

INTRODUCING JAINISM

Satya Ranjan Banerjee



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By

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Preface

This monograph is prepared for the general reader on the occasion of the 2600th Birth Anniversary of Lord Mahāvira held in April 2001. This booklet gives us very briefly the history of the rise, growth and development of Jainism in different parts of India and some of the basic tenets, such as, tolerance and *ahiṃsā* (Non-violence) in Jainism.

In preparing this monograph I have utilised some of my articles on Jainism. These are – The Philosophy of Mahāvira in the *Puṣkara Muni Abhinandana Grantha* (Udaipur, 1979, 59-61), The Doctrines of Mahāvira, *Jain Journal* (Vol. XXVII, 1993, 199-209); the review of a book entitled *Jaina Path of Purification*, in *Jain Journal* (Vol. XXVII, 1993, 55-60); *Jainism Through the Ages*, *Jain Journal*, (Vol. XXIX, 1995, 129-166), the foreword to *Pearls of Jaina Wisdom* by Dulichand Jain, and the introduction to my edition of *Nyāyāvatāra* (Calcutta, 1981), including my latest article on the *Origin and Growth of Jainism and Some Doctrines of Jainism* published in the *Journal of the Asiatic Society*, Vol. XLII, nos. 1-2, 2000, 7-28. All these articles form the nucleus of the present monograph. But it should be remembered at the same time that it is altogether a new book which has been entirely rewritten and very largely revised and augmented with new materials. In many cases, I have freely incorporated some passages in my present monograph without mentioning their sources and without keeping them within the inverted commas.

Last but not least, I am greatly indebted to my brother-in-law, Shri Barun Kumar Mukhopadhyay, IAS (Retd.), for *going through my proofs and making necessary corrections* here and there for the betterment of the language. I am also greatly indebted to my elder brother, Shri Chitta Ranjan Banerjee, M.Sc., for his encouragement for the completion

of the book. I am also indebted to Shri Dilip Singh Nahta for his financial help for publishing this book. This book would not have seen the light of the day, had not there been a person like Shri Nahta.

In conclusion, I can say that if this monograph stimulates the interest of the reading public, I shall consider my labour well-rewarded.

6 February 2002
Kolkata.

Satya Ranjan Banerjee

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I. Prolegomena

Jainism is one of the greatest important religions of the world. Though originated in the eastern part of India, the then Magadha (now in Bihar), in course of time, it spread to the entire terrain of India side by side with Hinduism and Buddhism. The basic tenets of Jainism, which Mahāvīra preached, are the doctrines of Karma, rebirth and *mokṣa* (Salvation); its concept of the world as eternal and imperishable is unique in its nature; its contributions to the philosophy of *anekāntavāda*, *syādvāda* and *nayavāda* are considered as the highest manifestations of human critical faculties; its expositions on social justice and equality are uncommon in human history; and finally, its philosophy of *ahiṃsā* (non-violence) is unparalleled and unmatched in the history of mankind. From time immemorial till today, the Jains have been toiling much for the propagation of their doctrines. What is Jainism today is the outcome of the contributions of Lord Mahāvīra towards the growth and development of human history.

It should be borne in mind that the time of Mahāvīra, that is, the sixth century B.C., is extraordinarily important in the intellectual history of mankind. Some great men were born at that time. In India we had Vardhamāna Mahāvīra and Gautama Buddha, in Persia Zoroaster, in China Confucius and Lao-tzu and in Greece Pythagoras—all were promulgating their new doctrines in their respective countries, and as a result, some basic human religious ideas emerged out of their doctrines. All these great men revolutionized some of the then fundamental ideas of human beings. Mahāvīra's contribution towards the religious development of mankind is a great landmark and unparalleled in many ways in the annals of human history.

It is to be noted that seers and saints, philosophers and poets, theologians and thinkers, playwrights and writers, great men and reformers are born in this world only to mould the destiny of men from generation to generation. They have left their riveted thoughts and trenchant ideas only to influence the opinions of their followers with the instructiveness and values of their lives which lay in the

means which they had shown to prove themselves what they were. The history of human civilization would not have been like this to-day, had not these great men left their contributions for the betterment of human beings. In fact, "No great men", says Carlyle, "lives in vain. The history of the world is but the Biographies of great men."

Such was the life and activities of Lord Vardhamāna Mahāvira, an almost forgotten saint of India, who came to the arena of intellectual battlefield over 2600 years ago, when the majority of the world were in the infernal gloom and cimmerian darkness of colossal ignorance. He dedicated his life to the cause of mankind, consecrated the most extraordinary energies ever conferred upon a mortal, beacons the path of human knowledge and created a new horizon in the domain of Religion and Philosophy. He is great and divine, not because he dedicated his life to the right cause of humanity, not because he had a high feeling of honour for all sorts of living beings, not because he respected the rights of conscience, but because he found the eternal truth of peace and happiness for mankind, but because all his utterances, full of wisdom, have the "trumpet of a prophecy", but because he nobly advocated equality of privileges and the universal brotherhood of man. That is why, even after the lapse of 2600 years of ever new expansion of human ideas, we feel to remember him, to analyse his ideas and principles, to vivisection his doctrines and to resuscitate his thoughts from the pages of forgotten history.

II. Mahāvira's Brief Life-Sketch

Lord Vardhamāna Mahāvira, a contemporary of Gautama Buddha and a new interpreter of human life, was born in 599 B.C. at the site of Kuṇḍagrāma, a suburb of the town Vaiśālī (the modern Basārḥ about 27 miles north of Patnā). His father Siddhārtha was a ruling Kṣatriya ('a warrior class') in the republic of Vaiśālī in Bihār. He was born at a time when Magadha, an area in Eastern India, was, perhaps, both politically and spiritually in the height of its power. Vardhamāna seems to have lived with his parents till they died. At the age of 30 Vardhamāna, with the consent of his brother Nandivardhana, entered the spiritual career. For

twelve years he led a very austere life and visited many places in Rāḍha, a country adjacent to his birth place. Vardhamāna (lit. 'the prosperous one') attained *kevala*-ship (lit. 'one who is recognized as omniscient') at the end of the twelve and a half years. Then he virtually got the titles Mahāvīra ('the great victorious'), Jina ('the conqueror'), Tirthaṅkara ('the one who has crossed the ocean of this world'), Arhan ('the adorable one'). After attaining this omniscient knowledge, he continued preaching and teaching his doctrines for the last 30 years of his life. During this time he organized his order of ascetics and gave it a proper shape. At the age of 72 in 527 B.C. he attained *nirvāṇa* ('Salvation') at Pavapuri.

He was "the prince of men, and he could be a king attaining graces as justice, vivacity, temperance, stableness, bounty, perseverance, mercy, loveliness, devotion, patience, courage and fortitude", and yet he renounced everything in his life for the sake of searching the truth in order to get rid of the miseries and sufferings of this mundane existence.

Mahāvīra became a divine saint not by performing miracles; but he worked miracles and thereby attained sainthood. He emphasized man's being fearless, being valiant to perform miracles. His life tells us about his victory over fear which determines his divine quality.

III. What is Jainism

The word *Jaina*¹ has come from Jina which again is

1. "The epithets" Enlightened one" (Buddha) and "Victor" (Jina) were applied to Gotama as well as to Mahāvīra (and other founders of religions). However, whilst "Buddha" came to be the name of Gotama, "Jina" came to be the usual name of Mahāvīra, and his adherents called themselves "Jainas", i.e., disciples of the Jina." It has grown customary to use the expressions "Jainism" and "Jainistic". However, as we never say "Buddhism" and "Bauddhistic", we ought by rights to say "Jinism" and "Jinistic" just as we say "Buddhism" and "Buddhistic". Scholars like A. Weber and Th. Benfey still considered the Jainas as a Buddhist sect. It has been proved by Jacobi (SBE 22, Introd., and in the introduction to his edition of the *Kalpa-sūtra*) that this view is erroneous."—Winternitz, *Hist. of Ind. Lit.* II p. 424fn.

formed from the root *ji* 'to conquer' with the suffix *na(k)* meaning thereby 'one who conquers', and then by extension of its meaning 'one who conquers the five senses and thereby destroys all the Karmas, and ultimately attains *sarvajñā*-hood (omniscience) by performing *tapas* (penances). People who worship the Jina and follow his paths and doctrines are Jainas. Jainism is, therefore, the tenets or doctrines of the Jinas.

(i) Meaning of Tirthaṅkara

The Jinas are also called Tirthaṅkaras² and Arhats³, and therefore, Tirthaṅkaras and Arhats can also be used as synonymous with Jaina religion. "The term Tirthaṅkara means one who helps human beings to cross the ocean of *saṃsāra* by providing them with a vessel to sail with in the form of Dharma. Jina-dharma is the boat which is provided for the human beings for the purpose of crossing the ocean of *saṃsāra* and because of this noble task of helping the mankind Jina is called Tirthaṅkara."⁴

The word *tīrtha* (<root *ṭr* + *thak*) has several meanings in Indian literature. A verse in the *Kāśīkhaṇḍa* shows that the word *tīrtha* is used in various meanings. The verse in question says

*satyaṃ tīrthaṃ, kṣamā tīrthaṃ, tīrthaṃ indriya-nigrahaḥ/
sarvabhūte dayā tīrthaṃ, sarvatrārjavameva ca//
dānaṃ tīrthaṃ, damaś tīrthaṃ, santoṣaś tīrthaṃ ucyate/
brahmacāryaparaṃ tīrthaṃ, tīrthaṇca priyavādītā//
jñānaṃ tīrthaṃ, dhṛtistīrthaṃ, puṇyaṃ tīrthaṃ udāhṛtaṃ/
tīrthānām api tat-tīrthaṃ, viśuddhir manasaḥ parā//*

"Truth (*satya*), forgiveness (*kṣamā*), control of senses (*indriyanigraha*), mercy in all animals (*sarvabhūte dayā*), straightforwardness (*ārjava*), gift (*dāna*), control of mind (*dama*), pleasantness (*santoṣa*), celibacy (*brahmacārya*), pleasant speaking (*priyavādītā*), knowledge (*jñāna*), patience

2. A Chakravarti, *Samayasāra* of Kundakunda, Bhāratiya Jñānapīṭha, Delhi, 1971, Introduction, p. 79.

3. Chakravarti, *ibid.*, p. 80.

4. Chakravarti, *ibid.*, pp. 79-80.

(*dhṛti*), merit (*puṇya*), and the purity of mind (*viśuddhir manasaḥ*) are the tīrthas of all the tīrthas.”

It is a fact worth noting that the Tīrthaṅkaras have got all the qualities mentioned in the verse to become Tīrthaṅkaras. And that is why, they are men who attained the god-hood after their *Nirvāṇas*.

The designation *ārḥata* shows that Jina is “worthy of adoration and worship”. Arhat Parameṣṭhi is, therefore, the Lord worshipped by all the Jains⁵.

“He is represented by a *pratibimba* or an image which is installed in a *caityālaya* (a Jaina temple) built for the purpose. The *pratibimba* is always in the form of a human being, because it represents the Jina or the Tīrthaṅkara who spent the last portion of his life on earth in the noble task of proclaiming to the world the *Mokṣamārga* (‘path to salvation’). The idol will be either in a standing posture or *kāyotsarga* (‘renunciation of body’), or in the posture of *padmāsana*. Whether standing or sitting it represents the Divine Lord absorbed in the self-realisation as a result of *tapas* or *yoga*. Therefore the facial expression would reveal the intrinsic spiritual bliss as a result of self-realisation and omniscient knowledge (*kevala-jñāna*). People who worship the Jina in this form installed in *Jinālaya* (Jaina temple) and who follow the religious tenets proclaimed by the Jina are called the Jainas and their religion is Jainism”⁶

The Jina is the divine person (*sarvajña*) who lived in the world with his body, and “it refers to the period after attaining *sarvajña*-hood and the last period of the *parinirvāṇa*, when the body is cast away and the self resumes its own intrinsic pure spiritual nature and it becomes *Paramātmā* or *Siddha*”⁷. This is the last stage of spiritual development and is identical with the Self which attains *Mokṣa*. This *Siddha-svarūpa* or *Paramātmā-svarūpa* is without body (*aśarīra*) and without form (*arūpa*). Hence its nature can be understood

5. Chakravarti, *ibid.*, p. 80.

6. Chakravarti, *ibid.*, p. 80.

7. Chakravarti, *ibid.*, p. 80.

only by yogic contemplation. Having given in a nutshell the basic conception of Jainism, I will pass on now to the question of the conception of *dharma* in Indian atmosphere *vis-à-vis* Jainism which has a strong bearing upon Indian life and society.

IV. The Background of Jain Religion

The Jain religion is very old. The orthodox scholars have tried to trace its origin from Mohenjodaro and Harappa. We do not have any clear-cut and sharp evidence to trace back its origin as far back as that. Even in the Vedic period (1500 B.C. — 7th/6th centuries B.C.) we do not have any direct and definite evidence of Jainism. It is true that the name Ṛṣabha occurs in some of the Vedic passages, but what was his tenets and what doctrines of Jainism he preached and practised is not as apparent as it was at a later time. Tradition says that he was the first Tīrthaṅkara who propagated and in the end established the doctrine of *ahiṃsā* in Vedic times. Besides, there are some aspects of Jainistic ideas which may be traced to the Vedic period, but those ideas and thoughts are more Vedic than Jainistic. So to understand how the Jains reacted at a later time against the then prevailing ideas of religion, it is better to discuss briefly the Vedic conception of *dharma vis-à-vis* Jainism.

i) The Vedic Legacy of Dharma

Dharma is generally translated as 'Religion', or sometimes as 'Righteousness' or 'Duty'. Etymologically, *Dharma* means 'the principle which holds together the Universe' (*dhāraṇād dharma ityāhuḥ*). And this meaning is more or less associated with the idea that *ṛta* ('eternal law') holds together the Universe. According to this conception it is the duty of man and society to make this *ṛta*, or otherwise known in literature as *dharma*, active and fruitful in every sphere. This conception of the Universe ultimately actuated the Vedic seers to establish a relationship between the Universe and man. And finally, the idea of religion is converted altogether into the acknowledgment of a close relationship between God and man. In this respect all religions, I believe, whatever may be the cause of their origin, or whatever idea a religion

describes, are, at least, basically theanthropic. To establish, effectuate, or realize this relationship between God and man, the Vedic people preached various rites, formulas and practices. These tenets as embalmed and treasured up in the whole terrain of Vedic literature are commonly known as *dharma* in Indian atmosphere, which I want to translate as "Attitude towards Life" or "Way(s) of Life". If we forget this basic conception of Indian Religion (*dharma*) which tries to establish a relationship between God and man, we may fail to understand the Indian ways of life.

