraka-Saṁhitā* is very much keen about examining the flesh of different birds and animals before eating.

The Jaina Ācāryas, Haṁsadeva and Durlabharāja wrote the books like *Mrga-pakṣi-śāstra*, *Turaṅga-prabandha* and *Hasti-parīkṣā* in 13th century A.D.

(vi) Flesh-eating was very much common in ancient and medieval India. In *Manusmṛti* (5.11-25) we find detailed descriptions and prescriptions about flesh-eating under 'Bhakṣyābhakṣyavicāra'. The sacrificial beasts were all five-sensed *tiryāñcas*.

'Opposition to sacrificial violence and strict vegetarianism'-these two points are chronologically developed in Jaina thought through centuries. If we examine the Prakrit and Sanskrit literature of Jainas from 5th century A.D. up to 12th century A.D., we can see the gradual application of non-violence in food-habits which culminated in vegetarianism. Further on, the critical examination of vegetarian food is seen in books and also in practice. Finally meat-eating and hunting were included in *Sapta Vyasanas*. Thus the sacrificial violence of five-sensed *tiryāñcas* promoted the Jaina thinkers to ponder over the issue of non-violence more deeply.

(vii) Medical treatment of diseases with the help of herbs and animals is seen in *Caraka-saṁhitā*.³⁵ In the ancient texts like *Ācārāṅga* (Part I) there is total negation of *rogacikitsā* for a monk or nun.³⁶ The text *Daśavaikālika* prohibits the *Pañcakarmas* (*vamana*, *virecana*, *basti* etc.) for ascetics.³⁷ After some centuries 'acitta' and *prāsuka* herbs (*oṣadhis*) were allowed.

* Completely Utilitarian View about Tiryāñcas Reflected in Caraka-Saṁhitā *

The word *tiryāñca* is hardly used in *Caraka*. 'A good health and longevity of human life'-is the aim of this treatise on *Āyurveda*. Every tree, plant, vegetable, fish, bird and animal is looked at from the medicinal point of view. While dealing with *Pañcakarmas* and prescribing diet, flesh (*māṁsa*) and soup of flesh (*māṁsa-rasa*) is mentioned again and again. *Caraka* declares, 'शरीरबृंहणे नान्यत् खाद्यं मांसात् विशिष्यते'.³⁸ The insects, birds and animals are generally divided in *Jāṅgala*, *Ānūpa* and *Sādhāraṇa*. Long lists of these are found in *Caraka-saṁhitā*. The classification of animals and

birds is done under eight main categories. This type of classification is not found in any Jaina text.

The categories are likewise :³⁹

- 1) Prasaha : animals and birds who eat by snatching (29 names)
- 2) Bhumiśaya : animals who live in burrows in earth (13 names)
- 3) Ānūpa : animals inhabiting marshy lands (9 names)
- 4) Vīriśaya : aquatic animals (11 main names and many others)
- 5) Vāricara : birds moving in water (28 names)
- 6) Jāṅgala : animals dwelling in dry land forests (17 names)
- 7) Viṣkīra : gallinaceous birds (total 29 names in two groups)
- 8) Pratuda : pecker birds (31 names)

Caraka mentions at the end that, 'योनिरष्टविधा त्वेषा मांसानां परिकीर्तिता' -i.e. these are the eight groups of animals and birds whose meat is commonly used as food.

Caraka never looks from the viewpoint of violence and non-violence while discussing bird and animal kingdom. His attitude towards *tiryāñcas* is totally human-centered, practical and exhibits completely utilitarian attitude of this system. Emotional, psychological, ethical or spiritual considerations of *tiryāñcas* have no scope at all in Caraka-Saṁhitā.

(viii) Good and bad omens related to five-sensed Tiryāñcas are seen in the whole Indian society in spite of caste and creed. In the Jaina Māhārāṣṭrī text of Durgadeva called Rīṭṭhasamuccaya, we can see hundreds of such beliefs concerned to five-sensed *tiryāñcas* which were prevalent in the 11th century. Interested researchers may take note of this.

(ix) In the field of Indian classical music, the famous *sapta-svaras* viz. *ṣaḍja*, *ṛṣabha*, *gāndhāra* etc. are related to five-sensed *tiryāñcas*. In the seventh chapter of Sthānāṅga, the relation between the *svaras* and *tiryāñcas* is noted down.⁴⁰

Thus, the above-mentioned nine points throw light on Tiryāñcas-human relationship from diversified angles.

The World of Tiryāñcas Reflected in Story-Literature

(a) **Tiryāñca-centred story-books** : Durgā Bhāgavata, a renowned scholar in Buddhist Studies mentions that Jātaka tales are the first and foremost story-collection in Indian literature and probably in the world-literature, in which the central characters are *tiryāñcas*. In these tales Lord Buddha's various births are noted down. Though he was a king, prince, merchant, sage etc. in his previous births, still many times Bodhisattva was born as a deer, peacock, crocodile, elephant, lion, fox, serpent, hare, monkey, horse, dog, swan and many others. In these births Bodhisattva preached ethical values and morals to human beings.

In these stories, Bodhisattva's spiritual progress in the form of *tiryāñcas* is depicted. We cannot guess the spiritual ability of *tiryāñcas* in general, from these tales. Instances are not found

of non-Bodhīsattva *tiryāñcas* who delivered religious sermon. Therefore Jātaka tales are symbolical and do not provide factual information of *tiryāñca*-world.

In Hindu tradition, in the texts like Pañcatantra, Hitopadeśa and Bṛhatkathāmañjarī, we meet *tiryāñcas*, every now and then. In these stories animals and birds talk, discuss and even preach to human beings. They are depicted as wise, cunning, foolish, helpful, jealous, straightforward, crooked, deceitful and so on. We know that human virtues and shortcomings are symbolically presented through these *tiryāñcas*. These are not the true emotions of *tiryāñcas*.

Barring a few imitative animal-based story-books, Jaina writers never indulged in such type of writings. A sound and fixed theoretical pattern of *tiryāñca*-world was provided by the Jaina philosophers from ancient times. Jaina writers did not prefer to write about the *tiryāñcas* which would contradict the theory.

(b) Scattered Instances of Tiryāñcas in Hindu and Jaina Literature

In Vālmiki Rāmāyaṇa, the episode of Jaṭāyu is very famous. Jaṭāyu's help to Rāma in searching Sītā ; his death ; funeral pyre and Śrāddha performed by Rāma, is described at length in Rāmāyaṇa. Hanumāna, Sugrīva and thousand other Vānaras helped Rāma in many ways. The tale of Gajendramokṣa in Bhāgavatapurāṇa describes the devotion of the elephant towards Lord Viṣṇu. In Hindu tradition, the position of 'a crow' is very special. In the death-rituals, the role of a crow is very significant. It is also believed that a crow gives indication of the arrival of a guest. In the books like Śukasaptati, a parrot interacts with human beings. A parrot's role in fortune-telling is accepted in Indian society since ancient times. We can gather hundreds of beliefs about *tiryāñcas*, from Hindu literature and practice.

In Jaina literature such type of stories are very rare. The reason is already mentioned that the theoretical pattern of Jainism do not allow such occurrences. Jainas do not worship the *tiryāñcas* like a cow, bullock, tiger, cobra etc. They do not worship trees like Vaṭa, Udumbara because trees are one-sensed *tiryāñcas*.

Lord Mahāvīra was a lion in one of his previous births, but in that birth, he did not preach anybody. In post-canonical story-literature of Jainas, many animals and birds are mentioned when a particular Jīva was born in the realm of *tiryāñca*. In the famous story of Koṅkaṇaka Brāhmaṇa which occurs in Vasudevahiṇḍī,⁴¹ it is the monk who tells the meaning of the pathetic bleating of a goat. The goat did not speak directly with the sons of the brahmin about his previous birth. In Nāyādhammakahā Lord Mahāvīra has given the examples of a tortoise and an egg of a peacock.⁴² Lord Mahāvīra preached the importance of self-control and Samyaktva through the symbolic tales.

Nanda Maṇikāra becomes a 'frog' in his next birth. The frog remembers his previous birth (Jātismaraṇa) and accepts fast until death.⁴³ The story of Mahāmatsya and Tandulamatsya underlines the horrific effects of the excessive craving for food.⁴⁴ Lord Pārśvanātha preaches the couple of serpent.⁴⁵ The anger and attitude of Caṇḍakauśika serpent was pacified with the glance and words of Lord Mahāvīra.⁴⁶ The Jātismaraṇa of Meruprabha is described in Nāyādhammakahā. In all these instances the mediatorship of spiritually progressed human being is depicted.

According to Jainism these are not miracles. Some of the *tiryāñcas* really possess the capacity of spiritual progress up to the 5th *guṇasthāna*.

(c) Five-sensed Tiryāñcas in Poetry and Epigrams

In poetries and epigrams conventional or notional (Sāṅketika) descriptions of five-sensed *tiryāñcas* are found in Indian literature, both religious and secular. They are of two types. Some are based on actual observations and some are purely conventional.

A female cuckoo keeps her eggs in the nest of a crow.⁴⁷ Crows take care of them and feed the young ones. The peacock dances after seeing the rainy clouds in the sky. We can confirm these eventualities from actual observation. But we can't believe that Bhāraṇḍa having two faces or the capacity of royal swan to separate milk from water. These examples are purely conventional.

Jainas have also employed the examples of second type in poetries and epigrams but they are purely rhetorical and find no place in the Prathamānuyoga texts.

Compatibility of Tiryāñca-World in Jainism with Modern Studies

Some of scholars engaged in Jaina studies are exerting a lot to prove the scientific base and attitude of Jainism. Actually this task is not so easy. The first thing is, the observations, attitude and expressions of Jaina thinkers are quite different and difficult to understand in the perspective of modern studies. Modern researchers in this field use latest techniques and methodology for the documentation. Their approach is objective and scientific. The naturalists never comment with ethical, religious or spiritual perceptions. Therefore without claiming the total scientific nature of Jaina thoughts, this is the sincere effort to judge the compatibility of *tiryāñca* world of Jainism with the modern studies in this field. The observations presented here are not supported with the modern textual references. As mentioned in the introduction of this paper, the following points are the outcome of the thought-churning process while seeing the films on insects, birds and animals.

(1) Emotions

Regarding the emotions of birds and animals, there are two opinions of the naturalists. 'Behaviorists' think that in *tiryāñcas* emotions are not expressed in many ways as we, human beings express it. Whatever emotions are seen, are only the mechanical reflex actions or behavioral responses to the environment.

The naturalists, who are the lovers of birds and animals and some philosophers, express different opinion. They think that birds and animals also have emotions like us.⁴⁸ Of course there is discrimination in the intensity of emotions but we cannot treat it as only instinctive mechanical responses.

In Hindu tradition, the *mūḍhatā* and *tāmasatā* of *tiryāñcas* is emphasized again and again. We have already seen the total utilitarian attitude of Caraka-Samhitā. We can call them 'behaviorist' in modern terminology. Jainas mention *kaṣāyas* and *leśyās* of *tiryāñcas*. Therefore we can put them under the second category.

When emotions are studied, the modern researchers study lion, tiger, elephants, monkeys and many other animals and not the insects like bug, ant, butterfly etc. According to Jainas, the above mentioned animals are five-sensed *tiryāñcas*. While describing their emotions the modern researchers also label them as ‘love’, ‘anger’, ‘pride’, ‘greed’ etc. These words surprisingly match with the consent of ‘passions’ and ‘thought-tints’ in Jainism.

While explaining the nature of *mūrchā* (i.e. greed) Amṛtacandrācārya gives the example of a deer and cat, eating grass and rat serially. Though the instinct for food is common in both, the intensity is different. (Puruṣārthasiddhyupāya, śloka 121)

While describing the vulture, the commentators use the word ‘greed’, taking into account its mannerism of eating. Of course modern naturalists give credit to vulture for keeping the environment clean.

(2) Knowledge

Modern researchers study the varied abilities of sense-organs of birds and animals.⁴⁹ It is proved that in different birds and animals, certain abilities are excellent. We can call it Matijñāna according to Jainism. We can call it Śruta-jñāna when the animals like elephants and whales convey emotions through sound-signals and memorize the meaning conveyed by certain sound-signals.

A whole film was picturized on a researcher who took rigorous efforts on wild buffaloes to cause to reproduce, which were almost on the border of extinction. The researcher employed therapy of emotional healing to the wild buffaloes. The buffaloes responded the therapy and overcome the ‘fear’ in their minds. The capacity of the buffaloes to understand the efforts of the concerned person can be called Manaḥparyāya-jñāna.

The birds build nests instinctively at the time of breeding. But there is a species of birds who collect only blue objects and arrange the odd material skillfully to build a nest. According to Jainism, it is not only a behavior based on Matī and Śruta but the level of intelligence is certainly higher.

(3) Intelligence

The naturalists, observing the behavior of particular species of tortoises have documented that these tortoises possess time-sense and sense of direction. They come to the same sea-shore in a particular season for breeding.⁵⁰ The young ones coming from the hatched eggs, start crawling in the direction of the sea. When the young one become mature, the females among them come to same sea-shore and the cycle repeats.

Sense of time and direction is conspicuously seen in migratory birds like syberian cranes and flemingoes. Some naturalists brand it as an instinctive knowledge. From Jaina point of view, it is *autpattikī buddhi*. The skills which the Jīvas possess due to the birth in a particular species, are known as expressions of ‘inborn intellect’. The physical features and the skills related to particular realm of birth (*gati*) is the actualization of Nāmakarman.

In the first and second Sūtra of Kaivalyapāda, these inborn skills are mentioned by Patañjali as “*janmajā siddhis*”.

The cat-class animals train their young ones to catch the prey properly. The mother elephant teaches the young one to use its trunk in right manner for drinking water and gathering grass. We can tame the animals like elephant, camel, horse etc. very easily. According to Jaina norms we can call it *karmajā buddhi* or *vainayikī buddhi*.

The group-leader of the wild animals guide the group with its knowledge acquired through his life-time experiences, especially at the time of a calamity. Jainas would say that this type of behavior is *pārīṇāmikī buddhi*.

Thus the fourfold intellect, described in the Jaina texts can be applied to five-sensed *tiryāṅcas*.

(4) Communication-skill (Bhāṣā-vargaṇā)

Naturalists are studying the sound-expressions of the *tiryāṅcas* like whales and elephants by which they communicate with each other, of course limited to their particular species. In Jaina scriptures this expression is called *bhāṣā-vargaṇā*. The language of five-sensed *tiryāṅcas* is thus inarticulate language, perhaps because it cannot be transcribed in letters.

It is noted down by a modern researcher that an elephant feels the vibrations of the shrill sounds of the companion through the padded soles of its foot. After analyzing the sound, the elephant expresses its reactions. The species like Gorilla, Chimpanzee etc. also have its *anākṣarā bhāṣā*.⁵¹ The bird-watchers have noted down the sound-signals of certain birds. Of course these signals of birds are very few.

In Jainism, one-sensed being possess the sense of touch. Language-capacity is possible only when sense of taste (*rasanendriya*) is present (in a tongue-like limb) in the mouth. So all the beings from two-sensed to five-sensed have the potentiality of voice with which they can produce varying sounds to express their feelings of pleasure and pain, desire for food and co-habitation etc. The language-ability of five-sensed *tiryāṅcas* is superior to the ability of four-sensed *tiryāṅcas* but inferior to the ability of human beings, which is articulate in nature.

Application of the model of *bhāṣā-paryāpti* and *bhāṣā-vargaṇā* to all the classes of Jīvas is the special feature of Jainism in contemporary philosophies.

(5) Vows (Vratas)

According to Jaina norms, a vow is a self-imposed obligation as to what one ought to do and not to do. Vows generate beneficial Karman. A vow of self-restraint is one of ways of inhabiting *karmic* flow. Partially practised vows also cause *saṁvara* and *nirjarā*. Jaina texts mention spirituality of *tiryāṅcas* maximum up to 5th *guṇasthāna*. It is of course due to the partial observance of vows. Here, an attempt is made to co-relate some of the partial vows with the behavior of five-sensed *tiryāṅcas*.

(i) Many of the wild animals ascertain their domain by urinating or rubbing off their body, horns etc. on the boundaries.⁵² A lion, tiger, rhinoceros and many other animal, limit their domain. Migratory birds follow a particular sky-way for going and coming back. We can deal it as Dig-vrata i.e. refraining from movement beyond a limited area.

(ii) Some animals are herbivores, some are carnivores and a few eat both. The first two types of animals strictly follow the rules about food. We can call this Bhogopabhoga-parimāṇa-varta i.e. limiting the use of consumables and non-consumables.

(iii) Generally animals do not stock the food. Some insects like ants and honeybees store the food but it is their provision for emergency and scarcity. We can name this tendency as Parigraha-parimāṇa-vrata i.e. limiting the use of possessions.

(iv) Naturalists observe that some species of deer, fox etc. and some species of birds choose their mate and remain faithful to each other for life-time.⁵³ We can say that these couples observe the small vow to abstain from carnality.

(v) It is seen that animals and birds, otherwise living in herds or flocks, go away in lonely places when they get an inkling of death. At that time, they abandon food, drink and wait for death. Some examples which are noted down in Jaina literature are already mentioned (viz. the frog, Meruprabha elephant, Caṇḍakauśika serpent). This may be called as Anaśana-vrata. While commenting upon Tattvārtha 6.20, the commentator gives the explanations of *akāma nirjarā* and *bāla-tapa*. We can include the fast of *tiryāñcas* under this category. At the time a death, the *tiryāñcas* endure hunger, thirst etc. and it causes *akāma-nirjarā*.

(vi) Many of the wild animals are social animals. They live in herds. There are certain social gradations, conventions and rules of the group. Generally the member of the groups follows it. These types of social and ethical rules of animals are not mentioned in Jaina texts but since they follow the rules they are supposed to generate the inflow of beneficial Karman.

In short, we can conclude that because of the observance of certain rules, whether instinctively or willfully, Jainas have thought of the possibility or potentiality of spiritual progress in *tiryāñcas*, especially the five-sensed *tiryāñcas* having mind.

We should note that the spiritual angle of looking towards *tiryāñca*-world is the domain of philosophers and not of the naturalists.

Some New Aspects of Naturalists

(1) **Specialization** : Modern age is the age of specialization. The naturalists observe each species of insects, birds and animals individually. If there are many researchers studying aquatic animals, somebody emphasizes on tortoise and other on fishes. Among fishes also, whale specialists and dolphin specialists are separate. Though Jainas have thought a lot about *tiryāñca*-world, this type of specialization is not there and it is not expected from a philosophical system.

(2) **New parameters of classification** are used in zoology which are absent in Jaina texts, e.g. (i) the classification of mammals and non-mammals, vertebrates and non-vertebrates (ii) herbivores,

carnivores and eating both (iii) active is day-time, night-time and both (iv) the classes of animals like cat-class, dog-class, horse-class etc.

(3) Theory of Evolution : Charles Darwin, a biologist proposed a theory of evolution in the middle 19th century. He tried to establish the relation between an ape and a human being. “Whether there is a scope for the model of evolution in Jainism?” is a separate point of debate. But on the whole, Jainas think that the 84,00,000 *yonis* or species of Jīvas exist in the beginningless and endless world. They are divided into four realms of birth. If man is the topmost in the series of evolution, then *manuṣya-gati* is totally new creation, which is not acceptable in Jainism.

Many scholars of Hinduism are very enthusiastic in depicting theory of evolution in the ten incarnations of Lord Viṣṇu. We have to admit that the development of universe reflected in Hindu mythologies is nearer to the theory of evolution than Jainism.

(4) Model of adaption and camouflage : This is the corollary of the theory of evolution. It is intended that every creature tries to adapt oneself according to the environment. The changes in color, size, body-limbs etc. can be easily explained with this thought-model. Not specifically, but we can say broadly that on the basis of fourfold Nyāsas or Nīkṣepas (viz. *dravya-kṣetra-kāla-bhāva*) and on the basis of the theory of Dravya-guṇa-paryāya we can derive the model of adaption in Jainism.

(5) Social life of animals : Many modern naturalists are engaged in observing and documenting the social and family life of animals, birds and insects. The domination of male or female, the hierarchy of members, fighting with rivals, taking care of young ones, the co-operative activities of insects like honey-bees, ants, termites etc. are the main interests of modern naturalists.

Considering the new aspects presented by the naturalists, we can say that all the natural sciences are exerting to fathom the mysteries of nature and discovering the world of *tiryāṅca* with whole-hearted and endless efforts.

On this background, when we think over the world of *tiryāṅca* in Jainism, the following salient features draw our attention :

* In Vedic (Hindu), Jaina and Buddhist traditions *tiryāṅca-gati* is a separate realm of existence or birth. All of them have broadly given the etymology, classification, instincts, relation with human beings and spiritual ability of *tiryāṅca*.

* The class of *tiryāṅcas* is the largest class among the creatures according to Jainism. The classification of one-sensed up to five-sensed *tiryāṅcas* is very subtle. The class of ‘five-sensed *tiryāṅcas* having mind’ is very close to human beings.

* In the science of sacrifice (Yajñasāstra) and Āyurveda (specially in Caraka-Saṁhitā) the utilitarian and human-centered outlook towards *tiryāṅcas* is explicitly seen.

* In Buddhist literature five-sensed *tiryāñcas* occur in Jātaka-tales but of course in story form. Likewise the depiction of five-sensed *tiryāñcas* in Pañcatantra, Hitopadeśa etc. is attractive, full of literary merits and provide ethical guidance to human beings.

* Animal-based story literature is comparatively much less in Jaina-tradition. Jainas observed, examined and analyzed the *tiryāñca*-world more practically and rationally.

* “The application of 14 mārgaṇāsthānas (points of quest) to the world of *tiryāñcas*”-is the salient feature of Jainism. Apart from this, Jainas have observed the *tiryāñcas* from the viewpoints of emotion, language, knowledge and intelligence.

* The capacity of spiritual progress of *tiryāñcas* is mentioned by Hindus, Buddhists and Jainas but Jainas are successful in supporting their view with valid reasons viz. *mati-śruta-avadhi-jñāna*, *jātismaraṇa*, austerities like fasting, observance of partial vows and many other conditions enhancing *samyaktva*.

* Except this spiritual angle, the considerations about *tiryāñcas* in Jainism are very close to the views of modern naturalists.

* Jainas proclaim the non-violent attitude towards every living being mainly for the spiritual progress of a Sādhaka and also for the well-being of the whole world.

* The modern environmentalists also emphasize the non-harmful attitude towards the flora and fauna. Aim of the both is same. Jainas preached through religion and naturalists convey the message of environment-protection through their rigorous scientific efforts by giving the valid proofs about the bad effects of interference in the natural chain.

* In Jainism, there is no scope for human-centered and utilitarian attitude towards *tiryāñca*-world. The humanitarian outlook about the flora and fauna is the sum and substance of Jaina thought.

* “In every situation, always accept which is less harmful to others”-is the practical guidance provided by Jainism to the mankind.

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- 3) Manusmṛti 1.6-50
- 4) Mārkaṇḍeyapurāṇa (I) 39.29-37
- 5) एगत्तेण सादीया अपज्जवसिया वि य ।
पुहत्तेण अणादीया अपज्जवसिया वि य ॥ Uttarādhyayana 36.65
- 6) चउव्विहे संसारे पणत्ते, तं जहा-णेइयसंसारे, तिरिक्खजोणिसंसारे, मणुस्ससंसारे, देवसंसारे । Sthānāṅga 4.285
- 7) Kāśikāvṛttinyāsa 3.4.60
- 8) Amarakośa 2093
- 9) Ṣaṭkhaṇḍāgama (Dhavalā) 1.1.24 (p.202) ; Gommaṭasāra (Jivakāṇḍa) 147

- 10) Rājavārtika (Tattvārtha-Tikā) 4.27.3.245
- 11) भिन्नवृत्तो दुराचारः स तामसः स तिर्यक्षु जायते । Aparārka Tikā-Yājñavalkyasmṛti 3.138 (1000,18) ;
तिर्यगतेषु तमो विशालम् । अतस्तिर्यगादयः सदा मूढाः । Sāmkhyasaptatiśāstra p.24 ;
अधर्मरुचयो मूढास्तिर्यगतिपरायणाः ।
कृच्छ्रां योनिमनुप्राप्य न सुखं विन्दते जनाः ॥ Mahābhārata 3.245.18
- 12) देवतिर्यङ् मनुष्येषु शरीरग्रहणात्मिका । Viṣṇupurāṇa 5.33.42 ; Suvarṇasaptati 37 ; Gītābhāṣya (Rāmānuja) 9.8 (456.2)
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- 14) कीटपक्षिपतङ्गानां तिरश्चामपि केशव ।
महादेवप्रपन्नानां न भयं विद्यते क्वचित् ॥ Mahābhārata 13.189.15
- 15) Sāmkhyakārikā (Mātharavṛtti) 39 (p.42)
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- 17) Manusmṛti (Kullūka Tikā) 5.40 ; Gītābhāṣya (Rāmānuja) 9.8
- 18) Tattvārthasūtra 4.27 ; 2.24 ; 2.25 ; 2.34
- 19) से बेमि-संतिमे तसा पाणा, तं जहा-अंडया पोयया जराउया रसया संसेयया संमुच्छिमा उब्भिया ओववाइया । Ācārāṅga 1.1.118
- 20) Paṇṇavaṇā 1.54-81
- 21) Sthānāṅga 4.550 , 551
- 22) Manusmṛti 1.43-46 ; 5.11 ; 10.89
- 23) Vāyupurāṇa pp.118-120
- 24) Paṇṇavaṇā 8.6
- 25) Paṇṇavaṇā 8.5-11
- 26) Sthānāṅga 4.614
- 27) औषध्य पशवो वृक्षास्तिर्यञ्चः पक्षिणस्तथा ।
यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युत्सृतीः पुनः ॥ Manusmṛti 5.40
- 28) Sāmkhyakārikā (Suvarṇasaptati) 36 (p.54)
- 29) कीटाश्वाहिपतङ्गाश्च पशवश्च वयांसि च ।
स्थावराणि च भूतानि दिवं यान्ति तपोबलात् ॥ Manusmṛti 11.240
- 30) तिरिक्खा पंचसु ठाणेषु अत्थि मिच्छाइट्टी सासणसम्माइट्टी सम्मामिच्छाइट्टी असंजदसम्माइट्टी संजदासंजदा ति ।
Ṣaṭkhaṇḍāgama , Dhavalā 1.1.26 (p.207)
- 31) Tattvārthasūtra 1.9
- 32) Tattvārthasūtra 1.23
- 33) Nāyādharmakāhā 13.35
- 34) इयं च सुरनारकगर्भजमनुष्यतिरिश्चां मनःपर्याया पर्याप्तानां स्यात् । Kumārpālacaritasamgraha 79.20
- 35) तत् पुनस्त्रिविधं ज्ञेयं जाङ्गमौद्भिदपार्थिवम् ।
मधूनि गोरसाः पित्तं वसा मज्जाऽसृगापिमम् ॥
विण्मूत्रचर्मरितोऽस्थिस्नायुशृङ्गनखाः खुराः ।
जङ्गमेभ्यः प्रयुज्यन्ते केशा लोमानि रोचनाः ॥ Caraka-saṁhitā , Sūtrasthāna 1.68,69
- 36) Ācārāṅga 1.2.140-147
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- 38) Caraka-saṁhitā , Sūtrasthāna 27.87
- 39) Caraka-saṁhitā , Sūtrasthāna 27.53-55
- 40) सज्जं रवति मयूरो , कुक्कुडो रिसभं सरं ।
हंसो णदति गंधारं , मज्झिमं तु गवेलगा ॥
अह कुसुमसंभवे काले , कोइला पंचमं सरं ।
छट्टं च सारसा कौंचा , णेसायं सत्तमं गजो ॥ Sthānāṅga 7.41
- 41) Vasudevahiṇḍī pp. 29,30
- 42) Nāyādharmakāhā , Adhyāyana 3 and 6
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- 44) Bhagavati Ārādhana 1644
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- 46) Upadeśapada (II) , gāthā 1-43 , pp.131a-132a
- 47) **Discovering-Wildlife : a Series Published by Reader's Digest.**

Common Cuckoo - The 18th Cen. English Nationalist, Gilbert White, thought that cuckoos laid their eggs in other bird's nests because it was anatomically impossible for a cuckoo to sit on its own eggs. This was due to the fact that its crop (food pouch) does not lie at the base of the neck, like other birds, but immediately below the sternum, causing a protuberance of the belly.

48) Discovering-Wildlife

Ill-treated domestic elephants working for unscrupulous logging companies have also been seen crying in pain and misery.

49) Discovering-Wildlife

1) A Grizzly bear's sense of smell is so good that it can smell a dead animal from several kilometers away. What's more, it will travel across mountains, over rivers and through forest to get at it.

2) Asian elephant - It is well known that elephants have excellent memories and are capable of using their intelligence to solve practical problems.

3) Female White-fronted bee-eater often try to lay their own egg in the nest of another breeding pair. These parasitic females will spend hours investigating and testing out potential host nests, until they find one they are happy with.

50) Discovering-Wildlife

A Bird - Puffins (kind of parrot) return to the same breeding colonies where they were born.

51) Discovering-Wildlife

Monkey - Woolly monkeys communicate in many ways. The chuckle with a strong 'huh-huh' while play fighting. 'Nyong nyong' is used as a sign of encouragement. The high-pitched 'eeolk' signifies a feeling of well-being.

52) Discovering-Wildlife

Wolf - Although it covers its faces, it sprays its urine openly to mark its territory.

53) Discovering-Wildlife

1) Lovebirds are an extremely close bond with their mate that lasts a lifetime.

2) Roadrunner (bird) males court a female by offering her a gourmet morsel, such as a lizard. If she accepts the offer, they mate and usually form a long-term bond in a defended territory.

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Some Distinctive Features of Pañcāstikāya

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Introduction

When we look at Jainism, as a philosophical system (Darśana) the available Jaina literature can be divided into four ages. (i) Canonical Age (ii) Anekānta Age (iii) Nyāya Age (iv) Navya-nyāya Age.¹ According to this division we can place Ācārya Kundakunda, on the border line of the first and second age. We can call it post-canonical period in which the topics like *pramāṇa*, *naya*, *saptabhaṅgī*, *anekānta* etc. entered in the philosophical thoughts of Jainas. Ācārya Kundakunda and Vācaka Umasvāti are the self-illuminated stars of this age. There is no need to introduce Kundakunda, the literary giant and a saint with ultimate spiritual aspirations. I will prefer to throw light on some distinctive features of Pañcāstikāya² based on my humble observations.

1. Probable chronology of Kundakunda's works

(According to subject-wise focus)

If we try to fix the chronology of the works of Kundakunda, Aṣṭapāhuḍa, Dvādaśānuprekṣā and Daśabhakti belong to first group. Pravacanasāra and Pañcāstikāya belong to the second group. Samayasāra is no doubt the crest-jewel of the monumental literature. Though *ratnatraya* and *nava-tattvas* are discussed in each text, the focus of each treatise is separate. The focus of Pañcāstikāya is of course on five extended and extensive substances and of course the sixth *dravya* viz. *kāla* (Time).

The words *samaya* and *pravacana* are very much favorite of Kundakunda. Therefore while describing five astikāyas, he says, 'समयमियं सुणह वोच्छामि ।'.³ At the end of Pañcāstikāya, he declares, 'भणियं पवयणसारं पंचत्थियसंगहं सुत्तं ।'.⁴

In the initial benedictory verse, Kundakunda says, 'णमो जिणानं जिदभवाणं', which reminds Ardhamāgadhī text Āvaśyaka.⁵

2. Arbitrary usage of the terms indicating philosophical categories

It seems that in Pañcāstikāya some terms or expressions are used ambiguously and equivocally. These terms are *dravya*, *padārtha*, *artha*, *bhāva* and *tattva*. The term *tattva* (*tacca*) is used in Aṣṭapāhuḍa and others in Pañcāstikāya. In verse 16, Kundakunda says, 'भावा जीवादीया'. The commentators explain that 'जीवादयः षट् पदार्थाः', but immediately they give the names of six *dravyas*. In Dvādaśānuprekṣā, Kundakunda says, 'जीवादि पदत्थाणं समवाओ सो णिरुच्चए लोगो ।'.⁶ - Here the term *padārtha* is used in the sense of *dravyas*. After completing the chapter of five *astikāyas*

Kundakunda says, 'तेसिं पयत्थभंगं मोक्खस्स वोच्छामि ।'⁷ - Here he means the nine categories. In verse 108, he mentions nine *padārthas* as 'हवंति ते अद्भु ।'. In Darśanapāhuḍa, he mentions, 'छह दव्व, णव पयत्था, पंचत्थी सत्त तच्च णिदिद्भु ।'.⁸ In this particular context he is quite clear about the concepts of *dravya*, *padārtha*, *astikāya* and *tattva*. But still '*bhāva*' and '*artha*' remain unexplained. The terminology used in Pāhuḍa is not followed strictly in other places.

Dr.M.P.Marathe has pointed out the same difficulty in Tattvārtha in the 'Studies of Jainism'.⁹ Dr. S.S.Barlingay has tried to understand the difficulty in the perspective of the development of other philosophical systems. The Vaiśeṣikas use the term *padārtha* and *dravya* while Sāṃkhya use the term *tattva*.

In the course of time, the nine or seven ethical tenets of Jainism are generally called as *tattvas*. Six physical realities are *dravyas*. Five extended substances are *astikāyas*. The terms '*padārtha*', '*artha*' and '*bhāva*' are used while explaining these terms.

It is very interesting to note at the end that Sthānāṅga uses the word '*sadbhāvapadārtha*' for nine *tattvas*¹⁰ while Uttarādhyayana uses the word '*tathya*' (तहिय) for it.¹¹

3. Concept of Kāla in Pañcāstikāya

According to Vaiśeṣikas, *kāla* is a *dravya-padārtha*, Kundakunda explains *kāladravya* in total 8 verses in Pañcāstikāya. This is not the place to describe *kāla-dravya* at length. We know that Śvetāmbaras and Digambaras differ about the concept of Time. One point is noteworthy that Kundakunda does not mention the count of *pradeśas* and *kālāṇus* in the text of Pañcāstikāya. Tātparyavṛtti adds all these details, which of course is the further development.

4. Analogy given for 'Adharma' in Pañcāstikāya

The stock examples for *dharma* and *adharma* are generally given as that of 'a fish and water' and 'a traveler and shade of a tree' serially. In Pañcāstikāya, *adharma* is explained likewise.

'Moving things whether animate or inanimate are not arrested and brought to rest by the earth. But if there is no earth to support, there will be no possibility of rest for moving things.'

The example of 'earth' given by Kundakunda is very much convincing than *chāyā-pathika* analogy. It reminds us the law of gravitation discovered by Newton while observing an apple falling on the ground.

5. References of Vaiśeṣika and Bauddha Views

Kundakunda has taken notice of the famous Vaiśeṣika-sūtra 'शब्दगुणकं आकाशं' in Pañcāstikāya. He explains Jaina views about *śabda* and discusses the qualities of *paramāṇu* in verses 74 up to 82, with great enthusiasm. He says, 'Sound is not a quality of *ākāśa*. It is *paudgalika*, but still sound is not contained in the *paudgalas*. If the *skandhas* constituted by primary atoms strike one another, there is sound'. Vaiśeṣikas are his chief opponents. The expressions in verse 50 are very eloquent in refuting '*samavāya*' as a separate '*padārtha*'.

Likewise the terms like ‘*uccheda*’, ‘*śūnya*’ and ‘*vijñāna*’ are used in verse 37, to refute the Buddhist view on Liberation.

6. Influences of Vaiśeṣika Terminology

Kundakunda uses the word ‘*Dhātucatuṣka*’ for the four famous elements viz. earth, water, fire and air.¹³ In *Dvādaśānuprekṣā*, while enumerating the 84 lac *yonis*, he uses the expression ‘णिच्चिदर-धादु-सत्त-य-तरुदस’ etc.¹⁴ Here, the word is not used for four elements but for the four kind of one-sensed beings. Otherwise they are known as *ekendriyas* or *sthāvaras*, still he prefers the word ‘*Dhātu*’ which reminds ‘*Mahābhūtas* of Vaiśeṣika and *Saptaḍhātu* of Caraka.’ Can we not say that this term occurs to his mind due to his close association with the Brahmanic terminology?

While describing similarities and dissimilarities in *dravyas* Umāsvāti uses the terms ‘*rūpī*’ and ‘*arūpī*’ but in *Pañcāstikāya*, the terms are ‘*mūrta*’ and ‘*amūrta*’, probably due to the influence of Vaiśeṣika terminology.¹⁵

7. Explaining Jaina terminology in easy words

According to Sāṃkhya philosophy, the sentient and insentient world is originated from Prakṛti by the combination of *sattva*, *raja* and *tama*. The *Pañcamahābhūtas* are *jaḍa*. Jains hold totally different view about four of them. The *ekendriya jīvas* are mentioned as *prthvikāyika* (earth-bodied beings), *apikāyika* (water-bodied beings) etc. Kundakunda explains the difference in *prthvikāya* and *prthvikāyika* etc. in verse no. 121 of *Pañcāstikāya*, very elaborately. He says -

‘न हि इन्द्रियाणि जीवा काया पुण छप्पयार पणत्ता ।

जं हवदि तेसु णाणं जीवो ति य तं परूवंति ॥’

“The five senses and the six kinds of bodies mentioned above, these are not the essence of soul. Whatever in the midst of these manifests as consciousness that they call by the name *Jīva*”.

These kinds of explanations occur in *Pañcāstikāya* at many places. The etymology of the term *dravya* is given in the 9th verse.¹⁶ Kundakunda is aware of the fact that many concepts in Jaina philosophy are naive to the contemporary philosophers, so he tries to paraphrase those terms in easy words by using the colloquial language of that time viz. Śaurasenī. The concept of *Jīva* is elaborately explained in verse 30 and 33.

Thus *Pañcāstikāya* contributes Jaina thought by preparing the necessary background for the era of *khaṇḍana-maṇḍana*.

8. Application of sevenfold predication to Dravyas

Umāsvāti presents *Jīva-tattva* in the second chapter of *Tattvārtha* very systematically. In a very unique way Kundakunda summaries the characteristics of *Jīva*, in *Pañcāstikāya*. He says that when we apply different viewpoints to look at the *jīva-tattva*, it can be described in ten ways (i.e. from one to ten). Interested scholars may refer the concerned duet of verses (verses 71-72) in this matter. While explaining the number ‘seven’, the commentators say that this term ‘सत्तभंगसम्भावो’ denotes the seven-fold predication which is applicable to *jīva*. In the 14th verse of *Pañcāstikāya*,

dravya is viewed from seven-fold aspects of predication. Pt. Dalasukhaji Malvaniyā mentions emphatically that the methodology of Syādvāda and Saptabhaṅgī used by Kundakunda is followed by the later Jaina logicians. Paṇḍitaji opines that the application of *syadvāda* by Kundakunda is found in more developed form, than that of Umāsvāti's Tattvārtha. One more thing is noteworthy that Kundakunda keeps *avaktavya bhaṅga* at third place in Pravacanasāra (2.23) but at fourth place in Pañcāstikāya.¹⁷

9. Transcendental and Empirical Viewpoints

In each and every work of Kundakunda, he describes Jaina tenets from two major viewpoints, viz. *nīścaya* and *vyavahāra*. In the first chapter of Tattvārtha, total seven *nayas* are mentioned. These *nayas* are not mentioned in the literature of Kundakunda. Kundakunda sticks to the above-mentioned two *nayas* and argued that the transcendental perspective is superior to the empirical one in assessing the essence of Jaina philosophy. However Svopadjña Bhāṣya of Tattvārtha does not specifically distinguish between transcendental and empirical viewpoint as did Kundakunda. Dr. Nathamalaiji Tātia has pointed out that the seven standpoints are endorsed in the ancient Śaṭkhaṇḍāgama and Kaṣāyapāhuḍa.¹⁸ 'Why Kundakunda prefers twofold viewpoints and avoids seven viewpoints ?' is a valid subject for further research.

It is noteworthy that in the present context of Pañcāstikāya, Kundakunda mentions *vyavahāra* and *nīścaya* only once and that too in the concluding verse while describing *mokṣamārga*.

10. The style of raising doubts and answering

This peculiar style is evidently seen in Vīrasena's commentary on Śaṭkhaṇḍāgama. We can locate the seeds of the peculiar style in some of the verses of Pañcāstikāya. For example, this style is best seen in verses 92 upto 95. Kundakunda uses the words like 'जदि हवदि' or 'जम्हा-तम्हा' in his reasoning. But the whole reasoning is based on the religious doctrines of Jaina scriptures and not on the inference based on *pratyakṣa pramāṇa* as Naiyāyikas do. He says, 'If space, in addition to accommodating other things, conditions their motion and rest, then why do these *siddhas*, whose tendency to go upwards come to stay at the summit of the world ? If space be the condition of motion and rest of life and matter, then there would happen the disappearance of Aloka and the destruction and dissipation of Loka or world.' At the end of the argument Kundakunda says, 'So was the nature of the cosmos revealed by the great Jinas.'

11. The concept of *trasa* and *sthāvara* as reflected in Pañcāstikāya

The final form of *trasa-sthāvara* concept is seen in the Dravyānuvya texts like Bṛhaddravyasaṁgraha of Nemicandra. He says,

पुढविजलतेयवाऊ वणप्फदी विविहथावरेइंदी ।

विगतिगचदुपंचक्खा तसजीवा होंति संखादी ॥¹⁹

In the finalized form of Jaina doctrines, all the five one-sensed beings are *sthāvaras*. But in the *śastraparijñā-adhyayana* of Ācārāṅga, in the 36th *adhyayana* of Uttarādhyayana (verses 68, 69, 107), in the second *adhyāya* of Tattvārtha (2.12-2.14) and in verse 111 of Pañcāstikāya, it is mentioned clearly that the earth-bodied, water-bodied and plant-bodied beings are immobile, while fire-and air-bodied as well as those with two or more senses are mobile beings. The concerned verse of Pañcāstikāya runs likewise:

“ति त्थावरतणुजोगा अणिलाणलकाइया य तेसु तसा ।”

Kundakunda says, ‘Though there is the rise of *sthāvara-nāma-karma* in air and fire, mobility is seen in them so these two one-sensed beings are mobile’.

Tattvārtha-svopajñā-bhāṣya meets this controversy by the division of *labdhi-trasa* and *gati-trasa* while Sarvārthasiddhi variant of this *sutra* includes the fire-bodied and air-bodied as mobile beings.²⁰

It is remarkable that in the manuscript of Pañcāstikāya used by Prof.A.Chakravartinayanar, the concerned verse is absent. The writer of the manuscript may have felt that the automatic movement of fire and air does not qualify a being as ‘mobile’. This term refers to those that are capable of voluntary movement.

12. The position of ‘devotion’ and ‘charity’ in Pañcāstikāya

In ‘Daśabhakti’, Kundakunda mentions *pañca-parameṣṭhi*, *guru*, *nirvāṇa*, *śruta* etc. as the adorables. Kundakunda ascertains the position of *bhakti* in two verses viz. 137 and 166. He says, ‘The person who has reverence and devotion towards Arahanta etc. will invariably get bondage with *punya-karma*, hence he can never achieve absolute annihilation of *karma*.’²¹ Again he says, ‘The person who has not grasped the self through all his efforts associated with worship and reverence will only secure the happiness of *devas*. He qualified ‘devotion’ as *praśasta-rāga* which leads to *punya*.’ In verse 137, the same status is given to pity, love and charity.

Thus, in Pañcāstikāya, Kundakunda designates devotion and charity as ‘*pun्यāsrava*’ in the total framework of Jainism.

13. The atheist nature of Jainism

We do not get discussion about the creator God, its nature etc. separately in Pañcāstikāya, but the atheist nature of Jainism is clearly reflected in some of the verses of Pañcāstikāya. Kundakunda says, ‘The six *dravyas* are the constitutive elements of the world. These are uncreated and eternal.’²² He adds, ‘Just as several molecular arrangement in matter is seen in diverse forms though uncaused by alien agency so also the manifestations in the *kārmic* matter occur undetermined by alien cause.’²³ Kundakunda states clearly that *jīvas* and *kārmic* materials are bound together strongly. But when the time for their separation comes they fall apart. Due to this aggregation and disintegration, *Jīva* experiences pleasure and pain.²⁴

Thus Kundakunda has successfully prepared the background for the further Jaina logicians to present their arguments against the existence of God as the creator of universe and a giver of pleasure, pain etc. to beings.

14. The usage of the scriptural expressions “*jānadi-passaḍi*”

The position of Jñāna and Darśana is unique in Jaina philosophy. These are the two among the triad of *ratnas*. These terms are used in the words like *jñānopayoga-darśanopayoga* ; *jñānāvaraṇīya-darśanavarāṇīya* etc. The verbs are of course जाण and पस्स (पच्छ or पास). These verbs are frequently used in Pañcāstikāya. Kundakunda says, ‘(सव्वसंग मुक्को) जाणदि पस्सदि’ (verse 158). It means the *jīva*, free from all relations perceives and knows. Again he says, “Perception and understanding of objects are the functions of *jīva* or consciousness” (verse 122). In verse 163, he uses the verbal forms viz. विजाणादि and पेच्छदि.

It is noteworthy that in Ācārāṅga (I) we come across the usage of these verbs frequently and in the same context.²⁵

The influence of terminology of scriptures in many other places, can be seen in Pañcāstikāya because Kundakunda is aware that he is presenting the ‘essence’ of Jinavacana. He has purposefully selected the titles of his works as Pravacanasāra, Samayasāra etc.

15. Rare usage of examples, analogies and metaphors

Actually this is the distinctive feature of the whole Kundakunda-literature but specially seen in Pañcāstikāya. The analogy of *padmarāga* jewel and milk is employed in verse 33 for explaining the characteristic of *jīva*. He gives examples to explain *dharma* and *adharma* in minimum words viz. ‘उदयं जह मच्छाणं’ and ‘पुढवीव’.²⁶ In verse 146, Kundakunda uses the expression ‘fire in the form of meditation’ to emphasize the superiority of *dhyāna* over *śubha* and *āśubha*.

Barring these scanty instances, Pañcāstikāya is written in a lucid style without any poetic adornments which is suitable for *dravyānuyoga*.

It is noteworthy that since the focus and purpose of Aṣṭapāhuḍa is different, it is flooded with examples, analogies and metaphors.²⁷ These type of stylistic differences show the mastery of the writer over language.

Conclusion

It is actually impossible to enumerate the distinctive feature of Pañcāstikāya, since it is the overflow of spiritual experiences expressed in lucid style with inborn wisdom. But in nutshell we can say that Pañcāstikāya is an excellent example of *dehali-dīpa-nyāya*. It illuminates the nature of scriptural concepts of *astikāyas* and *dravyas* in the perspective of contemporary philosophies and at the same time, it is the whistle-blower of the forthcoming era of logic in the field of Jainism.

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- 5) Śakrastava, a part of Śaḍāvaśyaka for Śrāvakas
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- 19) द्रव्यसंग्रह, verse 11
- 20) Tattvārtha sūtra, Nathmal Tatia, p.41
- 21) अरहंतसिद्धचेदियपवयणगणणाभत्तिसंपण्णो ।
बन्धदि पुण्णं बहुसो ण दु सो कम्मकखयं कुणदि ॥ पंचास्तिकाय, verse 166
- 22) जीवा पुगलकाया आयासं अत्थिकाइया सेसा ।
अमया अत्थित्तमया कारणभूदा हि लोगस्स ॥ पंचास्तिकाय, verse 22
- 23) पंचास्तिकाय, verse 66
- 24) पंचास्तिकाय, verse 67
- 25) (i) विणइत्तु लोभं णिक्खम्म, एस अकम्मे जाणति-पासति । आयारो (Ldn.), 1.1.2.37
(ii) दुक्खं च जाण अदुवागमेस्सं, लोयं च पास विण्फंदमाणं । आयारो (Ldn.), 1.1.3.35
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Jainaism : Philosophy and Practice in India

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Introduction

Knowingly or unknowingly, a specific thought-model was created by Indologists, to look at Jainaism, up to the middle of 20th century. A certain pattern was reflected in innumerable references where the term 'Buddhists and Jainas' is used. The assumption was that by understanding something of the Buddhists, one knows all about Jainas. Though both are atheists, ascetic traditions and carry similarities in many perceptions, still we should know that their patterns of responses are different in many issues.

I will give a few concrete examples.

(i) Many scholars of Kautilian studies mention that "Buddhist and Jainas censure or condemn Chaanakya for his crookedness."¹ But when we go through the countless references of Chaanakya, found in Prakrit and Sanskrit literature of Jainas, we realize that, Chaanakya is honored and appreciated by Jainas even more than Hindus.²

(ii) When we undertake a scrutiny of Jaina references about "sacrifice" (*yadnya*), we come to know that the thrust and way of opposition to sacrifices is different from time to time in Jaina History.³

The scholars have developed a model of 'Pure-Jainaism' and 'Popular-Jainaism' in their minds. They deal 'Pure-Jainaism' as conservative and unchanging and all the new additions are looked upon as degenerations. Scholars of Hinduism portray that Hinduism is a dynamic and changing tradition, while Popular-Jainaism is the expression of half-understood and ill-digested Hindu influences.

When we think about "Jaina Philosophy and Practice in India" it is the solemn duty of a researcher that he should remain aloof from the biased views and start thinking with fresh minds. Recent historical surveys of Jaina religion such as that of Paul Dundas (1992), treat the Jaina community not just as it was in the beginning, but as a growing, changing, innovating, internally diverse religious group.

When Jainism itself provides the 'doctrine of multi-faceted reality and truth', the format of '*dravya-kshetra-kaala-bhaava*' and concept of '*dravya-guna-paryaaya*', and thus gives space for change and innovations, then there is no need to create new models for understanding Jaina practices. Uttaraadhyayana mentions '*pannaa samikkhae dhammam*'.⁴ It means, let us ascertain or examine the religion by wisdom or rational thinking.

So, in this presentation, I wish to underline the flexibility and all-inclusiveness of Jaina practices in the broader perspective of the historical background of Indian religions.

Scope of the Paper

‘Practical-Jainaism’ is a very complex issue. It is impossible to cover all the Jaina practices in this paper. So I have chosen some of the important practices for consideration, particularly concerned to the conduct of laity i.e. *shraavakaachaara* and exclude monastic conduct in this presentation.

(A) *Shraavakaachaaras* : the practical guidebooks for householders

A brief survey of ancient Jaina literature reflects the fact that Jainaism, like Theravaada of Buddhism, is a *shramanic* religion and its primary teachings concern the path of liberation that is to be followed by those who are able to renounce the world. In due course of time, ‘space’ was given to them, who choose to remain in household life but wish to lead a religious (i.e. merit-making) life. We find Prakrit and Sanskrit literature dedicated to *shraavakaachaara* from 3rd Cen.A.D. onwards. These texts are the guidebooks to teach the laity “How to be a Jaina in practice ?” It is actually a very tough job, with one foot on the worldly path of making money and merit, and the other, rather hesitantly, on the path of liberation.

Shvetaambara teachers noted down the conduct of laity in the terminology of *anuvartas*, *gunavratas* and *shikshaavratas* (total 12) and *Digambaras* in the terminology of eleven *pratimas*. As mentioned by *Amrutachandra* it is expected from a householder that he should follow the path to the best of one’s abilities.⁵ The wording suggests that it is impossible to prescribe hard and fast rules for laity because the abilities of householders are naturally different.

Over the centuries Jainas developed ‘Popular-Jainaism’ that is, the daily and other regular practices and rituals which are actually performed or followed by large numbers of typical Jaina laypeople. These regular practices are known as *kriyaas* or *charyaas*, which are intended to lead people on a journey from the ‘outer’ to the ‘inner’ world of self. *Moortipoojakas* (or *Mandiramaargins*), *Digambaras*, *Sthaanakavasis*, *Teraapanthis*, followers of *Shreemad Raajachandra*, of *Kaanji Svaami* and of *Daadaa Bhagavaana* and so on, perform different rituals. We can classify these rituals as devotional, purificatory, expiatory, oblationary and ceremonial. *Digambara* non-image-worshippers generally follow the rituals of other *Digambaras* with exception of rituals associated with temples and images, instead they worship the scriptures. For the details of various *poojaas*, *vidhaanaas* and other rituals, one may refer the 5th chapter of the book - “Jainaism: the world of conquerors” by Natubhai Shah.

(B) Worried Thinkers

Every religion has some rituals but now a days Jaina thinkers are very much worried about this excessive ritualism and that too with great pomp and show ! Some are worried about the growing impact of deities, gods and goddesses like *yakshas*, *shaasanadevatas*, *vidyaadevatas* as so on. Some others are restless about the enthusiastic participation of Jainas in Hindu festivals like *dashahara*, *deepaavalee*, *durgaapoojaa*, *ganesha*-festival and so on. Will Jainas lose their identity

with such type of behavioral patterns ? Are they congruent with the philosophical and ethical tenet of Jainism ? A minute scrutiny is needed in this matter.

As a distant observer of Jain community for the last 25 years, I feel that there exists a deep-rooted 'Jainatva' in laypeople. An attempt is made here to note down some of the main points of 'Jainatva' with critical remarks.

(1) Strict Vegetarianism

We should know that this distinctive feature of Jainatva is the last phase in the process of the development in Jain thought about dietary habits. It is the outcome of the reflections of Jain teachers over centuries. We find references like 'bahuatthiyam mamsam, bahukantiyam maccham' in Aayaara.⁶ The incidence of Revatee in Bhagavatee Sutra is well-known.⁷ In the course of time, the Jain thinkers were successful in percolating Ahimsa in the dietary habits. Further on, they extended the restrictions to various types of vegetable life as well. The missionary zeal on reforming the dietary habits of Indians and the people abroad is certainly admirable for such a small minority. But we should remember that strict vegetarianism is the best example of the innovative spirit of Jainism.

(2) Observance of austerities (fasts) especially during Chaaturmaasa

When Hindus are busy in various attractive festivals, vows and celebrations during Chaaturmaasa, Jains keep one-day's, two-day's, eight-day's or even monthly fasts. In small towns and villages some Hindus also keep fast in Jain manner. This tendency of observing fasts is growing day by day. Some people object the pompous *udyaapanas* but they are voluntary. The aphorism mentioned in Tattvaartha, viz. '*tapasaa nirjaraa cha*'⁸ provides the necessary philosophical background for such type of penances. It means, 'Austerities wear off *karma* as well as inhibiting it'. The commentary Sarvaarthasiddhi says very aptly that, "when austerities are part of enlightened conduct then only they cause *samvara* and *nirjaraa*. It excludes practices and rituals such as religious pilgrimage, sacred ablution, worship of gods and demi-gods and so on."

It is noteworthy that even ritualistic laity never loses the focus on the observance of various fasts.

(3) Deep-rooted theory of *karma* seen in the verbal expressions of Jains

There is no need to say that the Jain theory of *karma* is the most systematic, rational and full of technical terms and concepts. It is vast, thought-provoking and the literature explaining *karma* theory dates from more than two thousand years ago up to the present. For explaining any good or bad happening in our daily life, a Hindu uses the words like 'destiny', 'god's grace', 'god's sport' (leelaa), 'letters written on forehead' etc. But almost every Jain employs the terminology which is specifically connected with *karma*-theory. The words like 'bondage', 'maturity', 'covering capacity of karma', are very easy for him. He tries to analyze 'pleasure' or 'pain' on the background of *vedaneeya*. He is aware of the concept that lifespan-*karma* determines both longevity and realm of birth (i.e. *gati*). When he is deprived of certain things he knows that 'it

is the rise of *antaraaya*'.⁹ In short a layperson knows that he himself is responsible for his present condition and not the God etc. Karma-theory gives solace to him and inspires him for better *purushaartha*. The teachers also insist in their religious preaching that the worship of adorables in any form, the acts like charity etc. create 'bondage of merit' but for the dissociation of previous *karma*, penance is necessary.

(4) Daana (charity, donation) and Niyama (vow): as the expressions of Aparigraha (non-possession)

Jainas are many times blamed for having the excessive possessions which is the natural outcome of their strong financial position and their ideas of 'social status'. From the chapter related to Aanand *shraavaka* in Upaasakadashaa, we come to know that Lord Mahaveer expected limiting the *bhoga* and *upabhoga* and not total renunciation of wealth from a householder. The aphorism of Tattvaartha '*parasparopagraho jeevaanaam*' inspires Jaina householder for charity.

The topic '*daana-punya*' is discussed at length in various Jaina texts. Each and every householder is keen about charity or donation according to his capacity. Likewise, a religious-minded Jaina person seem to be very eager to take an oath to abandon particular things especially food articles. We can say that inclination towards *daana* and *niyama* reflect the tenet of *aparigraha*.

(5) Prohibited professions (Fifteen *karmaadaanas*)

Jainas discuss in detail the three ways in which violence could be expressed.¹⁰ Intentional violence is totally prohibited. The Jaina lawgivers have drawn up a long list of professions that were unsuitable for a Jaina layperson.¹¹ There is no doubt that the list needs revision accordingly but generally it is seen that Jainas choose a business which is reasonably free from causing harm to others. Jaina businessmen are reluctant to own animal husbandries, fisheries, leather-works, trade in ivory, alcohol or weapons etc. This is noteworthy at this point that pet-animals, fish-tanks, love-birds, tortoises etc. are not seen in houses of Jainas. It is cruelty to animals to keep them in bondage according to the *shraavakacarya*. Thus manifestation of Ahimsaa is seen in various ways in Jaina life-style.

The high literacy rate, maintaining peaceful relationship with society, proficiency over many languages, enthusiastic participation in non-Jaina festivals -- these are some inherent qualities inculcated in Jainas due to their being a merchant class, for generations. This life-style is very much favorable to loose one's identity, but it is observed that in spite of socialization, Jainas have kept their identity intact with the help of religious practices imparted through family network and religious teachers.

(6) Basics of Jaina ritual culture (specially *poojas*)

The rituals like '*snaatra pooja*' does not glorify the roles of gods and goddesses. It is the *teerthamkara*, and not even mighty Indra, who is the actual object of worship. The mode represented by the deities is not the highest mode, which is asceticism. The *teerthamkara* stands

for ascetic values and not for the felicity that the deities embody. Though *vaishnava* patterns are seen in Jaina *poojas*, still at a deeper level, they are congruent with the Jaina philosophy. According to Jainism, transactions between worshiper and worshiped are not seen. The offering of food in Jaina worship is interpreted as ritualized renunciation of food. Food offered to Krishna etc. is called '*bhoga*' (enjoyment) in *vaishnavism*. The recovered offering becomes his '*prasaada*' by which devotees are nourished. In Jaina tradition, the food offering is not 'given to' but 'given up'. Such offerings are not consumed by Jainas, instead given to non-Jaina *poojaaris*.

(7) Absence of *shraaddha*, *pitrapooja*, *pinda* etc. in Jaina practices

Almost in all sects and sub sects of Jainas, the above-mentioned posthumous rituals are not seen except very rare cases in rural areas. *Shraaddha* presupposes the existence of a world of manes (*pitrloka*). Since the Jainas maintain that the soul must be reborn instantaneously in any of the four realms of births (i.e. *gatis*). Hence adoption of the posthumous practices would undermine their very cosmology. Feeding the Brahmins at *shraaddha* etc. would make mockery of the doctrine of *karma*¹². Jaina laity is so far successful to prevent these customs which are totally against their doctrine. The word *shraaddha* used in the Jaina texts is a synonym of *shraavaka* i.e. 'having right faith'. The word *pinda* is used purposefully for the alms (*bhikshaa*, *gocharee*) given to monks.¹³

In the same manner Jainas do not follow the customs of worshiping cow, trees, mountains etc. Somadeva (10th Cen.A.D.) had strictly prohibited these customs for Jaina householders in his *Upasakaadhyayana*.¹⁴ The effect of his prohibition is seen up till now.

(8) Observance of *sootaka*, *paataka*, *ashaucha* etc. and *samskaaras*

The reference of *sootaka* etc. are profusely found in the commentaries on the Digambara texts and typically religious Digambara laity follow these customs still now.¹⁵ I guess that Mandirmaargins also follow these customs.

Sanskrit Mahaapuraana of Jinasena and Gunabhadra introduced many *samskaaras*, *kriyaas* and *vidhis* for laity and composed Sanskrit *mantras* accordingly.¹⁶ Though the Hindu influence is explicit in these rituals, it is noteworthy that *shraaddha* etc. are not prescribed. Jinasena, Gunabhadra and their followers brought the peculiar ritualistic culture in Jaina tradition. It is a duty of a researcher to grasp the religio-social background in those centuries. If we observe the terminology used by Jinasena - Gunabhadra we realize the sincere efforts of the teachers to inculcate 'Jainatva' through these *samskaaras* by strictly using Jaina concepts and not those of Hindus. Instead of having 'Jainatva' by birth, they intended to create *vidhis* for the *aaropana* of Jainatva in concrete form.

(9) A format created for influential personalities

Jainas categorized the influential and illustrious personalities into *teerthamkaras*, *chakravartins*, *baladvevas*, *vaasudevas* etc.¹⁷ Yativrushabha (6th Cen.A.D.) includes 11 *rudras*, 24

kaamadevas and 9 *naaradas*. Thus Raama, Lakshmana, Hanuman, Naarada, Krushna etc. got 'space' in Jaina environment. Thus keeping intact the highest position of *teerthamkaras*, they assimilated many Hindu personalities and created a harmony with the Hindu brethren. There never developed Krushna-cult, Raama-cult etc. in Jaina religion because they have already given certain status to them to arrest the encroachment on their basic principles.

(10) Growing impact of gods and goddesses in Jaina Pantheon

Principally, Jaina philosophy is atheist. Yet the medieval literature of Jainas and the 'Popular-Jainism' is flooded with the references and idols of *yakshas*, *yakshees*, *rakshaka-devataas*, *shaasanadevataas*, *vidyaadevataas*, *indra-indraanees*, *kshetrapaalas* and so on. Is it this not a paradox ? Can we name it as 'degeneration from true Jainism ?'

There is a long history of *yaksha* cult in the Jaina environment. Eminent Indologist and Sanskritist Dr. R.N.Dandekar had written a voluminous thesis on Hindu pantheon, in which he had noted down the history of the culmination of *vedic* deities into *puraanic* deities. Parallel history of Jaina pantheon can be written. Major stages in this development can be located likewise:

- (i) Worship of *devas*, *naagas*, *yakshas* and *gandharvas* by the people in the Gangetic valley as guardian deities.
- (ii) Canonical references of *chaityas* and *devaayatanas* etc. and mainly of two *yakshas*, viz. Poornabhadra and Manibhadra.
- (iii) The hooded idols of Paarshvanaatha and stories about Paarshva, Kamatha, Dharanendra and Padmaavatee.
- (iv) Inclusion of Hindu goddesses with certain changes and thus 24 guardian deities of 24 *teerthamkaras*.
- (v) Legitimization of the worship of *yakshas* etc. and devising new rites, litanies and *tantric* practices.
- (vi) Emergence of a new class of clerics called as *yatis* and *bhattaarakas* having a special status similar to that of the *mahantas*.
- (vii) Increasing importance of *yakshas* in Jaina rituals. Building new independent temples adjacent to the main shrine.
- (viii) Efforts of revolt against *yaksha-cult* by Somadeva (10th Cen.) and Aashaadhara (13th Cen.).

Declaring idol-worship as a form of heresy under the leadership of Lonkaa Shah (15th Cen.). Iconoclastic school of *sthaanka-vaasis*.

At present majority of idol-worshippers is busy in their rituals and many lay-people of iconoclastic schools are going through the confused state of mind.

To conclude, if *vaishnavas*, *shaivas*, *maaheshvaras* and so on can have their common identity as Hindus, there is no problem for Jainas, with such internally diverse religious groups and yet maintaining their common identity as Jainas. We can say this firmly because all of them carry almost same metaphysics, epistemology, ontology and ethics.

Future of Practical-Jainaism

- * In the present age of globalization and liberalization, Jaina youths will create a common platform in spite of their sects and sub sects.
- * Educational Institutes will come forward to impart Jaina philosophy, Ethics, Literature and distinctive features of Jaina art to the new generations on academic level.
- * As the process of conversion from one religion to the other is rarely seen in this era of Science, Jainas will remain in minority but enlightened youths come forward to profess the Jaina way of life.
- * Excessive rituals will be curtailed but temple-worship, *poojas*, *jaap*, *praarthanas*, penances, oaths and vows will continue because outer expressions are necessary for keeping the tradition alive.
- * Monks and laypeople will come forward to settle a minimum programme of the code of conduct and will try to follow it, is as far as possible.
- * There is tremendous scope for change and innovations in the structure of Jainaism, so new behavioral patterns will be created without damaging the essence of Jainaism.
- * Since Jainaism carries a unique elaborate perspective towards the world of Tiryanchas (i.e. one-sensed beings like earth, water etc. ; insects, birds, animals and vegetation), a new class of naturalists will emerge among Jainas to preserve and protect the bio-species on the earth, carrying forward the wisdom of ancient Jaina thinkers.
- * I conclude with a very happy note that, there is no fear for Jainas to loose their identity, on the contrary, there is tremendous potentiality in Jaina philosophy and ethics to influence the world without going for any fanatic measures.