As I have said above that the origin of the idea of Religion is associated with the idea of God and man, the Vedic seers naturally speculated on many of the problems connected with man and Universe. They questioned many times about the origin of the Universe which was a wonder and a mystery to them. They endeavoured their best to understand the mystery of the Universe on the one hand and to get the idea about the oneness of the Creator on the other. This oneness of the creator is emphasized in some of their inspired hymns commonly known as *Hiranyagarbha*, *Prajāpati*, *Puruṣa*, *Viśvedeva*, *Kāla* etc. In all these hymns and many others they have stated that 'Laws and Orders' of this Universe are due to the creator who is self-existent (*Svayambhū*), self luminous (*svayaṃ prakāśa*), self-conscious (*samanaska*) and full of qualities (*saguṇa*)⁸. They have also depicted God as Father (*dauspitā*), as friend (*mitra*) and as companion (*āryaman*)⁹. God is Almighty, and His power over Nature is boundless. All living and moving things, all phenomena, are dominated and ruled by the Ultimate Reality or Divinity (*Parama Puruṣa*). So ultimately supreme powerfulness is attributed to God. In the same period, different phenomena around this Universe were also recognized as different aspects of one creator. They are independent and at the same time are controlled by the Supreme Power. They are

8. For this idea of Vedic religion see S.K. Chatterji, *Indianism and Sanskrit*, Annals of the Bhandarkar Oriental Research Institute, Vol-XXXVII, pts. 1-11, January-April, 1957. See also R.D. Ranade, *A Constructive Survey of Upanisadic Philosophy*, Bhāratiya Vidyā Bhavan, Bombay [1927], Second edn., 1968, pp. 66-75.

9. Chatterji, *op.cit*.

also extraordinary and mysterious, and therefore, some power is added to them. That one Creator is a Unique Being (*ekaṃ sat*) and has been described by different sages in a manifold way (*bahudhā vadanti*). So the sun, the moon, the stars, the cloud, and even Indra, Varuṇa, Yama, etc. are considered as supreme powerful.¹⁰ The adjectives applied to these phenomenal gods in order to praise them show that they are almost equally powerful with the Creator. In this way, the conception of one creator originated together with His other aspects which are equally powerful and independent.

Having established the idea of one Creator, the Vedic seers felt it necessary to bridge a relationship between man and the Creator. It is in this connection that the question of sacrificial rites (*yajñas*) comes into existence.¹¹ To the Vedic seers sacrifice was one of the best means, if not the only one, by which a man could communicate with the Ultimate Reality (*Parama Puruṣa*) and could send his message to Him.¹² It was also considered at that time that sacrifice was one of the chief means of attaining *puruṣārtha*. It was also thought that men should send their messages to the Creator through Agni who acted as a divine messenger. And gods are always waiting for men to receive their messages through the mouth of Agni (*agnimukhā vāi devāḥ*). The Sacrifice, it seems to me, was introduced in order to seek happiness by men in this mundane life by making a relation with God. One of the attributes of God is, in fact, a state of happiness in Him. That is why, Indra used to get happy by drinking the soma which was offered to him by his devotee and which was carried to him by Agni, the divine messenger. In fact, to drink the soma, or to eat *puroḍāśa* (a sort of cake used at the sacrifice) was intended to awaken or augment the state of joy in human beings. Eventually, of course, this sacrifice developed into a complex system, and killing of animal as

10. *Indraṃ Mitraṃ Varuṇam Agnir āhur atho divyaḥ sa Suparṇo garutmān/ ekaṃ sad viprā bahudhā vadantyaagniṃ Yamaṃ Mātariśvānam āhuḥ//* (RV. 1.164.46).

11. For the significance of Sacrifice, see Hastings, *Encyclopaedia of Religion and Ethics*, under *Sacrifice*.

12. *agnimukhā vai devāḥ*.

one of the things to offer to gods in order to please them became very apparent.¹³

Finally, came the philosophical speculation to establish the relationship of man with God.¹⁴ Different philosophers from time to time tried to explain the mysterious elements of Nature and by that they tried to understand the equally mysterious elements of human life. In order to determine the mysterious relation between man and God, the question of *jñāna* (knowledge) and *karma* (series of actions) came into existence. The Brāhmanic and Upaniṣadic treatises emphasize the value of Knowledge or Self-realisation for attaining the ultimate goal (*parama Brahma*), and they set forth the *summum bonum* of the life of man, and also how to get *parama puruṣa*. They have also raised the question of ultimate Reality of Divinity. The answer to this question has been given by different philosophers in different ways. In later times, six or nine systems of Indian Philosophy (Jainism being one of them) have suggested different paths to be followed by man. Some philosophers who are the followers of Vedic injunctions stressed the *jñāna-mārga* (the path of knowledge), or the *karma-mārga* (the path of the series of actions), or at a much later time *bhakti-mārga* (the path of Devotion or Faith). The atheistic philosophers have their own views. They in general renounced the theistic views from their field of studies.

It is at this stage man's function in the worldly life comes into existence. To the Vedic school it is seen that to prepare the ground for attaining the *parama puruṣa*, the Vedic people started from the very beginning to speculate on man's function in mundane life by establishing the four stages of life (*catur āśrama*).¹⁵ These are *brahmacarya*, *gṛhasthya*, *vānaprasthya* and *sannyāsa*. In the *brahmacarya* stage, a man should undergo the life of a student in order to discipline his life by means of knowledge. He can be a *naisthika-brahmacāri* (taking the life of a celibate) seeking knowledge

13. Ranade, *ibid.*, pp. 4-5.

14. Ranade, *ibid.*, pp. 153-155.

15. The Gṛhya-sūtras and Smṛtis generally describe the four stages of life.

and the Truth, he may not go to the other stages of his life. From this state, a man passes into the *gārhapatya* stage where his first duty is to get married in order to fulfil certain rites. According to the Vedic people, a man comes to the world to pay in course of his life, three debts (*ṛṇas*), viz, *deva*, *pitṛ* and *ṛṣi*.¹⁶ He pays *deva-ṛṇa* (debt to the gods) by worship, service and doing good duties; his *pitṛ-ṛṇa* (debt to the Fathers) is paid by marriage and thereby he leads the life of a householder and continues the race by raising a family; *ṛṣi-ṛṇa* (debt to the Sages) can only be paid by studying and learning, by discussing the old learning and by extending its bounds by further additions. It would be a great achievement, if a man could pay all these three debts in one life. In the third stage, known as *Vānaprasthya*, a man seeks to get rid of the encumbrances of worldly existence. In the last stage (*sannyāsa*), he renounces altogether the mundane happiness. It should be noted that this system of *catur āśrama* was adopted in the Jaina system sometime in the 10th cent. A.D. It will be discussed later on. In performing four stages of life, mind has been given a prominent place, and to control mind from various aspects of life, several paths have been suggested. After a full-fledged control over mind, a man with a thorough knowledge of self (*ātma-tattva*) can enter into the path of Realization (*mokṣa-mārga*) by following some measures of ethical principles (*nīti-tattva*). It is in this connection that the question of *caturvarga—dharma, artha, kāma* and *mokṣa*—are related. Without going into details about all these things, the fundamental issues of the Vedic people can be summed up in the following ways. In the Vedic period there developed—

i) a belief in an unseen Reality arrived at either

- a) by Intuitive Faith, or
- b) by Intellectual Ratiocination, or
- c) by Reason and Faith both.

16. *jāyamāno vai brāhmaṇas tribhīṛ ṇavā jāyate, brāhmacāryeṇa ṛṣibhyo, yajñena devebhyah, prajāyā pitṛbhyah, eṣa vā anīṇo yaḥ putro yajvā brahmacārivāsi* [Taittiriya-Saṃhitā, VI. 3.10.5].

There developed further-

- ii) a belief in the oneness of Life and Being, in one single principle running through the Universe which also regulates the life of human beings;
- iii) there is sorrow and suffering in this world and a man will have to free himself from this either by following the path of knowledge and self-culture, or by Faith or by doing good deeds. This idea of the Vedic people has led them to believe the theories of *karma* and *saṃsāra* (of Actions in Life) which bring in good or bad results as they are good or bad, and Rebirth and Transmigration;
- iv) lastly, a sense of sacredness of all lives. This is followed both in positive and negative ways. In the negative way it teaches the principle of *Ahiṃsā* (non-injury), and the positive side of it is *upekṣā* (ignoring evils), *mudītā* (the spirit of graciousness and happiness in all circumstances), *karuṇā* (a feeling of pity and charity) and *maitrī* (a spirit of active friendship by doing good).¹⁷

I do not want to go into details about the implication of all these doctrines with regard to *dharma*, but with this idea in the background I now pass on to Jainism.

ii) Jain attitude towards Vedic Religion

Let us see now how some of the fundamental Vedic concepts were changed in the light of the Jain attitude towards their the Jain point of view.

It is seen that Jain Philosophy as one of the interpreters of human life exhibits a remarkable independence of religious tradition. It is generally said that it is basically a revolt against some of the fundamental issues of the then existing system of religious ideas.

First, the Vedic conception of the Ultimate Reality or Divinity as an outside creator-God is challenged. It is said in the *Sūtrakṛtāṅga* (I. 3. 64-68) that some say that this

17. See Chatterji for these ideas, *ibid.*, pp. 8ff.

Universe was created by Brahmā (Pkt. *Baṃbha-utte*), but this is wrong :

*iṇaṃ aṇṇaṃ tu aṇṇāṇaṃ ihaṃ egesim āhiyaṃ/
deva-utte ayaṃ loe baṃbha-utte tti aware//64//*

“This is, indeed, ignorance of some (people) to say that this world was created (*utte=uptaḥ*) by God; some say (it was) by Brahmā.”

*īsareṇa kaḍe loe pahāṇāi tahāvare/
jīvājīva-samāutte suha-dukkha-samaṇṇie//65//*

“(Some say), this world was done by God, (some say), by the primordial god (*pahāṇāi*), (this world) which is full of *jīva* and *ajīva* and their happiness and miseries.”

*sayambhūṇā kaḍe loe iti vuttaṃ mahesinā/
māreṇa saṃthuyā māyā teṇa loe asāsaye //66//*

“It was created by Svayambhū – is said by the great sage. That Svayambhū has also created *māyā* which is associated with *mṛtyu* (death).”

*māhaṇa samaṇā ege āha aṇḍakaḍe jage/
aso tattam akāsi ya ayāṇantā musaṃ vaye//67//*

“Some Brahmins and Śramaṇas say thus world was created from an egg (*aṇḍa*), that Brahmā (*aso*) has created all the substances (*tattam*), one who does not know this (*ayāṇantā*) tells lies.”

Moreover, the conception of God as a Perfect Being is questioned. It was often asked if God were perfect, then why His creations were imperfect. If the world is the creation of a Perfect Being, how is it that there are sorrows and sufferings, and miseries and wants and iniquities in His created beings ? Whatever may be the position of God as a Perfect Being, it is an undeniable fact that there are miseries in the world. The Jains and the Buddhists went on further to emphasize that if the woes and troubles of the Creator are to be accounted for by the acts of the creators themselves, and if the creator-God could not be held responsible for them, then what is the point of accepting the outside creator-God ? So the Jains eliminated the outside creator-God from their processes of thinking. They accepted this world as it is

and tried to account for the miseries. Buddhism says that the miseries of creatures are due to *tanhā* (unquenchable thirst) for existence on the part of the creatures themselves. Jainism asserts that miseries and imperfections are due to *karma* (a series of actions) on the part of the unemancipated soul for which man comes to live in this world again. Hence if any godhood is attached, it is to be attached to a person who is a perfectly emancipated soul being possessed of omniscience, and a perfectly all-powerful man being absolutely free from all taints of selfishness. He is a person who saw the eternal verities as they were and realised the truth as they came to him. So to the Jains there is no need to accept an outside creator-God. This is the first principle which the Jains formulated with regard to the Vedic conception of creator-God.

Secondly, when the foundation of a creator-God is questioned, the other elements based on it naturally dwindle down. The validity of Sacrifice is criticised, particularly the elements of animal sacrifice. As the main object of Jainism is to establish the doctrine of *Ahiṃsā* (non-injury/non-violence), animal sacrifice has no place in it.

The Jains do not believe in the authoritative character of the Vedas. They contend that these Vedas cannot be said to be eternally self-existent. "The fact of non-remembrance of any author (*kartur asmarāṇāt*) of the Vedas does not prove that they had not any author at any time. In order to justify their case, they have given an example : In the case of an ancient well, an ancient house, or an ancient garden people may not know who in olden times made it, the name of its maker may long have been forgotten, but nobody would be prepared to say that the well, or the house or the garden is self-existent from the eternal past. The doctrine of the eternal existence of the Vedas is thus untenable. The Jains further point out that the very fact that the Vedas are a collection of words, so arranged as to carry an intelligible sense, shows that they were carefully made. So the Jains have refused to accept the validity of the Vedas as well as the sacrificial rites."

Thirdly, in Vedic literature Self or *Ātman* (or Ultimate

Being or Reality) is maintained as permanent, without beginning, change or end. The Jains oppose this view, and declare that Being or *Sat*, is not persistent, unchangeable or endless. Reality is permanent and changeable, there is a growth, development and destruction in it. The Reality has two aspects, and this is what is known as *anekāntavāda* in their philosophy.

Lastly, about the origin of the idea of *Ahiṃsā*. The cult of *Ahiṃsā* is very old in India. It is found in Vedic religion as well as in the Buddhist. But in these two religious beliefs, the doctrine of *Ahiṃsā* is not fully and rigorously stressed. But in Jainism it is very rigorously stressed and that is why this doctrine of *Ahiṃsā* is mainly associated with Jainism.

PART I. HISTORY OF JAINISM

V. Origin of Jainism

After the Vedic period comes the Age of Imperial Unity (7th/6th cent. B.C.- 320 A.D.) which is, in a sense, an age of revolt in Human Civilization. In fact, the sixth century B.C. is extraordinarily important in the intellectual history of mankind. In this century, some great men of the world like Mahāvīra, Buddha, Zoroaster, Confucius, Laotzu, Pythagoras were born and were preaching their new philosophies. It was in this period that Lord Vardhamāna Mahāvīra was born in 599 B.C. ; it was at that time Magadha, an area in Eastern India, was both politically and spiritually at the height of its power; it was in this time Mahāvīra started preaching and teaching his doctrines for 30 years; it was an era which experienced some new thoughts and trenchant ideas which ultimately gave birth to a new religion known as Jainadharma. Though Mahāvīra gave it a new shape, the antiquity of Jaina religion is older than Mahāvīra and Buddhism.

i) The Antiquity of Jainadharma

According to the belief of the Jains themselves, the Jainadharma is eternal, and it has been revealed again and again, in every one of the endless succeeding periods of the

world, by innumerable Tirthaṅkaras.¹⁸ In the present period, which is *avasarpinī* according to the Jains, there are 24 Tirthaṅkaras. The first of them was Ṛṣabha, and the last three were Ariṣṭanemi, Pārśvanātha and Mahāvīra. All these Tirthaṅkaras reached Nirvāṇa at their death. Because of their attainment of *Mokṣa*, all these Tirthaṅkaras are regarded as gods (*devas*) by the Jains. In order to honour and worship them, the Jains have erected temples where the idols or images of these 24 Tirthaṅkaras, the favourite being the first and the last three ones, are found. At a later time, some sects, especially a rather recent section of the Śvetāmbaras, the Dhunḍiyā or Sthānakavāsīs, reject this kind of worship. Except the last two (Pārśvanātha and Mahāvīra), all the Tirthaṅkaras belong to mythology rather than to history. But the 22nd one, Ariṣṭanemi, is connected with the legend of Kṛṣṇa as his relative. But Kṛṣṇa is regarded as a historical person, so also Ariṣṭanemi. It is said that Pārśvanātha was the real reformer of Jainism, and Mahāvīra gave it a final shape into the present order in which we get it in the canonical literature of the Jains.