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The Ancient Jaina Text ‘Rushibhashita’ (Unique Example of Religious Harmony)

(A Research Paper (based on theme I) presented in the State-level Seminar arranged by
Ramakrishna Math, Pune on 12th and 13th March 2011)

1. Introduction

India is known in the world as a land of spiritual personalities. In English we find three or four words for such type of personalities leading the life of renunciation, viz. sage, ascetic, monk and mendicant. On the other hand, in Sanskrit, Prakrit and Pali literature, we find ample words viz. ऋषि, मुनि, साधु, योगी, यति, तापस, अनगार, निर्ग्रन्थ, भिक्षु, संन्यासी, श्रमण, परिव्राजक and so on. Apparently it seems that they are synonyms but when we go for the etymological explanations, each word carries a slight different tinge of meaning. Generally it is observed that Buddhists prefer the word ‘भिक्षु’, Jains prefer ‘श्रमण’ and ‘निर्ग्रन्थ’, while all other words are employed by Hindus. The word ‘ऋषि’ with the etymology ‘ऋषिर्दर्शनात्’ is generally in Vedic and Hindu texts. But when we go through the names of 45 Ardhamagadhi canons of Svetambaras, we find one valuable text titled ‘Rushibhashita’. Here, the word ऋषि is employed in the sense ‘a thinker’. When we go through the names of the ऋषिs, we get startled because this ancient Jaina text exhibits the thoughts which are presented by the Indian thinkers in general without mentioning their caste, creed or tradition.

So, in this paper, an effort is made to throw a light on the all-inclusive nature of Rushibhashita, which is hardly seen in the contemporary Indian literature.

2. Position of the Text in Ardhamagadhi Scriptures

Rushibhashita is one of the oldest treatises in Ardhamagadhi Jaina canonical literature. Murtipoojaka Shwetambara tradition recognizes 45 Ardhamagadhi canons. Under the accepted system of classification this is classified as Prakeernaka (i.e. anthological text). Prakeernakas are the last part of the scriptures. Thorough scrutiny by the academicians suggests that Rushibhashita is one of the oldest Ardhamagadhi texts, but as the sectarian spirit developed in the course of time, (i.e. during 1000 years) the revered text was placed in the last.

3. Language and Date of Rushibhashita

The language of this text is mixed Prakrit, containing many ‘archaic forms’ found in Vedic Sanskrit. The language indicates the originality and naturalness with colloquial flavor. The nominal and verbal forms show the influence of Magadhi and Ardhamagadhi at most of the places and Shauraseni and Paishachi at some other places. At very few places the influence of Maharashtri Prakrit is also seen.

Thus according to its language, style and subject matter this is an extremely old work among the Ardhamagadhi scriptures. Even its present form can under no circumstances be dated later than 3rd or 4th century B.C.¹

4. The Nature and Content of the Text

The text contains the thought-streams of 45 Rushis. The title of each of the 45 chapters (Adhyayana) contains the name of the seer. In the few opening lines of the chapter, the main thought is documented and it is told immediately that, 'this thought is told by the Arhat Rushi so and so.' ²

According to the Appendix (Samgrahani) attached to the text, out of these 45 sages, twenty are believed to be contemporaries of Arishtanemi (i.e. the period of Mahabharata, fifteen that of Parshwa (i.e. 250 years before Mahaveer) and remaining ten that of Mahaveer).³ As such it would not be correct to believe that the list of the sages can be divided into the above-mentioned periods in the same order as mentioned in Rushibhashita. Schubring has made an effort to evaluate the traditions of the sages in his preface to Isibhasiyaim.

We are not keen in the tradition-wise classification at present, but still it is noteworthy that Yadnyavalkya, Bahuk, Arun and Uddalaka clearly appear to be of Upanishadic tradition. Madhurayana, Aryayana, Tarayana (Narayana), Angirasa, Varishen Krishna, Narada, Asit Devala and many others also seem to belong the Brahmin tradition. In the text itself, Ping, Rushigiri, Shrigiri and Ambad mentioned as Brahmin Parivrajakas. Dr. Sagarmal Jaina, a renowned scholar mentions that, 'I have no objection in accepting Mahakashyap, Sariputta and Vajjiputta as belonging to Buddhist tradition.' It is obvious from the names and content of the text that Parshwa and Vardhamana are the Jaina thinkers. It is difficult to ascertain the historical existence of many other seers like Valkalchiri, Bhayali, Tarun, Ardraka, Varatraya and so on.

One thing is very clear that most of the Rushis are not connected with Jaina tradition. The Samgrahanigathas mention that these thinkers are Pratyekabuddhas. In Jaina as well as Buddhist tradition, Pratyekabuddha is a person who attains ultimate knowledge through his solitary practices commenced by his own inspiration ; he neither becomes a disciple of someone nor makes disciples to form an organization, but he is a respected person in the society and his preachings are considered to be authentic.⁴

A comprehensive study of Rushibhashita provides as valuable information about many known and some unknown seers and their preachings. We have to admit that Jaina Acharyas have done a valuable service to Indian literature and culture by preserving this work.

5. Jainaification in the Reflections of the Seers

Some scholars of Indology raise an objection that the reflections in the text are not authentic and Jaina beliefs are propagated in disguise. The repeated use of Jaina terms is seen almost in every chapter, viz. Pancha Mahavratas, Kashayas, Parishahas, Samvara, Asrava, Papa, Punya, Nirjara and so on.

Of course, there are grains of truth in this objection but still it needs deep scrutiny of each chapter. As an impartial reader, I have noticed that in each chapter, the view of the seer is noted in the beginning in few original authentic words and rest is the exposition of Jaina authors. So it is natural that many Jaina concepts creep in the exposition. There is enough evidence that what we today consider as Jaina concepts could originally have been concepts belonging to other traditions

creeping in later Jainism. As such, the authenticity and originality of the text cannot totally be set aside. At the most we may deduce that there is an indirect influence of Jaina terms.

6. Astonishing Variety of Outlooks : Some concrete examples

(i) Aryayana opines that by birth each human is noble.⁵ It seems that he has reflected a lot on the term Arya and Anarya. He refutes that an individual gets 'nobleness' or 'ignobleness' by birth. Ignoble are those who possess ignoble thoughts, lead ignoble way of life and remain in the company of bad ones. Aryayana wants to remove the barriers of caste and creed and wishes to emphasize noble values.

(ii) In the 20th chapter, five materialistic views are mentioned.⁶ The name of the chapter is Ukkala. The Sanskrit renderings can be Utkala, Utkata or Utkula - which means 'the views against the mainstream'. Here, the names of the particular personalities are not mentioned and the adjectives like Arhat or Rushi are not employed. The thoughts in this chapter are important because the glimpses of non-spiritual views in ancient India are documented here.

(iii) A sage named Taruna represents agnosticism in the words 'नाहं पुरा किंचि जाणामि सव्वलोकंसि'. The Jaina thinkers have turned the thought in their exposition and have underlined the importance of knowledge and inferiority of ignorance.⁷

(iv) According to the seer named Dagabhal, Dharma is male-oriented, male-dominated, male-created and male-based.⁸ We can grasp the roots of the typical view of male-dominancy of the Indian thought in this chapter. Naturally, the later part of the chapter contains the defame or censure of womenfolk. The text reads :

धित् तेसिं गामणगराणं, जेसिं महिला पणायिका ।
ते यावि धिक्किया पुरिसा, जे इत्थीणं वसं गता ॥

(The villages and towns administered by female rulers are reprehensible. The males under the thumb of females are worthless.)

It is very remarkable that though the contempt of womankind is seen in this verse, the fact remains that certain ladies were carrying the roles of leaders in Ancient India

(v) The 26th chapter entitled 'Matanga' (the seer) expresses a very liberal view that, 'a truly charitable and catholic outlook is the spiritual cultivation. Such a one be he a Brahmin, Kshatriya, Vaisya or Shudra, is truly pious.'

We find that in later Jaina and Buddhist texts, an attempt is made to give the exact definition of a Brahmin, Kshatriya etc.⁹ The views of the seer Matanga might have inspired them.

(vi) The seer Vayu, gives ultimate importance to truthfulness (i.e. Satya). His quest for reality is certainly genuine. Vayu mentions, 'अथासच्चमिणं सत्त्वं' which means, 'The world is what is appears'.

Certainly this view refutes the 'maya-mithya-bhrama' concepts about the universe and tries to realize the physical realities genuinely.

These are some examples which throw light on the thought-currents of ancient Indian seers. Interested persons may go through the original text. There is no need to multiply the examples.

7. The Salient Features of Rushibhashita

1. Rushibhashita is actually a treasure-house of Indian thoughts. It is as if a think-tank from which all Indian thinkers developed their philosophical thought-patterns.
2. In this treatise, a glittering galaxy of sages, ascetics, mendicants and monks is seen. Each has its originality and still it represents a comprehensive panoramic view representing the period between 10th up to 5th century B.C.
3. Though it is a Jaina text, all are depicted as Pratyekabuddhas and Arhat Rushis. It is noteworthy that only two Jaina thinkers are documented.
4. The influence of Parshwanath is seen even in present-day Jaina religion. A comparative study of 29th and 31st chapter of this text has potentiality to reveal the contribution of Vardhamana (He is not mentioned here as Mahaveer) and Parshwa to Jaina tradition.
5. The text starts with the views of Deva Narada. It is very interesting to note that Jainas attitude towards Narada was regardful in the beginning but in further Jaina literature varied mixed views about Narada are seen.
6. The Prakrit language employed in the text suggests that originally these informal, oral sermons might have been delivered in their local, regional languages.
7. It can be observed that Rushibhashita is a treatise before the finalization of heretic and non-heretic systems. It illuminates the period in which brand names were not stamped on thoughts.
8. Since all the seers share the common social and cultural background, naturally the similies, analogies, metaphores and illustrations are commonly seen whether they are theists or atheists. The terms like द्रव्य-क्षेत्र-काल-भाव ; जाग्रत्-सुप्त, अग्रमत्त, वैद्य-भैषज्य-निदान, सर्वज्ञ, कषाय-काम-इच्छा etc. are commonly used in the preachings of the seers repeatedly.

Conclusion

Considering the language and the rich content of Rushibhashita, it is proved to be one of the oldest works in Prakrit literature. Uniqueness of this work lies in its being free of sectarian prejudice.

To conclude, one can say that Rushibhashita is a valuable work not only of Jaina religion but also of the Indian tradition as a whole. The religious tolerance of Indian thought is truly reflected in this work. It also has a historical importance because it provides valuable and authentic information about many known and some unknown Rushis with their preachings. It is a

text which documents the reflections of the seer prior to the institutionalization of six Darshanas and Jaina-Buddha religions.

In the present complex communal atmosphere, where nationalism is disintegrating under the self-destructive pressures within communities, such exceptional collection of thoughts of equanimity and assimilation can promote and enhance moral values. in the present age, this great work could be an enlightening guide.

Here, I tempt to use the traditional phrase 'dehali-deep-nyaya' (i.e. a lamp put on the threshold of two apartments). On one hand, it reveals the openness of Jainism and on the other hand it illuminates the assimilative spirit of true Indianism.

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Re-interpretation of the ‘Mithyāśruta-Passage’ in Nandī

(A Paper presented in the International Conference organized by JU-CMS, Bangalore on 2nd January 2012)

A Rationale for Choosing the Subject

The present Indian Culture is the outcome of three major (viz. Hinduism, Jainism and Buddhism) and countless minor thought-currents, influencing each other from thousand of years uptill now. In order to fulfil the purpose of this conference i.e “to enrich the academic and intellectual content to open up new vistas of research,” an attempt is made to re-interpret the ‘*mithyāśruta*-passage’ in ‘Nandīsūtra’- traditionally known as ‘*cūlikā-sūtra*’- an Ardhamāgadhī canonical text.

Why this particular passage ?

Around twelve years ago, in the syllabus of a Jainaological Institute, Bhagavadgītā, Pātañjalayoga and Dhammapada were introduced for the comparative study. When opinions of the traditional Jaina teachers (popularly called ‘swadhyayees’) were asked. Surprisingly most of them opposed firmly to study these texts. A passage of Nandīsūtra was shown to me where Mahābhārata, Pātañjala and Buddhavacana were designated as ‘*mithyāśrutas*’ viz. ‘heretical texts’.

During last twelve years, I fumbled several times at this passage and also at the similar passage in Anuyogadvāra. It felt very odd for me to stamp many renowned non-Jaina texts as *mithyāśruta*, a spirit indeed not congruent with the non-absolutistic and all-inclusive nature of Jainism. Thus this research article is a natural outcome of the efforts to re-interpret this ancient text in the light of non-absolutism.

About Nandī in short

Nandī is chronologically a later Ardhamāgadhī text ascribed to Devavācaka¹ or Devardhigaṇi of the 5th century A.D. It’s language is a specimen of old Jaina Mahārāṣṭrī rather than Ardhamāgadhī. In the histories of Prakrit Literature, it is told that Nandīsūtra was written and included in the Āgamas at the third (or fourth) conference of Jaina monks, held at Valabhī (466 A.D.). Nandī presents the Epistemology of Jains in consolidated manner using contemporary terminology of Nyāya, suggesting the dawn of Nyāya-yuga on Jaina horizon.

The list of important texts presented in the concerned passage of Nandī is very enlightening for any Indologist. The whole passage runs likewise:

से किं तं मिच्छसुयं ? जं इमं अण्णाणिहिं मिच्छद्दुद्धिं सच्छंदबुद्धि-मतिवियप्पियं, तं जहा - भारहं (१) रामायणं (२) हंभीमासुरक्खं (३) कोडिल्लयं (४) सगभद्वियाओ (५) खोडमुहं (६) कप्पासियं (७) नाम (?ग) सुहुमं (८) कणगसत्तरी (९) वइसेसियं (१०) बुद्धवयणं (११) वेसितं (१२) कपिलं (१३) लोगायतं (१४) सद्धितंतं (१५) माढरं (१६) पुराणं (१७) वागरणं (१८) णाडगादि (१९) अहवा बावत्तरिकलाओ चत्तारि य वेदा संगोवंगा ।

एयाइं मिच्छदिट्ठिस्स मिच्छत्तपरिगहियाइं मिच्छसुतं, एयाणि चेव सम्मदिट्ठिस्स सम्मत्तपरिगहियाइं सम्मसुयं ।

अहवा मिच्छदिट्ठिस्स वि सम्मसुयं, कम्हा ? सम्मत्तहेउत्तणओ, जम्हा ते मिच्छदिट्ठिया तेहिं चेव समएहिं चोइया समाणा केइ सपक्खदिट्ठिओ वमेति । से तं मिच्छसुयं । (Sū.72)

The Context of the Passage in Nandī

While describing the Śrutajñāna, DVG. first explains *samyak-śruta* i.e. Jaina canonical texts, specially *ganīpiṭaka*, the 12 Ardhamāgadhī texts. Immediately after that, he considers *mithyāśrutas*. The whole Śruta-thought of DVG. is probably based on two important Tattvārthasūtras, viz.

श्रुतं मतिपूर्वं द्व्यनेकद्वादशभेदम् and मतिश्रुतावधयो विपर्ययश्च ।²

Thus, in this passage, DVG. gives examples of अनेकभेदश्रुत or श्रुतविपर्यय (i.e. कु-श्रुत).

Treatment of Mithyāśrutas in Anuyogadvāra

Anuyogadvāra is ascribed to Ārya Rakshita belonging to 2nd cen.A.D. He divides ‘*bhāvaśruta*’ into ‘*laukika*’ (i.e. popular) and ‘*lokottara*’ (i.e. spiritual). AR³ mentions the 19 texts, 72 arts and Vedas with its auxiliary texts. Though AR ascribes the texts as, ‘brainchild of heretics’, he is aware of the popularity and utility of the texts in day-to-day life.

There is a lapse of time of three centuries between Anuyogadvāra and Nandī. The attitude towards popular texts is changed in-between. The sectarian spirit can be guessed by the term ‘*mithyāśruta*’ in Nandī. DVG. is not favorable for the total dismissal of the popular texts, which comprise a part of contemporary education. All the Jaina texts are basically religious, ethical and spiritual. We do not find a separate parallel educational system which is totally ‘Jaina’. It means that the educated Jaina monks were well-versed in these ‘*śāstras*’. The educated lay-votaries also might have gone through these texts. Therefore DVG. has justified his view by two arguments which are added to the list of heretical texts. The two supportive statements are not given by Anuyogadvāra because the status of ‘*laukika bhāvaśruta*’ is already given to them.

The purport of the supportive statements of DVG. is likewise:

i) If the texts are studied by a non-believer (*mithyā-dṛṣṭin*), they become *mithyāśruta* but if studied by a believer (*samyak-dṛṣṭin*) they become *samyak-śruta*.

ii) Or else, even for a non-believer, the texts become ‘*samyak*’ if the texts help them to abandon their defiled views and creates *samyaktva* in them.

Pt. Dalasukhaji Malvaniya praises DVG. for his liberal all-inclusive attitude in his book - ‘आगम युग का जैन दर्शन’⁴. In the self-commentary on Tattvārtha 1.20, the nature of popular texts and Jaina scriptures is discussed and the view similar to Nandī is expressed.⁵

The Help Provided by the Commentators

Jinadāsagani’s *cūrṇi* (included in Haribhadra’s comm.), Haribhadra’s *vṛtti* and Malayagiri’s *ṭīkā* is available on Nandī. Each text has taken notice of the supportive comments of DVG. but throws no light on the names of the texts mentioned in Nandī. Haribhadra says, ‘भारतमित्यादि सूत्रसिद्धं

यावत् चत्वारश्च वेदास्साङ्गोपाङ्गाः' (p.26) Malayagiri mentions, 'भारतादयश्च ग्रन्था लोके प्रसिद्धास्ततो लोकत एव तेषां स्वरूपमवगन्तव्यं ।' (p.194) Malayagiri has discussed a lot upon 'How to attain *samyaktva* ?' by reading the '*mithyāśrutas*'. Malayagiri extends the list of texts by adding the name of six texts.

It is surprising that commentators have not given even the Sanskrit equivalents of all texts. Ghasilalji mentions the Sanskrit versions but no further information is provided. Dictionary of Proper Nouns, mentions all the texts as 'heretical texts', without any comment. Dr.J.C.Jaina provides scanty footnotes concerned to the name of the text in his 'प्राकृत साहित्य का इतिहास' (p.172). In Puṇyavijayaji's edition of Nandī and Anuyogadvāra, ample footnotes are provided in which variant readings in different mss. are noted meticulously.

General Observations on the Titles of the Texts

* The texts were so popular that for the commentators, it was needless to give the Sanskrit names. Many of the texts are well-known but five or six names are dubious for us at present time, which we will consider later on.

* The list is very random. It is not based on chronology, reverse-chronology, popularity or subject-wise classification.

* Malayagiri's six additional names suggest the increasing popularity of these texts during 5th century and 12th century (i.e. the date of DVG. and Malayagiri). In Malayagiri's list, 'लेहं गणिअं – सउणरुअं' has a peculiar context, because the lists of 72 arts found in Jaina texts like Samavāya, Aupapātika and Kuvalayamālā start from लेहं-गणिअं and end with सउणरुअं.

* In all the modern editions of Nandī, the list of Malayagiri is found, which is definitely an extended list.

* Barring few exceptions, DVG. prefers the 'names of the texts' and not the 'names of the authors'. DVG. renders all these texts as 'Śrutas'. They are the treatises based on the joint efforts of many authors and handed down to us over the centuries by oral tradition. Where-ever the authorship is certain, he includes author's name viz. कोडिल्लय, माढर and कविल.

Brief Critical Comments on the Each Text of Nandī

1] Bhārata (भारह)

In the fifth century A.D., Mahābhārata was popularly known as Bhārata. Scholars accept the theory of three versions of Mahābhārata. The second version was known as Bhārata and the last one was Śatasāhasrī Samhitā i.e. Mahābhārata. Thus the name Bhārata in this passage helps us for the date-fixation of the present version of Mahābhārata. We can guess that upto the 5th cen.A.D., the present version of Mahābhārata was not finalized.

It is very interesting to note that in the Ardhamāgadhī texts, Kṛṣṇakathā found a reasonable space than Rāmākathā. Thus in the list of popular texts, DVG. mentions Bhārata initially and Rāmāyaṇa at second place. It throws light on one of theory that, 'Bhārata came first in the written form and then Rāmāyaṇa'. Jains' affinity to Bhārata is due to the association of Kṛṣṇa with the

22nd Tīrthaṅkara Ariṣṭanemī. Haribhadra, in his Dhūrtākhyāna mentions, ‘भारहरामायणेसु सुव्वइ’ and not otherwise.

2] Rāmāyaṇa (रामायण)

Vimalasūri's Paumacariyam is the first Jaina version of Rāmāyaṇa (3rd-4th cen.A.D.). It means that DVG. knows Paumacariyam. Thus, the norms of *mithyāśruta* and *samyak-śruta* laid down by DVG., Vālmīki-Rāmāyaṇa is *mithyāśruta* but Vimalasūri's Rāmāyaṇa is *samyak-śruta*.

3] Ābhītasurakṣa (हंभीमासुरकख ?)

This name of the text is found in Anuyogadvāra (49), Nandī (72), Vyavahārabhāṣya (part 3 p.132), Gommatasāra (Jīvakāṇḍa p.117) and Lalitavistara (12.33 पद्यानन्तरम् p.108) with a lot of variant readings viz. हंभीमासुरककं, हंभीमासुरकखं, भीमासुरकं, भीमासुरकखं, दंभीमासुरकखं, भंभीयमासुरकखं, आभीयमासुरकखं etc. There is a lot of controversy about the Sanskrit version of the text. Dr.J.C.Jaina and Dr.Mohanlal Mehta explain it as, “a heretical (*laukika*) work by Bhīmāsura.”

I personally prefer the Skt. *chāyā* ‘आभीतमासुरक्ष’. According to me it is probably the second version of Caraka Saṁhitā ascribed to Dṛḍhabala, an Āyurvedic text which is based on the protection (*rakṣa*) of life (*āsu*) for them who are very anxious (*ābhāta*) about the well-being of their life.

In the whole Jaina Prakrit Literature, views about *cikitsā* and *pañcakarma* are reflected, in three stages - first the denial, then a little reconciliation and at the end Jainaification of Āyurvedic texts. In this perview ‘आसुरकख’ could be an Āyurvedic text.

4] Kauṭīliya (कोडिल्लय)

The name Koḍillaya certainly suggests Kauṭīliya Arthaśāstra. DVG. generally prefers the name of the text and not the author. Here, it means, ‘the science of crookedness i.e. the science of polity’. We get ample references of Cāṇakya in Jaina literature from 4th cen.A.D. upto 15th cen.A.D. Jains generally prefer the name ‘Cāṇakya’ and very rarely ‘Kauṭīliya’. It is in real sense a *śruta* because the views of the predecessors are often mentioned in Arthaśāstra. At the time of DVG., the text was popular as Kauṭīlyaka and not as Arthaśāstra.

Many Indologist and Sanskritists like Hivargaokar, R.D.Karmarkar and Durga Bhagvat have mentioned that a certain sense of censure or dishonor towards Cāṇakya is seen from this passage of Nandī. If we scrutinize the Cāṇakya-narratives in Jaina literature a high regard is seen towards Cāṇakya especially for his Prāyopagamana death. If we interpret the *mithyā-śruta*-passage in the light of DVG.'s remarks, and Cāṇakya's esteemed position which is reflected in the narrative literature, we come to the conclusion that considering Cāṇakya's attitude towards the larger good of the society, his text should not be totally dismissed as a *mithyāśruta*. Many of the Jaina Ācāryas described Cāṇakya as ‘उत्तमार्थसाधक’ - who achieved the highest goal of human life.⁶

5] Śakabhadrikā (सगभद्वियाओ)

The name of the fifth text in the list is 'Sagabhaddiyāo'. This Prakrit version is accepted by Haribhadra and Malayagiri. Some other scholars accept the version 'सगडभद्वियाओ' and render it as 'शकटभद्रिका' - "a science (or art) of making carts, chariot etc." or "a science of warfare based on the description of शकटव्यूह etc."

According to my opinion, 'शक-भद्रिका' has a certain meaning. We find a list of the non-Aryan people in Ardhamāgadhi texts as सग-हूण-बब्बर etc⁷. One of the meanings of भद्रिका is-'an enchanted sacred thread'. In Hindi dictionary it is translated as 'ताबीज'. Therefore it can be a text based on popular beliefs, giving out enchanted black threads for expelling evil spirits etc. These magical practices might have entered in India with the advent of Śakas. The story of Kālakācārya and Śaka King is given in the Prabandha literature of Jains.⁸

Thus if we accept the reading 'शक-भद्रिका' it could be a text dedicated to magical rites. In the variant readings, 'भद्विया' is common and words are - सय⁰, सद्⁰, सगड⁰, संग⁰, सत⁰.

6] Khoḍamuha (?)

Different Prakrit variants are noted of this text in different mss. of Nandī and Anuyogadvāra. They are - घोडमुह, घोडगमुह, घोडयमुह, घोडगमुह and घोडगसुय.

If the name of the text is 'घोडयमुह', it is obviously a text concerned to horses, as Ghasilalaji suggests. But in that case, 'घोडयसुय' is a better reading because 'सुय' matches with the list of Śrutās. Puṇyavijayaji accepts the reading 'खोडमुह'. The word 'खोड' can be traced in the Skt. roots 'क्ष्वेड्' and 'क्ष्विद्'. क्ष्वेड् is phonetically nearer to खोड. Various meaning of the root क्ष्वेड् are given. The common general meaning is, 'to produce sound', which is necessarily connected with mouth (*muha* < *mukha*). Therefore खोडमुह is probably a text related to phonetics - a science of articulated sounds.

If we treat 'खोड' as a Deśya word, the word means 'a mountain deity', thus 'खोडमुह' means the masks or small idols of mountain deities. Maṇoramākahā mentions 'सुवण्णखोडियाओ' in the same sense⁹. It is indicated that the art of making masks or small idols of popular deities was prevalent in the society.

7] Kalpāśrita (कप्पासिय)

Sanskrit rendering of the word कप्पासिय is suggested by many scholars as कार्पासिक - 'an art of weaving clothes with cotton threads.' It is only a wide guess based on the Skt. rendering. DVG. covers 72 different arts under 'बावत्तरि कलाओ'. Do 'the art of weaving' is worth mentioning separately ? So we should think some other alternative. 'कल्पाश्रित' can also be 'कप्पासिय' as per rules. If we go through the various meanings of कल्प, the word कल्पाश्रित direct us to 'स्मृति', where the word 'कल्प' is used in the sense of, 'religious duties and rituals of Varṇāśramas'.

If the word is suggestive of Kalpasūtra, then it is sacrificial science or Jaiminīya Darśana i.e. Pūrva-mīmāṃsā.

श्रुति-स्मृति-पुराण is the famous triad. श्रुति (i.e. वेद) and पुराण^S are mentioned. Therefore if we take कल्पाश्रित in the sense of स्मृति, there is no harm.

‘कल्पस्थान’ is one of the 8 chapters of Caraka Samhitā. So it can also be a work related to Āyurvedic medicines specially *kalpa*, *rasāyana* etc.

8] Nāga (? Nāma) Sūkṣma (नागसुहृम)

In most of the edited texts of Nandī and Anuyoga, the accepted reading is नागसुहृम. As suggested by some scholars, it is हस्तिशिक्षा i.e. a text dedicated to the training of elephants. ‘गजलक्षण’ is generally covered under 72 Arts. Therefore it could be a text of logic - where *sūkṣma* or hair-splitting discussions occur. The word Nāga indicates two Buddhist logicians of the same century which DVG. belongs, i.e. Nāgārjuna and Diṅgnāga. It may suggest Mallanāga i.e. Vātsyāyana where sex-life is discussed with minute details.

9] Kanakasaptati (Suvarṇasaptati) (कणगसत्तरी)

As suggested by Dr.J.C.Jaina and other scholars, कणगसत्तरी is obviously Suvarṇasaptati, a commentary of Śaṣṭitantra-Māṭhara-Vṛtti which was translated and revised in Chinese.

10] Vaiśeṣika (वैशेषिक)

It obviously refers to the Vaiśeṣika Sūtras of the revered sage Kaṇāda. In the introduction of Tattvārthasūtra Pt. Sukhalalaji Samghavi has pointed out the influence of Vaiśeṣika Sūtras on Tattvārtha, the famous Jaina philosophical system in Sanskrit aphorisms. DVG. is not expected to dismiss Vaiśeṣika Sūtras totally as *mithyāśruta*, therefore his supportive arguments apply to this text specially.

11] Buddhavacana (बुद्धवचन)

‘Buddhavacana’ are the Pāli Tripiṭaka texts with *aṭṭhakathās* which were finalized after the three conferences (Saṅgītis) up to the period of DVG..

12] Vaiśika (वैसिक)

The name of the text is absent in Malayagiri’s commentary on Nandī. It is definitely a work related to Kāmasūtra, a text concerned to erotics and certainly a part of ‘Ancient Indian Educational system’. From the view point of a Jaina monk, who observe strict celibacy, this treatise pertaining to Kāmasūtra is of-course a *mithyāśruta*. Cūrṇikāra on Sūtrakṛtāṅga 1.1.9.2 explains, “अथ वैशिका वणिजः, --- अथवा वैश्यास्त्रियो वैशिक ता अपि किल सर्वा विशेषाद् वैश्यधर्मे वर्तमाना धर्मं कुर्वन्ति । (Cu.p.175) तथा वैशिका वणिजो मायाप्रधानाः कलोपजीविनः (Cu.p.177)”

With the help of Cūrṇikāra, we can guess that वैशिक could be a text pertaining to trade or commerce. The possibility of a commerce based text cannot be totally ruled out.

13] Kāpiliya (कविल, कविल, कविलिय)

If we choose the name of the text as कविल or कविलिय, it would be better, because DVG. prefers the text-name rather than the author. This is certainly a mention of Kapilamuni's Sāṃkhyasūtras. Kapil, the Upaniṣadic sage is mentioned by Brahmanic and Śramaṇic traditions with a high regard¹⁰. The fact is almost established that the ancient Sāṃkhyas owe to Śramaṇic culture. DVG. mentions the treatise of Kapila, which was probably available to him but which is extinct now.

14] Lokāyata (लोगायय)

Obviously it is a heretical system in true sense known as Bārhaspatyas and later on famous as Cārvākas. Kautilya mentions them as Lokāyatas or Bārhaspatyas in his Arthaśāstra¹¹. In Sūtrakṛtāṅga, the text is enumerated under 'तज्जीवतच्छरीरवाद'¹². Haribhadra, an eighth-century-literary-giant mentions and negates the *lokāyata* views in his Ṣaḍ-darśana-samuccaya¹³. There is a possibility of having a written text of *lokāyata* views before DVG. which he includes in the list of *mithyāśrutas*. Not a single text of *lokāyatas* is preserved and one has to rely upon the arguments of different *ācāryas* expressed in their refutations.

15] Śaṣṭitantra (सष्टितन्त्र) and 16] Māṭhara (माढर)

The traditionally known lineage of Sāṃkhya-sages is confirmed by the present *mithyāśruta*-passage which is really a revealing fact. It is told that Kapila taught these views to Āsurī and Āsurī to Pañcaśikha. Probably it is the work 'Śaṣṭitantra'. Then Īśvarakṛṣṇa (150 A.D.) included the gist in his Sāṃkhyakārikās. Māṭharavṛtti is the oldest commentary on Sāṃkhyakārikās. Around 450 A.D., it was translated into Chinese as Suvarṇasaptati which is mentioned by DVG. as Kanakasaptati. We can guess with the help of this passage that at the time of DVG., Sāṃkhya system was at its peak. That is why Bhagavadgītā is very much eager to include it in the Brāhmaṇical tradition¹⁴.

Māṭhara holds high position in the enumeration of these texts because a commentary called *māṭharavṛtti* on Nyāyasūtras is also probably present before DVG.. It is very illuminating that Vyavahārabhāṣya and its commentary mentions Māṭhara and Kauṭilya together¹⁵.

Thus with the help of this passage, we can fix the upper limit of many non-Jaina ancient texts.

17] Purāṇa (पुराण)

DVG.. mentions the general term 'Purāṇa' and any of the specific Purāṇas are not mentioned. Bhāgavata-purāṇa is not mentioned in the Nandī-commentary of Haribhadra and also in Anuyogadvāra (with comm.). Malayagiri separately mentions Bhāgavata along with Purāṇa. One of the possibility is æ DVG.. might have included Bhāgavata in 'Purāṇa'. The shadows of Bhāgavata

and especially Kṛṣṇakathās are seen in the Ardhamāgadhī canons viz. Jñātādharmakathā and Antagaḍadaśā.

The second guess of not mentioning Bhāgavata separately is likewise - we can infer that the present text of Bhāgavata was not finalized before 5th century A.D., but the social impact of the oral tradition of Kṛṣṇakathās was tremendous and was reflected in Ardhamāgadhī canons. At the time of Malayagiri (12th cen.A.D.), the Bhāgavata cult was at its zenith, so he added the name of the text very naturally in his list. It is interesting to note that in Bhāgavatapurāṇa, Ṛṣabha is enumerated in the Amśāvatāras of Viṣṇu. Detailed biography of Ṛṣabha is given in Bhāgavata which is very much similar to Jaina tradition. Dr. Padmanābha Jainai had discussed a lot about both of the Ṛṣabhacaritas¹⁶. The date of Bhāgavata is fixed by Dr. Padmanābha Jainai as 10th-11th cen.A.D. If it is so, then there is no wonder that the name of Bhāgavata is not found in Anuyoga, Nandī and not even in the commentary of Haribhadra.