(a) The date of Mahāvīra

The date of Mahāvīra, though controversial, is more or less fixed. According to the Śvetāmbaras, Mahāvīra was born in 599 B.C. and he got his *parinirvāṇa* in 527 B.C. This date is more or less accepted. The Digambaras believe that Mahāvīra was born in 659 B.C. and attained *nirvāṇa* in 587 B.C. But Jacobi thinks that Mahāvīra's date must be between 549/48 B.C. and 477/76 B.C. Jacobi wants to bring down the date of Mahāvīra very near to Lord Buddha who is a contemporary of Lord Mahāvīra. The date of Buddha is also controversial. According to Ceylonese tradition the *Parinirvāṇa* of Buddha happened in 544 B.C.¹⁹, whereas according to Cantonese tradition it was in 486 B.C. Geiger, however, thinks that the date should be 483 B.C.²⁰ However,

18. In the past there were 24 Tirthaṅkaras and there will be 24 Tirthaṅkaras in the future.

19. For these dates, see R.C. Majumdar and other's, *Advanced History of India*, 2nd edn. MacMillan & Co. Ltd., London, 1963, p. 58.

20. Majumdar, *loc. cit.*

the 6th or 5th cent. B.C. would be the time of Buddha as well. The date of Pārśvanātha is much older than that of Mahāvira. According to the *Cambridge History of India*, Pārśvanātha lived some 220 years prior to Mahāvira. The traditional date of the birth of Pārśvanātha is 817 B.C.²¹ If that is taken to be partially true, then Jainism must have penetrated into India nearly three centuries before Gautama Buddha. Though Charpentier did not go beyond Pārśva, we may add here that the 22nd Tirthaṅkara, Ariṣṭanemi, is said to have preached and practised Jainism and to have attained *Nirvāṇa* on the Mount Girnar in the Junagarh State. If Śrī Kṛṣṇa is to be taken as a historical person, then Ariṣṭanemi may also be regarded as such. In that case, Jainism can be further pushed back to nearly 1000 B.C.

To sum up this discussion, it can be said in a tabulated form thus :

Tirthaṅkaras	Views of scholars	Approximate Dates
[1] Ariṣṭanemi		nearly 1000 B.C.
[2] Pārśvanātha	According to the <i>Cambridge History of India</i>	nearly 817 B.C.
[3] Mahāvira	(i) According to Svetambara view	599-527 B.C.
	(ii) According to Digambara view	659-587 B.C.
	(iii) According to Hermann Jacobi	549-477 B.C.
[4] Mahāvira lived for		72 years

ii) References to Jainism in the Buddhist literature

That Jainism is older than Buddhism can be proved by the fact that Buddhist literature contains references to the Jain views. "As a matter of fact", says A. Chakravarti, "Buddha was a younger contemporary of Lord Mahāvira.

21. Majumdar, *ibid.*, p. 1045.

The Buddha himself in his conversation with his friend and disciple Sāriputta, narrates the fact that he himself in his earlier days was adopting Jaina practice of austerity which he had to give up because of the rigorous discipline which he did not like".²² How far this is true is a matter of speculation now. But it is true that some of the Jainistic references are found in Buddhist literature. We often come across the references to *Niggantha Nātaputta*²³ which, it is said, is another name for Jaina or Jain religion. In the dialogue of Pāyāsi and Kumāra Kassapa in the Pāyāsi-sutta of the *Dīghanikāya* No. 23, the existence of a soul substance is denied by Pāyāsi as it was done by Buddha himself. A version of this dialogue is also found among the Jains. In the Upāli-Sutta (No. 56) of the *Majjhima-Nikāya*, there is a dialogue between Buddha and Jaina with regard to the practice of asceticism. In the *Aṅguttara-nikāya* (III. 27) eight powers of people belonging to the different strata of society are described. These are also found in the *Thāṇaṅga* and *Samavāyayaṅga suttas* of the Jainas. The parable of the blind man and the elephant (*andha-gaja-nyāya*) is also found in the Jaina *Syādvāda-mañjarī* as well as in the *Udāna*. The idea of a true *brāhmaṇa* is dealt with in the *Uttarādhyayana-sūtra* (XXV) as well as in the *Sela-sutta* (III. 7) of the *Sutta-nipāta*, in the *Dhammapada* (Ch. 26=383-423), in the *Udāna* (I). It is surprisingly interesting to know that some of the verses of the *Dhammapada* are also found in the texts of the Jainas, such as, *Uttarādhyayanasūtra*, *Daśavattālika-sūtra* etc. Leumann²⁴ has tried to prove that the Jātaka No. 530 has a specimen in the Jain texts. In the story of *Moggallāna* a very hostile attitude towards the Jaina monks is described. The reference to Bhaddā's becoming a Jaina ascetic is found in the commentary of *Therīgāthās*. In the *Kalpanā-maṇḍīṭikā*, the religious views of the Brāhmaṇas and the Jains are confuted. In the *Divyāvadāna* (p. 427), the persecutions of Jaina monks are mentioned. In the *Sumāgadhāvadāna*, there is a legend of Sumāgadhā, the daughter of Anathapiṇḍada, a merchant, who alienates her

22. A. Chakravarti, *Samayasāra* of Kundakunda, Bhāratiya Jñānapīṭha, Delhi, 1971, Introduction, p. 81.

23. See for this Winternitz's *Hist of Ind. Lit.* Vol-II. p. 424f.

24. For this reference see Winternitz, *ibid.*, p. 145.

husband from the Jaina monks and then converts the whole town to Buddhism. In the *Laṅkāvatāra-sūtra*, Ariṣṭanemi, among others, is mentioned.

iii) Jain Literature : Śvetāmbara and Digambara

In the age of Imperial Unity, the codification of Mahāvīra's sayings started.²⁵ After the death of Mahāvīra (527 B.C.), in the fourth-third centuries B.C. after a severe famine lasting for twelve years at the time of Chandragupta of the Maurya empire, the Jains were divided into two broad sects : Śvetāmbara and Digambara. So their canonical literatures (Āgamas), though originally based on the sermons of Mahāvīra, are also different. Mahāvīra was not the composer of these texts, but these were compiled by his disciples, Indrabhūti Gautama, who, in turn preached to his disciple the gaṇadhara Sudharmā who again related these texts to his disciple Jambūsvāmī. It is believed by both the sects that originally the Jaina sacred texts were preserved in the 14 *pūrvas* and 12 *Āṅgas* including the *Dṛṣṭivāda*. The knowledge of the 14 *pūrvas* continued only down to Sthūlabhadra, the 8th patriarch after Mahāvīra, the next 7 patriarchs down to Vajra knew only ten *pūrvas*, and after that time the remaining *pūrvas* were gradually lost, until the time when canon was written down in books in 454 A.D. on the lapse of 980 years after the Nirvāṇa of Mahāvīra. All the *pūrvas* and the 12th *Āṅga Dṛṣṭivāda* were lost. What remains is the 11 *Āṅgas* and these 11 *Āṅgas* are the oldest part of their Siddhānta. The Śvetāmbaras accept these 11 *Āṅgas* which consist of 45 texts divided into 11 *Āṅgas* (different from the previous ones), 12 *upāṅgas*, 10 *pañnas*, 6 *chedasūtras*, 1 *Nandī*, 1 *Anuyogadvāra*, and 4 *mūlasūtras*. The Digambaras do not accept these Āgama texts at all. On the contrary, they have their own Āgama texts comprising almost 45 books under the name of *Ṣaṭkhaṇḍāgama*, *Kasāyapāhuḍa*, *Mahābandha*, and so on, and they claim that the lost *Dṛṣṭivāda* has been restored and preserved by them in their canonical literature. These books have been published since 1938. In a nutshell, I will say that all these books are complementary and supplementary to each other

25. Winternitz, *ibid.*, pp. 431-445.

for the study of Jainism as a whole. It is a fact worth noting that the Śvetāmbara texts are written in Ardhamāgadhī, while the present day Digambara texts are in Śaurasenī. In both cases, texts are either in prose, or in verse, or in prose and verse mixed. In course of time, a large literature of glosses and commentaries (*Niryukti*, *Cūṇi*, *Ṭikā*) has grown up round the Āgama texts of both the sects. Besides these, the Jains possess separate works in close material agreement with the former works, which contain systematic expositions of their faith in Prakrit and Sanskrit. Gradually, the Jains have covered all branches of literature, such as, cosmogony and cosmology, Theogony and Philosophy, folk-lore and tradition, tales and stories, ornate *kāvya*s, dramas, grammar and so on. All these books will tell us all about Jainism.

One of the greatest contributions of Mahāvīra in his age is his idea of preaching the religious sermons in a spoken language, a practice which was never followed by anybody before him. At the time of Mahāvīra, Sanskrit was probably used for all sorts of communications—be it a general conversation or an ecclesiastical one. Mahāvīra broke the tradition and realised the value of a spoken language as a vehicle of religious discourses. The language in which he preached his religious doctrines was Ardhamāgadhī, one of the dialects of Prakrit, a name given to the Middle Indian languages, whose uninterrupted literary documents had come down to us from the time of Mahāvīra down to the 15th century A.D. covering a period of twenty hundred years. Later on, his doctrines were codified by his disciples and followers in Ardhamāgadhī. Mahāvīra won the admiration of the common people for speaking in their own language.

iv) Position of Jainism after the nirvāṇa of Mahāvīra

After the death of Mahāvīra, the history of Jainism for a few centuries practically means 'little more than the history of the Jain Church'.²⁶ Later on, the Church organisation became very complex. At the time of Mahāvīra, some of his followers started dissenting from his opinion. Gosāla's

26. Majumdar, *History and Culture of the Indian people*, Vol-II, (The Age of Imperial Unity), p. 415f.

doctrine of fatalism was formulated before Mahāvira. We have some references to seven schisms²⁷ at the time of Mahāvira. A little later sometime in the fourth-third centuries B.C. the Jaina community was broadly divided into two sects—Śvetāmbara and Digambara. “The points of difference between the two pertain to matters of dogma like the number of movable and immovable beings, the possibility of woman attaining liberation, and the food partaken by the omniscient teachers; to mythological events like the transference of Mahāvira embryo, his marriage, the sex of Mallī, one of the prophets, and to practices like the wearing of clothes and going naked.”

VI. Growth of Jainism

At the time of Mahāvira, Jainism spread to the kingdoms of Kośala, Videha, Aṅga, Vaṅga etc. besides its birth place Magadha. In the *Kappasutta* (I. 51-52) Mahāvira's itinerary is preserved to some extent. He wandered as far as Aṅga-Magadha to the east, Sthunā to the west, Kauśāmbī to the south and Kuṇālā to the north. From the inscription of Khāravela (3rd/2nd cent. B.C.), we come to know that Mahāvira established Jainism in the country of Kāliṅga, and Khāravela, the Chedi king of Orissa, showed his great inclination towards Jainism.

Sometime in the second century B.C., the Jaina community migrated to Mathurā and Ujjayinī. In Mathurā we have some ruins of a Jaina shrine and a small number of inscriptions, engraved on Jaina images. Ujjayinī was also a stronghold of Jainism. “If we believe in the story of Aśoka's grandson king Samprati and his conversion to Jainism by Suhastin, this spread to Malwa must be placed as early as the second century B.C. We are further told that Samprati persuaded his grandfather to send religious missionaries to the countries of Andhras and Dramilas to propagate the religion. The famous story of Kālakācārya, the Jaina sage, implies the spread of Jainism in Malwa in the first century B.C.”²⁸

27. Glasenapp, *Der Jainismus*, pp. 346-49.

28. Majumdar, *ibid.*, p. 418.

The Junagarh inscription (2nd cent. A.D.) gives the earliest reference to Jain monks who had attained the perfect knowledge (*kevalajñāna*). The inscription contains the Jain symbols like *Svastikā*, *Bhadrāsana*, *Minayugala* and others.

The spread of Jainism to the South is due to the migration of a Jaina community affected by the famine at the time of Maurya Candragupta which resulted in the establishment of the Digambara community in Mysore with Śravaṇa-Belagoḷa as its centre.

As for the doctrines of Jainism, nothing definite can be vouchsafed. We can only sum up the position of Jainism in the words of Ghatage : "Most of the features of Jainism suggestive of its primitiveness may be regarded as received by Mahāvīra as they already existed. What he did was, in all likelihood, the codification of an unsystematic mass of beliefs into a set of rigid rules of conduct for monks and laymen".²⁹ But as what Mahāvīra really preached is not known, barring a few references in the Canonical literature codified a thousand years after the death of Mahāvīra, we may assume that most of the Jaina dogmas, such as, *karma*-theory, soul, non-soul, influx, bondage, cessation, etc. must have been evolved after Mahāvīra and before Umāsvāmi wrote his *Tattvārtha-sūtra* between the first and the fifth centuries A.D.

At the time of Mahāvīra, Jainism was in a formative stage, but the contribution of the Jains in the Classical Period (320-740 A.D.) was immense. It was in this age that the Jaina Canonical literature was codified, besides other developments.

It has been said above that the Śvetāmbara canonical texts, as we have them today, were not composed in one day. There were several councils for that, the last being in the middle of the Classical Age (320-740 A.D.), which saw a spring time efflorescence in all spheres of life. "The creative urge of the time has contributed both character and richness to the evolution of the national mind in every succeeding

29. Majumdar, *ibid.*, p. 420.

century."³⁰ The texts redacted in the first Council of Elders in Pataliputra in 4th/3rd century B.C. did not get the recognition of the whole community.³¹ It was at that time that the division of the two sects—Śvetāmbara and Digambara—came into existence. In the Classical Age the Second Council at Valabhī under the able guidance of Devardhigaṇi Kṣamāśramaṇa was held in 454 A.D. or 467 A.D.³² This council was held at the time of King Dhruvasena I of the Maitraka dynasty of Valabhī. The Jaina tradition says that this King was extolled as a Jaina convert. But this tradition seems to be doubtful as numerous records of the Maitraka Kings of Valabhī make no mention of this fact. This tradition can only say that Valabhī was a famous centre of Jaina literary activity. The two famous Jaina scholars Puṣpadanta and Bhūtabali belonging to the ninth century embodied the older works of Dharasena.³³ It is in this Age that Jinabhadra-Kṣamāśramaṇi wrote his famous *Viśeṣāvaśyaka-bhāṣya* in 609 A.D. It was in this Second Council at Valabhī that the Jaina Āgama texts took its present shape into 45 āgamas divided into aṅga, upāṅga, prakirṇakas, chedasūtras, mūlasūtras and the two independent texts.³⁴

Besides the redaction of the Āgama texts, vigorous literary activity went on among the Jain monks. As a result, we have a vast and rich literature of considerable merit. The later non-canonical literature, such as, the *Nirjuktis* and *Bhāṣyas*, were greatly recast in this period by Saṃghadāsa, Jinadāsa and Siddhasena.³⁵ The *Cūṃṇis*, Prakrit commentaries of the Āgama texts in prose, were also composed in this period. It was in this age that we see "a general tendency among Jaina scholars to prefer Sanskrit more and more to Prakrit."³⁶ The preference to Sanskrit was

30. K.M. Munshi's Foreword p. vii in Majumdar's *History and Culture of the Indian People*, Vol-III (The Classical Age).

31. Majumdar, *ibid.*, p. 415f.

32. *op.cit.*, p. 415.

33. Majumdar, *ibid.*, p. 416.

34. *op. cit.*, p. 416.