Thus the mention of Purāṇa in ‘singular’ and addition of Bhāgavata, compel the researchers to think over the antiquity of Purāṇas especially Bhāgavata.

18] Vyākaraṇa (वाकरण)

Since the Prakrit grammars are not written before fifth century, then in the present context, it is of course the well-known triad of Sanskrit grammarians viz. Pāṇinī, Kātyāyana and Patañjali is referred to.

19] Nāṭaka (नाटक)

It is no doubt that, Nāṭyaśāstra currently famous as Bharata’s Nāṭyaśāstra. The date of this text is noted down in the Deccan-College-Sanskrit-Dictionary as 1st or 2nd cen.A.D. In the Ardhamāgadhī texts like Samavāya, Jñātādharmakathā and Rājaprasnīya the list of 72 arts is given. In that list, after Lekha and Gaṇita - ‘Rūva, Naṭṭa, Gīya, Vāiya, Saragaya and Pokkharagaya’ are mentioned, which are directly connected with Nāṭyaśāstra.

20] 72 Arts, starting with Lekha, Gaṇita and ending with Śakunaruta (बावत्तरिकलाओ)

According to Jaina tradition, Dṛṣṭivāda (which is extinct) was a gigantic ancient sourcebook of Jaina knowledge including all arts, sciences, ethics and metaphysics. It is told that the 10th Pūrva of Dṛṣṭivāda, contained numerous Vidyās. If Śakunaruta is a Vidyā, then it should have been the part of the 10th Pūrva. The 13th Pūrva ‘Kriyāviśāla’ contained Lekha (art of writing), Gaṇita (art of counting) etc., total 72 arts for males and 64 for females. Śakunaruta is the last one among the list of 72 arts. It literary means the chirping of birds, cries of birds and specifically means, ‘art of recognizing the notes and meaning of different birds’. Prof. Apte, in one of his articles suggests that it is an art of imitating bird-cries¹⁷. But if it is a Gūḍhavidyā (occult lore) then it is, ‘understanding the meaning of bird-cries’. We find such instances in Prakrit narrative literature¹⁸.

Jaina, Buddhist and Hindu sources differ a lot while counting the 72 arts. Even the canonical and post-canonical literature of Jainas differs about the details. In the present context, it is noteworthy that Anuyoga and Nandī (Puṇyavijayajī edn.) do not include Lekha, Gaṇita and Śakunaruta separately because they might have felt that these are covered under ‘बावत्तरिकलाओ’ viz. 72 arts. It is the addition of Malayagiri to note down the initial and last names of 72 arts. These are the practical arts based on varied skills and of course are not the names of particular texts.

If we trace back the arts in Dr̥ṣṭivāda, the revered source-book of Jainas, DVG., felt it necessary to sanction proper position for the popular texts, in the field of Śrutajñāna.

21] Four Vedas with its Main and Auxiliary Texts (चत्वारि य वेया संगोवंगा)

In the Vedic tradition, four Vedas are Ṛk, Yajus, Sāman and Ātharvaṇa. Vedāṅgas are six, viz. Śikṣā, Kalpa, Vyākaraṇa, Chanda, Nirukta and Jyotiṣa. Upāṅgas are four viz. Purāṇa, Nyāya, Mīmāṃsā and Dharmaśāstra. Besides this, each of the Veda has its Brāhmaṇa, Āraṇyaka and Upaniṣad.

Whether all the above-mentioned texts were present before DVG. or not, is a very debatable subject, but in the ancient Jaina texts we find the terms like वेदविद्, वेदवेदाङ्गपारग etc. at many instances. It is noteworthy that the division of Ardhamāgadhī texts into Aṅga, Upāṅga, Chedasūtra etc. is not found in Nandī. In fact this type of classification is seen in commentaries of Malayagiri.

22] Malayagiri on the concerned passage of Nandī

The additional names of texts provided by Malayagiri are serially (i) Trairāśika (तेरासिअ) (ii) Pātañjala (पायंजली) and (iii) Puṣyadaivata (पुस्सदेवय).

These three names are not found in Anuyoga and in the ms. of Nandī referred by Haribhadra.

(i) Trairāśika (तेरासिअ): In the list of the mithyāśruta texts, ‘वेसितं’ is found at the 12th place in many editions of Anuyoga and Nandī, but Malayagiri totally drops ‘वेसितं’ and replaces it by ‘तेरासिअ’. Two types of Trairāśikas are found in Jaina texts. As mentioned in Viśeṣāvaśyakabhāṣya and Āvaśyakaṭīkā (Haribhadra), ‘तेरासिय’ was the 6th Nihlava (schism) who appeared 544 years after Mahāvīra-nirvāṇa. Monk Rohagupta opined that there is a third class of ‘no-Jīva’ besides ‘jīva and a-jīva’. According to the opinion of Jaina scholars, the Vaiśeṣika-system, the Brahmanic atomism has emerged from this Trairāśika doctrine¹⁹.

But the Ājīvikas are also mentioned as ‘Trairāśikas’. Śīlāṅka declares in his commentary on Sūtrakṛtāṅga that, ‘the belief in return from mokṣa’, is held by the Trairāśika followers of Gośāla, who have twenty-one sūtras arranged according to the Trairāśika sūtras in the Pūrvas. Haribhadra, Śīlāṅka and Abhayadeva explain at various places that the followers of Gośāla are called Ājīvikas, as well as Trairāśikas.

In the present context it is quite logical to take 'Ājīvika Trairāśikas' and not the 'Nihnava Trairāśikas'. Malayagiri might have gone through some text of 'Ājīvika Trairāśikas', which throw light on the existence of Ājīvika sect up to 12th cen.A.D.

(ii) Pātañjala (पातञ्जली): It is obviously the Yogaśāstra expounded by the sage Patañjali (2nd cen.B.C.). It is not surprising that we do not find this name in Anuyoga, since at the time of Ārya Rakṣita (2nd cen.A.D.). It might not have been gained popularity. But it is surprising that Haribhadra (8th cen.A.D.) omits this text, who himself has written the treatises like Yogabindu and Yogaśataka. Malayagiri takes notice of the text explicitly. Instead of using the text-name like Yogaśāstra or Samādhiśāstra, he gives the full credit to Patañjali as an expounder of the science, which was culminated into a philosophical system at the time of Malayagiri.

(iii) Puṣyadaivata (पुस्सदेवय): Except Ghasilalaji, nobody has thrown light on the Sanskrit rendering of the word, a text mentioned by Malayagiri. Ghasilalaji's Sanskrit rendering in 'Puṣyadaivata' but the Hindi translation is 'Puṣpadaivata' which seems improper because the word 'Puṣpa' is always 'Puppha' in Amg. and JM., and never 'Pussa'. It could be a text devoted to a deity who nourishes (पुष्-पोषयति) the devotees by showering worldly riches, when *pūjās* are offered along with religious chants. It is a mere guess made on the ground that in the twelfth century, Bhakti cult of Bhāgavatas was flourishing and gaining popularity.

With this lengthy account of each and every text mentioned in Nandī, let us proceed to the conclusive remarks.

Conclusion

- * Mithyāśruta-passage in Nandī is generally misunderstood and taken otherwise not only in popular Jainism but also in the important texts like Gommaṭasāra (Jīvakāṇḍa).
 - * The list of around 25 texts is provided here through which we get a glimpse of a vast 'knowledge-treasure' available in the 5th cen.A.D., no doubt a part of the curriculum prevalent in the formal educational system of India.
 - * If we arrange the whole syllabus chronologically and add subject wise classification according to specialization, we find a systematic picture in the following manner -
- 1] Four Vedas with Brāhmaṇas, Āraṇyakas and famous ancient Upaniṣadas.
 - 2] The six auxiliary Śāstras of which Śikṣā-Kalpa and Vyākaraṇa are specifically mentioned, by using the words खोडमुहं-कप्पासियं-वागरणं.
 - 3] The Upaveda of Atharvaveda viz. Āyurveda (आसुरक्ख) is probably the previous version of the present Caraka Saṁhitā, ascribed to Dṛḍhabala (हंभीम).
 - 4] The Smṛti texts probably of Manu and Yājñavalkya if we take the word 'कल्पाश्रितं' in that sense.
 - 5] The contemporary versions of the two famous epics, viz. Rāmāyaṇa and Mahābhārata, particularly suggested by the word 'भारह'.
 - 6] Purāṇas, specially Bhāgavatapurāṇa as mentioned by Malayagiri.

- 7] 72 Arts, the list starting with Lekha, Gaṇita, Nāṭaka and ending with Śakunaruta-as Malayagiri further explains.
- 8] Among the 'Laukika Śāstras'-Kauṭilya's Arthaśāstra, Bharats's Nāṭyaśāstra, Vātsyāyana's Kāmasūtra, Vyākaraṇa of Munitraya and Patañjali's Yogaśāstra are mentioned serially by the Prakrit names कोडिल्लयं, णाडगादी, वेसितं, वागरणं and पायंजली.
- 9] Among the philosophical systems (Darśanas) - Vaiśeṣika, Sāṃkhya, Yoga, Buddha and Lokāyata (i.e. Cārvāka) are mentioned. Special affinity to Sāṃkhyas is seen because four Sāṃkhya-texts are mentioned viz. Kāpiliya, Kanakasaptati, Śaṣṭitantra and Māṭhara. Māṭhara is suggestive of both i.e. Sāṃkhya and Nyāya. 'तेरासियं' is mentioned in some of the mss. of Nandī which is of course Ājīvika-trairāśīkas.
- 10] सगभदियाओ-खोडमुहं-पुस्सदेवयं - these three texts are popular texts based on chants, beliefs and rituals.

The Exact Contribution of DVG..

Though DVG.. has copied the list from Anuyogadvāra of Ārya Rakṣita, he extended it a little and remarks authoritatively that 'the same *mithyāśrutas* become *samyak-śrutas* if studied by a *samyak-dṛṣṭin*. Nevertheless, this study leads to liberation, the ultimate goal of a monk.'

Points to Ponder Over

Besides DVG.'s pan-Indian approach to knowledge, the present passage inspires the scholars of Indology and Sanskrit to think over many important points. Researchers can use this information to solve the below mentioned problems:

- i) The oral and written forms of Rāmāyaṇa and Mahābhārata.
- ii) The date-fixation of Darśanas and Purāṇas.
- iii) Sāṃkhya intimacy of Jaina Tradition.
- iv) Kauṭilya's references in Jaina Literature through centuries.
- v) Existence of Lokāyata and Ājīvika texts in 5th cen.A.D.

We can locate many such points if given deep thought to this passage in Nandī.

We can conclude that such a just and liberal attitude of DVG.. inspired many later Jaina Ācāryas to write epics, biographies, dramas, didactic narratives and Śāstric literature dedicated to Āyurveda, Mathematics, Logic, Rhetorics, Metrics, Yoga and so on, along with philosophical and spiritual subjects. The rationale provided by DVG.. tells us that -

“A person having enlightened-world-view can attain spiritual progress through studying even the so called heretical texts, provided he possesses a non-partial attitude and power of discrimination.”

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1. The short form of Devavācakagaṇi is 'DVG.', which is used in this paper for the sake of convenience.
2. Tattvārtha 1.20 ; 1.32
3. 'AR' is Ārya Rakṣita
4. आगम युग का जैन दर्शन, p.165
5. तत्त्वार्थ, पं. सुखलालजी संघवी (हिंदी), p.26
6. i) गोष्ठे पाओवगदो सुबंभुणा गोब्बरे पलिविदम्मि ।
डज्झंतो चाणक्को पडिवण्णो उत्तमं अट्ठं ॥ भगवती आराधना, १५५६
ii) चाणक्याख्यो मुनिस्तत्र शिष्यपञ्चशतैः सह ।
पादोपगमनं कृत्वा शुक्लध्यानमुपेयिवान् ॥ बृहत्कथाकोश १४३ चाणक्यमुनिकथानकम् । Gāthā 83
7. सग-हूण-बब्बर - प्रश्नव्याकरण १.२१ ; भगवती ३.९५
8. प्रबंधकोश, कालकाचार्य कथानक, kathā No. 4, pp. 22-27
9. दिट्ठे गंठी धणदेवेण । थेरीए दिट्ठि वंचिरुण छोडिओ । दिट्ठोओ दोन्नि तत्थ सुवण्णखोडियाओ । मणोरमाकहा p.249,250
10. सिद्धानां कपिलो मुनिः । गीता १०.२६ ; उत्तराध्ययन 'कापिलीय' अध्ययन 8
11. कौटिलीय अर्थशास्त्र, प्रस्तावना - दुर्गा भागवत, p.4
12. Śīlāṅka comm. on सूत्रकृतांग (I) 1.1.7.8
13. लोकायता वदन्त्येवं नास्ति जीवो न निर्वृतिः ।
धर्माधर्मौ न विद्येते न फलं पुण्यपापयोः ॥ षड्दर्शनसमुच्चय 80
14. साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः । गीता 5.4
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति । गीता 5.5
15. भम्भ्याम् आमुवृक्षे माढरे नीतिशास्त्रे कौटिल्यप्रणीतासु च दण्डनीतिषु ये कुशला इति गम्यते । व्यवहारसूत्रभाष्य Part 3, p.132
16. Jina Rṣabha as an Avatāra of Viṣṇu - Chapter 18, Collected Papers on Jaina Studies, P.S.Jaini
17. जैनांच्या आगमग्रंथातील बहात्तर कला - विभाग 8, जैनविद्येचे विविध आयाम
18. कुमारपालप्रतिबोध, शीलव्रतपालने शीलवतीदृष्टान्तः, 'सयल-कला-सिरोमणिभूयं सउणरुयं अहं सुणेमि', p.223
19. Jainism, Glasenapp.p.384
20. History of the Ājīvikas, A.L.Basham, 'Śīlāṅka and Trairāśikas' pp.174-181

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Some Salient Features of the Narratives in Kumārapālpratiḥodha

(A Research Paper presented in a National Seminar organized by the Dept. of Sanskrit & Prakrit Languages (UOP) on 'Kathā in Sanskrit and Prakrit Literature', during 17th-19th Feb.2012)

Introduction

There is absolutely no need to elaborate the richness of narrative literature in Prakrit, in this scholarly assembly. At least for 26 hundred years, the stream of Prakrit stories, narratives, fables, tales and analogies is continuously flowing. Attempts of subject-wise and form-wise classification are found in Prakrit literature itself. If we try to analyze it chronologically, we can classify the story literature likewise :

- (i) Narratives in Ardhamaṅgadhī Canons like Jñātādharmakathā and Antagaḍadaśā.
- (ii) Narratives in Ancient Commentarial literature like Niryukti, Cūrṇi and Bhāṣyas.
- (iii) Narratives in Skt. commentaries like Sukhabodhā, Āvaśyakaṭikā etc.
- (iv) Collection of narratives like Vasudevahiṇḍī, Mūlasuddhiprakaraṇa etc.
- (v) Long narratives like Kuvalayamālā, Samarādityakathā etc.
- (vi) Didactic narratives like Upadeśapada, Dharmopadeśamālā etc.
- (vii) Secular narratives like Dhurtākhyāna, Līlāvatī etc.

1. The Date, Place, Nature and Status of Kumārapālpratiḥodha

The author, Somaprabha, is a well-known Jaina learned man. He composed Kumārapālpratiḥodha in *saṃvat* 1241 (or A.D. 1195), i.e. only 11 years after the death of King Kumārapāla. The work KumāPra contains a general description of the teachings in the Jaina religion given from time to time by the Jaina preceptor Hemacandra to Kumārapāla, the illustrious Cālukya King of Gujrat and also of the manner in which, after getting these lessons, the King gradually got completely converted to Jainism.

Besides KumāPra, three other works of Somaprabha are available. One of these is the 'Sumatinātha-caritra'. It describes the life of Sumatinātha, the 5th Tīrthāṅkara of the Jaina Religion. Like KumāPra, it is also written mainly in the Prakrit language and like it, it also contains legends and stories explaining the tenets of Jainism. His another Sanskrit work is 'Sūkti-muktāvalī'. It consists of hundred verses of a miscellaneous nature. It is written after the style of Bhartṛhari's 'Nīti-śataka'. His third work is 'Śatārtha-kāvya'. It gives full evidence of his unexcelled command over the Sanskrit language. KumāPra seems to be the last work of Somaprabha.

KumāPra is mainly written in Jaina Mahārāṣṭrī Prakrit. But a few stories in the last chapter are written in Sanskrit and some portions are in Apabhraṃśa language as well. From this it is evident that our author was equally proficient in these three languages. The composition of the work is very simple and the language is quite plain and unsophisticated.

2. Classification of the Narratives in KumāPra

If we cast a comprehensive glance at the subject matter and sources of these narratives, we can compare it with a gorgeous variegated bouquet of flowers. Some of the flowers are fragrant, some are colorful and some are only fillers. Put still in totality, the bouquet is attractive. The author Somaprabha has skillfully avoided the monotony in the subject matter to keep the interest of the readers. We can classify the stories in the following manner:-

(i) Canonical Narratives

Nāyādhammakahā is the 6th Aṅga canon which is written in Ardhamāgadhi based on stories and metaphorical narratives. Somaprabha has not chosen a single theme from this treatise. We find only two narratives based on the lesser known canons viz. (a) the story of king Pradeśī included in the *upāṅga* called Rājaprasānīya (KumāPra pp.146-151) and (b) the story of the destruction of at Dvārikā (pp.92-105), partly included in the *aṅga* canon, called Antagaḍadasāo. The style of presentation is different and the details given are quite interesting.

(ii) Mahābhārata Narratives

The celebrated epic Mahābhārata is famous as a treasure of *ākhyānas* and *upākhyānas*. It is a spring well of the whole Indian literature. Somaprabha also has taken resort of this great epic in four of his stories viz. ‘द्यूते नलकथा’ (pp.47-76); ‘मद्यपाने द्वारिकादाह-यादवकथा’ (pp.92-105); ‘तपसि रुक्मिणीकथा’ (pp.253-259) and ‘शाम्ब-प्रद्युम्नकथा’ (pp.259-268). In order to fit with the Jaina environment, Somaprabha has done certain changes in the Mahābhārata version of the stories. Of course his process of Jainaification is not totally new because the model of Jainaification is found in Jaina narrative literature right from the sixth century onwards.

The focus of the above mentioned narratives is also different in KumāPra. Nalakathā and Dvārikā-dāha-kathā emphasises the bad effects of the *vyasanas* viz. ‘dyūta’ and ‘madyapāna’. Rukmiṇī is presented as the idol of severe penances in रुक्मिणीकथा. In शाम्ब-प्रद्युम्न-कथा, the roles of Rukmiṇī, Satyabhāmā and Nārada are displayed in altogether new manner. Light and shadow play of the human emotions like jealousy, shrewdness, diplomacy, hatred, wittiness and so on is explicitly seen in the Mahābhārata narratives of Somaprabha.

(iii) Traditional Narratives and New Creation

For at least two thousand and six hundred years, Jaina monks and nuns are wandering on foot throughout India and resting for four holy months, delivering religious preaching to the householders. They take resort of the stories, narratives, folk-tales etc. to attract the common people towards the philosophical tenets. The rich treasure of stories is found in Niryuktis, Bhāṣyas and Cūrṇis in compact form. Seeds of the traditional narratives are particularly found in Āvaśyaka-niryukti, Vyavahāra-bhāṣya and Niśītha-cūrṇi. Haribhadra, the literary all-rounder collected all the major stories in nutshell form and incorporated it in his Āvaśyaka-ṭīkā and Upadeśapada. Paumacariya of Vimalasūri, Vasudevahiṇḍī and Sukhabodhā-ṭīkā are the rich mines of traditional narratives.

Out of the 57 stories in KumāPra approximately 11 stories are taken from the traditional stock.¹ Though the themes are not new, Somaprabha has successfully revived the narratives by the touch of his proficiency in classical Prakrit.

Around thirteen stories, which are newly constructed by Somaprabha, are in true sense his own creation. Among them, the most interesting stories are (a) The story of Caṇḍā and Ṭauka (p.304) is a *dhūrtakathā* ; (b) a story based on the interaction between a father-in-law and a daughter-in-law is based on family background (शीलवतीदृष्टान्त p.220) ; (c) a story of Guṇadhara and Gomatī, is based on the proverb - 'tit for tat' (p.350) and (d) Nāginīkathā is a story of a flirt woman enjoying extra-marital relations (p.407). These stories are basically *vratakathās* but the plot, the characters and happenings are so nicely woven and neatly presented in lucid style, that one can call them as 'masterpieces'.

Nearly ten to twelve stories based on '*vrata-māhātmya*' are really stereo-type, boring and insipid in all sense. Somaprabha's failure in the art of narration is explicitly seen in these stories.²

3. The Salient Features of KumāPra

A] KumāPra : A Specimen of Classical Prakrit

When we consider the post canonical Prakrit Jaina literature from language point of view, we can divide it as 'Classical Prakrit' and 'Sanskritized Prakrit'.³ This division can be applied not only to Jaina Mahārāṣṭrī but also to Mahārāṣṭrī employed by non-Jaina authors. The anthology Gāthāsaptasatī is quoted as a specimen of Classical Prakrit while Kamsavaho, Gauḍavaho and Śrīcinha-kāvya are the specimens of artificial or Sanskritized Prakrit. Therefore it is utterly necessary to designate the language of KumāPra, whether it is 'classical' or 'artificial'.

When we comprehensively examine the stylistic peculiarities of KumāPra, we come to the conclusion that it is certainly a piece of classical Jaina Mahārāṣṭrī, due to the below mentioned points :-

- 1) Easy, lucid and running prose in Prakrit with occasional use of Sanskrit and Apabhraṃśa verses.
- 2) Samasyāpūrtis, Prahelikās etc. cited by the female characters are invariably quoted in Apabhraṃśa.
- 3) Absence of long compounds and usage of small compounds having maximum three constituents of course with very few exceptions of '*dvandva-samāsa*'.
- 4) Profuse use of Deśya words, Dhātva-deśas and Proverbs.

This point needs a little elaboration to understand the intrinsic nature of Somaprabha's language.

i] (a) Nouns (with Marathi equivalents and meaning)

पारद्धि p.27.30 (M - पारध) - hunting

पंखुडिआ p.29.6 (M - पंख) - wing of birds, fins of a fish

णिडाल p.34.15 (M - निढळ) - forehead

गोस p.42.14 - early morning

बाइया p.87.13 and अक्का p.207.26 (M - बाई, अक्का)

- a senior chief female supervisor of courtesans

कावडी p.121.8 (M - कावड) - a device to carry water

खड्डा p.192.17 (M - खड्डा ; H - गड्डा) - hole, pit, ditch

मिंढ p.192.3 (M - मेंढा) - ram

गगरी p.215.23 (M - घागर) - water-pot

चोज्ज p.231.8 (M - चोज, आश्चर्य) - wonder, miracle

छिक्का p.202.10 (M - शिंक) - sneezing

चउहट्ट p.237.14 (M - चव्हाटा) - meeting place

चोप्पड-कापड p.172.13 (M - कापडचोपड) - clothes and some other things

मामग p.241.6 (M - मामा) - maternal uncle

We can extend the list of Desya nouns by the words like विट्ठाल, झंपय, झामल, चंचा, चप्पुडिया etc.

(b) Proper nouns like छड्डुअ 396.9, टउय 306.6, रच्छुग 306.5, दामन्नक 28.13, लच्छी etc. throws light on the regional colloquial vocabulary of contemporary rural life.

ii] Verbs (Some are treated as Dhātuvādesās in Hem. (Gr.))

बोल्ल p.28.18 (M - बोलणे) - to speak

तडफुड p.29.4 (M - तडफडणे) - to toss and turn, to flounder

ढक्क p.97.12 (H - ढँकना) - to cover

छड्ड p.223.4 (M - सोडणे H - छोडना) - to leave

निलुक्क p.252.1 (H - लुका-छिपी) - to hide

छज्ज p.216.26 (M - साजणे, शोभणे) - to suit, to befit

विढव p.198.27 (M - वाढवणे H - बढाना) - to get, to acquire

कुरुमाल p.44.28 (M - कुरवाळणे) - to fondle, to pet

iii] Past Passive Participles -

चिंचइअ p.120.13 - decorated

ढक्किय p.97.12 - covered

गुंडिय - anointed

iv] Adjectives -

भल्लिम p.108.3 (H - भला) - gentle, good

चंग, चंगिम p.131.29 (M - चांगला H - चंगा) - good, nice

v] Through some of the phrases used by the author, one can relish the rustic flavor and rhythm of sub-dialects.

a) जित्तिउ पुज्जइ पंगुरणु तित्तिउ पाउ पसारि p.111.30

One should spread one's feet according to the length of his blanket. M - अंथरूण (पांघरूण) पाहून पाय पसरावे.

b) रंधइ खंडइ पीसइ दलइ जलं वहइ कुणइ सव्वं पि p.239.8

The lady was doing all types of household works like cooking, cutting, pounding, grinding and carrying waterpots.

c) ता ओसहीओ हिमपव्वयम्मि उस्सीसए सप्पो p.234.1

The medicinal shrubs are in the Himalayan mountains while the serpent is near one's head.

d) When one reads the phrase 'जं दिन्नं तं गहियं', it reminds the specimen of Mahārāṣṭrī noted in Kuvalayamālā viz. दिण्णल्ले, गहियल्ले - A.N.Upādhye, intro.p.83.

The above mentioned chosen examples are quite enough to prove that Somaprabha's Jaina Mahārāṣṭrī exhibits the peculiarities of classical Prakrit. It is really creditable because Somaprabha's other three treatises exhibit that he is a thorough Sanskritist, logician and grammarian.

Hemacandra's contribution to Sanskrit and Prakrit literature is recognized from many angles. His Deśī-nāma-mālā is really unique in the field of Dictionary-making. It is noteworthy that Somaprabha's Deśya words and Dhātva-deśa's are easily traceable in Deśī-nāma-mālā. This fact confirms that Somaprabha has employed the contemporary colloquial language in his narratives to bring out the desired impact on common people.

B] Characters Comprising All Layers of the Society

This characteristic is true about the Prakrit narratives in general and it applies to KumāPra in particular.

Merchant class of the society is represented in almost every narrative. Three layers of the merchant class are mentioned separately as Ibhya, Śreṣṭhin and Vaṇik. The daily and occasional happenings in the life of merchant class are described with minute details since the Śrāvakas and Śrāvikaś comprise a large part among the followers of Jaina religion in the contemporary society of Gujarath.

We can enumerate the other male characters as - a king, prince, chief minister, minister, councilor, different persons appointed in the royal court like court-poet, ambassador, messenger, spy, soldier, police-chief (*koṭṭavāla-kotavāla*), village-accountant (*talavara-talāthī*), aggregate of five juries (*pañca*), servant, slave, village-head, householders of different classes, wandering ascetics-monks-sages, tribals, professionals like teacher, doctor, confectioner, farmer, gardener, fisherman, milkman, cowherd wrestler, chieftain of cowherds, painter, artist, elephant-driver, charioteer, bullock-driver, fortune-teller, snake-charmer, magician, gambler, potterman, hunter, washerman, goldsmith, barber, evil-speller, monkey-carrier, juggler (*gāruḍī*), grave-digger (*ḍomba*), acrobat (*ḍombārī*), group of wicked rascals or vagabonds, all kinds of thieves like a robber, house-breaker, plunderer, filcher and also the chief of the settlement of thieves (*cora-pallī-patī*).

All the above-mentioned characters possess important roles in the stories and help to carry forward the momentum of the narrative by increasing the interest of the reader.

The world of womenfolk is none the less interesting in KumāPra. Female characters are found in the role of a queen, chief-queen, courtesan (*ganikā*), harlot (*veśyā*), supervisor of harlots (*bāiyā*, *akkā*), step-mother, co-wife, female ascetic, nun as well as pseudo nun, female messenger, female slave, fortune-teller, acrobat, snake-charmer, gardener and in many other vocations.

The picture of the society reflected in KumāPra, really provides a rich cultural data fathoming the genuine way of life, of the masses.

C] Woman-Focused Narratives

We cannot make a separate class of stories as ‘woman-focused stories’ because these stories can be included in the above mentioned classification. But when we focus our attention on the female characters of the narratives, we come to know instantaneously that womankind reflected in the narratives is one of the salient feature of KumāPra.

Eight narratives are named after women. (लक्ष्मीकथा p.151; चन्दनबालाकथा p.181; शीलवतीकथा p.220; मृगावतीकथा p.230; ताराकथा p.237; जयसुन्दरीकथा p.243; रुक्मिणीकथा p.253; नागिनीकथा p.407). In six narratives out of 57 female characters have no important role to play (अमरसिंहकथा p.23; पद्मोत्तरकथा p.129; द्वारिकादहनकथा p.92; गोधनकथा p.402; सागरकथा p.415; शकटाल-वररुचिकथा pp.447-450). Barring these six stories, in each and every story, leading role are played by women as an infant, child, unmarried girl, recently married young woman, middle-aged woman and as an old woman. We find housewives, courtesans, harlots, nuns, queens, princesses, servants, wet-nurses, slaves, beggars and women doing small occupations. Numerous references of female deities are noteworthy.

We should give full marks to Somaprabha because he had cautiously avoided one sided picture of a woman. Some of his female characters are noble, exalted, generous, liberal and loyal but some of them are mean-minded, quarrelsome, vicious, miserly, jealous and self-willed. Many of the ladies are neither too good nor too bad. The famous topic of ‘*strī-nindā*’ is not high lightened in any of the narratives.

Somaprabha’s feministic approach can be seen from the below mentioned observations:

* As we have seen, the householders of the merchant class are dealt with in almost every narrative. The references of their long business tours occur frequently. ‘The sexual life of their wives’-is a family problem as well as a social issue. Somaprabha has grasped this problem and tries to solve. It in his own way. (पतिभक्तौ जयसुन्दरीकथा p.244; मायायां नागिनीकथा p.407; शीले ताराकथा p.237)

* Normally, ‘*sva-dāra-saṁtoṣa-vrata*’ is interpreted from the viewpoint of a male *śrāvaka* but Somaprabha mentions specially that, “the lady so and so accepted the vow of ‘*para-puruṣa-tyāga*’.” The feministic interpretation of the vow, given by Somaprabha is really noteworthy.⁴

Some brilliant female characters created by Somaprabha are likewise

- (i) a tribal woman, who was expert in arguments and debates (p.403.30)
- (ii) a Brahmin's wife and daughter-in-law, who were well-versed in *samasyāpūrti* (p.390-391)
- (iii) a normal housewife who understands the language of animals and birds (p.221.1)
- (iv) a princess ruling a country in a royal costume like a king (p.392.5-6)
- (v) a female servant telling a truth to his master to remove his doubts about his wife (p.158.5-6)

We can conclude from these instances that Somaprabha's unbiased and just attitude towards women is reflected in the collection of the narratives viz. Kumārapāla-pratibodha.

D] Beliefs, Faiths and Rituals in KumāPra

When we grasp the strata of the society reflected in KumāPra, we can understand the beliefs and rituals of the commoners in better manner. Some of the examples are noted down bellow -

- * The protecting deity of the city (*nagara-devatā*) reveals herself before the prince and offers enchanted water to sprinkle over the five caused by the evil spirits.⁵
- * Because of the step-mother's witchcraft, the son was affected by dropsy.⁶
- * A lady called Maṅgala died and became a *vyantari*. She created a magical display (*indrajāla*).⁷
- * Due to black magic (Mar. Bhānāmati) on inauspicious fire broke in Ujjayini. Prince Abhayakumāra dispelled the bad fire and evil spirits by pulling sacred fire.⁸
- * The vow of begging a child to a deity and the fulfillment of the vow by naming the child after that deity is seen in several narratives.⁹

The growing influence of lower deities like Yakṣas, Yakṣiṇīs, Śāsanadevatās and Kuladevatās can be observed in many narratives. (इलादेवी, इलापुत्रकथा p.298; चक्रेश्वरी, हरिविक्रमकथा p.344; अच्युता, नरदेवकथा p.392) The philosophical background of Jainism does not allow the interference of these deities but in their daily routine. It is seen that Jainas observe the deity-based rituals due to the vicinity of their Hindu brethren. As noted down by Dr.A.N.Upadhye, these popular practices finally find a definite role in the temple art of Jainas after 10th century onwards. Thus the references of lower deities in KumāPra are important from the stand point of socio-cultural history of Jainas.

E] The Motifs Used to Accelerate the Happenings

The story writers employ certain motifs to accelerate the multiple happenings by raising the curiosity of the reader which compels him to go forward up to the end of the story. If we analyze such instances in the narratives of Somaprabha, we come to know that some of the motifs are based on the philosophical concepts of Jainism, some are the contemporary social beliefs while some others are purely '*kavisamketas*'.

(i) The narration of the previous births and future births by a *kevalin* is very common in these narratives and practically a part of each and every story of KumāPra. We have to admit that the frequent usage of this motif brings dullness and boredom to the reader from the literary point of view. For example, in *Simha-vyāghra-kathā* (pp.397-402) last sixteen verses are dedicated to the narration of many previous births, which compels the reader to omit that part of the story. The total impact of this interesting story gets bruised due to this lengthy ending. One other motif is used twice by Somaprabha, in which the dead person takes birth in his own house in animal-form.¹⁰ It is observed that the same motif is used in *Vasudevahiṇḍī*.

Jātismaraṇa is a peculiar concept in Jainism, in which a person or even a *tiryāṇca* remembers his previous birth (p.23) in certain conditions. This motif is used in the story of *Valkalacīrī* (p.284), *Godhana* (p.402) and in so many other narratives. The firm belief in Karma-doctrine is seen through many dialogues. For example, in *Kundakathā* (p.42) princess *Devinī* tells his father that she is enjoying all the pleasures and wealth due to her own Karmas.

(ii) Supernatural powers of *Yakṣas*, *Rākṣasas* and *Vidyādharas* are exhibited in numerous stories.¹¹ In *Tārākathānaka* (p.118) the unique motif of a miraculous medicine is used which causes gender transformation. In the famous story of *Udayana* and *Vāsavadattā* the mechanically mobile elephant is referred to, which is of course borrowed from the famous Sanskrit play *Svapnavāsavadattam*.

(iii) Changing the words in a letter ; getting a pot full of golden coins while digging a farm ; a long journey undertaken to acquire wealth ; usage of mantras and rituals to convert less valuable metals into gold ; releasing a horse or elephant to select the heir for the kingdom ; a confusion created due to the identical twins - these are some of the popular motifs employed by Somaprabha to enhance the interest of the narratives.

We may conclude that many of the motifs employed by Somaprabha are very common and only few of them are totally unique. The repeatedly used motif of *pūrvabhavas* cause distaste in the reader and deprives the stories from being the classics.

F] The Historical and Geographical References

The historical details found in KumāPra can be divided into three categories -

- i) the details of the ancient history based on legends.
- ii) the details of the contemporary history of Gujarath during Cālukya dynasty.
- iii) the Guru-śiṣya-paramparā of Somaprabhasūri.

i) The ancient history of Magadha is found in Jaina tradition right from 7th cen.A.D. upto 14th cen.A.D., of course in a legendary form. Somaprabha has incorporated the references of Nanda, Śakaṭāla, Sthūlibhadra, Śrīyaka, Vararuci, Candragupta, Cāṇakya, Bindusāra, Aśokaśrī, Kuṇāla and Samprati in two lengthy narratives viz. *गुरुभक्त-संप्रतिनृपकथा* (pp.166-174) and *स्थूलिभद्रकथा* (pp.443-461). It is observed that no new information is added by Somaprabha from the historical

point of view. It is practically the Jaina Mahārāṣṭrī and Apabhraṃśa version of the concerned Sanskrit narratives written by Hemacandra in his *Parīṣiṣṭa-parva*.

ii) The first *Prastāva* of *KumāPra* is dedicated to the contemporary history of Gujarath. Muni Jinavijaya has aptly noted in his English introduction to *KumāPra* that, “the history of the two great personages (i.e. Kumārapāla and Hemacandra) in the present work is not only as much as, but is even less than their history given in such smaller and later works, as *Prabhāvaka-carita* and *Prabandha-cintāmaṇi*.”¹²

iii) The ‘*Gurvāvali*’ given at the end is important from the point of the history of *Tapāgaccha*, a lineage of *Śvetāmbaras* which has contributed a lot to Jaina literature.

All the important cities, mountains and places of pilgrimage in Gujarath are noted down at the end of the introduction of Muni Jinavijaya. A curious reader can go through it very easily. It is really creditable to Somaprabha that due to the detailed geographical data, given by him, we can co-relate the modern names of the places very easily. (viz. खंभ-तीर्थम् (p.21) is modern खंभात; उज्जयन्तगिरि and रैवतगिरि (p.18) is modern गिरनारपर्वत; पालित्तानं (p.179) is modern पालीतानुं; तारापुरम् (p.442) is modern तारंगास्थानम् etc.).

Conclusion

In Jaina tradition ‘narration’ or ‘story-telling’ is not mentioned as a separate ‘art’. In the extensive list of 72 or 64 arts found in Jaina treatises, ‘the art of narration’ is not enumerated. Narrations, fables, tales, allegories are always treated as an instrument or device for imparting religious teachings effectively. This fact is true about *KumāPra*, in every sense. The ethical and philosophical tenets comprise the central core of a story. Necessary details are woven around in narration form. The vows of a lay-votary (*śrāvaka*), its transgressions (*aticāra*), the passions (*kaṣāyas*), the bad effects of seven bad habits (*sapta vyasanās*) and the good effects of the religio-ethical virtues are described at length in almost each of the story. The chief characters of the stories listen to these sermons patiently and get overwhelmed with *saṃvega*, *nirveda* and accept partial vows or embrace initiation.

When a reader knows the certain end of the story beforehand his interest becomes lesser and lesser - this is the natural limitation of ‘being an excellent narrative’. The stereo-type beginning full of the names of the region, country, city, king, queen etc. compels a reader to omit that part of the story, with a great distaste.

But in spite of all these weak-points, we have to give ‘three stars’ out of five, to the narratives of *KumāPra* for the following reasons :

(i) It provides us a specimen of classical Jaina Mahārāṣṭrī of the 12th century A.D. with a vocabulary full of *deśya* words, *dhātvaśeṣas*, popular idioms and sayings.

(ii) The religio-social interactions and happenings among all the layers of the Indian society are reflected in the narratives. These details are definitely different from the contemporary Sanskrit and Pāli literature.

(iii) The data of historical persons and places documented in KumāPra, might have inspired the ‘*prabandha*’ literature viz. Prabandha-kośa, Vividha Tīrthakalpa, Prabhāvaka -carita written in 14th century A.D. by the Jaina authors. All the eminent Indologists and Orientalists took notice of the *prabandha* literature of Jainas while reconstructing the social history of medieval India.

(iv) The feministic approach of Somaprabha while depicting womenfolk is really noteworthy.

Thus we can conclude that though very few stories of KumāPra can be designated as ‘excellent’ from the literary point of view, still it holds an honorable position in the ‘collection of Prakrit narratives’ (Kathāsamgrahas) by providing rich socio-cultural details in classical Jaina Mahārāṣṭrī.

Note: ‘KumāPra’ is the abbreviation of Kumārapāla-pratibodha

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Critical Review of the Debate of Man-Woman Equality (In Digambara, Śvetāmbara, Yāpanīya and Contemporary Perspective)

(A paper presented in a U.G.C sponsored National Seminar on 'WOMEN AND JAINAISM' on 11th - 12th Feb. 2012, organized by Shri Atma Vallabha Jaina Museum, Acharya Nagarjuna University, Nagarjuna Nagar (A.P.))

Introduction

In Jaina tradition, the equality of man and woman is considered in respect to *mokṣa* or *nirvāṇa* and in this context they consider the impossibility of a woman to attain *nirvāṇa* as she fails to establish her as complete possessionless due to inability of her being nude. Ācārya Kundakunda has explicitly opposed attainment of liberation from woman birth.¹ Based on this, the post Kundakunda literature have further enhanced the view of non-liberation from woman soul and thus increased the gap between man and woman similarity. In this paper the points of man-woman inequality highlighted by the Digambaras are noted down from the original Digambara texts. We can sum up the Digambara views about a woman in nutshell, likewise :-

- * A woman cannot attain liberation in *strī-paryāya* but man can attain *mokṣa* from *puruṣa-paryāya*.²
- * Man can observe five bigger vows and of course the vow of non-possession completely. He can accept nudity very easily. Due to social constraints a woman cannot observe the vow of complete nudity. Hence her vows remain incomplete.³
- * A monk observing five bigger vows are eligible to be worshipped. A nun cannot enjoy this status.⁴
- * In Jaina *śāstras* six bodily statures (*saṁhananas*) are mentioned. Among them the first three statures are strong. A woman cannot have strong bodily statures so they are called *abalā*.⁵
- * By nature, bodily impurities are found more in a woman than in a man.⁶
- * Therefore woman is not eligible to possess the pious scriptural knowledge.⁷
- * A monk possessing scriptural knowledge is eligible for *paṭhaṇa*, *pāṭhaṇa*, *adhyāpana* and *vācanā*, whereas a woman cannot.⁸
- * As a corollary, a nun cannot acquire a designation like Ācāryā, Upādhyāyinī etc.⁹
- * Since a woman is deprived of knowledge the expertise in conversation (*vādaṛddhi*) becomes a privilege of man.¹⁰
- * Only a man can acquire the *ṛiddhis* and *siddhis* like *āmosahi* etc.¹¹
- * The mystical power and mystical body which is used for the removal of doubts is also a privilege of a spiritual man.¹²

* In a spiritual ladder, a man can progress up to the end stage but a woman can reach only up to the fourth stage i.e. *samyaktva*.¹³

* Treachery, crookedness and deceitfulness is inherent in a woman.¹⁴

* Though cruelty is naturally inherited in a woman, yet she does not cross the upper limit of cruelty. Hence she never dwells in the seventh hellish region.¹⁵

* As a corollary, she cannot attain the extreme state of bliss that is *mokṣa*.¹⁶

Thus the Digambara *granthās* have succeeded in proving the assumption that a woman is far inferior to a man. Commentator Guṇaratna in his book *śaṭ-darśana-sammuccya* has elaborated the long going debate of man-woman-equality. He has proved that a woman is not inferior to man in all respects, at all levels and times.

1] Man-Woman-Equality in Yāpanīya Tantra

According to the views of the eminent Jaina historians, Yāpanīya Saṃgha tried to reconcile the views of Śvetāmbaras and Digambaras right from the 6th-7th century. Concerned persons may go through the history books written on Yāpanīyas.¹⁷

Haribhadra quotes in Lalitavistara -

यथोक्तं यापनीयतन्त्रे - ‘णो खलु इत्थी अजीवो, ण यावि अभव्वा, ण यावि दंसणविरोहिणी, णो अमाणुसा, णो अणारिउप्पत्ती, णो असंखेज्जाउया, णो अईकूरमई, णो ण उवसन्तमोहा, णो ण सुद्धाचारा, णो असुद्धबोदी, णो ववसायवज्जिया, णो अपुव्वकरणविरोहिणी, णो णवगुणठाणरहिया, णो अजोग्गा लद्धीए, णो अकल्लणभायणं ति कहं न उत्तमधम्मसाहिय’ ति ।¹⁸

The meaning is - “A woman is not a non-living being, not incapable to attain liberation (*abhavya*), not devoid of right faith, not a non-human, not a non-Āryan, not having life-span of infinite years, not having extreme cruelty, not having insatiable passions like *moha*, not unable to observe right conduct, not having bodily impurity, not without efforts to attain other-worldly merits, not unable to attain the last nine stages of the ladder, not possesses non-eligibility to acquire mystical powers and ultimate good, then how can one think about a woman to deprive her from the supreme goal of human life ?”

Thus the Yāpanīyas establish the man-woman-equality in sixteen points. They start from the lowest category and the further five points are really beyond debate and suspicion. These points are derived from the philosophical framework provided by Jainism which are agreeable to all sects. The further points throw light on woman’s mental, moral, intellectual and spiritual capacities.

The points of having complete *aparigrahī*, nudity and physical stature are not dealt with in the above-mentioned passage. It is a creditable effort to point out man-woman- equality without being partial and biased on sector.

[2] Haribhadra’s Exposition of Yāpanīya Views: (As documented in the commentary

‘Lalita-vistara’)

A verse of Caitya-vandana-sūtra runs like this -

Haribhadra thinks that the words ‘नरं व नारिं वा’-is the right opportunity to expose the debate of man-woman-equality. During the time of Haribhadra (i.e. 8th century) the spread of Buddhism was at its peak. The contemporary Buddhist thoughts were quite liberal towards woman. It might have inspired Haribhadra to express Jaina views about woman which were congruent with the non-absolutistic spirit of Jaina thoughts.

The debate of man-woman-equality, the intellectual gymnastics of Haribhadra, his rationality, power of reasoning and impartiality is really praiseworthy which is depicted in the lengthy commentary on Caitya-vandana-bhāṣya. Considering the limitations of a research paper, it is not possible to scrutinize the whole reasoning of Haribhadra. But when one goes through the whole debate²⁰, one feels that at some places Haribhadra has a topsy-turvy in the matter and he has by-passed the real issue. We can enumerate the issues likewise:-

i] Haribhadra picks up the issue of being an Āryan or non-Āryan according to the scriptures. If Haribhadra would have taken a position that-‘all the Āryans (whether a male or female) are *uttama-dharma-sādhakas* and all non-Āryans are not’-then it would have been more logical. But he avoids to speak about non-Āryan males and speak about non-Āryan females. This hesitation is probably due to the examples of Harikeśa Cāṇḍāla etc. found in scriptures. Therefore there is a scope of doubt that Haribhadra has treated non-Āryan males and non-Āryan females with a certain discrimination.

ii] All the Jaina sects - viz. Digambaras, Yāpanīyas and Śvetāmbaras hold the same view about the cruelty of womenfolk. They think that extreme cruelty is the privilege of males. Therefore a woman is unable to take birth in the seventh hell and bear the hardships (*upasargas*).

It is expected from Haribhadra that in this issue, he could have said that, ‘both man and woman can go to the seventh hell.’ In this matter Haribhadra accepts the scriptural views and stamps incapability of ‘the worst variety of *raudradhyāna*’ of womenfolk. But unlike Digambaras, Haribhadra mentions that, ‘without having gone to the seventh hell, a woman can attain the ultimate bliss i.e. *nirvāṇa*.’

iii] A special point is noted down by Haribhadra at the end of the debate concerned to the scriptural studies. Haribhadra opines that the *sādhvīs* are not eligible for scriptural studies and naturally for the reaching the same. Prohibition of scriptural studies for women is not actually seen in the scriptural texts.²¹ But with the advent of time, during the 8th century A.D., the socio-cultural background denied formal and religious education to womenfolk in India in general and to Jaina nuns in particular. Haribhadra tries to compensate this injustice by some lame arguments. He says, ‘there is a negation of *śabdaśruta* and not of *bhāvaśruta* to women.’

Thus we can conclude that though Haribhadra advocates a lot in favor of women, the issues of i) Āryan and non-Āryan, ii) the arguments of *saptama naraka* and iii) the negation of *dravyaśruta* - show the philosophical and social limitations to his advocacy.

[3] Guṇaratna's Arguments on Man-Woman-Equality

Haribhadra's Ṣaṭ-darśana-samuccaya possesses an esteemed position among the Darśana-saṁgrahas. While depicting Jaina views Haribhadra mentions -

बद्धस्य कर्मणः साटो यस्तु सा निर्जरा मता ।

आत्यन्तिको वियोगस्तु देहादिर्मोक्ष उच्यते ॥ ²²

(Ṣaṭ-darśana-samuccaya, verse 52)

Guṇaratnasūri (later half of the 14th Cen.A.D.) picks up the issues of man-woman comparison in the context of the above mentioned verse. His long debate²³ is presented in the light of Digambara views. The methodology and expression is totally different from Yāpanīya-tantra and Lalita-vistarā.

Guṇaratna seems to be totally against the inferior and under-privileged position of womenfolk. He raises questions about the criteria of this position and negates one by one.

After the critical examination of the thirteen points presented by Guṇaratna, we can say in nutshell that -

The uniqueness in bringing out the points of man-woman-comparison is remarkable. Guṇaratna pleads four points viz. observance of vows, nudity, *aparigraha* and cloths, very successfully. He mentions the mental, moral, intellectual and spiritual capacities of women which are similar to men. Guṇaratna accepts the bindings imposed by scriptures about the seventh hell with a meager opposition. He is unable to go beyond the customary practices about the *vandanīyatā* of a monk. We cannot expect application of the model of social justice from Guṇaratna in the field of education and other skills, considering the socio-cultural conditions of the medieval period. The accusation of treachery and deceitfulness is not fought out fully by Guṇaratna.

But to sum up, we can say that, the credit goes to Guṇaratna to drag out the debate of man-woman-equality from the *mokṣa*-based arguments and to opt fresh outlook like the criteria of superiority and inferiority.

[4] The Debate of Man-Woman-Equality in Darśanavijayajī's Book

In 20th Century (exactly 1943) Muni Darśanavijayajī wrote a book named 'Śvetāmbara-Digambara-Samanvaya'. In his book he had treated several issues of the sectarian controversy. Man-Woman-debate is one of the part of his book. Muniji followed a unique methodology. Though he was a Śvetāmbara, he studied all important Digambara texts (viz. Ṣaṭkhaṇḍāgama, Kundakunda literature, Gommatasāra etc.) very minutely. All the issues concerned to this debate were put

together from the Yāpanīyas, Haribhadra and Guṇaratna. Muniji exerted a lot to put forth the points of man-woman-equality from the actual citations drawn from the Digambara texts.

It seems that at many places he is successful in establishing man-woman-equality but at few places he has taken shelter of far-fetched reasoning to draw favorable conclusions. The main theme underlined by Darśanavijayaji is likewise:

“The obstinacy of nudity led the Digambaras to accept many views against the man-woman-equality.”

We can interpret the above-mentioned assertion in a slightly different way. We can say that,

“For carrying out the male-dominated culture not only in the social field but also in religious and spiritual fields, Digambaras invented new devices to keep the womenfolk on the secondary position. They emphasized to prove that, their findings have a philosophical stand and hence the man-woman-inequality emerged in Digambara writings.”

To sum up, we can say that the efforts of Muniji are different and praiseworthy in general but a lot of implications brought out by him are far-fetched. His metaphysical quest of the gender-based inequality is the harbinger of the new era of ‘feministic criticism.’

[5] The efforts made by Jaina nuns to bring equality among nuns and monks, in the 21st century

In India since the last four decades the movement for man-woman-equality is spreading like fire. Primarily Jaina sect fails to accept any social change and transformation easily. Hence the concept of this equality in Jaina sect has taken roots only since last two decades. Mixed reaction is observed for social causes like female foeticide, higher education in women, establishment of independent career, financial rights, freedom of thought, etc. At present only 5 to 10% of Jaina population have accepted the above changes. Most of the Jaina population residing in villages and smaller cities are still unaware of this agitation and prefer to be the way they are.

The transformation seen in the society is also reflected in the *sādhus* and *sādhvīs*. In this paper, the concept of man-woman-equality is discussed primarily in the above context. Hence the conclusion of this research paper focuses on the changes that have occurred in the *sādhvīs*.

The concept of man-woman-equality which was restricted, only to attainment of liberation is now applicable to a variety of social causes. The colors of transformation have also affected the *sādhvīs* which forms the important, unavoidable aspect of Jaina tradition.

It is observed in literature that only the male Ācāryās have discussed the issue of woman-liberation. The thought process of nuns have not been taken into consideration. But in today's scenario, it is seen that the nuns have taken lead for man-woman-equality and they have started thinking and working on those lines. These changes can be summarized as:

* The *śrāvakas* residing in foreign countries invite mainly the *sādhvīs* for *cāturmāsa* and for observing Jaina rituals. Nuns travel abroad for the same and take active participation in social service for reformation and for the betterment of society.

* They do not restrict themselves only to religion but have expanded their horizon for Jaina literature, language, philosophy, etc. Hence many of them have succeeded to become graduate, post-graduate, doctorate and so on.

* Sādhvīs and Śrāvikās have taken active participation in educational institutes which promote research and teaching in Jainism and Prakrit. They enjoy learning and teaching without considering sectarian differences.

* Sādhvīs and Śrāvikās are leading in editing books and forming libraries.

* Many hospitals and *gośālās* are successfully handled and run by the *sādhvīs* and *śrāvikās* due to the leading role taken by them for mankind and animal service.

* Samaṇī-*saṃgha* is taking initiative to attend various seminars, conferences and panel discussions with the help of modern techniques like power-point presentation, in India and abroad.

* The code of conduct regarding *vandanās* as mentioned in *chedasūtras* is also undergoing a vital change. Obviously the lead for this, is taken by *sādhvīs*. As expected, it is getting a mixed response (favorable and unfavorable) from the *sādhvīs*. According to this, the *sādhvīs* feel that *vandanā* should be based on the seniority of the *dikṣā* and should not be on the basis of sex i.e. man or woman.

We conclude on an optimistic note that the footsteps taken by the Śvetāmbara Sthānakavāsī Sādhvīs is an endeavor to bridge the gender-based gap in Jain religion.

Conclusion

* Ācārya Kundakunda was the first to initiate the discussion about man-woman-equality based on nudity and liberation of female soul. In post-Kundakunda era the Digambara Ācāryas stressed on the man-woman-inequality based on philosophical and social grounds.

* Yāpanīya sect which tried to have no sectarian difference but Śvetāmbara and Digambara precisely tried to reduce the gap between man and woman inequality mainly on religious ground.

* Except a few social and philosophical differences Haribhadra have also tried to prove that a woman is equal to man.

* Guṇaratna widened the horizon for sex equality which was initially based only on the view of attainment of *mokṣa*. He stressed on the view of woman being no inferior to man leaving besides a few philosophical aspects.

* Darśanavijayajī have added the principle of *anekāntavāda* to the aspect of man-woman equality. To prove this, he has used various citations from Digambara literature.

* In the last two decades Jain *sādhvīs* have practically tried to prove man-woman-equality by their actual work. Thus they have shown an optimistic beginning of being an equal aspect of their counterpart, the so-called stronger sex of the society - 'MAN'.

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णग्गो विमोक्खमग्गो सेसा उम्मग्गया सव्वे ॥
लिंगम्मि य इत्थीणं थणंतरे णाहिकक्खदेसेसु ।
भणिओ सुहुमो काओ तासिं कह होइ पव्वज्जा ॥
जइ दंसणेण सुद्धा उता मग्गेण सावि संजुत्ता ।
घोरं चरिय चरित्तं इत्थीसु ण पव्वया भणिया ॥
चित्तासोहि ण तेसिं दिद्धं भावं तहा सहावेण ।
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2. सूत्रपाहुड 20,25

3. सूत्रपाहुड 24,26
4. पंचमहव्यजुतो तिहिं गुत्तिहिं जो स संजदो होई ।
णिगंथमोक्खमग्गो सो होदि हु वंदणिज्जो य ॥ सूत्रपाहुड 20
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Pro-Environmental Thoughts and Actual Practices in Jaina Tradition : A Critical Review

(A Paper presented in the International Conference and Workshop jointly arranged by UNESCO-UOP, at Pune from 13th-16th Oct. 2012)

Introduction

In the last two decades the branch called 'Jaina Studies' is flourishing in India and abroad with amazing pace. Jaina institutions and Study Centers arrange grand conferences, symposiums and seminars with a great zeal and pomp.

The subjects like Environment, Bio-diversity, Ecology, Liberalization, Global warming, Bio-ethics, Feminism, Scientific Nature of Jainism etc.- are chosen because these are current popular contemporary themes. In almost 90% of the papers, the conclusion - runs likewise :

“Jaina tradition is scientific, logical and we find solutions of every problem in this revered, pious and ancient religion. Ahimsa, Anekanta, Syadvada, Nayavada, Five bigger vows, Doctrine of Karman, Jaina spiritualism and Vegetarianism contain great capacity to resolve every kind of conflicts and will bring peace, in the world .”

These words are murmured like a 'Japamala' in each and every academic endeavor of Jainas. During the last 25 years I got a rare opportunity to study Jainism from philosophical and literary point of view as well as to observe the Jaina life-style with their daily and occasional practices.

It is an established fact that Jainism contains valuable seeds of the protection of environment. In this paper, an attempt has been made to examine and scrutinize the pro-environmental thoughts of Jainas as well as their culmination into actual practices. The congruency and in-congruency between these two is documented in this paper in a very comprehensive, lucid and brief manner.

The paper is divided into four parts viz. (A), (B), (C) and (D).

[A] The Pro-Environmental Thoughts in Jainism (in nutshell)

(i) The central part of the known universe is known as *trasanadi*, which is full of living entities. The scope of the living entities is from a subtle, tiny microbe upto the animals having huge size. Besides this, there are infinite groups of *nigodi-jeevas*.¹ They are undeveloped living microbes sharing a common body. The total number of all *trasa-sthavara-sukshma-badara-paryapta-apryapta*² living beings is mentioned as *anantananta* (*ananta* x *ananta*).

(ii) Basically all of them possess consciousness or cognition which is expressed in the term *upayoga*³ i.e. *dnyana*.

(iii) We can examine these living entities from fourteen points of quest (*margana-sthana*) viz. realm of birth, number of sense-organs, mind, passions, life-spans⁴ etc. etc. If we cast a glance to the varieties and sub-varieties of the bio-forms, we come to know easily that Jainas are fully aware of the living world around us which is called environment in modern terms.

(iv) Earth, Water, Wind, Fire and Vegetables are actually aggregates of minute living beings.⁵ Innumerable microbes live together with the shelter of a small particle of Earth, Water etc. Besides this, a drop of Water etc. in itself is a group of water-bodied beings, which means a soul (*jeeva*) having the body made up of water. All these tiny bio-forms possess only one sense-organ i.e. touch.

(v) The Jaina text like Pannavana and Gommatasara are totally dedicated to the description of the whole 'living world'. We can designate these books as biological texts expressing extreme sensitivity towards all the bio-forms. The oldest Ardhamagadhi text proclaims at the very outset that one should be fully aware of the environment. Each human activity is disastrous to the world of *ekendriyas*.

(vi) From the transcendental point of view, all the living forms are equally important. All of them possess individual soul. Each of the bio-specie wishes to live and tries to avoid which is not favorable to it.

(vii) It is our duty, specially the duty of a human being, to let them live together with us. Though 'man' enjoys top position in the complicated world of living beings, he has no right to harm them, use them and kill them unscrupulously.

(viii) Food, fear, sex and possession are the four basic instincts⁶ of all living beings. We get our food from this living world. We should inculcate sensitivity towards them by their minimum usage.

(ix) The doctrine of Karman is applied to all the living bio-forms and not selectively for humans and sub-humans.

If we analyze the famous quotation '*parasparopagraho jeevanam*'⁷ in Darwinian manner, we can understand this ancient Jaina tenet in a very illuminative manner. Darwin says, "Life-process is a continuous chain of activities which is comprehensive, interdependent, inter-related, complimentary, reciprocal and collaborative."⁸ Jainas are fully aware of the nature of the living world.

Thus Jaina thoughts fully support for the preservation, conservation and well-being of the surrounding world full of bio-forms from the epistemological, religious, ethical and spiritual point-of-view.

[B]

[I] The Negative and Defensive Behavioral Patterns in Practical Jainism

With all this philosophical background we naturally expect that Jainas might have introduced positive models for the enhancement and enrichment of the environment. But alas ! the fact is exactly opposite.

Here, I declare catagorically that the behavioral patterns of Jainas which are mentioned here are true in gross manner. These observations are based on the considerations of the age-group of forty-plus. It is the privilege of woman-folk to stick to practical Jainism and to import it to gen-next through family *samskaras*. The general tendencies are like-wise -

(i) Jainas are very choosy, selective and critical in their food habits ; even veg food is provided to them. Dr. Padmanabha Jainai, a world-class scholar has been aptly point out this view in one of his research papers, viz. 'Fear of Food : Jaina attitude on eating'. The exactly opposite attitude is kept by the Hindus i.e. '*anna he purna-brahma*'. This attitude of exclusion culminates naturally into the least botheration about the prohibited fruits, flowers, vegetables, grains and cereals. Thus they have least awareness of their names, species and harvesting procedures. Usage of roots, bulbs and so many other eatables are looked upon as 'sin'. The Jaina teachers and texts have developed a thought-model that, 'a path of *moksha* consists in overcoming the desire for food because liberation is freedom from hunger and thirst for ever.'⁹

(ii) Though a class of Jainas is engaged in farming, organic farming is rarely seen because microbes, insects, earthworms etc. play an important role in organic farming which involves harm and violence to these creatures.

It is very amusing that a common Jaina housewife generally hesitates to call a pest-controller because a thought-package of non-violence is inherent in her mind-set.

(iii) For thousand of years it is hammered on the Indian society by the Dharmashastrakaras that the professions of Vaishyas are farming, cattle-rearing and trade (or commerce).¹⁰ Jaina house-holders from the Vaishya community generally choose trading and commerce because other two occupations involve more violence. A long debate on professions is seen in medieval Jaina texts. Fifteen professions were declared as prohibited. Thus defensive back-foot play is seen on the home-ground of Jainas.

(iv) Leather, silk, honey and use of wet flowers in decorations is avoided as far as possible because these things are procured by harming animals, silk-worms, honey-bees and flowering plants serially. To a certain extent, this life-style seems to be pro-environmental but on the other hand it gives rise to create a lot of artificial things. It produces huge heap of wastage which is highly non-degradable. The Jainas mostly prefer artificial things. The long-run effects are totally neglected.

(v) Cruelty to animals is not tolerated by Jainas. They are extremely compassionate towards insects, birds and animals. But truely speaking it remains only on the intellectual and emotional level. In the vast society around Jainas, so many 'nature clubs' and institutions are there dedicated to observation, study and curative measures related to environment. '*mittee me savva-bhuesu*'¹¹ is

the popular slogan of Jainas but it is hardly seen that they have joined the club of *pakshi-mitra*, *prani-mitra*, *sarpa-mitra* and so on. When we take account of the hobbies of Jainas, we find that environmental awareness is distinctly lacking.

It is a solace that the activity of *goraksha* is prevalent at least from the last two hundred years or even more especially in Gujraṭh, Rajasthan and Maharashtra. But a comment can be made in this matter that the philosophical framework of Jainas provides no special sanctity to a cow.

We can enumerate many such behavioral patterns in which the non-violent attitude is seen but it is developed in such a manner that they do not take part whole-heartedly in the activities like the study of bio-centric sciences, tree plantation, organic agriculture, gardening, animal and bird sanctuaries and so many.

[B]

[II] The Rationale Behind the Defensive Role

This *moksha*-centric *shramanic* religion developed in its initial stages from the point of view of monks and nuns, leading life based on strict renunciation, severe austerities and penances. While observing five bigger vows they have to abstain from all violent and sinful acts. Each and every movement of body, mind and speech involve subtle violence and causes *papa-karma-bandha*.¹² Strict injunctions are provided in the monastic conduct that they should minimize all the activities. It is a duty of a monk to avoid usage of all bio-forms as far as possible because due to any negligent act, he attains sin.

In the course of time, the rules of conduct for a common householder were developed, prepared and articulated. Actually it is expected from a householder to observe five bigger vows in its gross manner. Lay-persons are not expected to lead a spiritual life. Common ethical rules, strict vegetarianism, daily *upasanas*, occasional religious practices and limiting the needs as far as possible - these are sufficient to lead a good life.

The rules for lay-persons were prepared, preached and executed by various Jaina monks. Naturally the attitude of renunciation and prohibition got reflected in householders' conduct. The monks get alms from the householders. For getting the *prashuka* and *eshaneeya* (suitable) food,¹³ they might have imposed the restrictions over the householders.

In this manner the defensive and back-foot play started in the sphere of householders' conduct and over the centuries a kind of aloofness and detachment towards bio-diversity crept in.

[C] Few Signals Exhibiting Constructive Attitude

(i) The biography of Teerthamkara Rushabhadeva is documented in Jaina mythologies at length. It is described that when natural resources (*kalpa-vrukshas*) come to an end, he preached the mankind to cultivate land, the art of agriculture, tree-plantation, house-building and water-management.¹⁴ In fact his life is a great inspiration to lead an eco-friendly active life with enhancement and enrichment.

(ii) In the old Ardhamagadhi text Dynatadharmakatha, it is mentioned that the Jaina merchant Nanda Manikara developed a beautiful spot for travelers full of natural forests and artificial gardens, provided eco-friendly houses and water-supply.¹⁵

(iii) A rare reference in Sutrakrutanga documents that it is our duty to preserve the rare species of the flora and one should help them to grow.¹⁶

(iv) The 24 signs or emblems of 24 Teerthamkaras are chosen from the world of flora and fauna.¹⁷

(v) Several *chaityas* (gardens) are mentioned as the shelter-places of the preachers. It seems that the Jaina householders took care of the gardens.

[D] The Attitude of New Generation of Jainas

The observations in this point are based on a group discussion held in Mahaveer Jaina Hostel at Pune on 15th September 2011. The boys and girls belonged to the age-group of twenty to twenty-five. During the discussions, I feel their new attitude and aspirations to look at their ancient religion. With due respect to their tradition, they expressed that, it is hightime now to revise the rules of householders' conduct in the new perspective. The excessively highlighted spirituality should be minimized and a focus is necessary on ethics and morality. They were eager to learn Jaina Studies on academic level. They expressed that larger part of the generous donations and charities of Jainas go to construct temples and hall (*sthanakas*). Majority of the youngsters want to utilize the funds for the betterment of the society. It was a great ray of hope that almost twenty percent of the students were eager to take active part in the pro-environmental activities.

Conclusion

When we think of environment, ecology or bio-diversity, two attitudes or angles are important. Preservation, conservation or less usage is one angle. But the angle of restoration, enrichment or enhancement with all possible measures is also or even more important.