35. Majumdar, *ibid.*, p. 417.

36. *op. cit.*, p. 417.

so strong indeed that the famous Jaina scholar Haribhadra (705-775 A.D.) nearly at the end of this period composed works and commentaries in Sanskrit. "The Jaina philosophy received in these days greater emphasis on its logical side, and we know of such keen intellects as Siddhasena, Akalaṅka, Puṇyapāda and others formulating Jaina dogmatics in a more logical form, defending it against the views of the rival philosophical schools and developing the doctrines of Syādvāda and Nayavāda with admirable skill and wonderful subtlety."³⁷

It was in the same period that the Digambaras cultivated their literary activities in the South.³⁸ They still used both Prakrit and Sanskrit. The Digambara scholars belonging to this period are Bhaṭṭakera, the author of *Mūlācāra*, which describes the rules of conduct of the Jain monks, Svāmī Kārttikeya, the author of the *Dvādaśānupreksā*, which deals with the twelve reflections on the glaring shortcomings of this mundane life, Yativṛṣabha, the author of *Tiloyapaṇṇatti*, which describes the comprehensive survey of Jaina cosmography. Some Digambara scholars also started writing in Sanskrit. We may mention the names of Samanatabhadra, Akalaṅka, Puṇyapāda, Mānaturaṅga and others. It is a fact worth noting that it was in this period that the *karma*-doctrine of the Jainas got its prominence.

VII. Spread of Jainism

Historically the starting point of Jainism was Magadha sometime in the sixth and fifth centuries B.C. But by the end of the third century A.D. at the time of Imperial Unity, Jainism spread throughout India. To the south-east it went to Kalinga, and to the south to Deccan and Tamil lands, and Mathura and Malwa to the west. By that time Jainism lost its stronghold in Magadha. It is guessed that for the lack of royal patronage it was lost in the North, but was confined to the merchants and bankers for a long time. "This loss of kingly support in the north, was, however, made good by the favour shown to this religion by many ruling families

37. Majumdar, *ibid.*, pp. 417-18.

38. Majumdar, *ibid.*, p. 418.

of the Deccan.”³⁹ By the fifth and sixth centuries A.D. Jainism established its strongholds in the countries to the south of the Vindhya. By the end of that period the Jain communities were finally sharply divided into Śvetāmbaras and Digambaras. Only one community – the Yāpaniyyas was still alive, but they were not as important as the other two sects. These two sects were further grouped. In the south there were Saṅghas and Gaṇas, whereas in the north we have groups like Gacchas, Kulas and Śākhās. In the age of Gupta Imperialism (320-467 A.D.) Jainism as well as Buddhism declined. We have come to this conclusion because of the fact that there are no epigraphic and literary records about Jainism. We do not find any description of Jainism in the records of the Chinese traveller Fahien (5th cent. A.D.). But there are indications by which we can say that it continued to be popular among the merchants and bankers.⁴⁰

Apart from literary sources described above, there were two inscriptions⁴¹ concerning Jainism in the 5th century A.D. At the time of Kumāragupta these inscriptions were found at Mathura and Udayagiri. The Mathura inscription (dated 432 A.D.) speaks of a Jaina image dedicated by a lady, while the other at Udayagiri in Malwā (426 A.D.) describes the image of Pārśvanātha, the 23rd Tirthaṅkara, erected by an unknown person. Similarly, at the time of Skandagupta (461 A.D.) in the inscription of Kakubha, commonly known as Kahuan inscription, it is stated that five images of the Jaina Tirthaṅkaras are set up in that village. All these records show that Jainism was popular more in the west than in the east.

In Bengal and Bihar during the period under review, Jainism did not flourish very much. Only in the Pāhārpur copper-plates of 478 A.D. in Rajshāhi District, it is recorded that for the maintenance of worship at the Jain Vihāra at Vaṭa Gohālī, which was presided over by the pupils of the

39. Majumdar, *ibid.*, Vol-III, p. 409.

40. Majumdar, *ibid.*, III, p. 409.

41. Majumdar, *ibid.*, III, p. 409.

Nirgrantha teacher Guhanandin of the Pañcastūpanikāya of Baṇaras⁴² some pieces of land were donated by a person and his wife. "This *vihāra*, of the fourth or fifth century, probably occupied the site of the great temple unearthed at Pāhārpur (Rajshāhī District). It is worth noting that the founder of the *vihāra* was a monk, who migrated from Benaras to the East."⁴³

In the seventh cent. A.D. from the records of Hiuen Tsang (who was in India from 629 to 645 A.D.) we come to know that both the Śvetāmbara and the Digambara monks were found near Taxila to the west, and Vipula to the east. It also tells us that in Pundravardhana and Samatāṭa to the east there were numerous Digambara Nirgranthas.⁴⁴ That the Jains, particularly the Digambara sect, were not held in great esteem at least in Northern India can be gleaned from a reference to the *Harṣa-carita* by Bāṇa. The reference is to the Jain ascetics carrying peacock feathers to sweep insects out of their path. It is also said that the sight of a naked Jain ascetic is cited as a very bad omen (*abhimukham ājagāma śikhi-picchā-lāñchano nagnāṭakah*).⁴⁵ At a much later time Viśākhadatta (8th-9th cent. A.D.) in his *Mudrārākṣasa* Act IV. says that the sight of a *kṣapaṇaka* is said by Amātyarākṣasa to be an evil omen. So also Mādhavācārya (13th-14th cent. A.D.) in his *Sarvadarśana-saṃgraha* (Arhatadarśana) had the same opinion when he said—*luñcītāḥ picchikāhastāḥ pāṇipātrā Digambarāḥ*. Daṇḍin in his *Daśakumāracarita*⁴⁶ also made fun of a Jain ascetic.

Though there are some references to low estimate of the Jain monks by some writers, the activities of the Jain monks were not, however, very poor. We can get this idea from a reference to a book *Kuvalayamālākahā* by Uddyotana

42. Majumdar, *ibid.*, p. 410.

43. Majumdar, *ibid.*, III, p. 410.

44. Majumdar, *ibid.*, III, p. 410.

45. *Harṣacarita*, 5th Ch. p. 20 of P.V. Kane's edn; see his Introduction, p. xxxviii.

46. *Daśakumāracarita* of Kale's edn. second ch. of the *Uttarapiṭhikā*, p. 73ff.

composed in 779 A.D. At the beginning of his romance Uddyotana tells us the following story.⁴⁷

“In the northern part of India there was a town called Pavvaiyā close to the river Chandrabhāgā, which was the capital of the Yavana king Toramāṇa. The spiritual preceptor of this king was one Harigupta of the Gupta family. One of his pupils was Devagupta, a royal scion of the Gupta dynasty, who, in turn, had a pupil called Śivachandra, bearing the title Mahattara. In the course of his wanderings, Śivachandra took up his residence at Bhinnamāla, otherwise known as Śrīmāla. One of his pupils was the far-famed Yakshadatta, while a band of his other pupils is represented as converting the whole of Gujrāt to Jainism by their wanderings and preachings. One of his pupils was Vatteśvara, who caused a magnificent temple of the Jina to be constructed in the town of Akāśavapra. He had a pupil Tattvāchārya, who was the teacher of Uddyotana, the author of this work. Uddyotana imbibed the knowledge of the scriptures from Virabhadra while he learnt logic and other sciences from the famous scholar Haribhadra.”

On this piece of information as gathered from the introductory portions of *Kuvalayamālākahā*, A.M. Ghatage⁴⁸ comments :

“Though history does not help us in ascertaining who these Gupta kings were, and how far the Hūṇa king Toramāṇa was a regular convert to Jainism, we may readily believe that men of standing and petty chieftains of those times patronised the Jain faith, and bands of wandering monks formed the chief agency of spreading the religion in different parts of Western India.”

In the sixth and seventh centuries A.D. the Gaṅga Kings of Mysore were very much attracted to Jainism. In fact, the founder of the family was a disciple of a Jaina teacher called

47. *Kuvalayamālākahā* ed by A.N. Upadhye, Bhāratiya Vidyā Bhavan, Bombay, 1949. The quotation is from Majumdar, *ibid.*, III, p. 410f.

48. Majumdar, *ibid.*, III, p. 411.

Simhanandin. His successors were also followers of Jainism. It is said that two later rulers of this dynasty, Avinīta and Durvinīta were brought up and nurtured by the two Jain sages Vijayakīrti and Puṣyapāda respectively. At their time, the kings presented gifts to Jain monks and built Jain temples.⁴⁹

In a similar way, the Kadamba rulers of Vaijyanti, though followers of Hinduism, showed unusual favour towards Jainism. They too gave donations to Jain monks and erected many Jain temples. At the time of the Kadamba rulers "the Jaina community was flourishing under their benevolent patronage, and that many high officials and rich landlords of the country were devout followers of this religion."⁵⁰ There were many sects at that time : the Nirgranthas, the Yāpanīyas, the Kūrcakas and the Śvetapāṭas.

In the early part of the Chāluṅkyas of Bādāmi (Bijāpur District) who held sway over extensive regions of the Deccan from the middle of the sixth to the middle of the eighth century, we do not get any remarkable evidence of Jainism.⁵¹ But at the time of Pulakeśin II (610/11-642 A.D.), the greatest of the Chalukya rulers, Jainism was very much favoured. A temple of the Jinendra, called Meguti, was constructed by Ravikīrti. Later rulers like Vinayāditya, Vijayāditya and Vikramāditya gave grants to Jaina teachers for constructing Jain Temples.⁵²

The early history of Jainism in South India⁵³ is not very clear. The lack of direct evidence is the cause of this uncertainty. There is a reference to the Nirgranthas in Ceylon in the Mahāvamśa at the time of Puṇḍukābhaya. So also in the caves in the districts of Rāmnād and Tinnevely there are references to Jainism. The early Tamil literature, though might indicate the flourishing state of Jainism in South

49. Majumdar, *ibid.*, p. 411f.

50. *Ibid.*, III, p. 412.

51. *Ibid.*, III, p. 412.

52. *Ibid.*, III, p. 412.

53. *Ibid.*, III, p. 413.

India, does not supply us concrete evidence on the existence of Jainism in South India. The Jains also claim that the authors of *Tolkāppiyam* and *Kural* are their adherents. The dates of some works, such as, *Yaśodharakāvyā*, *Silappadikāram*, *Jivakacintāmaṇi* and *Nilakeśi*, though Jain in origin and contents, are uncertain. But it is supposed that they must be dated before the seventh century A.D. But the doctrines of Jainism as depicted in the *Maṇimēkhalai*, which mentions the Digambara Jain monks, are fairly accurate.⁵⁴

Though the early history of Jainism in the South is obscure, their later history supports the prosperous state of Jainism in South India. In the town of Kāñci, Jainism was at its height.⁵⁵ Kundakunda, the famous Digambara writer, also honoured by the Śvetāmbaras, belonging to the first century A.D. wrote several philosophical treatises. All of his works, available so far, are in the Śaurasenī Prakrit. Three of his works—*Samayasāra*, *Pravacanasāra* and *Pañcāstikāya*, commonly known as *Nāṭaka-traya* or *Sāra-traya* (cf. the *Prasthāna-traya* of the Vedānta Philosophy) are studied with great zeal by Jain scholars. Kundakunda is very popular in the South Indian Jaina tradition. These three works are commented upon in Sanskrit by Amṛtacandra (about the close of the 10th cent. A.D.) and by Jayasena (12th cent. A.D.) and in Kannāda by Bālacandra (13th cent. A.D.). Padmaprabha Maladhārīdeva (died A.D. 1185) wrote a Sanskrit commentary on the *Niyamasāra*. After Kundakunda the name of Sarvanandin can be mentioned. When Siṃhavarman was the ruler of Kāñci, Sarvanandin, a Jain scholar, wrote his Prakrit work *Lokavibhāga* in 458 A.D.⁵⁶

The Digambara Jaina author Samantabhadra (1st half of the 8th cent. A.D.) at the time of Kumārilabhaṭṭa belonged to Kāñci. He wrote a commentary on Umāsvāti's *Tattvārthādhigama-sūtra*. The introduction to this commentary, is entitled *Devāgama-stotra* or *Āptamīmāṃsā*.

54. *Ibid.*, III, p. 413.

55. *Ibid.*, III, p. 413.

56. *Ibid.*, III, p. 413.

In the book the Jaina Philosophy of Syādvāda is explained. Kumārilabhaṭṭa and Vācaspati Miśra knew this book. It should be noted in this connection that there was a great philosophical dispute between Kumārilabhaṭṭa and Samantabhadra. Akalarika also joined the dispute, while Prabhācandra and Vidyānanda defended their co-religionists against Kumārila.⁵⁷

Almost at the same time there were several *saṅghas* (groups) in South India. There was a Mūla-saṅgha (the original group) in the south. Later on, this saṅgha was divided into four gaṇas. The names of the gaṇas depended on the founders of the gaṇas. For example, the Nandigaṇa is named after Māghanandin, Senagaṇa after Jinasena, Siṃhagaṇa after Simha and Devagaṇa after Deva.⁵⁸ They were all pupils of Arhadbali, who was again a pupil of Bhadrabāhu II. From Hiuen Tsang's account⁵⁹ we come to know that in the country of Pāṇḍyas, a large number of the Nirgranthas lived and preached their doctrines. But in the seventh century, owing to the rise of Śaivism and Vaiṣṇavism, Jainism began to decline. Tradition says that Mahendravarman, a Pallava king, was a Jain by faith, but was converted to Śaivism by Appar. So also Arikeśari Māravarman, a Pāṇḍya king, was converted to Śaivism. All these evidences show that Jainism lost its ground in the south in the seventh century A.D.⁶⁰

Ghatage⁶¹ has succinctly outlined the position of Jainism in the south at that time thus :

"The picture of Jainism as a religion, which we get in this period, does not differ materially from what we know of it in later days. The community was divided into the monastic order and the lay following, with further sub-divisions, particularly among the former. The building of temples, the establishment of monasteries, the worship of the prophets,

57. Winternitz, *Hist. of Ind. Lit.* II, p. 478.

58. Majumdar, *ibid.*, p. 414.

59. Majumdar, *ibid.*, p. 414.

60. Majumdar, *ibid.*, p. 414.

61. Majumdar, *ibid.*, p. 414f.

and celebration of great public festivals were the normal features of the religious life of the people, Circumstances probably led to a change of habits of some of the monks, which produced the distinction between Chaityavāsa (residence in the monastery) and Vanavāsa (residence in the forest). The former developed a more compact organisation which led to the establishment of a spiritual head of the community of a given locality, called the Bhaṭṭārakas, whose lists of succession called the Paṭṭāvalis, often cover long periods of time. Many religious records of these days speak of the observance of the vow of Sallekhanā, the peculiarly Jain practice of observing fast unto death, as performed both by monks and laity, and we observe a steady growth of holy places to which monks and pious householders retired towards the end of their life.”

In the age of Imperial Kanauj (750 A.D. – 1000 A.D.), which began with the invasions of the Arabs (712 A.D.) in the beginning of the 8th cent. A.D. and ended with Āfghānisthān's passing into the hands of the Turks in 997 A.D., Jainism did not flourish very much, for the lack of royal support in the north, though it was very popular among the merchants and bankers in the north.⁶² In the south, on the other hand, it enjoyed an extensive royal patronage. In fact, in the Deccan there was no rival of Jainism, and as Altekar⁶³ thinks that perhaps one-third of the population of the Deccan was following the doctrines and teachings of Mahāvira. But afterwards owing to the rise of the Liṅgāyata sect, Jainism received a serious set-back.