We have already seen that Jaina thoughts provide ample valuable data about the natural energy sources and the mutual relationship of all types of bio-forms. Jainas are aware of the degradation and degeneration of the eco-system. The concept of degradation is reflected in their concept of Time-wheel (*kalachakra*). Jaina mythologies say that when the bountifulness of *kalpavrukshas* started diminishing, Rushabhadeva purposefully exerted a lot for tree-plantation, agriculture and water-management.

In the initial centuries of the Christian era, rules of monastic conduct were formulated. The monastic conduct was totally *moksha*-centric. The models of - (i) minimum usage ; (ii) non-attachment towards all the sensual pleasures and (iii) minimizing the activities of mind-body and speech - were the central guiding principles of monastic behavior.

We see a parallel growth of the rules of conduct for normal householders, in the meanwhile. These rules were constructed, taught and preached to the Jaina society by the class of Jaina monks and nuns. Naturally householders' aspirations and aim of life were not properly considered. It was

hammered on them that for observing non-violence, 'don't touch them', 'don't harm them', 'don't dabble into them'. As a corollary, the feelings of awe, fear and sin took possession of the householders' mind while interacting with the four *ekendriyas* (earth, water, wind, fire), especially the world of vegetation, insects, animals and birds.

Various behaviroal patterns came into vogue over the centuries which are mentioned in the main content of this paper. They were imparted to the next generations through family *samskaras*. When a person is brought up with the attitude of back-foot play, naturally the connectivity and awareness of the environment diminishes slowly. That is the reason why Jainas generally hesitate to come forward for tree-plantation, organic-agriculture, gardening, bird-watching and so many activities related to nature. The conflict of *pravrutti* and *nivrutti* is always present at the back of their minds which does not allow them for the wholehearted participation in pro-environmental activities.

In the last two decades, the young generation of Jainas is thinking seriously over it. We can conclude with the happy note that these young people with broadened views will overcome the negative thoughts and participate in the preservation, restoration and enrichment of our mother earth.

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Darwin's Theory of Evolution : From Jaina Viewpoint

(The Paper presented in a National Symposium on Jaina Philosophy, Science and Scriptures, on 22nd-24th Oct. 2012 at Jasol, Rajasthan)

Rationale behind the Choice of the Subject

Scholars of Jainaology always claim that the tenets of Jainism are closer to the modern scientific concepts than all the existing faiths. They present ample examples to prove their thesis. Six realities comprising the universe ; the Time not being an '*astikāya*' reality but an inferential concept based on the changes found in different categories (*dravyas*) ; the concept of *paramāṇu* and *skandhas* ; presenting *śabda* as not being the quality of *ākāśa* but atomic in nature ; water being a combination of two gases ; the treatment of *dharma* and *adharma* as the principles of motion and rest ; the consciousness and emotions of the world of vegetation ; applying the concept of mind, emotions, knowledge, passions and spiritual progress to the world of fine-sensed *tiryāñchas* - through these concepts, the scientific nature of Jainism is generally observed and explained by modern science.

Darwin's Theory of Evolution in Nutshell

The biological studies take a great leap when Charles Darwin (1809-1882) presented the 'Theory of Evolution'. The main steps in his argument can be summarized as follows :¹

1. The globe has undergone and is continuing to undergo systemic transformation, which means that life on earth must change in order to survive.
2. Nature provides an unlimited supply of unsolicited, fortuitous and hereditary novelties.
3. The fertility of nature leads to an unremitting struggle for existence.
4. In nutshell, we can say that the species which adapt with nature will survive, whereas less fortunate biological species will perish. The change in nature is very slow. Human being stands on the top of the evolved species.

Darwin's theory was based on the thinking and rethinking of his predecessors. His theory of evolution was explained and expounded after his thesis by many scientists like Huxley, Spencer, Heckel, Morgan, Whitehead and so many others.

Aim of the Paper

In this paper an attempt has been made to examine Darwin's theory and its implications in the light of the philosophical views expressed in Jainism.

[1] The Traditional Jaina Views : Apparently Against the Theory of Evolution

The history of the concept of the evolution of bio-species goes to the period of Greek thinkers in the western philosophy. But it was Charles Darwin who explained it systematically with the ample data collected by him. Two books written by him, viz. 'The Origin of Species' and 'The Descent of Man' gave him world-wide acknowledgement and fame. In his second book, he opined

that a particular species of monkey-class, i.e. 'ape' and 'human-being' are originated from a common forefather during the elongated process of evolution. This opinion created a huge fury in the class of religious-minded Christians. They took it as a serious blow on the traditional faith of the supremacy of human-being, as it was the ultimate creation of god.

According to the traditional framework of Jainism, there are four separate *gatis* (realms of birth/destination).² Human birth is altogether different from *tiryāñcas* (subhumans). The universe is beginning-less and endless.³ It was told by the omnipotents that there are four *gatis* in the universe and they will remain forever. Not any of the *gati* is created from the other. The species and sub-species are enumerated by the Sarvajñas and they are 84 lakhs. The increase and decrease in the number is not opted for.

Philosophical texts of Jainas declare that every living being has gone through the cycles of births and deaths within the range of these four *gatis*. The *jīvas* follow certain rules of transmigration but in this journey, a soul may not follow the linear sequence of *ekendriya* to *pañcendriya* necessarily.

The universe is not created at a certain time-point.⁴ In certain Upanishadic texts we find a sequence of the creation of *pañcamahābhūtas*.⁵ The Hindu or Paurāṇika concept of *avatāra*, suggests a certain order of *jalacara-sthalacara-ubhayacara-manuṣya* etc. Jaina philosophers do not entertain both of these thoughts, viz. the Upanishadika and Paurāṇika. Apes and human-beings are totally different. An ape belongs to *tiryāñca gati*. How can we transform and merge one *gati* into the other ?

In the texts like Uttarādhyayana⁶, Prajñāpanā⁷ and Gommatasāra, a certain sequence of *ekendriya* to *pañcendriya* is evidently seen, but it is there only for the sake of convenience in enumeration.

In the process of *bhavadhāraṇa* the doctrine of Karman prevails. Every soul transmigrates with the *taijasa* and *kārmaṇa* bodies⁸ and takes birth according to his *nāma-karman* and *gotra-karman*. The principle of progression and regression has nothing to do in this process. The *paurāṇika* texts of Jainas say that Tīrthaṃkara Ṛṣabhadeva had the life-span of 84 lakh *pūrvas*. It is told that he taught 72 arts for mankind and certainly not to *vānaras*. It proves that *manuṣya-gati* is not a certain step of a ladder. This five-sensed species with mind, intellect and power of discrimination is existent from the beginning-less time.

According to the theory of evolution, a slow, steady development of the bio-species is seen which is based upon the principle of adaption, but the Jaina norms say that in the present *avasarpinī* era, a continuous regression is going on. The physical, mental and spiritual abilities of human-beings are diminishing. The fully developed souls like 24 Tīrthaṃkaras take birth in the 3rd and 4th part (*ārā*) of each *avasarpinī* and *utsarpinī*. This fact is not consistent with the theory of evolution.

In nutshell, we can say that, when grossly seen, there is no scope for the theory of evolution in the Jaina framework of universe.

[2] The Concept of Nigodī-jīvas : a turning point

In the legendary history of Jainas, it is noted that Ārya Kālaka or Ārya Śyāma propounded the concept of *nigodī-jīvas*. ‘Nigoda-vyākhyātā’ is the famous epithet of Ārya Kālaka.⁹ In the Ardhamāgadhī canons like Paṇṇavaṇā and Jīvābhigama and in the Śaurasenī canons like Gommaṭasāra (Jīvakāṇḍa), we find this concept in its elucidated form. A curious reader may go through the whole lengthy discussions of *nigodas* from the lexicons like Jainaendra-Siddhāntakośa. In the present context, we can summarize it likewise -

These *nigodī-jīvas* are the most undeveloped bio-forms. Innumerable *nigodī-jīvas* possess a common body. They are found everywhere. They are ‘*anantānanta*’ in numbers. They are basically ‘*sādhāraṇa-vanaspatikāyika-jīvas*’ having one sense-organ i.e. touch.¹⁰

A traditional presumption is very common in Jaina philosophy. It is said that when a perfect human soul attains liberation, a single *jīva* comes out of the *nitya-nigoda* into *itara-nigoda*.¹¹ This presumption implies that when a human soul attains *mokṣa*, an undeveloped microscopic organism enters into this *saṃsāra*.

Thus the concept of *nigodas* contains the seeds of the theory of evolution.

Charles Darwin and his followers have explained the theory in a very elaborative manner. We can call it as ‘Darwinian expressions’.¹² When we go through these expressions, we find a striking similarity between Darwinian expressions and Jaina thoughts. Of course, all of us know that the ancient Jaina thoughts are not expressed in the modern scientific technical terms. Here, an attempt has been made to reach the common underlying truth of the both expressions.

[3] Interpretation of Darwinian Expressions in Jaina Terminology

(i)

D. Life-process is comprehensive, all-pervasive. The same life-force flows through all sentient beings. It is incarnated through various forms. It flows through the world of vegetation, insects, animals, birds and human-beings and act accordingly. The same life-force is seen, from the amoeba upto the developed human-being,

J. Jīvas are infinite. Upayoga i.e. cognition and consciousness is their common characteristic.¹³ Though there is a vast variety of *jīvas*, according to *gati*, *jāti* etc. each carries the common feature i.e. *upayoga*. We can interpret it as a common life-force.

(ii)

D. Life-process is a continuous chain of activities which is comprehensive, interdependent, interrelated, complimentary, reciprocal and collaborative.

J. It is pleasantly astonishing that Umāsvāti had expressed the same view when he gives the characteristic-based definition of *jīvas*, viz. ‘*parasparopagraho jīvānām*’.¹⁴ The plural used in the word ‘*jīvānām*’ can be interpreted exactly in the Darwinian manner. Umāsvāti had noted down the characteristics of all six *dravyas* (categories) in the same comprehensive way, putting light on their collaborative nature.

(iii)

D. In all living organisms, there is a struggle for existence. Each strives hard for life and avoids extinction.

J. Four *saṃjñās* (instincts) exist in every *jīva*. They are enumerated as food, fear, sex and possession.¹⁵ The instinct of fear (*bhaya*) can be interpreted as the struggle for existence. Ācārāṅga says very categorically that -

‘सर्वे पाणा पियाउया, सुहसाया, दुःखपडिकूला, अप्पियवहा पियजीविणो जीविउकामा । सर्वेसिं जीवियं पियं ।’¹⁶

(iv)

D. All species of vegetation, insects and animals adapt changes according to the environment which are necessary for survival. These changes are carried forward to their future generations through genetic properties.

J. Since ‘*jīva*’ is a ‘*dravya*’ it naturally possesses certain ‘qualities’ and ‘modes’.¹⁷ Each soul is necessarily distinct. ‘Possessing a favorable body’ - is a mode according to Jainism. Mainly, bodily features are determined by *nāmakarman*. Other genetic qualities are determined by *gotrakarman*. When a *jīva* takes birth in a particular species, it adapts the forms which are suitable. It means, if the species adapt changes during the long span, they can be treated as modes (*pariyāyas*). Thus though Jainism accepts the concept of rebirth, it is not contradictory to the theory of evolution.

(v)

D. Those species which are strong enough to struggle, will survive and other will get extinct in this conflict for existence. ‘Survival of the fittest’ is the law of nature.

J. If the often-quoted fixed number of 84 lakh *yonīs*¹⁸ is accepted then it will create difficulty because in the theory of evolution, some species are newly created while some species extinguish in the course of nature. All the major Indian traditions viz. Hindu, Bauddha and Jaina agree unanimously about the number of *yonīs* i.e. 84 lakhs. In the oldest Ardhmāgadhī and Śaurasenī texts, the number is not found. According to my opinion, we should take it as merely *arthavāda* and a later addition in the course of doctrinal development. If the number is not taken literally, then there is no difficulty in accepting the norm, viz. ‘survival of the fittest.’

(vi)

D. While leading further the arguments about the theory of evolution, the renowned biologist Lamarck said that, ‘the resolve and efforts of a bio-specie play an important role in the progressive evolution of that specie.’

J. Each soul possesses ‘*ananta-catuṣṭaya*’.¹⁹ Each soul has the intrinsic power to go upwards (i.e. *ūrdhvagāmitā*).²⁰ So if there is mental resolve, each bio-specie can strive for

betterment. Jainas consider that though *dravya-mana* is not present in the lower species, still *bhāva-mana* is always there.²¹ Thus there is a scope for betterment in each bio-specie.

(vii)

D. While criticizing the orthodox thoughts of the church, Darwin makes it clear that, ‘the ability to survive’ is limited to the physical existence of the species. We should not mix it up with the moral progress. Biological facts and moral tenets are totally different. Though Darwin had marked out this difference, still personally he held the view that the theory of evolution is not contradictory to the moral elevation.

J. In Jainism there are two levels of evolution - (i) The doctrine of Karman and the theory of Guṇasthānas take care of the moral and spiritual progress, (ii) While concept of *nigodas* and the classification of bio-species on the basis of sense-organs (and mind) suggest the biological evolution. The biological facts should be considered from the level of *vyavahāranaya* and the ethico-spiritual theories from the level of *nīścayanaya*. Both of them are real. In ideal conditions, they go hand in hand, but discrepancies are found in our day to day life.

(viii)

D. The consciousness and mind are the developed forms of matter according to Darwin.

J. Jaina thinkers say that the *dravyamana* is *paudgalika*²² but *bhāvamana* is a mode of consciousness. Jainas would never agree that consciousness is a developed form of matter. The *tajjīva-taccharīra-vāda* of Sūtrakṛtāṅga²³ represents the Darwinian view and it is negated with full enthusiasm. Consciousness and matter are totally distinct but are in contact with each other from the time immemorial.

(ix)

D. The changes, modifications and activities in the universe are just natural. There is no place for any divine interference or intervention in the course of nature. Darwin’s theory is based on experiment and there is no scope for god.

J. Same position of god is there in Jainism, but they have applied the theory of *karman* and *puruṣārtha* to every bio-entity. When we apply *karma* and *guṇasthāna* theory to every bio-specie, certainly several doubts and difficulties occur. In the present context, it is better to omit the debate.

(x)

D. The universe undergoes constant changes and modifications. Darwin highlights that nothing is permanent and static. These modifications happen through the process of adaption.

J. The popular Indian concept of ‘*kūṭastha nitya*’ is not accepted by Jainas. The ‘*sat*’ or reality itself is consisted of ‘*utpāda-vyaya-dhrauvya*’. In one way it differs from Darwinian view but it is important that the concept of constant change is incorporated in the very definition of Draya.

Conclusion

In the introductory part, it is already noted that ‘the theory of evolution and regression’ is an important theory propounded in the era of modern sciences. It is not expected from the ancient texts to express modern theories in the same terms, concepts and vocabulary. A solemn duty of an Indologist is to gather the favorable and unfavorable indications with reference to a particular theory.

The prima-facie suggestions got from the Jaina texts are not favorable to the theory of evolution. But when we compare Darwinian and post-Darwinian expressions of the theory in the Jaina thought-currents, we know that Jaina theories can be tolerably interpreted in modern terms. On the other hand, selected modern terms can be explained in Jaina terminology. At the end, we can say that there is a broad scope for the Darwinian theory of evolution in the framework of Jainism.

The favorable points can be summarized likewise

(i) From the viewpoint of continuous existence, the universe is beginning-less and endless. It provides a large scope for change, progression and regression.

(ii) The concept of ‘*dravya*’ itself includes origin, permanence and destruction. Origin and destruction take place only in the modes. It means that without affecting ‘*jīvatva*’ of a soul and ‘*paramāṇutva*’ of a body, there is a reasonable scope for the changes in the external forms of various bio-species.

(iii) The concept of subtle *nigodī-jīvas* (microbes) provides strong basis for the theory of evolution.

(iv) The description of *sthāvara-trasa* and the serial order of *ekendriya* to *pañcendriya* - these two points are quite eloquent of having grains of evolution.

(v) Darwin and the Jaina texts, both of them place human-beings on the top of the creation.

(vi) Conservative Jainas will never agree to recon ‘*manuṣya*’ as a developed ‘*tiryāṅca*’ but a rational academican has no difficulty in accepting this Darwinian theory by a little moderation in the concept of ‘4 *gatis*’.

(vii) If there is a scope for little alteration in the number of 84 lakh-*yonīs*, then there is no difficulty in accepting the emergence and extinction of new bio-species.

(viii) The long spans of *bhavasthitis* and *kāyasthitis* provide a necessary scope for the slow changes through adaption in the species and sub-species.

We can conclude that evolution is pondered over in Jainism in two directions.

(i) The ethico-religio-spiritual direction describes the journey of a soul with the help of theory of Karman and rebirth.

(ii) The empirical direction suggests that in the struggle for existence, certain bio-forms are created by adaption and certain bio-forms extinguish because of low will power. It all happens due to the earnest instinct ‘to live’.

In my opinion, these two thought-lines are parallel and not tangent to each other. The spirituality of Jainism is not at all a hindrance for the serial progress or regress in the bio-species of the universe.

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Revealing the Scientific Nature of the Jaina Concept ‘Sammūrcchima’ (Agglutination)

(The Paper presented in a National Symposium on Jaina Philosophy, Science and Scriptures, on
22nd-24th Oct. 2012 at Jasol, Rajasthan)

(I) References have been taken from the Website Wikipedia -

Subtexts:- 1) Asexual reproduction

2) Hermaphrodite

3) Cloning

(II) References also been taken from Prāṇīśāstra (part I and II) written by Dr.V.M.Āpte, published by Mahārāṣṭra State Sāhitya and Saṁskṛti Mandal.

Introduction

Non-violence (*ahiṁsā*) is the basic principle of Jaina philosophy and ethics. Jaina philosophy has observed innumerable species of living beings in this universe. The classification and description of all the living creatures has been mentioned in the ancient Prakrit Scriptures and later Sanskrit texts of Jainas. Jaina philosophy describes the spread of living species and the nature of all kinds of living beings in universe, so as to enhance the sensitivity towards living beings. This knowledge helps to observe non-violence and avoid violence.

Classification of Living Organisms in Jainism

* Classification based on liberation

i) Emancipated beings (*siddha-jīvas*)

ii) Worldly beings (*saṁsārī-jīvas*)

* Based on movement

i) Immobile beings (*sthāvaras*)

ii) Mobile beings (*trasas*)

* Based on mind

i) Rational beings (*saṁjñī*)

ii) Non-rational beings (*asaṁjñī*)

* Based on sense-organs

From one-sensed beings to five-sensed beings.

* Based on destiny (*gati*)

The beings having hellish, sub-human, human and celestial destiny.

*** Based on bodily features**

The beings having gross (*audārika*), protean (*vaikriya*), conveyance (*āhāraka*), fiery (*taijasa*) and *kārmic* (*kārmaṇa*) bodies.

*** Based on sex**

- i) The infernals and living beings born by agglutination are necessarily hermaphrodites,
- ii) The gods are either females or males.
- iii) Living beings in human and animal species could be male, female or hermaphrodite.

*** Based on the places of birth (*yonī*)**

There are 84 lakhs varieties of places, where life could exist i.e. where a living being could take birth. These birth-places could broadly be categorized into nine types -

- i) Occupied by living things only
- ii) Cold
- iii) Covered
- iv) Occupied by non-living things only
- v) Hot
- vi) Uncovered
- vii) Occupied by living and non-living things
- viii) Both hot and cold in part
- ix) Both covered and uncovered in part

*** Based on the types of birth**

- i) Viviparous and oviparous animals and vertebrates without placenta are born in the womb.
- ii) Infernal beings and gods are born by descent.
- iii) All other beings are born by agglutination.¹

Just like a kaleidoscope visualizes the images of glasses in different views merely by changing the angle, likewise Jaina philosophy also classifies living species into various types. The kaleidoscopic visualization of different livings presented in species, really inspires a scholar of Jainaology for further search.

Rationale for the choice of the subject

Special interest arose while reading the description of the birth and birth-places of living species mentioned in Jaina texts. I thought of correlating the similarity between 'birth by agglutination' and 'agglutinated organisms' with modern Zoological and Botanical studies. It was noticed that the reproduction of plants and animals mentioned in today's scientific study by asexual reproduction, cloning, tissue culture etc. were almost similar to the process of reproduction of various types of agglutinated micro-organisms explained in Jaina texts.

For correlating the Jaina views with the modern Zoological and Botanical sciences, Wikipedia website and the book ‘प्राणिसृष्टी (भाग १,२)’ of Dr.V.M.Āpte helped us a lot. With the above thought process, the title of this paper was decided which is -

Revealing the Scientific Nature of the Jaina Concept ‘Sammūrcchima’ (Agglutination)

1. Types of birth according to Jaina philosophy

This research paper primarily focuses on the places of birth and specifically on the birth of living beings. Hence we will discuss in detail about birth.

Tattvārthasūtra mentions -

सम्मूर्च्छनगर्भोपपाता जन्म ।²

Means there are three types of birth -

- i) by womb
- ii) by descent
- iii) by agglutination (of material particles)

i) Birth by womb

This process of birth is related to sexual relationship. The physical body (or foetus) is formed in the mother’s womb when a sperm (from semen) meets the ovum. There are namely three subtypes of birth by womb -

- a) viviparous animals (*jarāyuja*)
- b) oviparous animals (*aṇḍaja*)
- c) vertebrates without placenta (*potaja*)

ii) Birth by descent

Birth by descent is without parents and with a fully developed body.

iii) Birth by agglutination

This is a form of asexual reproduction where sperms and ovum do not meet. In this type, the soul absorbs the material particles that lie at the spot of its birth and uses the power of its *karma* to convert them into an agglutinated body.³

Out of these, birth by womb is well-known. Birth by descent is characteristic of infernal beings and gods. Birth by agglutination is a peculiar concept in Jaina philosophy. Nearly 70% of the total beings are born by agglutination. Still we do not find detailed description of the process of agglutination in these texts.

2. Concept of ‘agglutinated beings’, according to Jaina philosophy

i) How ‘birth by agglutination’ differs from ‘birth by womb’ ?

Four instincts of each living beings are enumerated in Jainism. ‘Sex’ is one of them. This instinct is expressed in each living being through reproduction. Each living being reproduces because it wants to exist. Reproduction is related to sexual relationship where there is birth by

womb. It has been noticed that in plant and animal kingdom birth can occur even without male and female mating. Jaina philosophy describes this process as agglutination.

ii) Jaina concept of *sammūrcchima* as described in the commentaries

Jaina philosophy believes in *karma* theory. According to this, the future birth of living being is decided by the *karma* of that particular being. The one who is destined to be born as agglutinated being takes birth at its appropriate place. During this the living being is accompanied by its own protean and *karmic* body. The soul along with its protean and *karmic* body absorbs the material particles that lie at the place of its birth. After absorbing the desired material particles, the soul takes the form of the particular being. This type of birth is, 'birth by agglutination'.

Commentary on Tattvārthasūtra says -

अत्र सम्मूर्च्छामात्रं सम्मूर्च्छनम् , यस्मिन् स्थाने स उत्पत्स्यते जन्तुस्तत्रत्यपुद्गलानुपसृज्य शरीरीकुर्वन् सम्मूर्च्छनं जन्म लभते , तदेव हि तादृक् सम्मूर्च्छनं जन्मोच्यते ।⁴

iii) Detailed description of agglutinated beings according to Jaina philosophy

* There are three types of birth - birth by agglutination, birth by womb and birth by descent.

a) Birth by agglutination : All one to four-sensed beings, five-sensed animals born by asexual reproduction and human beings born by asexual reproduction (having no mind) are the examples of this kind of birth.

b) Birth by womb : Living beings born by sexual reproduction viz, five-sensed animals and humans (with mind).

c) Birth by descent : Infernal beings and divine beings.⁵

* Agglutinated human beings are without power of thought (without physical mind) (or having no mind).⁶

* Agglutinated beings range from one to five-sensed beings.⁷

* According to the realm of birth, agglutinated beings exist only in human and subhuman species.⁸

* There are 84 lakh birth-places, out of which agglutinated beings take birth in 58 lakh places and even more. Apart from these birth-places, some agglutinated beings also take birth in four lakh five-sensed subhuman birth-places and fourteen lakh human birth places.⁹ Here lies the importance of the detailed thinking of these beings.

* The 84 lakh birth-places are broadly categorized into nine varieties like *sacitta*, *acitta*, *miśra* etc.

Agglutinated beings can take birth in any of these nine places.¹⁰

* Agglutinated beings have gross, fiery and karmic bodies.¹¹

* All agglutinated beings are necessarily hermaphrodite.¹²

* Maximum and minimum life spans of all agglutinated beings are noted down in different manner.

But agglutinated humans have life less than one *antar-muhūrta* (upto 48 minutes).¹³

* One-sensed to five-sensed subhuman agglutinated beings are of two types - **i)** matured (*paryāpta*) **ii)** immature (*aparyāpta*), whereas all agglutinated humans are necessarily immature.¹⁴

* They possess entirely asymmetrical body configuration (*huṇḍaka saṁsthāna*)¹⁵ and the weakest bone-joints (*sevārta saṁhanana*).¹⁶

Though Jaina philosophy has categorized agglutinated beings in multiple ways, yet two more varieties can be added viz **i)** naturally agglutinated and **ii)** artificially agglutinated.

3. What is common between agglutinated birth and asexual reproduction

Commentators have not clearly explained the concept of agglutinated birth described in Jaina scriptures. We fail to understand that -

- i)** Does asexual reproduction actually mean birth without physical mating ?
- ii)** Birth without ovum or egg laid by female ?
- iii)** And birth without any of the remnants of that particular being ?

But according to Jaina philosophy one thing is crystal clear that asexual reproduction does not involve individual female, male and their sexual mating. Also we do not except any of the type of sexual reproduction viz. viviparous, oviparous birth and birth by womb.

Then question arises that in asexual reproduction don't we actually need female, male, ovum or sperm for life to exist ? But where there is no particular sexual material, can birth occur ? For explanation of all these queries the important keyword is 'birth-place'. We expect to have some remnants of the particular class of plant or animal to exist in that birth-place.

This kind of birth where actual physical mating does not take place is considered as, 'asexual reproduction' in the present paper.

Botanists and zoologists say that there are two types of reproduction **i)** sexual **ii)** asexual. We can safely conclude that birth by agglutination according to Jaina philosophy, is a type of asexual reproduction.

4. Scientific analysis of four one-sensed agglutinated beings

According to Jaina philosophy, all one-sensed beings viz. earth, water, fire, air bodied organisms take birth by agglutination. But science does not believe in this concept. Scientists do not accept earth, water etc. to be living beings. Commonly the belief is that earth, water etc. bodied beings mean microorganisms residing in earth, water etc. Jaina philosophy describes these beings also but at the same time they describes beings whose body is earth as earth-bodied-beings and so on. Microorganisms living in earth with its support and earth-bodied-beings are two separate entities. According to today's scientific study, micro-organisms living in a small particle of earth, a small drop of water etc. can be termed as bacteria, viruses and other kind of microbes.

Science believes yeast to be a type of bacteria which reproduces asexually. Amoeba also reproduces asexually. Amoeba is a unicellular micro-organism. It cannot be classified as male or female or parent or its offspring. Under favorable circumstances amoeba takes birth and multiply by division of its cell. The division and formation of new amoeba takes place in four days. Under

difficult situation and unfavorable circumstances where the cell can't divide there is formation of almost 500 spores within the single cell, which disperse in different direction. These spores again under favorable circumstances reproduce by division. All one celled being like viruses, bacteria, fungi etc. reproduce as mentioned above. According to Jaina philosophy this type of reproduction can be termed as agglutination.

5. Agglutination in Plant-Kingdom

In this point, we will discuss, whether the whole plant-kingdom can be related with agglutination.

Plant-kingdom is considered at great length in the ancient Jaina texts.¹⁷ This special treatment is given due to their visibility to naked eye, their usefulness to human and subhuman species and the plants possess observable growth, reproduction and life-cycle.

Jaina texts enumerate 10 lakh *yonis* of *pratyeka-vanaspati* and 14 lakh *yonis* of *sādhāraṇa-vanaspati*. According to them, all these *vanaspatis* reproduce themselves by agglutination.

Botanists divide plant-kingdom into flowering plants and non-flowering plants. In some of the flowering plants there are male and female pollens. With their close contact, seeds are produced. But all seeds do not grow into plants. Botanists have observed that some flowering plants are only male-plants while some are only female-plants. Secondly, in flowering and non-flowering-plants, we can reproduce the species by planting a branch, stem etc. Such type of plants can be called agglutinated plants.

The term 'clone' is derived from the Greek word denoting 'trunk' or 'branch', referring the process whereby a new plant can be created from a twig. The modern method of 'tissue culture' in which saplings are produced by using a fragment of plant, can be designated as agglutination. In Botany, 'fragmentation' is defined in the following manner -

Fragmentation is a form of asexual reproduction, where a new organism grows from a fragment of the parent. Fragmentation is seen in fungi and some plants.

The Ardhamāgadhī canon Sūtrakṛtāṅga, enumerates the water-plants as *avaka*, *panaka*, *śaivāla*, *kalambuka*, *haḍa*, *kaseruka* etc.¹⁸ We can say that these aqua plants are reproduced by fragmentation. Daśavaikālika mentions a list of plants as *aggaabiyā*, *mūlabiyā*, *porabiyā*, *khandhabiyā* and so on.¹⁹ These are certainly the examples of fragmentation. Since fragmentation is a variety of asexual reproduction, we can designate these plants as 'agglutinated'.

In the botanical texts, the second variety of asexual reproduction is apomixis. Apomixis in plants is the formation of a new sporophyte without fertilization. It is important in ferns and in flowering plants. It means, the flowering plants in which reproduction is seen by apomixis can be called agglutinated plants. For example, some of the fig trees bear flowers having only female pollens, still figs are produced.

In nutshell, we can say that in Jaina texts, the whole plant-kingdom is brought under agglutination, but botanically it is not totally true. In botanical texts it is noted that in some of the most undeveloped species of plants like fungus and algae, the sexual and asexual production is seen.

We have to be satisfied with the fact that the ancient Jaina texts mention two varieties of asexual reproduction, viz. fragmentation and apomixis.

6. Agglutination in two-three and four-sensed Organisms

According to Jaina philosophy two-sensed to four-sensed organisms, take birth by the process of agglutination, e.g. two-sensed organisms = worms, leeches, mollusk, snail etc. ; three-sensed organisms = ants, fleas, plant-lice, termites etc. ; four-sensed organisms = flies, mosquitoes, butterflies, moths etc. Thus the above mentioned category of organisms reproduces asexually.

Important Jaina texts like *Sthānāṅga*, *Samavāyāṅga*, *Bhagavatī*, *Jīvābhigama* and *Uttarādhyāna* fail to comment about the process of reproduction of the two to four-sensed organisms. But *Prajñāpanā*, *Tattvārtha* and the commentaries of these texts and *Gommaṭasāra* (*Jīvakāṇḍa*) have distinctly described birth by agglutination in these organisms.²⁰

According to Zoology worms, ants, flies etc. reproduce sexually. Under unfavorable or exceptional situations these organisms reproduce by different methods of reproductions e.g. normally the honey-bee reproduce sexually, but when there is absence of female-queen-bee, a worker-bee (homosexual) can transform itself into a female-bee and can lay eggs without the process of mating. We can say that the birth of these bees take place by agglutination.

In spite of faster rate of reproduction by asexual means why do these organisms reproduce sexually, is still unanswered even to the scientists. According to the scientists multicellular organisms rely more on sexual method of reproduction. Due to this organisms which can adapt to the changing environment are born. Hence asexual reproduction is less rampant in these organisms.

The females of two to four sensed organisms usually lay hundreds of eggs at a time. Hence cluster of such insects are born altogether. Hence Jaina philosophy labels them as agglutinated beings.

Modern Zoological science describes 'hydra' as -

'Budding is also known on a multicellular level, an animal example is the hydra, which reproduces by budding. The buds grow into fully matured individuals which eventually break away from the parent organism.'

This 'hydra' can be categorized into agglutinated being.

'Fragmentation is a form of asexual reproduction where a new organism grows from a fragment of the parent. Each fragment develops into a mature, fully grown individual. Fragmentation is seen in many organisms such as some annelid worms and sea stars have specialized structures for reproduction via fragmentation.'

Hence the above mentioned organisms like worms, sea stars can also be called as agglutinated beings.

'Parthenogenesis is a form of agamogenesis in which an unfertilized egg develops into a new individual. Parthenogenesis occurs naturally in invertebrates like water fleas, aphids, stick insects, some ants, bees and parasitic wasps.'

All the above described beings can also be classified into agglutinated beings. According to zoological science honeybees reproduce sexually as well as asexually.

Jaina texts mention that all agglutinated beings are '*napuṃsakavedī*.' These organisms carry some characteristic marks of male as well as some of females. Such organisms are eager to mate both male and female.²¹ We cannot say that all agglutinated beings are *napuṃsakavedī* according to botanical and zoological views, but both of the sciences mention a group of organisms which is called 'a class of Hermaphrodite.'