During the period under review, Jainism did not have any appreciable influence in Bengal. It is noticeable that in the inscriptions of the Pālas, no reference to Jainism is found.⁶⁴

During the period of the Chāpa dynasty⁶⁵ whose one branch ruled from Vardhamāna and the other from

62. Majumdar, *ibid.*, Vol-IV, p. 287.

63. *Rāṣṭrakuṭas and their times*, Poona, 1934.

64. Majumdar, *ibid.*, Vol-IV, p. 288.

65. Majumdar, *ibid.*, Vol-IV, pp. 288-89.

Aṇahilapāṭaka, modern Pātan, in Northern Gujarāt, in the first quarter of the ninth century, Jainism received royal patronage. In fact, the Chāpa rulers were the patrons of this religion. According to the Jaina Prabhandhas, Vanarāja Chāvḍā was installed on the throne at Aṇahilapāṭaka by his Jaina *guru* Śīlaguṇasūri. Vanarāja's prime minister was a Jaina merchant (*vaṇik*) named Champa. Another merchant prince Ninnaya by name built a temple of Ṛṣavanātha at Aṇahilavāḍa; Lahora, the son of Ninnay, was a general in Vanarāja's army. Vanarāja consecrated the idol of Pārśvanātha in the temple of Pañcāsara-caitya built by him. The rulers of the Chāpa dynasty also built many Jain temples.

From *Bappabhaṭṭisūricaritra*, found in the *Prabhāvaka-carita*, (SJS; pp. 85 ff) we come to know that the Pratihāras (from the second quarter of the eighth century to the 10th cent. A.D.) were also the chief patrons of Jaina religion.⁶⁶ Vatsarāja of this dynasty also consecrated a golden temple of Lord Mahāvira at Kanauj, and at Gwālior he also established an image of Mahāvira. It is said that Vatsarāja's son Nāgabhāṭa II was converted to Jainism and his grandson Bhoja was a great patron of Jainism.

Literary activities were also pursued by many famous Jaina writers in the court of Paramāra Kings.⁶⁷ One of these writers was Dhanapāla. We have two Dhanapālas : one is a Śvetāmbara Jain and the other is a Digambara one. The Śvetāmbara Jaina Dhanapāla (10th cent. A.D.), son of Sarvadeva, wrote his *Tilaka-mañjarī* under Muñja Vākpatirāja of Dhārā at about 970 A.D. In the introductory verses Dhanapāla eulogises the Paramāra King of Dhārā. He also mentions the names of some of his predecessors, such as, the author of *Taraṅgavatī* and Rudra who composed a *Trailokya-sundarī-kathā*. The *Taraṅgavatī*⁶⁸ is a Jain religious story (*Dharma-kathā*) and the name of the author

66. Majumdar, *ibid.*, Vol-IV, p. 289.

67. Majumdar, *ibid.*, Vol-IV, p. 284.

68. Winternitz, *Hist. of Ind. Lit.* II, p. 522; S.N. Dasgupta and S.K. De, *History of Sanskrit Literature*, Calcutta, 1946, p. 201 (fn. 1),

is Śrīpādalīpta or Siripālitta. In the *Aṇuogadāra* he is mentioned as a Taraṅgavatīkāra. As the Jaina canonical works were finally laid down by the 5th cent. A.D., it is presumed that the author must have flourished before the 5th cent. A.D. The *Taraṅgavatī* is lost, but its romantic love-story is, however, preserved in the *Taraṅgalolā* whose authorship is variously ascribed to Virabhadra or Yaśaḥsena or Nemicandra of the Hāriyapuriya Gaccha. It is composed in Prakrit verse in 1643 A.D. E. Leumann, who has translated the work into German (München, 1921), says that Śrīpādalīpta lived as early as the 2nd or 3rd cent. A.D. Tradition says that he lived in the time of Śālivāhana. This Dhanapāla also wrote a Prakrit lexicon named *Pāiyya-lacchī-nāma-mālā*, and a Jaina Stotra, *Ṛṣabhapañcāsikā*.

The other one is a Digambara Dhanapāla,⁶⁹ who also lived in the 10th century, and is the author of the Apabhraṃśa poem *Bhavisattakahā*, otherwise also known as *Jñāna-pañcamī-kathā*. This Dhanapāla is a son of Māesara and Dhanaśrī.

At the time of the Imperial Kanauj⁷⁰ Jain literature was written in Sanskrit, Prakrit and Apabhraṃśa including the *Deśabhāṣās*, and also in Tamil and Kanarese. One of the famous writers of this age is Haribhadra who has written books in Sanskrit and Prakrit. He is, in fact, the earliest Sanskrit commentator of the Jaina Āgama texts. Haribhadra⁷¹ lived in the 8th cent. A.D., probably between 705 and 775 A.D. He is the pupil of Jinabhadra or Jinabhāṭa and Jinadatta from the Vidyādharakula. He was born at Citrakuṭa, modern Chitore. He was a Brahmin by birth and had all the Brahmanical learning. He was later on converted to Jainism. On the conversion to Jainism there is an anecdote which runs as follows. "Proud of his enormous erudition, he declared that he would become the pupil of any man who could tell him a sentence the meaning of which he did not understand. This challenge was inscribed on a plate which he wore on his stomach, whilst another legend

69. Winternitz, *ibid.*, p. 532.

70. Majumdar, *ibid.*, Vol-IV, p. 292.

71. Winternitz, *ibid.*, II. p. 479f.

has it that he laid gold bands around his body to prevent his bursting owing to so much learning. One day he heard the Jaina nun Yākinī reciting a verse, the meaning of which he did not understand. He asked her to explain the meaning to him. She referred to a teacher Jinabhaṭṭa, who promised to instruct him, if he would enter the Jaina Order. So Haribhadra became a monk, and thenceforth called himself the "spiritual son" (*dharma-putra*) of the nun Yākinī. He soon became so well-versed in the sacred writings of the Jainas that he received the title *Sūri* (honorific epithet of learned Jain monks), and his teacher appointed him as his successor."⁷² The Jain tradition says that he wrote no less than 1,444 works.⁷³ But so far 88 of his works have been found in manuscripts, of which again, 20 books are only printed. He wrote both in verse and prose, and most of his writings are scientific and philosophical. According to one tradition, it is said that Haribhadra is supposed to have taken part in the compilation of the *Mahā-nisīha*. This seems to be unlikely, although he occupied himself with the text.⁷⁴ He was the first to write commentaries on the Jaina Āgama texts of which again *Āvassaya* and *Dasaveāliya* have come down to us. In Haribhadra's commentaries many interesting tales are found. In his Sanskrit commentaries he retained the narratives in their original Prakrit form. Hemacandra has taken some of his stories in his *Sthavīrāvali-carita*. Haribhadra is also the author of *Upadeśapada* and 32 *Aṣṭakānī*. In his famous book on general philosophy *Ṣaḍ-darśana-samuccaya*, he mainly deals with Nyāya, Vaiśeṣika, Sāṃkhya, Jaiminī and Buddhism, and lastly on Jainism in a short section. *Loka-tattva-nirṇaya* is his another philosophical text in Sanskrit verses, where also he has discussed other systems including Jainism. He wrote a commentary on Umāsvāmī's *Tattvārthādhigama-sūtra*. He also wrote a commentary on the *Nyāyapraveśa* of the Buddhist Dinnāga. His other works are *Yogabindu*, *Yogaḍṛṣṭi-samuccaya*, *Dharmabindu* etc. All these works deal with

72. Winternitz, *ibid.*, II, p. 480.

73. Winternitz, *ibid.*, II, p. 485.

74. W. Schubring, *Das Mahānisīha-sutta*, Berlin, 1918, p. 5f; Winternitz, *ibid.*, p. 565.

the doctrines of Jainism. Jacobi⁷⁵ mentions some other works of Haribhadra. They are *Anekānta-jaya-patākā* with his own commentary, *Śāstra-vārttā-samuccaya*, *Ṣoḍaśa-prakaraṇa*. Haribhadra's *Samarāicca-kahā* is a prototype of *Taraṅgavati* and is a Prakrit prose romance. Haribhadra also wrote a satire *Dhūtākhyana* by name in five ākhyanas (stories) during the reign of king Sammattarāya of Citōḍa.

i) Introduction of the Caturāśrama

One of the greatest contributions of the Jains in the Age of Imperial Kanauj was the introduction of the *Caturāśrama*⁷⁶ concept of Hinduism. It is believed that Jinasena (9th cent. A.D.), a pupil of Virasena, and the friend of King Amoghavarṣa I (815-877 A.D.), and an author of the *Ādi-purāṇ*, accepted the *Caturāśrama* system of Hinduism. His follower the famous Digambara Cāmuṇḍarāya (10th-11th centuries A.D.) in his work *Cāritra-sāra* has acknowledged this concept of the four āśramas of the Hindus. Except one, the names are also the same. His system of *Caturāśrama* can be tabulated thus :

Caturāśrama			
brahmacārin	gṛhastha	vānaprastha	bhikṣu
1. upanaya brah.	jāti	tīrtha	1. anagāra
2. avalamba brah.	kṣatriya	kṣatriya	2. yati
3. adikṣā brah.			3. muni
4. gūḍha brah.			4. ṛṣi
5. nāiṣṭhika brah.			

The *upanayana brahmacārī* is he who after his *upanayana* ceremony enters into the household life. In this period his main object is to study the *Āgamas* and to become a master of the subject. On the contrary, an *avalamba brahmacārī* is one who is a novice before entering into a monkhood and studies the *Āgama* in this period. After that he may become a monk or go back to the household life.

75. Winternitz, *ibid.*, II, p. 527.

76. For this information see R. Williams, *Jaina Yoga*, London, 1963, pp. 36-38.

Adiṣṣā brahmacārī, as the name suggests, is he who, without wearing the monk's attire or taking orders, but adhering to the household life, studies the *Āgamas* thoroughly. *guḍha brahmacārī* is a *kumāra śramaṇa*, a boy ascetic, who studies the *Āgamas* in this stage. After the expiry of his student life, he may go back to the household life after abandoning his monkhood. He may do so either on his own, or owing to the pressure from his relatives or otherwise. A *naiṣṭhika brahmacārī*, on the other hand, is he who leads the life of a monk, studies the *Āgamas* and other *Śāstras*, begs alms for food. He wears a white garb (or a red one), and wears a sacred thread on his chest, and his head is shaven. It is not clearly stated whether he can go back to his household life or not. But from his description it appears that he prefers monkhood to family life.

A *gṛhasṭha* is a household. It is of two types : *jātikāyastha* and *tīrtha kāyastha*. *jāti-kāyasthas* are brāhmins, kṣatriyas, vaiśyas, and śūdras. This classification is the same with the Hindus. The *Tīrtha-kāyasthas* are of various kinds depending on their ways of life.

In the *vānaprastha* stage, one practises a moderate asceticism and wears one piece of cloth without taking the vow of nudity. The type of life expected in this stage is similar to that of Hindu order. But Medhāvin (1504 A.D.) at a much later time in his *Dharma-saṃgraha-śrāvakācāra* has styled the *Vānaprastha* as the *aparādalingī* and the *bhikṣu-utsarga-līngī*.

The *bhikṣu* is one who begs alms for his livelihood after being initiated into the order of monkhood. It is of four types: *anagāra*, *yati*, *muni* and *ṛṣi*. An ordinary monk is called *anagāra*, while a monk who has ascended the spiritual ladder is called a *yati*. A *muni* is a monk who has acquired supernatural knowledge by his power of penance. He is endowed with *avadhi-jñāna*, *manaḥ paryāya* and *kevala-jñāna*. When a monk attains to divine power (*ṛddhi*), he is called *ṛṣi bhikṣu*. It is the supreme stage of *bhikṣu*-hood.

The above classification is given by the followers of the schools of Jinasena, and hence cannot be taken to be representative of any authority. In the normal Jaina context

the term *muni* has no relevance, even though the term is used as a prefix to certain Jaina *sādhus* in modern times. The term *bhikṣu* is also dubious. It generally means a Buddhist monk, as opposed to a Jaina, and the Śvetāmbaras use it to describe an ordinary Jaina *sādhū*. Even the Digambaras use it to designate a layman in their orders.

Along with the concept of *caturāśrama*, the Jains also discussed the types of *Śrāvaka* in the same period. Śāntisūri (11th cent. A.D.) in his *Dharma-ratna-prakarāṇa* (verse 32f) has enumerated four categories of *śrāvaka*⁷⁷, e.g., *nāma-śrāvaka*, *sthāpanā-śrāvaka*, *dravya-śrāvaka*, and *bhāva-śrāvaka*.

Nāma-śrāvaka, as the name suggests, is one who is a Jaina in name only, *sthāpanā-śrāvaka* is a Jaina layman who follows some statutory principles of Jain orders, but a *dravya-śrāvaka* is one who follows the Jaina rites compulsory for a Jaina, whereas a *bhāva-śrāvaka* is a mere believer of Jainism.

After a few centuries, Āśādhara (1240 A.D.) in his *Sāgaradharmāmṛta* and Medhavin (1504 A.D.) in his *Śrāvakācāra* had given threefold classification of the *Śrāvaka*.⁷⁸ These are *pākṣika*, *naiṣṭhika*, and *sādhaka*. A *pākṣika-śrāvaka* is a layman who practises the *anuvratas* and the *mūlaguṇas*. He is called a *pākṣika* layman, because he has an inclination (*pakṣa*) towards *ahiṃsā*, while, on the contrary, the *naiṣṭhika-śrāvaka* (which is, in fact, equivalent to *naiṣṭhika-brahmacārī* and which is again later on called *kṣullaka*) is one who pursues his path upwards for spiritual attainment and practises the tenfold *dharma*s of the ascetic. As in his culminating point (*niṣṭhā*) he leaves the household life, he is called *naiṣṭhika śrāvaka*. A *Sādhaka* is he who concludes (*sādhayati*) or renounces his human body by carrying out *sallekhanā*.

This is, in brief, the history of the origin, growth and development of Jainism in different parts of India. I shall now talk about some aspects of Jainism which will help us to understand the basic contributions of the Jains to the world culture.

77. Williams, *ibid.*, p. 36.

78. Williams, *ibid.*, p. 37.

PART II. SOME ASPECTS OF JAINISM

VIII. Free thinking in Jainism

In the evolution of world's thoughts and culture, the Jain literature can supply us material on free thinking and sophistic ideas. Herein lies the value of Jainistic teachings and practices. The Jains afford us many an interesting glimpse of every day life of a section of people of India. They are identified as a part and parcel of Indian life, not only of the life of the monks themselves, but also that of the other classes of people as well.

From his teachings and preachings it appears that Mahāvīra was an outstanding exponent of social equality and justice. He stood both for the rich and the poor, the strong and the weak, and for the ruler and the ruled. He did not allow anybody to be exploited and oppressed, but through his principles of non-violence he maintained peace and tranquility in the society with his splendid and imperishable excellence of sincerity and strength.

It is generally said that Jainism is basically a revolt against some of the fundamental issues of Vedic religion. But to me it appears that it is not. At the very outset, it should be borne in mind that Jainism should be treated as one of the ways of interpreting human life and society, and from that point of view it is, in a sense, unique in its nature. Mahāvīra has, of course, challenged some of the fundamental issues of Vedic religion, but they are interpreted in a more straightforward way than were done before. His logic is more mundane and acute than the previous one. And from that point of view it seems revolutionary, but it is really not.

IX. The Constitution of the Universe

The Jains do not believe in the creator-God. To them, the world is beginningless and endless, and no God has ever created the world.