In biological context, a hermaphrodite is an animal or plant that has both male and female reproductive organs. Thus we can say that the hermaphrodites can be designated as agglutinated organisms.

Zoology also describes almost complete hermaphroditism in snails, slugs and few sub-varieties of fishes. In these, features of both the sex (male and female) are present as well as desire for sex persists. Amongst these banana-slugs a type of earthworm reproduces on its own, i.e. without male-female mating.

7. How can we scientifically describes the birth of five-sensed Tiryāñcas (animals and birds) ?

According to Jaina philosophy the five-sensed sub-human-beings can take birth either by womb or by process of agglutination. These are five subtypes of five-sensed sub-humans which are - *jalacara*, *sthalacara*, *khecara*, *uraparisarpa* and *bhujaparisarpa*.²²

As discussed earlier, the birth taken from womb means sexual method of reproduction and birth by agglutination means asexual method of reproduction i.e. without male-female mating.

Asexual reproduction is the ability to reproduce without a partner in these situations, where the population density is low. The example can be given of some desert lizards. It is seen that, in some cases dinosaurs like animal living on oceanic islands, a single female member of the species is enough to start a population.

Parthenogenesis is a form of agamogenesis in which an unfertilized egg develops into a new individual. Parthenogenesis occurs naturally in many plants, invertebrates and vertebrates. The examples of vertebrates are some reptiles, amphibians, fish and very rarely birds.

According to modern Zoological science vertebrates and invertebrates reproduce either sexually or asexually depending upon the conducive atmosphere. However some reproduce only asexually. For example - one female turkey laid eggs by asexual method of reproduction and yet the eggs hatched giving birth to baby turkey.

Hammerhead shark and blacktip shark females on maturity give birth to young ones without mating (i.e. they reproduce asexually) give birth to young ones.

Bdelloid rotifer reproduces only by asexual method. Scientists believe that these species are reproducing in this manner from last 10 lakh years.

Some sub-species of frog and fishes reproduce in different manner altogether, though they exist in different male-female identity. In these types the female goes near the water and lays eggs. Then the male counterpart excretes semen. The sperm from semen penetrates the egg and a new being is formed which has undergone various stages of development like two, four, eight cell being serially. Thus from these multicellular stage a tadpole and later a frog is born.

Thus the above mentioned examples in zoology are similar to agglutinated five-sensed sub-human-beings of Jaina philosophy.

The undeveloped vegetations from the flora-kingdom and aquatic beings from the fauna sector reproduce asexually. Based on these observations Hemecandra mentions -

सम्मूर्च्छजास्तृणादयः ॥

सम्मूर्च्छनाज्जायन्ते सम्मूर्च्छजाः , आदिग्रहणाद् भूच्छत्राद्याः ॥

मत्स्याद्याः सम्मूर्च्छनोद्भवाः ॥ आदिग्रहणात् सर्पादयः ॥²³

8. How can we explain the concept of *sammūrcchima manuṣyas*, in modern scientific way ?

Jaina philosophy describes birth by womb and birth by agglutination for human beings. Right from the process of male-female mating to conception to actual birth is described in detail in various works like Tandulavaicārika, Prajñāpanā and Jivābhigama. These also describe the varied physical and mental development in human beings. Moreover agglutinated human beings are also described in Jaina texts like Sthānāṅga, Samavāyāṅga, Bhagavati, Jivābhigama, Prajñāpanā, Uttarādhyayana, Gommatasāra (Jivakāṇḍa) etc.

Agglutinated human beings are described in Prajñāpanā as follows -

से किं तं मणुस्सा ? मणुस्सा दुविहा पण्णत्ता, तं जहा - सम्मुच्छिममणुस्सा य गम्भवक्कंतियमणुस्सा य ।

से किं तं सम्मुच्छिममणुस्सा ? सम्मुच्छिममणुस्सा एगागारा पण्णत्ता ।

कहिं णं भंते सम्मुच्छिममणुस्सा सम्मुच्छंति ? गोयमा ! अंतोमणुस्सखेत्ते पणतालीसाए जोयणसयसहस्सेसु अढाइज्जेसु दीवसमुद्देसु पन्नरससु कम्मभूमीसु तीसाए अकम्मभूमीसु छप्पणाए अंतरदीवएसु गम्भवक्कंतियमणुस्साणं चेव उच्चारेसु वा पासवणेसु वा खेलेसु वा सिंघाणेसु वा वंतेसु वा पित्तेसु वा पूएसु वा सोणिएसु वा सुक्केसु वा सुक्कपोगलपरिसाडिसु वा विगतजीवकलेवरेसु वा थी-पुरिससंजोएसु वा णगरणिद्धमणेसु वा सव्वेसु चेव 'असुइएसु ठाणेसु' एत्थ णं सम्मुच्छिममणुस्सा सम्मुच्छंति । अंगुलस्स असंखेज्जइ-भागमेत्तीए ओगाहणाए असण्णी मिच्छादिद्वी अण्णाणी सव्वाहिं पज्जत्तीहिं अपज्जत्तगा अंतोमुहुत्ताउया चेव कालं करेति ।

से तं सम्मुच्छिममणुस्सा ।²⁴

According to the above description -

- i) All agglutinated human beings have similar shape.
- ii) It's measurement is the infinitth part of a fingertip (i.e. *āṅgula-asamkhejja-bhāga*).
- iii) Agglutinated human beings are mindless, have false belief, are ignorant and immature.
- iv) The maximum life span is of 48 minutes.
- v) These agglutinated beings are born in fourteen impure places like stools, urine, sputum, pus, blood, semen, dead bodies of human beings who take birth by womb.

Pathology describes excretion of various cells of human beings in their excreta like stools, urine, sputum, blood, vomit etc. which according to Jaina science forms the birth place for agglutinated beings. Though these excreta might differ in their appearance yet they have same genetic makeup i.e. DNA (Deoxy ribose nucelic acid) which forms the identity of that particular being. Hence probably agglutinated beings are described to be of same shape.

DNA is present in each and every cell of human beings. According to Jaina philosophy agglutinated beings take birth only at impure places i.e. various excretions. But this philosophy mentions birth in any of the human being body part as they consider the human body to be impure.

9. Can we establish relationship between agglutinated beings and cloning ?

Cloning in biology is the process of producing of genetically-identical individuals that occurs in nature when organisms such as bacteria, insects or plants reproduce asexually. Cloning in biotechnology refers to process which is used to create copies of DNA fragments (molecular cloning), cells (cell cloning) or organisms.

According to genetic science, cloning is done artificially. Cloning has been almost successful in plants and some animals. Human cloning is still under trial.

According to the concept of agglutinated human beings in Jaina philosophy, these asexually born human beings could be replicated if the immature *paryāptis* are matured artificially in favorable conditions. The concept of *sammūrcchima* is certainly the distinctive feature of Jainism.

Thus in-toto, agglutinated human beings are born asexually from sexually born human beings under natural circumstances. Same thing done artificially in laboratories is nothing but cloning.

Genetic differences seen in the plant-kingdom in dense forest is by the process of agglutination which occurs naturally.

We humans do the same artificially by twig grafting, seed grafting, tissue culture which is cloning. Same is true for animals.

Conclusion

* The verb '*sañ-mūrch*' is found in various brahmanical Sanskrit texts denoting various meanings like - to be unconscious, to churn, to grow, to form and so on. In the Jaina texts, the noun '*sañmūrcchana*' is closely connected with the process of birth, which is the distinctive feature of Jainism.

* When we read the description of this concept from the Jaina texts, at the outset, we think that hundreds of organisms are produced without the presence of males and females. But when a deep thought is given, we realize that "How *sat* (सत्) can be produced from *asata* (असत्) ?" Therefore we have to presume that a certain fragment of that organism should be there at the birthplace when the process of agglutination takes place.

* We have to presume that *garbha-janma* is sexual reproduction and *sañmūrcchana* is asexual reproduction. *Sañmūrcchana* or agglutination is seen in the microbes having one-sense to five-senses. With the help of botanical and biological sciences, we can interpret the references found in the Jaina texts.

* Each of the species of the microbes exerts for its existence during the continuous life-process. It is the basic instinct of all living beings. This instinct is realised through sexual and asexual reproduction. This instinctive force is underlined by Jainism as well as by the life-sciences like botany and biology.

* Jainism proclaims that each *jīva* (i.e. microbe) is separate and individually independent. Science also says that the DNA of every living organism is unique.

* According to the Jaina thought, agglutinated beings are weak, undeveloped and almost devoid of perceptive knowledge. Scientists also say that the beings produced by asexual reproduction are comparatively weaker and their capacity of adaption is lesser.

* The possibility of cloning, tissue-culture, grafting etc. can be traced in the ancient concept of agglutination.

* The Jaina texts say that all the beings, which are born by agglutination, are *napuṃsakas*. It is implied that for the further reproduction the same process of agglutination is followed. But the scientists say that the hermaphrodites reproduce further by sexual and asexual reproduction.

* The Jaina term '*saṃmūrcchima manuṣya*', suggests the possibility of human clone. The description of '*saṃmūrcchima manuṣyas*' available in the Jaina texts imply that it is impossible to produce the exact '*garbhaja manuṣya*' from the *saṃmūrcchima manuṣya*. Genetic engineers are exerting a lot. But their experiments say that the clones do not have long life-spans and they do not possess the ability to reproduce. This observation is noted down in the experiment of the cloning of Dolly-sheep.

A lot of efforts have been made to prove the scientific nature of Jainism by analyzing the six categories from the viewpoint of physics but there is a lot of scope to discover the Jaina thoughts from the viewpoint of botany, biology, zoology and genetics.

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- 2) Tattvārtha. 2.32
- 3) Tattvārtha. 2.32 to 36 (with comm.)
- 4) Tattvārtha. 2.32 (with self-comm.)
- 5) Tattvārtha. 2.32 to 36 (with comm.)
- 6) Jīvābhigama 1.128 ; Prajñāpanā 1.84
- 7) Gommatasāra (Jīvakāṇḍa) 84 (with comm.)
- 8) Gommatasāra (Jīvakāṇḍa) 90 (with comm.)
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Wisdom in Jaina Tradition

[A Paper Presented in the Seminar Organized by BORI, Pune on 28th Dec. 2012]

The Scope of the Paper

The general theme of the seminar is “Wisdom in Indian Traditions”. An attempt has been made in this paper to locate the areas in Jaina tradition in which glimpses of wisdom are seen. Jainas have their own religion, history, literature, philosophy, code of conduct and art expression in the form of caves, temples, icons, inscriptions and beautiful paintings. To bring out the hidden wisdom of Jainas in all these areas of Jaina Studies is almost impossible. Therefore in this paper observations are presented with critical remarks mostly concerned to literature and philosophy.

The Scheme of the Paper

The paper is divided into four main parts.

A] The place of wisdom in Jaina Epistemology.

B] Some noteworthy Jaina texts and their position in Indian Lākṣaṇic literature.

C] The hidden wisdom of Jaina scriptures.

D] Wisdom of Jaina tradition through ages -

(i) Cultural richness reflected in the Prakrit literature.

(ii) Social wisdom of Jainas in creating various thought-models.

Conclusive citation from Ācārāṅga - the oldest Jaina text.

A] The place of wisdom in Jaina Epistemology

The relation of the knowledge with soul in Jainism is not like that in the system of the Naiyāyikās and Vaiśeṣikas. In Jainism knowledge is the essence, nature or chief characteristic of each individual soul (*ātman*, *jīva*). Knowledge is *sva-para-prakāśaka* viz. self-illuminating and illuminating the other. Instead of giving the definition of knowledge, Jaina scriptures and Tattvārthasūtra mention the five types of knowledge viz. Mati, Śruta, Avadhi, Manḥparyāya and Kevala. Matijñāna is empirical knowledge, commonly known as Indriyajñāna. It is cognition or perception gained through the sense-organs and mind. It is certainly limited. Śrutajñāna is articulate knowledge which is conceptualized through language. It can be compared with Śabdajñāna, Āgamajñāna or Scriptural knowledge. In the modern perspective it is applicable to all informative knowledge which is reliable and authentic. Other three varieties of knowledge are basically spiritual in nature.

Nandīsūtra, the last Ardhamāgadhī scripture (5th cen.A.D.) is entirely dedicated to Jaina epistemology. Nandikāra has rearranged the varieties of Jñāna and Pramāṇa in congruence with the contemporary Nyāya concepts. He created space for the concept of ‘fourfold buddhis’ mentioned in the scriptures like Nāyādhammakahā. Today’s topic is ‘wisdom’. It is closely connected with ‘fourfold intellect’. Nandikāra designates it as the *aśrutaniḥśṛta* variety of Matijñāna i.e. sensory

knowledge. Autpattikī Buddhi is inborn intellect, comparable to I.Q. at modern times. Vainayikī is the knowledge acquired through proper training or education which is imparted by an able *guru*. Karmajā is the skill acquired through rigorous practice. Pāriṇāmikī is the knowledge gathered through our life-long experiences and it grows in accordance with our age.

Thus the concept of 'wisdom' is connected with empirical knowledge (Matī) on one hand and with Śrutajñāna (articulate knowledge) on the other hand. According to Nandī, Jaina scriptures are Lokottara Śrutas and treatises of non-Jainas are 'Laukika Śrutas'. A long list of Mithyāśrutas is given in Nandī and Anuyogadvāra in which whole syllabus of contemporary formal education in India is reflected. In one of my research paper I have interpreted the 27 names of the non-Jaina texts which are noted down in Nandī. A curious person may go through it.

The last brilliant comment of Nandikāra might have inspired the Jaina writers to produce remarkable literature dedicated to technical and scientific subjects. The concept of 'Caturvidha Buddhi' and 'Laukika Śruta' are in true sense the well spring of the secular, non-religious literature of Jainas properly designated as 'Lākṣaṇika Sāhitya'.

B] Some Noteworthy Jaina Texts and their Position in Indian Lākṣaṇika Literature

Pārśvanātha Vidyāśrama Śodha Samsthāna, Vārāṇasī has published eight parts of the history of Jaina literature. In the fifth part, dedicated to Lākṣaṇika Sāhitya, total 27 subjects are covered. The list runs likewise - व्याकरण, कोश, अलंकार, छन्द, नाट्य, संगीत, कला, गणित, शकुन, निमित्त, स्वप्न, चूडामणि, सामुद्रिक, रमल, लक्षण, आय, अर्घ, कोष्ठक, आयुर्वेद, अर्थशास्त्र, नीतिशास्त्र, वास्तु-शिल्प, रत्नशास्त्र, मुद्राशास्त्र, धातुविज्ञान and प्राणिविज्ञान.

When we critically examine the 5th part of Jaina Lākṣaṇika Sāhitya we observe that -

- * The lists of books and subjects are unnecessarily lengthened.
- * Many of the names are copied from 'Jina-ratna-kośa' and 'Jaina Granthāvalī' without any further search.
- * The subjects are conjunctured from the name by commonsense and a comment is passed that 'यह ग्रन्थ देखने में नहीं आया है ।'
- * The manuscripts containing five-six folios are also noted down under the title 'the book'.
- * There is a common practice of ancient literature to quote the names of Pūrvasūris. Sometimes names of their treatises are given. Actually they are not found in manuscript form. The description of such type of works is given in the above-mentioned fifth part.
- * All the *ṭikās*, *vṛttis*, *laghuvṛttis* and *avacūris* on the same work are separately counted. For the sake of enumeration it is quite right, but the qualitative value is very meager. Thirteen commentaries on Kātantra Vyākaraṇa and twenty-three commentaries on Sārasvata Vyākaraṇa are written. Such works make the list quite sizable but due to repetition and imitation they are devoid of wisdom.

The Real Contributions to the Lākṣaṇika Literature

(i) About grammar, we can say that the Skt. grammars of Jainas are mostly commentarial and imitative. The originality of Pāṇinī, Kātyāyana and Patañjali is unbeatable. Prākṛtalakṣaṇa of

the Jaina grammarian Caṇḍa is the first Prakrit grammar (2nd, 3rd cen.A.D.) which was followed and enlarged by Vararuci and Hemcandra. Haima-prakṛta-vyākaraṇa is studied by the students of Skt. and Prkt. The secular nature of the Apabhraṃśa *gāthās* is appreciated by Dr. Ghatage. Digambara Jaina sage Akalaṅka wrote grammar of Kannaḍa language in Skt. All the prkt. grammars are written in Skt. because of the exactness and compactness of Skt. Around the fourth century A.D. Jainas started their writings in Skt. For them Skt. was a pan-Indian language of formal education. They never looked at Skt. as a sacred, pious language or the language of gods-Gīrvāṇavāṇi, because this concept does not suit to their philosophical and mythological framework.

Pārasīkabhāṣānuśāsana is written by Vikramasimha and Phārasī-dhāturūpāvalī was prepared by an anonymous Jaina writer. For details please see p.76 of the above-mentioned book.

(ii) About lexicons, it is observed that Nīghanṭus and Niruktas are the source of inspirations for the lexical works of Jainas. The first metrical commentaries of Bhadrabāhu on prominent Jaina scriptures are called Niryuktis no doubt after the word 'Nirukta'. The worth mentioning lexicons are Dhanapāla's Pāiyalacchīnāmamālā and the most celebrated Abhīdhānacintāmaṇināmamālā of Hemacandra. Abhīdhāna^o is the continuation of the famous Amarakośa with its own peculiarities. It contains hybrid Sanskrit words influenced by *deśī* and Apabhraṃśa words.

Deśīnāmamālā is peak of wisdom and scholarship of Hemacandra. It will not be out of context to salute the wisdom of Pādalipta (1st-3rd cen.A.D.) who had prepared Deśīkośa nearly one thousand years before Hemacandra. Hem^o refers Pādalipta at the very outset of his DENAMā. The romantic poetic narrative of Pādalipta was Taraṅgavatīkathā, the first of its genre in Prakrit. Pādalipta's active participation in 'the making of Gāthāsaptasatī' is noteworthy.

A small manuscript having six folios is available at L.D.Institute, Ahmedabad. It is a small lexical work in Skt. and Persian. It is noted at the end that -

॥ इति श्री जैनधर्मीय श्री सोममन्त्रीश्वरात्मजविरचिता यवनीभाषायां तौरुष्कीनाममाला समाप्ता॥

In nutshell, the lexical works of Jainas are important especially in the field of Prakrit.

(iii) In the field of Philosophy, except Vedānta, all the other Philosophies were systematized before Vācaka Umāsvātī wrote Tattvārthasūtra around 4th-5th cen.A.D. He was convinced that Jainas could no more ignore the pan-Indian scholarly language viz. Skt. He converted all the important philosophical data which was available in Prakrit into Skt. aphorisms. Umāsvātī's *dārśanīka* genius is unparalleled up till now.

(iv) 'Doctrine of Karman' is common to all Indian systems except Cārvakas. In Jaina philosophy, 'Theory of Karman' is the base, backbone and a strong link between philosophy and practical conduct. Jainas negated creator god and accepted the concept of beginningless and endless universe. As a corollary they methodically developed the Karma-doctrine with minute details and spiritual mysticism. Unlike its Brahmanic and Buddhist counterparts, Jainas' wisdom is seen in developing a full-fledged branch of Karma-literature.

(v) When we consider Dhyāna and Yoga, Jaina writers wrote their treatises on this subject from 5th cen.A.D. up to 14th cen.A.D. Among them, Pūjyapāda, Haribhadra, Śubhacandra and Hemcandra are prominent. The credit goes to Haribhadra to present Jaina thoughts on Yoga in altogether new manner, new classification and the spirit of synthesis with Brahmanic and Buddhist Yoga and Dhyāna. Recently, on the line of Vipāśyanā, some Jaina monks have developed the Jaina method of *sāadhanā* called Prekṣādhyāna.

(vi) The history of the study of Astrology starts from the canonical period in Jaina tradition. Four Ardhamāgadhī texts are important, viz. Sūryaprajñapti, Candraprajñapti, Jyotiṣkaraṇḍaka and Gaṇividya. According to Jaina mythology, Āryabhaṭṭa and Varāhamihira were brothers of the revered Jaina Ācārya Bhadrabāhu. The works of Haribhadra and Ṭhakkura Pheru are noteworthy. When we go through the whole long list of Astrological texts, we find that though some of them are published, still a huge corpus is laying in unedited form. It is very curious that majority of manuscripts are preserved in the collection of L.D.Institute, Ahmedabad. Though fortune-telling was totally negated for monks, still the branch of Astrological studies is really strong in Jaina tradition. It puts light on the academic interest of the Jaina monks.

(vii) The same historical facts are true about the science of Nimitta (Prognostics). Ārya Kālaka, Bhadrabāhu and Dharasena possess the epithet 'Nimittavettā'. Jayapāhuḍa, Nimittaśāstra, Aṅgavijjā and Riṭṭhasamuccaya are some of the names of published texts on Nimitta. The language of all these can be designated as Ārṣa Prakrit influenced by Śaurasenī. Most of the unpublished manuscripts are preserved in the Paṭana Grathabhāndāra, Gujraṭh.

(viii) In the field of Logic or Nyāya, Buddhists were the first who applied logical methods in debates. Brahmanical texts of Khaṇḍana-maṇḍana style were developed immediately after Buddhists. Jainas' entry in this field is a little later. Sanmati-tarka of Siddhasena is the only work in logic which is written in Prakrit (J.M.). Akalaṅka, Samantabhadra, Pūjyapāda, Haribhadra etc. developed a new method of Syadvāda and Saptabhaṅgī to refute others on the basis of the theory non-absolutism viz. Anekāntavāda. Pramāṇa-mīmāṃsā of Hemcandra, Syadvāda-mañjarī of Malliṣeṇa and Jaina Tarkabhāṣā of Yaśovijaya are the well reputed texts. Tarkabhāṣā is written in Navya-nyāya-style. Jainas' contribution to Indian logic is really praiseworthy.

(ix) It is the fashion of first decade of the third millennium to beat the drums of Jaina Āyurveda, very loudly. When we go through the contents of the Jaina works on Āyurveda, we realize that Caraka, Suśruta and Vāgbhata are still at the top. The Jaina author Ugrāditya (11th-12th cen.) wrote a really remarkable book titled Kalyāṇakāraka, strictly following the Jaina rules about food and medicine. The classification of diseases is new. Rest of the details can be found on p.231-232 of the above-mentioned book on Jaina Lākṣaṇika Sāhitya. One of the old manuscripts of the *āyurvedic* text Jatsundarīprayogamālā is preserved in the BORI collection. It is heard that the text is on the way of publication.

Three stages about the use of Āyurveda are seen in Jaina literature. In the canonical period, total negation is found. In the commentarial period it is noted that a monk can use pure and acceptable (*prāsuka* and *eṣaṇīya*) medicine in exceptional situation. The third stage is seen in the books like Kalyāṇakāraka. At this stage Jainas produce books dedicated to this subject. These types of modifications and flexibility really exhibit the wisdom of Jainas through ages.

(x) When we think of ancient Indian mathematics, the works of Āryabhaṭṭa (4th cen.A.D.), Brahmagupta and Bhāskarācārya are the most revered ones. Actually speaking, the Numbers and Measurements of Time and Space play important roles in the canonical descriptions of Jaina Cosmology, doctrine of Karman and the life-spans of living beings. Interested person may go through the appendices of Tattvārtha edited by Dr. Nathmal Tatia. Gaṇitānuyoga of Jainas includes the treatises describing geography, astronomy and astrology.

In Jaina tradition, independent book of mathematics is not found before Gaṇitasārasaṃgraha of Mahāvīrācārya. It is noted down by the concerned scholars that in many respects, this book surpasses Brahmagupta and Bhāskarācārya, still very few people know about it. One scholar named Dr. Shah is busy in writing a book on Jaina Mathematics utilizing the library of BORI. I think L.D.Institute is going to publish it.

Another remarkable work on Maths is Gaṇitasārakaumudī of Ṭhakkura Pheru written in Jaina Māhārāṣṭrī Prakrit. Pheru, a Śvetāmbara Jaina householder of fourteenth century was a treasurer at the court of Kutubuddin and Allauddin Khilji. He wrote small treatises on various scientific and technical subjects like metallurgy, numismatics, mathematics, gemology, architecture and astrology by using colloquial contemporary terminology. The book is published by Rajasthan Prachyavidya Pratishthan, Jodhpur. The name of the collection is Ratnaparīkṣādi-sapta-grantha-saṃgraha. Ṭhakkura Pheru's position is really really unique in the perspective of Lākṣaṇika literature.

(xi) Kauṭilya's Arthaśāstra, a proper combination of Politics. Economics and Ethics will remain always at the top in this particular field. Among the later versions of Arthaśārstra, Nītivākyāmrta of the Jaina author Somadevasūri holds higher position, because of its secular attitude and classical Sanskrit style. We cannot forget Yaśastilakacampū of the same author which possesses a rich cultural data.

(xii) While considering the commentarial literature of Jainas, it will not be an exaggeration to say that one-third part of the whole bulk is merely commentarial. One thing is worth mentioning that these authors wrote commentaries on Jaina and non-Jaina works without any sectarian bias. Amitagati's Kāvya prakāśakhaṇḍana, Siddhacandrakaṇṭhī's solitary commentary on Bānabhaṭṭa's Kādambarī and Cāritravardhana's commentaries on five famous Sanskrit epics - are some of the gems of the secular commentarial literature of Jainas. Namisādhu explains the word 'Sanskrit' and 'Prakrit' in a very naive manner in his commentary on Rudraṭa's Kāvya lāmākāra (2.12)

Jainas' expertise in commentarial literature is in itself a subject of a big research project.

C] The Hidden Wisdom In Jaina Scriptures

It is generally observed that certain Ardhamāgadhī and Śaurasenī texts, the seeds of many empirical sciences are found. Unfortunately the rich contents had not developed into a full-fledged branch of knowledge due to various religious and social reasons. All the post-canonical literature is written by monastic class. The religious history tells that in the course of time Jainism became more and more renunciative and *mokṣa*-centric. The religious conduct and spirituality prevailed over empirical knowledge and wisdom. Here, some of the important points incorporated in the scriptural texts are enumerated which certainly exhibit wisdom.

(i) The credit of ancient Indian atomism goes to the Vaiśeṣika Sūtras of Kaṇāda. Vārttikakāras and Vyākhyākāras developed the atomic theory very systematically. Some of the oldest Ardhamāgadhī and Śaurasenī canons had put forth some valuable thoughts about *matter* i.e. *pudgala* or *paramāṇu*. In the fifth chapter of Tattvārtha, atomism is summarized and systematized by Umāsvāti in 20 aphorisms. When we compare the Vaiśeṣika and Jaina Paramāṇuvādas, we have to admit that the Jaina thought is more deep, subtle and nearer to modern Physics.

(ii) Same is the case of biological sciences. Non-violence is the essence of Jainism. Ancient Prakrit texts and later Skt. texts of Jainas proclaim that there are innumerable species of living beings in the universe. Classification of living organisms based on (a) liberation, (b) movement, (c) mind, (d) destiny (*gati*), (e) bodily features, (f) sex, (g) place of birth and (h) types of birth is presented in the second chapter of Tattvārtha. If we reconsider the concept in the light of biological sciences, it certainly reveals the wisdom of Jaina Ācāryas. For example, the concept of *sammūrcchana* is comparable to asexual reproduction, grafting and cloning. Genetic properties and the rationale behind it can be searched in the detailed descriptions of Nāmakarman.

(iii) In almost all Jaina texts the sensitivity towards all bio-forms in the universe is enhanced. There is no exaggeration at all if we say that the intrinsic nature of Jainism is pro-environmental. The Jaina thoughts fully support the preservation, conservation and the well-being of the surrounding world full of bio-forms from epistemological, religious, ethical and spiritual point of view. If we interpret the Jaina principle ‘परस्परपग्रहो जीवानाम्’ in the light of the commentaries on Tattvārtha (5.21) it goes nearer to the Darwinian expressions. Darwin says, “Life-process is a continuous chain of activities which is comprehensive, independent, interrelated, complimentary, reciprocal and collaborative.”

(iv) Anekāntavāda is the ‘Jaina theory of multiple facets of reality and truth.’ It is translated as ‘theory of non-absolutism’ or ‘the theory of relativity’. The theory of relativity was expounded by Albert Einstein. The scholar of Jainism Aidan Rankin has cited one quotation of Einstein in his book titled ‘The Jaina Path : Ancient Wisdom for an Age of Anxiety.’ The citation goes likewise : “I do not know if there is rebirth or not. But if it is true, then I would like to be born in India as a Jaina.”

D] Wisdom of Jaina Tradition Through Ages

In the conclusive part of this paper two more points are worth-mentioning.

(i) Cultural Richness Reflected in the Prakrit Literature

The whole Prakrit literature written in the ancient and medieval period in general and the narrative literature in particular, we reveal that it provides a rich and variegated data of the contemporary Indian culture. The aspirations of commonfolk are reflected in the short stories, tales fables, allegories, examples and illustrations. The big narratives like Vasudevahindī, Samarāiccakahā, Kuvalayamālā etc. are really noteworthy. It is helpful for the better understanding of the behavioral patterns of classes and masses. Details are found about festivals and celebrations, fairs and pilgrims, religious and social ceremonies, customs and beliefs as well as rites and rituals. The Orientalists and Indologists have always fathomed the Prakrit literature for understanding the historical, geographical, political, economic and cultural conditions of Indian society.

(ii) Social Wisdom of Jainas in Creating Various Thought-models

The Jainas possess a distinct religion, a separate Philosophy, a different ethical code, a set of particular beliefs, customs and manners and a vast literature of their own. They form a small minority at present and also in the past. Due to this fact, they have struggled a lot for identity crisis. For keeping the identity in fact, they have developed certain models or behavioral patterns of conflict resolution and peace which are congruent with the philosophical framework provided to them. Application of certain thought-models in one's daily routine is not an easy task. It requires distinct social awareness and wisdom. Without going into details, here some models are noted down which show the social wisdom of Jainas. The models are likewise :

- (1) The comprehensive model of Anekāntavāda.
- (2) The model of suitable language.
- (3) The model of choosing less harmful.
- (4) The model of peaceful interaction with rulers.
- (5) The model of adaption in mythology, art-expressions and social conditions.

For each of these points, 'n' numbers of examples can be given. Interested person may go through my research paper, titled, 'Models of Conflict-resolution and peace in Jainism.'

I conclude this paper with a citation from Ācārāṅga, in which the wisdom par-excellence is manifested.

“All breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. This is the pure, unchangeable, eternal law which the clever ones who understand the world have proclaimed.” (Ācārāṅga (II) 4.1.1)

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Ethical Values Reflected in Jain Philosophy

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Relation of Indian Philosophy and Ethics

Generally in Ethics, it is expected that the conceptual analysis of moral values should be presented in a very logical and convincing manner. One question can be asked, 'Is there an independent inquiry in Indian tradition that undertakes the analysis of moral terms?' In his book *Gītārahasya*, Lokamānya Ṭīlak shows how the discussion of morality has to be carried out in the context of Dharma and Nīti and it is not necessary to have a separate discussion of Ethics on par with western philosophy.¹ We have to admit that in Indian context, an autonomous and independent branch of Ethics or Moral Science does not flourish. It is the mindset of Indian thinkers that we cannot consider ethical values separately, in isolation with other inquiries. The classical Indian philosophies are '*darśanas*'. The term hints at an attempt which not only includes a rational inquiry but the direct perception of the reality. Except Cārvākas all *darśanas* accept *mokṣa*, Kaivalya or *nirvāṇa* as the ultimate goal of human existence. Thus the six orthodox and two heterodox *darśanas* are basically spiritualistic in nature with a due limited scope for ethics or morality.

Ācārādharma in Brahmanic and Śramaṇic Traditions

The *ācārādharma* (code of conduct) is expressed in Brahmanic tradition by providing the ideal of *catuṣṭayā puruṣārtha* (i.e. *dharma-artha-kāma-mokṣa*) and duties according to *varṇa* and *āśrama*. Śramaṇic traditions did not focus on these concepts, many-a-times negated enthusiastically. The early Buddhists have used the term Dharma which refers to moral rules applicable to all human beings irrespective of class or caste.² The Jaina text *Ādipurāṇa* proclaims clearly that, 'मनुष्यजातिरेकैव'.

The Jaina philosophers have used two terms - viz. *dharma* and *vrata*. The term '*vrata*' implies choice and willingness to accept certain rules on the part of a person and '*dharma*' implies a moral force or pressure.³ Jainas maintain that '*dharma*' does not possess intrinsic value but only a means to liberation. Considering the separate patterns of life, Jainas and Buddhists have prescribed separate code of conducts for householders (*śrāvakas*) and monks (*śramaṇas*).

Two Models to Look at Jainas Ethics

1. When we cast a glance on the books titled 'Jaina Ethics', we find that without any scrutiny, the whole monastic conduct and householders' conduct is taken under Jaina Ethics.

2. Some scholars of Jainism presuppose that the monastic conduct is spiritual and the rules prescribed for householders are ethical or moral.