According to the Jain conception, this world is eternal

(*anādi*) and vast (*niravadhi*). To the Jains, the Universe is composed of two things : *loka* and *aloka*. In this division the nine cardinal principles (*navatattva*) and the six substances (*ṣaṭ padārtha*) of Jainism are included. According to the Jains, there is nothing outside these divisions. In the *Uttarādhyayana-sūtra* (36.2) this constitution of the world is adumbrated :

*jivā ceva ajivā ya, esa loe viyāhie/
ajiva desam āgāse, aloe se viyāhie//*

“The living and the non-living beings constitute this world (*loka*), but the space (*āgāsa*), where only non-living being is found, is called the non-world (*aloka*).”

In the domain of *loka* (or *lokāstikāya*, as it is often called), all things (i.e. *dravyas*- substances) are classified into nine categories (*navatattva*) : The *Pañcāstikāya* (verse 108) says –

*jivājiva bhāvā puṇṇaṃ pāvaṃ ca āsavaṃ tesiṃ/
saṃvara-nijjarā bandho mokkho ya havanti aṭṭha//*

“The soul or living (*jīva*), non-living (*ajīva*), influx (*āsrava*), bondage (*bandha*), merit (*puṇya*), sin (*pāpa*), stoppage of influx (*saṃvara*), dissociation of *karma* (*nirjarā*) and emancipation (*mokṣa*) are the nine principles.”

The six substances (*ṣaṭ padārtha*) as described in the *Uttarādhyayana-sūtra* (28.7) are as follows :

*dhammo adhammo āgāsaṃ kālo puggala-jantavo/
esa logo tti paṇṇatto jīṇehiṃ varadaṃsihiṃ//*

“*Dharma* (motion), *adharma* (motionless), space, time, matter and soul (are the six kinds of substances); they constitute this world as has been said by the Jinas who possess the best knowledge.”

So, according to the Jains, this world is composed of the following :

<i>Viśva</i> (Universe)	<i>Navatattva</i> (Nine principles)	<i>Ṣaṭpadārtha</i> (Six substances)
<i>Loka</i>	1. <i>Jīva</i>	1. <i>Jīva</i> (<i>cetanā</i> , consciousness)
	2. <i>ajīva</i>	2. <i>dharma</i> 3. <i>adharma</i> 4. <i>ākāśa</i> 5. <i>pudgala</i> 6. <i>kāla</i>
	3. <i>āsrava</i> 4. <i>bandha</i> 5. <i>puṇya</i> 6. <i>pāpa</i> 7. <i>saṃvara</i> 8. <i>nirjarā</i> 9. <i>mokṣa</i>	
<i>Aloka</i> (<i>ākāśa</i>)		

The whole edifice of Jainism is based on this conception of the world.

Jīva is of two kinds : *saṃsārī* (mundane) and *mukta* (liberated). *Saṃsārī jīva* (mundane souls) are the embodied souls of the living beings in the world and they are subject to the cycle of Birth. *Mukta jīvas* are liberated souls and so they will not come to this world again. They are free from the bondage of the world.

Among the *saṃsārī jīvas*, man is made up with *cetanā* (consciousness) and *jaḍa* (unconsciousness). So long as *jaḍatva* in man remains, he will come back to this world again and again. If *jaḍatva* is removed, he will be free (*mukta*) and will attain *nirvāṇa*.

Āsrava means flow of karmic matter into the nature of self or soul. The *Tattvārtha-sūtra* (VI. 1-2) says—

kāya-vāñ-manah-karma yogaḥ//
sa āsravaḥ//

“Action on the part of body, speech and mind is *yoga*. (And) that is *āsrava* (influx of karma).”

Bandha implies the mixture of the karmic matter with the nature of the soul on account of which the soul loses its intrinsic purity and brilliance. The *Tattvārtha-sūtra* (VIII. 2) says—

*sa kaṣāyatvāj jivaḥ karmaṇo योग्यान्
puḍgalān ādatte sa bandhaḥ.*

“As the self is actuated by passion (*kaṣāya*), the soul attracts particles of matter adaptable for action, and that (is) bondage (*bandha*).”

Puṇya means the meritorious activity of *karmas*, whereas *pāpa* means the sinful activity of *karmas*. The *Tattvārtha-sūtra* (VI. 3) says—

śubhaḥ puṇysyāśubhaḥ pāpasya.

“Virtuous activity is the cause of merit (*puṇya*) and wicked activity is the cause of demerit (*papa*).”

Samvara represents the act of presenting the inflow of the karmic matter and hence it is the blocking of *āsrava*.

Nirjarā represents the act of destroying the karmic matter which may adhere to the soul. Each particular *karma* has been caused by some action, good, bad or indifferent, of the individual being in question, so that *karma* in return, produced certain painful, or pleasant or indifferent conditions and events which the individual in question must undergo. The *Tattvārtha-sūtra* (VIII. 21-23) says—

*vipāko' nubhavaḥ //21//
tataśca nirjarā //23//*

“Fruition (*vipākah*) of a *karma* upon its ripening is experience (*anubhavaḥ*).”

“After that (fruition) *karma* disappears.”

The state of *nirjarā* can be attained by penance (*tapasā*) cf. *tapasā nirjarā ca* (TS. IX. 3).

Mokṣa literally means ‘salvation’, i.e. “complete release from all *karmas*.” The *Tattvārtha-sūtra* (X.2) says—

*bandha-hetva bhāva-nirjarābhyāṃ kṛtsna-karma-
vīpramokṣo mokṣaḥ//*

“Complete release from all *karmas* through non-existence of causes of bondage and through *nirjarā* is *mokṣa*” (Jaini).

The five categories which are grouped in the *aḥiṃsa* class are distinctly non-spiritual and hence incapable of consciousness. They are, therefore, *acetana*. These are *dharma*, *adharma*, *ākāśa*, *pudgala* and *kāla*. The inherent character of *dharma* is to make move, or to be moved, while *adharma* is the opposite to it. The idea is that *dharma* and *adharma* are necessary conditions for the subsistence of all other things, viz, soul and matter. *Ākāśa* is space, while *pudgala* is matter which is eternal and consists of atoms. There are two kinds of matter : gross (*sthūla*) and subtle (*sūkṣma*). Gross matters are the things which we perceive, while subtle matter is beyond the reach of our senses. Subtle matter is that matter which is transformed into the different kinds of karma. *kāla* (time) is a quasi-substance and it is necessary to accept it as a substance in order to explain the changing state of the souls and matter.

X. Jaina Kālacakra (The Wheel of Time)

Just as the Hindus have *satya*, *tretā dvāpara* and *kaliyuga*, so also the Jains have a system of reckoning the *kālacakra*, i.e. the wheel of time. The Jains have divided time into two broad divisions—*utsarpiṇī* (Progressive era) and *avasarpiṇī* (Declining era). Each era is divided into six wheels (*ara-s*), and both the eras have twelve sub-divisions. Each division is known as *kāla* (time). The Jains think that as the Universe is beginningless and endless, so also the flowing of time is endless and limitless, and yet it is conceived that the wheel of time has twelve periods for the convenience of our understanding.

At present we have the *avasarpiṇī* (Declining period) and its division is as follows :

- 1) *Suṣamā-suṣamā* (period of extreme happiness),

- 2) *Suṣamā* (period of happiness)
- 3) *Suṣamā-duḥṣamā* (period of happiness and misery)
- 4) *duḥṣamā-suṣamā* (period of misery and happiness)
- 5) *duḥṣamā* (period of misery),
- 6) *duḥṣamā-duḥṣamā* (period of extreme misery).

Like the wheel of train, the wheel of time moves from below to above and *vice versa* in both the eras. In the *utsarpiṇī* era the progress of human beings increases step by step from misery to happiness, and in the *avasarpiṇī* era the process is reverse, i.e., the progress of human beings decreases step by step from happiness to misery. The calculation of time consumed by both the eras is more than lacs and crores. At present, in the *avasarpiṇī* period the 24 Tirthaṅkaras were born and got *nirvāṇa* at their death. Of the declining era, four stages of time have elapsed and the fifth division (i.e. *duḥṣamā* period) is continuing.

In the *Pañcāstikāya* (verses 24-25) time is described thus:

*vavagada-panavaṇṇa-raso vavagada-dogaṇḍha-
aṭṭaphāso ya/
aguru-lahugo amutto vaṭṭaṇa-lakkho ya kālo tti//
samayo nimiso kaṭṭā kalāya nālī taḍo divā-rattī/
māsa-udu-ayana-saṃvaccharo tti kālo parāyatto//*

“That which is devoid of five colours [*kṛishṇa* (black), *harita* (green), *pīta* (yellow), *rakta* (red), and *śveta* (white)]; of five tastes [*tikta* (pungent) *kaṭuka* (bitter), *kshāra* (saline), *kashāyita* (acid), and *mishta* (sweet)]; of two smells [*sugandha* (agreeable) and *durgandha* (disagreeable)], of eight kinds of touch (light and heavy, smooth and rough, soft and hard and hot and cold]; and which has the *agurulaghu* attribute (i.e. the set of central attributes which sustain the others), is immaterial and is characterized by modifications [of other substances]—is time (*kāla*). *Samaya* (unit of time), *nimisha*, *kāshthā*, *kalā*, *nālī*, *divārātra*, *māsa*, *rtu*, *ayana*, *saṃvatsara*—these are secondary time.”

[J.L. Jaini, *Outlines of Jainism*, p. 86].

Although the broad division of time is *avasarpiṇī* and

utsarpiṇī, and in each division there are six periods, for our practical purposes, the Jains have divided time as follows :

<i>samaya</i>	:	is the unit of time;
<i>nimiṣa</i>	:	is the time taken in raising the eyelids;
<i>kāṣṭhā</i>	:	is the 15 <i>nimiṣas</i> ;
<i>kalā</i>	:	is the 20 <i>kāṣṭhās</i> ;
<i>nālī</i>	:	is a little over 20 <i>kalās</i> ;
<i>muhūrta</i>	:	is the 2 <i>nālīs</i> ;
<i>ahorātra</i>	:	is the 30 <i>muhūrtas</i> ;
<i>māsa</i>	:	is the 30 days;
<i>ṛtu</i>	:	is the two months;
<i>ayana</i>	:	is the six months;
<i>saṃvatsara</i>	:	is the 2 <i>ayanas</i> —one year

XI. Philosophical Doctrines

Having discussed the constitution of the world along with its *navatattvas* (nine cardinal principles) and *ṣaṭpathārtha* (six substances), let us now explain some of the fundamental philosophical doctrines associated with it.

i) The Doctrine of Reality

In Jain Philosophy, the doctrine of reality (*sat*) is different from the rest of the other systems of philosophies. The definition of *sat* as described by Umāsvāti is

utpāda-vyaya-drauṇya-yuktaṃ sat (TS V. 30)

“Existence is characterised by origination, disappearance (destruction) and permanence” (S.A. Jaini).

It is a permanent reality in the midst of change of appearance and disappearance. This conception of Reality is peculiar to Jainism. An existing reality in order to maintain its permanent and continued existence must necessarily undergo change in the form of appearance and disappearance. It seems to us a paradox at the beginning. But a closer analysis and minute observation will help us to appreciate the significance of this description of reality. For example, let us look at the seed of a plant. When the seed is

planted in the soil it must necessarily break the shell and sprout out. This is the first step in its attempt to grow. Then the sprouting seed further undergoes change and some portion of it comes out seeking the sunlight and another goes down into the soil, will undergo enormous changes into the root system. Similarly, the portion that shoots up into the air and sunlight will also undergo enormous changes, of sprouting out in tendrils and leaves finally resulting in branches and stem of the plant all engaged in the task of procuring nourishment with the help of sunlight. At every stage thus we find change, the old leaves being shed off and the new sprouts coming in. This seems to be the general law of nature. The life of the seed *does never die*; it lives even though it is being constantly changed, and this is what is *sat*.

ii) *Anekāntavāda*

What is true of a plant, is also true with regard to the basic or fundamental thing of Nature. In this respect, I believe, Jaina conception of Reality is different from the other Indian philosophies. Some philosophers would only emphasize permanency as the nature of Reality, while others would emphasize change alone as the characteristic of Reality. The one-sided emphasis either on permanency or change is rejected by Jaina thinkers. They consider this system as *anekāntavāda*, a system which clings to a partial aspect of the reality. So they call their own as *anekāntavāda*, that is to say, a system of philosophy which maintains that Reality has multifarious aspects and that a complete comprehension of such a nature must necessarily take into consideration all the different aspects through which Reality manifests itself. Hence the Jaina *darśana* is technically called *Anekāntavāda*, often translated as "Indefiniteness of Being". It tells us that any material thing continues for ever to exist as matter, and this may assume any shape and quality. Thus *mṛttika* (clay) as a substance may be regarded as permanent, but the form of a jar of clay (*ghaṭa-paṭadi*), or its colour, may come into existence and perish.

Anekāntavāda describes the nature of a *dṛavya* (substance). *Anta* means *pakṣa*, or *koṭi* or *dharma*, another

side of a substance. In analysing a substance, it is observed that it has, at least, two aspects. In one sense a permanent substance is an *anta* (one side) and *anityatva* is also an *anta* (another side). Nāgārjuna in his *Mādhyamika-kārikā* says—

*astīti nastīti ubhe api antāḥ-suddhīti asuddhīti ime'pi
antāḥ, tasmād ubhe ante varjayitvā madhye'pi sthānaṃ
prakaroti paṇḍitāḥ//*

In his opinion, existence and non-existence, purity and impurity all are distinctive features of a substance. And this is *anta* or *dharma*. And therefore in an *anekāntavāda*, the nature of contradictory features of a substance is described. If there is no mutual contradictory features, then it is not described by *anta*. In the Upaniṣad, a substance is considered as only permanent, the Buddhists consider the existence of a substance as transitory. But only the Jains think that a substance (*dravya*) is both permanent and transitory. When it is *nitya* (permanent), it is a *dravya* (substance), and when it is *anitya* (transitory), it is called *pariyāya*. The description of a substance in the form of *dravya* and *pariyāya* is the basic tenet of *anekāntavāda*.

iii) Saptabhaṅgī

The doctrine of *anekāntavāda* is upheld by a logical method called *saptabhaṅgī*. According to this doctrine, there are seven forms of metaphysical propositions, and hence it is known as *saptabhaṅgī*, "seven syllogical forms of propositions." As the seven forms contain the word *syāt* 'may be', it is also known as *syādvāda*. So the *saptabhaṅgī* is nothing but the seven propositions of the *syādvāda*. The *Saptabhaṅgī* is defined in the *Syādvādamañjarī* of Malliṣena (1292 A.D) thus :

*ekatra jīvādaṃ vastuni ekaika-sattvādi-dharma-viśaya-
prāśnavāśād avirodhena pratyakṣādi-vādā-parihāreṇa
prthag bhūtaayoḥ samuditayośca, vidhi-niśedhayoḥ
pariyālocanayā kṛtvā syācchabda-lāñchito vakṣyamāṇaiḥ
saptabhiḥ prakāraiḥ vacana-vinyāsaḥ saptabhaṅgīti
giyate.*

iv) The Nature of Syādvāda

The doctrine of *anekāntavāda*, as it is said earlier, is established by a logical method called *syādvāda*. These seven propositions are as follows :

- 1) syād asti,
- 2) syān nāsti,
- 3) syād asti nāsti ca,
- 4) syād avyaktavyaḥ,
- 5) syād asti avyaktavyaś ca,
- 6) syān nāsti avyaktavyaś ca,
- 7) syād asti nāsti avyaktavyaś ca.

The word “syāt means ‘may be’, and is explained by *kathāncit* ‘somehow’. The word *syāt* here qualifies the word *asti*, and indicates the Indefiniteness of Being (or *astitvam*). For example, we say a jar is somehow, i.e. it exists, if we mean thereby that it exists as a jar; but it does not exist somehow if we mean that it exists as a cloth or the like. The purpose of these seeming truisms is to guard against the assumption of the Vedantins that Being is one without a second, the same in all things. Thus we have the correlative predicates ‘is’ (*asti*) and ‘is not’ (*nāsti*). A third predicate is ‘inexpressable’ (*avyaktavya*); for existent and non-existent (*sat* and *asat*) belong to the same thing at the same time, and such a co-existence of mutually contradictory attributes cannot be expressed by any word in the language. The three predicates variously combined make up the 7 propositions, or *saptabhaṅgas*, of the *Syādvāda*.” (Jacbi, ERP, Jainism, p. 468).

According to this logical doctrine every fact of Reality can be described in two logical propositions—one affirmative and the other negative. We have described before that the ultimate Reality is a permanent and changing entity manifesting itself through constant change of appearance and disappearance, and then we can understand that a fact of Reality when looked at from the underlying permanent substance may be described to be non-permanent and changing. When a substance is described from the aspect of the underlying substance, it is called *dravyārthikaṇaya* and when the description is based on the modifications or

changes, it is called *pariyāyārthikanaya*. As a *dravya* has two aspects, it should be described logically from two points of view : positive and negative. For example, if a jar is made of clay, then it is possible to say that it is a jar made of clay. But can we describe it as a jar made of stone? Certainly not. But it must be remembered that to describe every fact of Reality four conditions are to be taken into considerations: *dravya*, *kṣetra*, *kāla* and *bhāva*, i.e. name of the substance, the place where it is, the time when it exists, and characteristics presented in it.

Every object from its own *dravyas* admits an affirmative predication and looked at from the *paradravya* admits of a negative predication. So the example given above from its own substance (clay) admits of affirmative predications, and from the view of *paradravya*, a negative predication. Similarly, from the point of view of *kṣetra*, it can be stated in two ways : if a thing is really in the room, then we can say affirmatively it is in the room, and negatively it is not in the room. Similarly, if a thing exists at this particular time, it may not be so at some other time. So also is the case with *bhāva*. If some characteristics are intrinsically present in it, it may not be so in other cases. To sum up, the whole system of *syādvāda* can be tabulated thus :

Syādvāda	saptabhaṅgi	saptabhaṅgi vacanavinyāsa	applicable to Jiva
1. syād asti	prathamo bhaṅgaḥ (in a positive way)	syād astyeva sarvam iti sadamśa-kalpanā- vibhajanena prathamo bhaṅgaḥ “May be the jar exists.”	In a certain sense jiva exists, and in another sense, it does not
2. syān nāsti	dvitīyo bhaṅgaḥ (in a negative way).	syān nāstyeva sarvam iti paryudāsa- kalpanā-vibhajanena dvitīyo bhaṅgaḥ “May be the jar does not exist.”	In a certain sense jiva does not exist, in another sense it exists.

Syādvāda	saptabhaṅgi	saptabhaṅgi vacanavinyāsa	applicable to Jiva
3. syād asti nāsti ca	trītiyo bhaṅgaḥ both in a positive and negative way	syād astyeva syān- nāstyeva iti kram- eṇa sadamśā-sada- mśa-kalpanā-vibha- janena trītiya bhaṅ- gaḥ. yathā-syādasti nāst- yeva ghaṭaḥ. May be the jar exists and in a sense it does exist.	In a certain sense jiva exists and in another sense does not exist as well.
4. syād avaktavyam	caturtho bhaṅgaḥ explains im- possibility of affirming and denying simultaneously	syād avaktavyam eveti sama-samaye vidhi-niṣedhayor anirvacaniya-kal- panā-vibhajanayā caturtho bhaṅgaḥ yathā-syād avak- tavya eva ghaṭaḥ. “May be the jar is indescribable”	In a certain sense jiva is indescribable. The positive and negative aspects of jiva cannot be explained simul- taneously by any word.
5. syād asti avaktav- yaśca	pañcamo bhaṅgaḥ takes into consideration the existence and indescribable nature both simultaneously	syād astyeva syād avaktavyam eveti vidhi-prādhānyena yugapad-vidhi- niṣedhā-nirvacaniya- khyāpanā-kalpanā- vibhajanayā pañ- camo bhaṅgaḥ. yathā—syādashyeva syād avaktavya eva ghaṭaḥ. “May be the jar exists as well as it is indescribable.”	In a certain sense jiva exists as well as it is indescribable.

Syādvāda	saptabhaṅgi	saptabhaṅgi vacanavinyāsa	applicable to Jīva
6. syān nāsti avaktav- yaśca	ṣaṣṭho bhaṅgaḥ explains the negative character of the things as well as the indescribable nature of the same	syān nāstyeva syād avaktavyam eveti niṣedha-prādhānyena yugapan-niṣedha- vidhya-nirvacaniya- kalpanā-vibhajanayā ṣaṣṭho bhaṅgaḥ. yathā—syān nāstye- va syād avaktavyo ghataḥ. “May be the jar is not and indescribable as well.”	In a certain sense jīva is not and indescribable as well.
7. syād asti nāsti avyakta- vyaśca	saptamo bhaṅgaḥ is a synthesis between the fifth and the sixth	syād astyeva syān nāstyeva syād avak- tavyam eveti kramāt sadamśāsadaṃsa- prādhānyena-kalpa- nayā yugapad-vidhi- niṣedhā-nirvacaniya- khyāpanā-kalpanā- vibhajanayā ca sap- tamo bhaṅgaḥ. yathā—syād astyeva nāstyeva avakta- vyaḥ ghataḥ. “May be the jar is and is not and is indescribable as well.	In a certain sense jīva is and is not and is indescribable.

v) Nayavada

Supplementary to the doctrine of *syādvāda* is the doctrine of *naya-vāda*. The *nayas* are ways of expressing the nature of things. There are seven *nayas* : *naigama*, *saṃgraha*, *vyavahāra*, *rju-sūtra*, *sabda*, *saṃabhiruḍha* and *evambhūta*. Out of these seven *nayas*, four refer to concepts and three to words. The *nayas* are necessary in order to understand the partial true nature of a thing.

Naigama : *Naigama* is that *naya* where the general

(*sāmānya*) and the specific (*viśeṣa*) features of the things are judged. For example, conscious man is a *jīva* (soul). Here the general and the specific nature of *jīva* is described. This *naya* is also recognised by the *Nyāya* and the *Vaśeṣika* schools of Indian philosophy.

Samgraha : *Samgraha* is a *naya* by which the general qualities of the things are taken into consideration not by ignoring the specific qualities of the thing, but the emphasis is given on the general qualities alone. This *naya* is also recognised by the *Saṅkhya* and the *Advaita* schools of Indian philosophy.

Vyavahāra : *Vyavahāra* is that *naya* by which the specific qualities of a thing are taken into consideration, not completely ignoring the general qualities of a thing, but by by-passing the general qualities of a thing. This *naya* is recognised by the *Cārvāka* school of Indian philosophy.

Ṛju-sūtra : *Ṛju-sūtra* is that *naya* by which a thing is to be judged as it is without looking into the past and future nature of the thing. As past is already lost and the future is not born yet, this *naya* does not refer to the past and future of the thing. This *naya* is also recognised by the Buddhists.

Sabda : *Sabda* is that *naya* by which a thing is recognised simply by hearing the name of a thing. *Sabda naya* includes all grammatical aspects of a word or of a sentence. For example, true was a city named Pataliputra. The word 'was' in the sentence indicates that it is different from the present one. This is accepted by the grammarians.

Samabhirūḍha : *Samabhirūḍha* is that *naya* by which the meaning of a word is judged on the basis of its different etymological meanings. This *naya* is deeper than the *śabda naya*. For example, the meaning of *jīva* means consciousness. And, therefore, all who have got consciousness are *jīvas*. Etymological meaning of a word is the most important feature of this *naya*.

Evambhūta : When the meaning of a word is established on the basis of its etymology, it is called *evambhūta naya*.

For example, king means as long as a person holds the sceptre of a kingdom, he is king. In other times, he is not a king. Grammarians accept this *naya*.

It should be noted here that in the *Tattvārtha-sūtra* (I. 34, 35) *samabhirūḍha* and *evambhūta nayas* are considered under the *sabdanaya*, as they are the variety of the *sabdanaya*, and therefore, according to Umāsvāti, the *nayas* are five in number.

XII. The Path to Salvation (*mokṣa-mārga*)

To achieve the path to Salvation (*mokṣa-mārga*), the Jains suggest a completely different system of their own. According to the Jains, in order to attain *mokṣa* one should follow certain vows and qualities which are necessary for the monks. These are *pañca mahāvratas*, *tri-ratna*, *tri-gupti*, *pañca samiti*, *daśa yatidharma*, *dvādaśa bhāvanā* and *saptadaśa saṃyama*. These are described below.

1) *Pañca Mahāvratas* (Five great vows)

The Jains believe that for the realization of *nirvāṇa*, certain rules of conduct must be observed. And by observing them one must acquire the corresponding virtues of these vows. Of all the vows, the *pañcamahāvratas* (five great vows), of which the first four, are also acknowledged by the Brahmanical and Buddhist tenets. These five vows are—*ahiṃsā*, *satya*, *acaurya*, *brahmacarya* and *aparigraha*.

Ahiṃsā : *ahiṃsā* generally means “not to kill” anybody. Mahāvīra says that life is dear to all animals, and so people should refrain from killing any animals.

Asatya : *asatya* means abstaining from telling lies. Under any circumstances, people should refrain from telling lies. Hemacandra in his *Yogaśāstra* (II. 53-54) has eulogized the effects of speaking the truth. R. Williams has summed up this in the following manner in the *Jaina Yoga* (at p. 78): “The consequences which may ensue from speaking *asatya* are dwelt on by Hemacandra. A liar may have his tongue and an ear cut off, may be beaten and imprisoned, treated

with contumely, and deprived of his possessions. In another incarnation he may be afflicted with dumbness, speech defects, and foetid breath. Wilful calumny in particular is the root of endless miseries. On the other hand, one who always speaks the truth will, so popular belief avers, never be beaten by a serpent."

Acaurya : *acaurya* means abstaining from stealing. It is to be noted that theft is considered as one of the seven calamities (*vyasanas*) in many Jaina texts. In the *Rātṇa-karaṇḍa* (III. 11), as quoted by Williams (p. 83), the definition of theft is given :

*nihitaṃ vā patitaṃ vā su-vismṛtaṃ vā parasvam aviśṛṣṭaṃ/
na harati yaṇ na ca datte tad-akṛṣa-cauryād uparamaṇaṃ//*

"Not taking the property of others whether pledged or dropped or completely forgotten unless it has been given", the enjoyment of that unearned property is due to theft.

Brahmacarya : *brahmacarya* means 'abstaining from sexual intercourse'. In Jain tradition any kind of *kāma* is to be abandoned. Devagupta (1016 A.D.) in his *Nava-pada-prakaraṇa* (verses 48-50) has described *kāma* in various ways. "*Brahma* (abstinence from sexual intercourse) is of eighteen kinds, nine relating to celestial females (*vaikriya*) and nine to terrestrial females (*audārika*). *Maithuna* (copulation) is twofold, relating to *vaikriya* and *audārika* classes and the latter is again divided into animal and human categories. Under this last head are distinguished : *sva-dāra* (one's own wife or concubine), *para-dāra* (any woman under the authority of another man), and *veśyā* (a prostitute who is considered to have no owner)." (Williams, p. 84). Even without sexual intercourse, by some other ways also, sexual manifestation is expressed. These are –

*smaraṇaṃ kīrtanaṃ kelīṇaṃ prekṣaṇaṃ guhya-bhāṣaṇaṃ/
saṃkalpo' dhyavasāyaśca kriyā-nirvṛtīr eva ca//
etan maithuṇaṃ aṣṭāṅgaṃ pravadaṇṭi maṇiṣiṇaḥ/
viparītaṃ brahmacaryaṃ etad evāṣṭa-lakṣaṇaṃ//*

(quoted by Mallinātha in his *Kirāta* 1.1)

"Passionate remembrance (*smaraṇaṃ*), wistful

description (*kīrtana*), sports (*kelih*), gazing with longing (*prekṣaṇan*), secret conversation (*guhya-bhāṣaṇam*), imagination (*saṃkalpaḥ*), resolution (*adhyavasāyaḥ*) and crowning of love (*kriyā-nirvṛtiḥ*) are the eight kinds of carnal enjoyments and opposite to all these are in *brahmacārī* and they are also, (therefore), eight fold."

The Jains also think that all these eight kinds of carnal enjoyment are to be considered bad for a *brahmacārī*. And a *sādhū* should always shun all these *maithunas* under any circumstances.

Aparigraha : *aparigraha* means "to renounce all interest in worldly things, and not to keep any property." *parigraha* is of two kinds : *ābhyantara* (internal) and *bāhya* (external). The internal *parigrahas* are false belief (*mīthyātva*), anger (*krodha*), pride (*māna*), deceit (*māyā*), greed (*lobha*), sense of the absurd (*hāsyā*), pleasure (*rati*), displeasure (*arati*), fear (*bhaya*), sorrow (*śoka*), disgust (*jugupsā*), male sex urge (*puṃveda*), female sex urge (*strī-veda*) and androgyne sex urge (*napuṃśaka-veda*) (cf. Williams p. 93). The ten external *parigrahas* are—land (*kṣetra*), houses (*vāstu*), silver (*hiraṇya*), gold (*suvaṃa*), wealth (*dhana*), grain (*dhānya*), servants (*dāsa/dāsī*), livestock (*catuṣpada*), cloth (*kupya*) and bed (*śayyāsana*). The Jain *sādhū*s should not attach to all these *parigrahas*.

ii) Tri-ratna/Ratna-traya (three gems)

For the path of liberation, i.e., to release oneself from the "cycle of transmigration", the Jains believe that the *ratna-traya*, or otherwise known as *guṇa-traya*, is to be observed. The *guṇa-traya* is a technical term, and it means *samyag-dṛṣṭi* (right vision), *samyag-jñāna* (right knowledge) and *samyak cāritra* (right conduct). The acquisition of these three qualities will lead someone to the path of liberation. That is why, in the *Tattvārthasūtra* (1.1) the subject begins with the statement

samyag-darśana-jñāna-cāritrāṇi mokṣāmārgaḥ

i.e., "The right vision (or faith), right knowledge, and right conduct are the path of liberation."