Both the above-mentioned models are partially true. Monastic conduct is basically *mokṣa*-centric. Many of the rules and regulations are prescribed from the religious and spiritualistic point

of view. Many of the behavioral patterns of monastic conduct are not universal. Moral values are required to be followed by human agents irrespective of caste, creed, sex, nationality etc. But still the five greater vows viz. non-violence, truth, non-theft etc. can be designated as common moral values applicable to all human beings as such. Since the full-fledged observation of these five bigger vows (especially *brahmacharya*) is too lofty ideal, still Jainism suggest the smaller versions of bigger vows for practical purposes. The five main vows can be called *sādhāraṇa dharmas*. In the Jaina, Buddhist and Yoga philosophy they are introduced serially as *mahāvratas*, *śīlas* and *yamas*. They can be regarded as central to Indian moral thought.

One more point from the Jaina monastic conduct can be considered as ethical values. Generally the topic of '*daśavidha dharma*' is included in monastic conduct. Ninth chapter of Tattvārthsūtra gives the list of vulnerable human qualities. Esteemed Jaina scholars Dr. Nathmal Tatia translates it likewise

“Morality is perfect forgiveness, humility, straightforwardness, purity (i.e. freedom from greed), truthfulness, self-restraint, austerity, renunciation, detachment and continence.”

One may disagree about the universality of some of these virtues, but grossly we can designate them as ethical values though they are enumerated under *sādhū-dharma*.

Likewise, some of the *vratas* of a householder may go outside the sphere of universal morality. But grossly speaking, the whole scheme of *aṇuvrata-guṇavrata-śikṣāvratas* with its transgressions (*aticāras*) possess ethical values and that too within the range of practicability.

Thus, in the second part of this paper an attempt has been made to put light on the conduct of Jain householder. Wherever possible, the ethical values are tagged with the contemporary modern terminology viz. environmental ethics, professional ethics, social ethics, bio-ethics, media ethics and so on.

There is a whole branch of Jaina literature which is dedicated to the conduct of laymen and laywomen. Śvetāmbaras have noted down five *aṇuvratas*, three *guṇavratas* and four *śikṣāvratas*. Total twelve *vratas* are described in detailed manner with the enumeration of five *aticāras* (transgressions) of each of the *vratas*. These transgressions help us a lot for the proper understanding of the ethical or moral values implied in it. Digambaras provide almost same purport but in a graded manner. Total eleven stages are described which are called *pratimas* in which firmness is expected which naturally leads the layman to the next stage.

It is impossible to note down critical observations on each of the *vratas* with its transgressions within the limited scope of this paper. In fact the total number of seventy *aticāras* is a separate issue for ethical examination. For the sake of avoiding monotony of mechanical discussions, selected few important observations are noted down.

(1) The word *sthūla ahimsā* itself suggests that for a normal householder it is impossible to observe non-violence in perfect or ideal manner. The philosophical framework of Jainism presupposes that in almost every activity of body, mind and speech, violence is implied. Eating, drinking, walking, talking even breathing causes harm to the *ṣaḍ-jīvanikāyas*. We can divide all violent activities in four categories. In three of them, we have no control to avoid it totally. The

last category viz. *saṃkalpī. hiṃsā* (intentional violence) should be avoided totally. This practical view towards *ahimsā*, put the unreachable ideal of total *ahimsā* in the range of moral value.

(2) The transgressions of gross *ahimsā* are almost animal-centered. Many of the scholars have expressed their wonder about the animal-centrality and expect human-centrality in the place of it. But I highly appreciate the implied moral value of preventing cruelty to animals and also to birds, insects and all living creatures. It is told likewise : One should not (i) keep the animal tied (ii) cut or pierce the animal in any part of its body (iii) overload or burden it and (iv) disturb the animal during its feeding. This humanitarian attitude towards animal-kingdom is highly appreciable.

(3) The vow of *sthūla satya* is to abstain from falsehood. At the face it looks like a personal virtue but when we cast a comprehensive glance to the transgressions mentioned, we come to know that it is highly concerned with media ethics. These transgressions mentioned in the old Jaina texts as if to provide reasonably good norms to all media whether printed or electronic. These norms are significantly applicable to ‘breaking news’, ‘sting operations’, ‘debates’, ‘reality shows’ and ‘irresponsible tweets’. It is categorically mentioned in Jaina texts that one should abstain from (i) Rash or thoughtless speeches based on exaggeration, understate or misrepresent in one way or other, (ii) Accusing others of conspiring, (iii) Disclosing very personal secrets of one’s close family members, (iv) Misleading advice and (v) To make false document.

The vow of ‘*satya*’ is specially elaborated with mentioning five more prohibitions. ‘Deceitful acts regarding the engagement or wedding of a girl or boy’- provides moral guideline in family matters. ‘Deceitful acts in selling or buying of cattle (in modern times-all the vehicles)’-is a high alert for businessmen and agents. Land-mafias are covered under the third transgression of ‘*satya*’. All misappropriations of deposits are mentioned as a crime called ‘*nyāsāpahāra*’. Fairness in justice occurs if one abstains from false witness. Thus the judicial matters are also taken care of in this transgression.

(4) The transgressions of *sthūla adattādāna* go deeper in business ethics in general. Due to the close proximity of Jaina householders to trade and business, these transgressions demand a high standard of honesty. There is no separate low-code of ‘Jaina Law’ as such, these are the moral bindings prescribed for the entrepreneurs up to the small traders, retailers and shop-keepers. Bad practices are mentioned likewise

(i) Buying a stolen good, (ii) Encouraging a thief, (iii) Cheating in measurements, (iv) Production of duplicate articles and (v) Tax-evading. All the above-mentioned transgressions reflect a curious connection with the details provided by Kauṭilya Arthaśāstra. The word ‘*viruddha-rājyātikrama*’ suggests that a true religious person should be primarily a law-abiding citizen. Morality is highly connected with the rightful means of earning. We can think of Nīścaya-naya if we are righteous in Vyavahāra-naya.

(5) There is a high alert against sexual crimes under the observation of the vow of *sthūla-brahmacarya*. Complete celibacy is expected from a monk or nun from the spiritual point of view. But if we wish to put it under moral or ethical perspective, partial observation of celibacy or continence is sufficient. Thus the vow of restricting one’s sexual life only to one’s wife or husband (i.e loyalty or faithfulness) comes under the regime of ethical code of conduct. The transgressions

of this vow provide sanctioned middle way to lead good sexual life. Sexual enjoyment with a kept woman, an unmarried woman or a widow is strictly prohibited. The word ‘*anaṅgākṛīḍā*’ puts restrictions among these transgressions is odd because it prohibits to help or to take lead in arranging others marriages. From social point of view it is not proper to remain totally aloof from match-making but otherwise all other transgressions provide legitimate guideline to maintain ‘character’ in popular sense.

(6) *Sthūla-aparigraha* means lining one’s possessions and particularly one’s desire or excessive greed. It’s importance from the standpoint of social welfare is so important and so much underlined by social philosophers that it needs no elaboration. It is a high ideal from the standpoint of an individual and the exact measurement of ‘*aparigraha*’ is difficult to prescribe. One thing is highly appreciable in it. The Jaina expression of *aparigraha* is its flexibility. Jaina code of conduct advises oneself to restrict one’s needs according to one’s monitory conditions and social status. Jainas know that the concept of ‘*aparigraha*’ of a beggar, a poor, a middle-class person, a rich man and a multi-millionaire is obviously distinct. So Jaina texts suggest to restrict one’s possessions accordingly.

(7) The vow of *dik-parimāṇa* limits one’s movements in various directions. From the practical viewpoint, it is impossible for a householder to limit his field of activity especially in this age of expansion and globalization. This difficulty is taken into consideration in the description of this particular vow. This vow is not taken specifically at the time of taking the twelve *vratas*. It is taken from time to time. It underlines the need of isolation and firm residence at a particular place for serious studies, valuable research work, writing down literary works, spiritual meditation and so many other important things. This vow and the vow called *deśāvakaśīka* help us a lot in fulfilling the above-mentioned aims. Though Jainas religion connects these vows to non-violence and ultimate good of self, it can be utilized to fulfill practical aims and ends.

(8) The second *guṇavrata* is *upabhoga-paribhoga-parimāṇa* which can be easily covered under *parigra-parimāṇa* is discussed under *aṇuvratas*. One important point noted under the transgressions of this *vrata* is fifteen *karmādānas* i.e. a list of fifteen prohibited professions. A grate debate can be done whether all the professions mentioned in the list can be designated as immoral or not. Still four or five of them are worth-considering with grate emphasis at present time viz. illegal mining, trade of ivory and sandalwood without permit, depleting tanks and wells, setting fire to woods for making char-coal, trade of poison (in which drugs and narcotics can be included) and specially illegal traffic of children and women. The all-time-illegality of these professions puts light on the foresight of Jaina thinkers by including these professions in the list of prohibited trades.

(9) *Anartha-danḍa-viramaṇa-vrata* is a vow to abstain from frivolous and harmful activities which do not serve any human purpose. Four manners and five transgressions of this vow are mentioned. The vow is so dynamic that it starts from rearing good qualities on personal level and extends upto the observance of International norms of political ethics through which ‘world-peace’ can be realized. If we groom the tendancy of indifference, laziness and negligence, it will affect our personality. Majority of such people will create hindrances in national prosperity. Excessive stock and careless use of arms and weapons are mentioned here which provide guideline for the

International treaty of ceasefire. Use of obscene language or expressions is connected with sexual crimes. The typical terms ‘*kautkucya*’ and ‘*maukharya*’ can be related to media ethics. The last transgression of this vow is suggestive of artificial scarcity is important from the viewpoint of social ethics.

(10) The first *śikṣāvrata* called *sāmāyika* is the vow to practise equanimity. Though it is converted into a peculiar Jaina ritual it is a *sādhāraṇa dharma* of all existing religions. Whether it is *sāmāyika*, *pūjā*, *saṁdhyā*, *namājh* or confession - it is a natural effort of a common human being to connect oneself to the sublime principle which is highly adorable.

(11) If *paṇḍapavasa* or fasting is done for the upliftment of the soul through *karmanirjarā* then it comes under religious or spiritual field, but if it is willful diet control with purely health-reasons, then it enters into the sphere of ethics because for many reasons it is our duty to keep ourselves fit and fine. The transgressions of this vow are connected with social ethics. Spitting, throwing out of garbage, contamination of water etc. by improper disposal of toilet - a caution has been given to avoid all unfair behavior while living in the society.

(12) *Atithisaṁvibhāga*, the last among the twelve vows of a householder advises us the social sharing of one’s possessions to deserving people. Though a very narrow interpretation of this vow is found in many Jaina texts, the Jaina society is broadening its view by giving liberal donations and extending charity to socially distressed and deprived people as well as to animals. Jainas are changing their traditional view towards charity viz. temple bulding and coming forward to build libraries, educational institutes and upliftment of the down-trodden.

Conclusion

Since equal weightage is given to *cātrtra* i.e. conduct in Jaina Philosophy it becomes very interesting to examine the rules of conduct stated in almost all Jaina texts. We have to admit that in monastic conduct, spirituality and ritual prevail. The aim of *mokṣa* is highly individualistic. Therefore the issues of social ethics are found less in it. Śrāvaka, Śramaṇopāsaka or Gr̥hastha is a Jaina householder. Basically all the twelve *vratas* or eleven *pratimās* are connected with the centre of Jaina philosophy i.e. Ahimsā. Outwardly it looks that householders’ vows are important from the religious point of view, but the social-views, national-views and world-views are so skillfully imbibed in various vows that we can very easily connect it with (the so-called !) branches of ethics viz. individual ethics, social ethics, political ethics, professional ethics, media ethics and so on.

Since Jainism is deeply concerned with the well-being of the earth, in a comprehensive way it can be called bio-ethics or environmental ethics.

At this point we have to remember *Nītivākyāmṛta* of the Jaina author Somadevasūri belonging to ninth century A.D. The name of the treatise itself suggests that he is very keen to incorporate the moral principles in general, in his book. *Nītivākyāmṛta* is the simplified version of Kauṭīliya Arthaśāstra. He enumerates many moral virtues common to all the people and at the end, he exclaims -

सर्वसत्त्वेषु हि समता सर्वाचरणानां परमाचरणं ।⁴

In nutshell we can say that in Jaina Philosophy there is a great spiritual leap but the take-off is from the firm ground of Ahimsā and it penetrates through the sphere of ethical or moral rules. In Indian environment, ethics did not flourish as a separate branch but the Indian thinkers never thought of bypassing ethics. Actually their journey can be designated as ‘from ethics to meta-ethics’.

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Contribution of Prakrit Literature to Indian Literature (An Article written for the magazine 'Heritage India')

In comparison with Sanskrit the educated and cultured class generally knows very little of Prakrit languages. The ever-flowing streams of human language continue since time immemorial. It is import to know the exact status of Prakrits among the available stock of 2000 languages of the world divides into 12 major families. The Indo-European is a major family among them. The Indo-Aryan constitutes a major branch of the Indo-European family. The Indo-Aryan family is subdivided and titled as Old, Middle and New. The ancient language of the Vedas particularly that of Rigveda belongs to this period.

Besides the Vedic as a literary language, many regional dialects were prevalent among the common people. George Grierson in his Linguistic Survey of India has referred to all spoken or colloquial languages during and before the Vedic period as Primary Prakrits. Though various dialects and sub-dialects were employed to carry out day to day needs of common people, it took several centuries for Prakrit to assume a form of literary language.

Particularly it was when Mahaveer and Buddha adopted Ardhamagadhi and Pali respectively as languages of their religious sermons, we find the dawn of literature in these languages.

For many centuries there was a misconception that 'Prakrit' means 'Sanskrit' and those who could not pronounce it properly, resorted to impure Sanskrit i.e. Prakrit. It was a Jaina author Namisadhu who first proclaimed the explanation of the word 'Prakrit' very logically. He said, "'Prakrit' is 'Nature'. Prakrits are natural and spontaneous expressions of mass devoid of strict rules of grammar etc. These natural languages were intelligible to women, children and uneducated commoners."

The word Prakrit stands for a group of languages and does not refer to any individual language. Marathi (with all varieties), Bengali, Uriya, Assamese, Bihari, Hindi (with all varieties), Gujarati, Rajastani, Marwadi, Punjabi, Sindhi, Kashmiri are all the varieties of new or modern Indo-Aryan languages. All these regional languages are originated from there respective varieties of Prakrits (technically called Apabhramsha) and not directly from Sanskrit.

The Dravidian languages (Tamil, Telugu etc.) and Tribal languages are of course not included in the Indo-Aryan languages and therefore they do not possess their respective Prakrit varieties.

Let us now consider the major varieties of Prakrit which are found in literary form.

* Magadhi was employed in Ashokan inscriptions and Sanskrit dramas. From which the eastern group of Indian languages derived.

* Pali employed in Buddhist scriptures bears close similarities with Magadhi.

* Ardhamagadhi found place in the total his scriptures of Svetambara sect of the Jinas.

* Shauraseni is found in Sanskrit dramas, from which the Hindi and its sub-variety of Shauraseni.

* Jaina Shauraseni is a sub-variety of Shauraseni in which ancient texts of Digambara Jainas are written.

* Maharashtri is found in many non-Jaina epics and also in the metrical lyrics in Sanskrit dramas. The language 'Marathi' was developed slowly over centuries from the Maharashtri Prakrit.

* Jaina Maharashtri is a language-variety created and used in huge narrative and biographical literature by Jaina authors. This peculiar language was intelligible to the people residing Maharashtra, Gujarat, Madhyapradesh, Uttar-pradesh and Rajasthan for nearly one thousand years (5th Cen.A.D. up to 15th Cen.A.D.) Shvetambara Jaina Acharyas produced religious, philosophical didactic literature in various literary forms viz. narratives, biographies, legendary histories, epics, eulogies etc.

* All the above-mentioned languages developed linguistic changes by 10th Cen.A.D. and gave rise to Apabhramsha languages. We will see one or two examples.

i) From Magadhi Apabhramsha - Assamese, Oriya and Bengali

ii) From Maharashtri Apabhramsha - Marathi and its sub-dialects etc.

Some Salient Features of Prakrit Literature

i) The Reflection of Society and Culture

The Prakrits were closely associated with the common people of the society hence the literature of Prakrit depicted a different picture of society and culture from the literature of Sanskrit. It is a comprehensive picture of social and cultural aspects of the people, not merely of the 'naagara' or elite class. The heroes and heroines belong to the ordinary class of the society e.g. goldsmiths, copper-smiths, potters, weavers, confectioners, fishermen, merchants, monks, nuns, courtesans, middle-class and low-class housewives, merchants, thieves, beggars and so on. This literature represents the festival, celebrations, fairs, religious gatherings, clubs, vows and rituals, pilgrims, food-offerings, customs and beliefs of the common people of the society. Indeed the realistic picture of the society helps us to fathom the 'true Indian aspirations'.

ii) The relation of Prakrit and Jainism

Approximately 80% of Prakrit literature is written by Jaina authors. The language adoptability of Jainas is stunning. Jaina Acharyas wrote in all varieties of Prakrit as well as in Sanskrit. Their ancient Prakrit texts include tenets, doctrines, stories, analogies and a variety of subjects like philosophy, history, geography, astrology, moral conduct, logic, science of omens and many other subjects.

iii) Prakrits in Inscriptions, Sanskrit Dramas and Poetics

Prakrit was largely employed in ancient epigraphy. They were meant for the common people of the society. So they were written in regional languages and not in Sanskrit. Ashokan inscriptions, Hathigumpha inscriptions and Nasik inscriptions are found in Prakrit language written in Brahmi or Kharoshti scripts.

All the famous classical Sanskrit dramas of Kalidas, Bhasa, Bhavabhuti etc. contain almost 50% dialogues in Prakrit. The comedian, lay-man, ascetic, sage, child, woman and low-caste persons are prescribed to use Prakrit languages in dramas. The readers and teachers have always ignored these Prakrits and the relay on the Sanskrit adoptions (chaya) of Prakrit portions. The Prakritists realize the flavor of the idiomatic expressions of the Prakrit dialogues.

A drama written totally in Prakrit is called Sattaka. Rajshekhara's Karpurmanjaree based on singing and dance in the oldest form of 'Loknatya'.

Sanskrit treatises on poetics discuss in details the nature of poetry, poetic merits and demerits, style of poetry, figures of speech as well as various 'rasas' and 'bhavas'. The examples of 'shringara', 'hasya', 'karuna' and 'shanta' are quoted from Prakrit poetries by the Sanskrit rhetoricians. Almost three thousand Prakrit 'gathas' are located by scholars which are incorporated in the Sanskrit texts.

iv) Use of Deshi Words

Prakrit languages consist many Sanskrit words and words derived or simplified from Sanskrit words. But the speciality of Prakrits is the profuse use of Deshi words. These are the purely colloquial forms and in no way can be derived from Sanskrit.

A dictionary of Deshi words is written by the Jaina sage Hemachandra in the 12th Century. Some of the words are likewise : potta-belly, daddara-staircase, bappa-father, dimkuna-bug, jhada-tree, khidakki-window, chukka-to fall, choppada-to anoint etc.

v) Some Classics in Prakrit Literature

* Ardhamagadhi text 'Achara' (part I) is written in the style of Upanishads. 'Rishibhashita' presents the reflections of 45 contemporary thinkers. The manuscripts of 'Kalpsutra' are very attractive and colorful with miniature paintings.

Ample narratives concerned to Chanakya or Kautilya and Chandragupta Maurya throw light on the hoary past of Indian History.

* 'Paumachariya' written in old Prakrit is the first Jaina version of Ramayana which is distinct from Valmiki Ramayana.

* Vasudevahindi consists the interesting tales about the wanderings of Vasudeva, father of Lord Krishna. It is really the rich mine of ancient Indian folk-stories.

* Samaradityakatha is a large classic novel written a very lucid style to advocate the theory of Karma and rebirth.

* In Dhurtakhyana a conference of 500 cheats is presented. A new style of satire full of parody and ridicule is developed by the authors. A competition is declared. Khandpana, a woman rogue wins the competitions. She arranges a grand lunch for all cheats skillfully, not spending a penny out of her own pocket.

* Kuvalayamala is a blend of prose and poetry. It is basically a love-story. Due to its occasional descriptions exhibit rich socio-cultural data of the 8th Cen.A.D. Kuvalayamala stands as inevitably in the study of Prakrit literature.

* The Gathasaptashati occupies a foremost place in Prakrit anthologies. It is a 'muktaka' type of poetry manifesting the poetic abilities of the common people of Maharashtra. King 'Hala' of Satavahana dynasty revealed the poetic competence and intellectual abilities of the common people and invited the verses composed by them. He selected 700 'Muktakas' and offers one gold-coin for each the selected verse. Names of poets and poetesses are documented in the text. Pathos of love (shringara-rasa) is prominent but the rasas 'Hasya' and 'Veera' are also employed. Indeed this anthology stands not only as incomparable in the Indian literature but is enumerated among the world classics.

Prakrits are like ever-flowing powerful currents of water. Continuous change and freshness are the distinctive features of Prakrit literature. Despite a shift of status of knowledge-language from Sanskrit to English the importance of regional dialects and sub-dialects remained the same in all the times in India. The outburst of emotions and expressions originated from the depth of heart can be articulated through the mother-tongs viz. Prakrits.

The Rustic Love-expressions of Maharashtra (An Article written for the magazine - 'Heritage India')

Every Sanskritist and particularly Prakritist in the world, knows the uniqueness of the anthology 'Gaathaa-sapta-shatee'. At the very outset one may think about it as a religious work but it is not so. In this article, an attempt has been made to highlight the soul of Gaathaa-sapta-shatee, in which the poetic love-expressions of contemporary Maharashtra are documented. This collection of 700 verses (*gaathaas*) belongs to 1st century A.D.

'Haala Saatavaahana', the 17th ruler of the Saatavaahana dynasty, is the compiler of this work. It is noted down in the third verse of this text that, "Out of ten millions of verses adorned with ornaments (or rhetorical figures of speech), seven hundred only have been collected (or compiled) by Kavivastala (lit. compassionate toward the poets) Haala".

Many mythological accounts of the king Haala, Saalaahana or Saatavaahana are found in the legendary-history-books written in Sanskrit. Modern historians have written a lot about the history of Saatavaahana dynasty. Ancient Pratishthaana (Paithana) was the capital of Saatavaahanas. Haala, the present compiler was a great lover of Prakrit, particularly Mahaaraashtree Prakrit. He appealed and encouraged his subjects to write their poetries in their colloquial language. The appeal of the king was extremely welcomed and literary hundreds of poets and poetesses showered king Haala with their *muktakas* (*gaathaas*, two-line as) in torrents. Per poetry, he offered one golden coin.

After going through the whole collection carefully, he selected 700 best verses and divided them into 7 parts - each called 'shataka'. Thus Gaathaa-sapta-shatee manifests the poetic competence and intellectual abilities of the common people of Maharashtra. The expanse of Saatavaahana kingdom was a large one. So this unique anthology acquired tremendous popularity. It is a grand package of poetry and wisdom, a rich-socio-cultural data and the aspirations of common people, mainly belonging to rural areas. No wonder that this anthology is enumerated among the world-classics. In true sense, it is the Gangotri of the vast and rich Lokasaahitya in Marathi.

This anthology was first translated into German by Weber. It is available in English and French. Up till date, it is translated into all chief modern Indian languages. We find many imitations of this unique treatise in Sanskrit, Prakrit and Apabhramsha. Bihari Lal's Sata-sai in Vraja-bhaasha attained great popularity.

When a Prakritist cast a glance to the subject referred to in this anthology, a wide range of subjects is seen. There are the good sayings (*subhaashitas*), quotable quotes, the descriptions of good and bad persons (verses dedicated to *sajjana* and *durjana*), the ethical teachings, universal value judgments, the role of Destiny and Death in the worldly activities, the serene beauty of nature, the outlook of commoners towards the ways of life and so on. But it is observed that the

spontaneous, natural and un-restricted outburst of erotic sentiment (*singaara-rasa*) is the soul of this anthology. Most of the verses are full of erotic ideas which are exhibited with unique imagery.

Studies from the view of rhetoricians, this anthology is full of poetic excellences but ‘*dhvani*’ or suggestiveness is the salient feature of almost every verse. Several renowned commentators have exerted a lot to explain the hidden meaning (popularly known as ‘double meaning’). It may be believed that the *vibhaava* (ensuant feeling), *anubhaava* (manifestation of feeling), *vyabhichari-bhaava* (accessory feeling), love in association or union, love in separation, even illicit and unbridled kind of love - all these agitate, everywhere and always, the human mind, in the same manner.

Men of taste can enjoy a good deal of delight from the suggestive words and expressions of various kinds of erotic ideas inlaid in them. It has been said in the last verse of the fourth century (viz. *shataka* i.e. chapter) that if read by men of sentiments, a ‘*gaathaa*’ in this treatise may seem to him as sweeter than ambrosia.

Some beautiful examples exhibiting all possible shades of ‘love’ will help the reader to know the essence of this anthology -

The initial benediction is dedicated to the intense love of god Shiva and Gauree. The verse runs like this -

pasuvaino rosaaruna-padimaa-samkanta-gori-muhaandam |
gahiaggha - pankam via samjhaa - salilanjalam namaha ||

Which means, “Salute the twilight offering of handful of water by Shiva, on which remains reflected the moon-like face of Gauree (Paarvatee), red in anger, and which therefore looks as if it bears the red lotus of adoration. ” (1.1)

At the very outset, a *rasika* gets thrilled with the beauty of imagery used by the compiler (i.e. Haala) as an apt benedictory expression for this anthology !

The fourth verse of the first chapter is oftenly quoted in the books of poetics by the Indian rhetoricians. The purport of the verse can be summarized like this -

“Look here ! , the female crane appears splendid while sitting steady and motionless on the lotus-leaf, just like a conch-shell placed on a spotless vessel made of emerald.” (1.4)

Actually, it is a beautiful description of nature but the commentators say that, here, a ‘*meelanotsuka naayikaa*’ is suggesting to the hero that, ‘this place is safe and suitable for our secret meeting.’

In another verse (1.19), the romance of a newly-wed couple is described. The husband is wondering when he observes the two different moods of his newly-wed wife - the most romantic mood at night and the most obedient daughter-in-law among the elderly family-members at day-time. He exclaims -

“The beloved lady, who with her cheeks blooming with joy, gave in that way hundreds of directions to me at the time of dalliance during the previous night, could not be believed by me the next morning to be the self-same lady with her down-cast face.” (1.19)

The relation between the young lady and her husband's younger brother (*devara*) is one of the favorite subjects in this anthology. The flirting of the *devara* is oftenly mentioned. The different reactions of three different young ladies are quite amusing. One lady encourages him, another lady bears him with great distaste and the third one instructs him properly by showing the pictures of Lakshmana, so devoted to Raama, recorded in the paintings on the walls of their house. (1.20)

The sentiment of love is so subtle that in different situations, it appears before us in altogether new manner and mode. A young lady who beloved is going on the long journey next day, expressess her feelings - "It is reported that my tough-hearted beloved husband will go abroad tomorrow. O Lady Night, I request you to so lengthen yourself that 'the tomorrow' does not at all come into actuality." (1.46)

Some of the couples live together with certain adjustment and patch-work. One of the poets of this anthology aptly says -

pemmassa virohia-samdhiassa paccakkha-dittha-viliassa |
uaassa va taavia-seealassa viraso raso hoi ||

"The feeling of that love, which is first estranged and then composed, and in which the fault (of either of the pair) is directly visible, become flavorless - like water (first) heated and then made cold." (1.53)

One of the poets describes the pseudo-anger in love-sport of a young couple. The meaning can be paraphrased likewise -

"Look here ! the feeling of displeasure towards her lover adopted by the lady, fretted by jealous anger, slips away quickly like a handful of very fine sand." (1.74)

The onomatopoeic word '*surasuranto*', which is the adjective of the 'fine sand', is quite noteworthy.

Actually, in this anthology, the power of words consists in the usage of proper *deshi* words, having the flavor of the rustic ideas of the village-dwellers. Half of the credit of the success goes to the apt use of proper *deshi* words - which have nothing to do with refined Sanskrit words. A very small list given bellow will illuminate the rustic nature of this poetry - *adaanaa, attamatta, undura, ulla, ojhara, olugga, kakkara, khudda, khutta, golaa, gose, ghola, chiradi, chulachulanta, chojja, chippa, dhakka, tambaa, tuppa, paosa, pakkala, pattala, phaggu, bhandana, mankusa, maami, runda, lukka, vallara, vellahala, baaula, saaulee, hallaphalla, hutta* and so on.

Again, going back to the main theme of love, one poet of this anthology thinks that when one looses one's love, the person starts thinking of various alternatives. These options are enumerated in a very simple manner and simple words. We feel the attitude of philosophizing the emotion of love in the verse 1.76

At another place the jealousy of co-wives (*sautana*) is captured and stated by using unique poetic imagination, which is really rare. The verse means - "The red color of her lips, which was wiped off by the kiss of her lover on the previous night, is seen reflected next morning in the eyes of her co-wives." (2.6)

A typical filmy love-triangle is also not new when we read -

saa tujjha vallahaa, tam si majjha veso si, teea tujjha alam ।

baalaa phudam bhanaamo pemmam kira bahu-viaaram tti ॥

“She is your beloved, but you are mine. You are an object of hatred to her, and I am hated by you. O boy, I plainly state this - love is said to have many transformations.” (2.26)

The extreme condition of love-lorn youngsters is described in Gaathaa-sapta-shatee 2.41. The psychology of a widow or widower is expressed thus -

“The couple had shared many moments of joy and misery throughout their life. Their love was matured. In this case, when (he or she) dies, the dead-one remains immortal in the memory of the other. But the alive person feels that as if he is dead.” (2.42)

The attitude of a flirt youth is described in a unique way which creates a smile on the reader’s face -

“O fortunate one ! having had no place (for herself) in your heart, full of other thousand women, she is making her thin body thinner, in order to get place in your heart.” (2.82)

Unsatisfied sex-instinct of a middle-aged woman is expressed without any constraint in the concerned verse, likewise -

“The village is full of young men ; the month belongs to the spring season ; she possesses youth ; her husband is old ; the matured liquor is handy. Under these circumstances, will she die ? How can it be that she is not unchaste ?” (2.97)

Unfulfilled one-sided love of a younger girl is described with her psychological thought-modes in these words -

“Perhaps my merits are trivial, or he is not an appreciator of merits, or I am, myself devoid of merits or his favorite girl possesses many merit.” (3.3)

The countdown of a fiancée starts right from the departure of her fiancé and see what happens -

In the first half of the day of his departure, the fiancée painted the whole wall with the marks, saying, ‘he left home today’, ‘he left home today’, ‘he left home today’. (3.8)

At another place, a friend of the heroine says very smartly and intelligently -

“There is no wonder that one can give to others the best of his wealth which one possesses ; but you have given to your co-wives ‘ill-luck’, which does not exist in you.” (3.12)

A true friendship is defined at three-four places in this anthology with the help of using off-beat and non-traditional images viz. a doll painted on the wall, or a rough woolen blanket.

References of the river Godaavari are ample and scattered through all the chapters. Godaavari is often presented as a witness in love matters. One young girl exclaims -

“The flood water of Godaa and the midnights of the rainy season - both are aware of his attractive youth and of the daring feat of mine which is not woman-like.” (3.31)

The sense of exaggeration is seen while describing the beauty of a damsel-like girl -

“The gaze of a person, who falls first on a particular limb of hers, gets stuck thereto. So all her limbs could not be seen by any one person.” (3.34)

At one place, there is an interesting reference of a love-letter written by a lover to his beloved. He says -

“O dear friend ! What shall I write in my love-letter ? I can’t complete even the initial ‘*swasti*’, as my pen slipped out of my hand because of sweating and trembling of fingers.” (3.44)

The sweet nostalgic memories of aged persons are noted down likewise -

“Alas ! the villagers narrate our unique love-stories to each other and we simply hear them like distant observers !” (6.17)

Totally shameless behavior of a wanton woman is presented in one verse very artistically. The poet says -

“The wanton woman has so tamed the dog with food and drink that the dog welcomes her paramour but barks at the owner of the house (i.e. her husband) when he comes in.” (7.62)

Several references of harlots, courtesans and unchaste women are found in this anthology along with the *kula-vadhus* and *kula-baalikas*.

If we compare the present anthology Gaathaa-sapta-shatee to a decorated hall, then the *subhaashitas*, descriptions of nature, ethical teachings and philosophical reflections etc. are the peripheral decorations while the glittering chandelier of ‘*singaara-rasa*’, hanging in the middle of the ceiling, is the crest-jewel of all decorations.

These rustic love-expressions of Maharashtra, start with the devine love of Lord Shiva and Gauree and the last auspicious salute at the end of the 7th chapter is also dedicated to the same celebrated pair - the spring well of all the patterns of acting, music and dance.

Indeed the Gaathaa-sapta-shatee stands as incomparable in Indian Literature.