The word *samyak* (*sam-añc + kuip*) is to be construed grammatically with all the members of a *dvandva* compound by the dictum—*dvandvādaḥ dvandvānte ca śrūyamāṇaṃ padaṃ pratyekam abhisambadhyate iti vacanāt*, “in the beginning or end of a *Dvandva*-compound when a word is syntactically connected, that word is to be construed with all the members of the compound.” And so, we have *samyag darśana*, *samyag jñāna* and *samyak cāritra*. The *Sarvārthasiddhi* of Pujyapāda has explained the sūtra thus:

“The attribute ‘right’ is added to faith in order to include faith based on true knowledge of substances. Knowing substances such as the souls as these actually are right knowledge. The attribute ‘right’ is intended to ward off uncertainty, doubt and error in knowledge. Right conduct is the cessation of activity leading to the taking in of *karmas* by a wise person engaged in the removal of the causes of transmigration. The attribute ‘right’ is intended to exclude conduct based on ignorance or wrong knowledge. That which sees, that by which it is seen, or seeing alone is *darśana*. That which knows, that by which it is known, or knowing alone is knowledge. That which acts, that by which it is acted or acting alone is conduct.” [S.A. Jain, p. 3]

So *samyag darśana* means right faith in the dogmas of the religion, whereas *samyag-jñāna* makes the knowledge of the right faith of the dogmas accurate. *Samyak cāritra* means ‘self-restraint or discipline’.

iii) *Tri-guṇti* (three forms of self control (=guṇti))

As a measure of self-restraint, the *tri-guṇtis* (three forms of self-control) are to be followed. These three *guṇtis* are—*vag-guṇti*, *kāya-guṇti* and *manogūṇti*.

Vag-guṇti means the control of speech. The *Sarvārthasiddhi* explains speech as follows : “Speech is of two kinds, physical and psychical. Therein psychical speech is material as it arises on the destruction-cum-subsidence of energy-obstructing *karmas* and sensory and spiritual knowledge obscuring *karmas*, and on the rise of physique

making *karmas* of limbs and minor limbs. For in the absence of matter there can be no functioning of psychical speech. Matter prompted by the active and endowed with this capacity takes the mode of speech. Hence physical speech is also material." [S.A. Jaini, *ibid.*, p. 145]

Kāya-gupti means the control of activity of body. The control of body from the different points of *karmas* is the *kāya-gupti*. In the *Tattvārtha-sūtra* (II. 36) the different forms of body are described. These are "āudārika (the gross), vaikriyika (the transformable), āhāraka (the assimilative), taijasa (the luminous) and kārmaṇa (the body composed of karmic matter)."

Manogupti means the control of mind. The control of mind is regarded as one of the best ways of the *ratnatraya*. Mind is fickle and feeble (*cañcalaṃ hi manaḥ*), and so to control it is one of the ways by which one can lead oneself to the path of liberation. Like *kāya-gupti*, Puṇyapāda in his *Sarvārthasiddhi* has explained it in the following way.

"The mind is of two kinds, physical and psychical. The psychical mind characterized by capacity (for comprehension) and consciousness is material, as it is assisted by matter. Similarly, owing to destruction-cum-subsidence of knowledge-covering and energy-obstructing *karmas* and the rise of name *karmas* of limbs and minor limbs, particles of matter transformed into mind assist the living beings tending to examining good and evil, remembering things etc. Hence the physical mind also is material. It is contended by others that mind is a different substance, that it is bereft of colour, form etc., and that it is of the size of an atom. Hence it is improper to consider it as material." (S.A. Jaini, *ibid.*, p. 145).

In this way, by means of argument, Puṇyapāda says that ultimately mind is connected with the soul and the soul stirs the mind to activity. And, therefore, for the purification of the soul, the control of mind is necessary.

iv) *Pañca samitis* (five rules of conduct)

The *tri-ratnas* are related to the five rules of conduct (*pañca-samitis*). These are—

1. *iryā-samiti*, i.e., care in walking,
2. *bhāṣā-samiti*, i.e. care in speaking,
3. *eṣaṇā-samiti*, i.e., care in accepting alms,
4. *ādāna-nikṣepa-samiti*, i.e., care in taking up and setting down,
5. *utsarga-samiti*, i.e., care in excreting.

v) *Daśa yatidharma*

The Jain *sādhus* and *sādhvīs* should adhere to ten *yati-dharmas*. And these are—

- 1) *kṣamā* (forbearance);
- 2) *mārdava* (humility);
- 3) *ārjava* (uprightness);
- 4) *nirlobhatā* (absence of greediness);
- 5) *akiñcanatā* (poverty);
- 6) *satya* (truthfulness);
- 7) *saṃyama* (self-discipline);
- 8) *tapasyā* (self-mortification);
- 9) *śauca* (desirelessness);
- 10) *brahmacarya* (celibacy).

Along with this tenfold ascetic religion, the laymen also follow some four regular *dharmas* which are—

- 1) *dāna* (almsgiving);
- 2) *śīla* (virtue)
- 3) *tapas* (ascetic practices) or according to some *upavāsa* (fasting)
- 4) *bhāvanā* (spiritual attitude) or *pūjā* (worship)

vi) *Dvādaśa Bhāvanā*

After that, the Jain *sādhus* and *sādhvīs* must adhere to the twelve spiritual attitudes (*dvādaśa-bhāvanā*). These are—

- 1) *anitya* (on impermanence);
- 2) *āśaraṇa* (on helplessness);
- 3) *saṃsāra* (on the cycle of transmigration);

- 4) *eka-tva* (on solitariness);
- 5) *anyatva* (on the separateness of the self and body);
- 6) *aśucitva* (on the foulness of the body);
- 7) *āsrava* (on the influx of *karma*);
- 8) *saṃvara* (on the checking of *karma*);
- 9) *nirjara* (on the elimination of *karma*);
- 10) *loka* (on the universe);
- 11) *bodhi-durlabha* (on the difficulty of enlightenment);
- 12) *dharma* (on the attainment of peace and salvation).

vii) Saptadaśa saṃyama

The seventeen restraints are—

5 āsrava tyāga	1. hiṃsā, 2. asatya, 3. caurya, 4. abrahmacarya, 5. parigraha
5 indriya-āsrava	1. śabda, 2. sparśa, 3. rūpa, 4. rasa, 5. gandha
4. kaṣāya tyāga	1. krodha, 2. māna, 3. māya, 4. lobha
3. tri-saṃvara	1. kāya, 2. mana, 3. vākya.

XIII. Tolerance in Jainism

Tolerance is one of the most fundamental principles in Jain religion. Tolerance is expressed in different contexts in different ways. Though Jainism started in the very hoary antiquity, Mahāvira, the 24th Tirthaṅkara, was the main propagator of Jain religion and philosophy. Through his whole life, dedicated for the cause of Jainism, Mahāvira showed the people the way of tolerance for becoming a perfect man in different aspects of Jainism. At the age of 30, he left his home and started doing severe penance for the Salvation of his soul. While doing penance and preaching his doctrines in different parts of eastern India, Magadha being the primary center for his propagation, he suffered quite a lot from the hands of the people. In the second part of the *Ācārāṅgasūtra* a brief life sketch of Mahāvira is given and there it is said that when he was at Rāḍha, the people of Rāḍha had mocked him, had sneered at him and threw stones at him. Even dogs and ferocious animals used to attack him for biting. Mahāvira withstood all these sufferings calmly and quietly. This is one of the greatest instances of his tolerance.

Apart from this incident as narrated in the *Ācārāṅgasūtra*, there are other stories also, where Mahāvīra's arguments were challenged by his rival groups, such as, the Ājīvikas, Gosāla Maṅkhaliputra and so on, but Mahāvīra endured and encountered all his rival groups maintaining the sense of tolerance. Tolerance was his only weapon to defeat his enemies. We are familiar with the life stories of Mahāvīra, where at every step he used to show his tolerance and calmness towards his playmates.

The basic ideas of tolerance as can be gleaned from the Āgama texts are the following :

- i) *Pañcamahāvratā*
- ii) *Triguṇī*
- iii) *Pañcasamīti*

i) Tolerance through Pañcamahāvratā

The *Pañcamahāvratas* are the greatest vows in Jainism. These five vows are (a) *ahiṃsā* (non-violence), (b) *satya* (truth), (c) *acaurya* (non-stealing), (d) *brahmacarya* (celibacy) and (e) *aparigraha* (non-possession of things). By *ahiṃsā* Mahāvīra means total abstention from killing. *Ahiṃsā* is the way by which a person can restrain himself from doing *any harm to anybody* by means of body, mind and word or speech. The path of non-violence will give people the habit of tolerance. So by *ahiṃsā*, people can be tolerant. The second vow is the 'truth'. Mahāvīra says that under any circumstances people should not tell a lie. By not telling lies people will inculcate the habit of speaking the truth and truth only, and thereby they will follow a sense of tolerance towards all living beings. The third point is *acaurya* (non. stealing). By no means, people should steal anything from anybody. Stealing is a bad habit for humanity at large, and from stealing there arise lots of inhuman activities, which are detrimental to the society, and intolerance will prevail thereupon. But by practising non-stealing, a sort of tolerance will prevail upon the society, and so non-stealing is recommended by Mahāvīra as one of the elements of tolerance. The quality of *brahmacarya* as a part of tolerance is always celebrated by all religions saints, and tolerance will be one of the greatest qualities of celibacy. The fifth one

is the *aparigraha* (non-possession of things). It is seen in the society that possession makes a man greedy and any kind of possession (money, property etc.) is detrimental to the personality of a man. People become not only greedy by hoarding up lots of things under their possessions, they become intolerant also for amassing more and more property for their own aggrandisement. So Mahāvīra advises people not to hoard up lots of property, and thereby people will attain a habit of tolerance.

Through these *pañcamahāvratas* as enunciated above, Mahāvīra actually wanted to restrain men from doing many things in their life and if a man is not tolerant enough, he will lose the mainstay amidst other things. So the background behind all these *pañcamahāvratas* is actually the quality of tolerance in man and animal.

ii) *Tolerance through Trigupti :*

The *triguptis* in Jainism are : a) *Vāg-gupti*, (b) *Kāya-gupti* and (c) *manogupti*.

The *Vāg-gupti* (restraining in speech) is essential in human beings. Words once spoken or thrown can never be taken back. So before speaking or talking to anybody we must observe restrain in our conversation, and this will also form the habit of tolerance. The *Kāya-gupti* (body tolerance) is another essential point for human beings. Different bodily actions are to be restrained thereby forming a habit of tolerance. The *manogupti* (mental restrain) is the tolerance of mind itself.

Mahāvīra wants to emphasize that *trigupti* will be one of the few vows which will restrain a man from doing wrong things in speech, body and mind, and thereby he will attain a sense of tolerance to all living beings. The meaning of tolerance is the quality of tolerating opinions, beliefs, customs, behaviours, etc. different from one's own. So if a person is averse to all these things he will definitely be a man of tolerance, that is, he will be a man of perfect quality.

iii) Tolerance through *Pañcasamiti*

Equally the five samities (*īrṣā*, *bhāṣā*, *eṣāṇā*, *ādāna-nikṣepa* and *utsarga*) will also lead a person to the path of tolerance. *īrṣā* (jealousy), *bhāṣā* (language), and *eṣāṇā* (begging alms) are the three qualities which restrain a man from movement and conversation and also begging alms from people. One must be alert in taking and giving a thing from householders, and one must also be cautious in urinating and throwing excreta. Though *pañcasamiti* can be equated to some extent with the *triguṇti*, it is different from *triguṇti* in the sense that the *pañcasamiti* could be practised not only by the saints, but also by laymen as well.

In order to prove and ensure practice tolerance, as one of the highest qualities in Jain religion, there are lots of stories in Jain literature. These stories are meant for the laymen to shape or reshape their lives. The story of Caṇḍakauśika may be mentioned as one of the greatest stories of tolerance and non-violence. Caṇḍakauśika was a very big black poisonous snake. He used to bite many people; as a result, many people did not dare go to the field for ploughing. Once Lord Mahāvira came in contact with him and tried to tame him and persuade him to practise *ahiṃsā*. Caṇḍakauśika listened to Mahāvira and started practising non-violence. Gradually, because of his practising non-violence, Caṇḍakauśika became harmless. The villagers also discovered that. Seeing Caṇḍakauśika harmless, the villagers started teasing him including throwing stones at him. After a few days of Caṇḍakauśika's miserable plight, Lord Mahāvira met him and asked him about his present condition. To which Caṇḍakauśika replied, "Lord, you have taught me to practise non-violence and I follow your path. Now I have become tolerant." To which the Lord replied, "Caṇḍakauśika, I have asked you to stop hurting people, but I have never told you to stop hissing at man". This is, perhaps, one of the greatest stories of tolerance in Jain literature. Similarly, in the *Samarāiccakahā* of Haribhadra Sūri (8th cent A.D) lots of stories and substories are interwoven where the above mentioned *pañcamahāvratā* and *triguṇti* are illustrated through the medium of stories. In the *Kuvalayamālācampū* of Uddyotana Sūri (779 A.D) many

stories are found. The wanderer, who is the hero of the story, travelled different parts of India and wherever he went he faced lots of difficulties to encounter with the people belonging to the different parts of the country. Because he followed particularly the message of *triguṇti* in his wanderings, he overcame all sorts of difficulties in his life. The Jain literature is full of stories to illustrate the different aspects of Jainism, and tolerance is one of them. In this short space, it is not possible to ransack all these stories where the episodes on tolerance are adumbrated.

The *Paryuṣaṇa parva* of the Jains is one of the finest festivals which lead people to the goal of tolerance and thereby maintain a friendship between men and men, and even between men and animals. *Paryuṣaṇa parva* is normally held between the end of August and beginning of September of every year. It is one of the compulsory festivals of the Jains. Irrespective of men and women, this festival is performed. The main purpose of this festival is to sing and hear the life-stories of Lord Mahāvīra and also doing *tapasyā* (penance) for eight days. At the end of the *paryuṣaṇa parva* the *kṣamāyācñā* ceremony starts, and in that ceremony everybody craves indulgence of others to forgive Everybody asks for pardon as a sort of atonement for the deeds done during the last year. Everybody says to everybody the following verse:

*khamemi savva-jīve savve jīvā khamantu me/
metti me savva-bhūesu veraṃ majjhaṃ na keṇāvi//*

"I pardon all the animals and let all the animals pardon me; I have friendship with all animals and I have no enmity with anybody".

This verse (which every Jain uses at the end of the *Paryuṣaṇa parva*) is one of the most important verses in Jainism and so this festival is one of the most important festivals which bring all the Jains under one canopy. This is one of the greatest events where tolerance plays a prominent part. Just as *daśerā* of the Hindus, so also *paryuṣaṇa parva* of the Jains.

Some of the Jain kings, Vastupāla, for example, in

Gujarat in the 13th c. A.D. practised tolerance to all sorts of religious beliefs. What is secularism today, was also practised by Vastupāla at that time. One verse shows how Vastupāla was honoured by all sorts of religious people. A verse from the *Purātana-prabandha-saṃgraha* demonstrates the truth of this assertion.

*bauddhair bauddho vaiṣṇavair viṣṇubhaktāḥ,
śaivaiḥ śaivo yogibhir yogaraṅgaḥ/
jainais tāvajaina eveti kṛtvā,
sattvādhāraḥ stūyate vastupālaḥ//*

“Vastupāla, the depositor of strength, is praised in this way by the Buddhists as Buddha, by the Vaiṣṇavas as a devotee of Viṣṇu, by the Śaivas as Śiva and by the Yogīs as a devotee of Yoga and also by the Jains as a Jina”.

This one piece of information as recorded in the above book is good enough to say that tolerance as one of the administrative measures was followed by one Jaina king, Vastupāla by name, in the 13th cent. of the Indian history. Almost at the same time there is a similar type of verse (sources not known) found in several books of importance where a sort of secularism is focused. The verse says that the lord of the three world (*Trilokaṇātha*) is considered as the same by different religious people. The verse runs as follows :

*yaṃ śaivāḥ samupāsate śiva iti brahmeti vedāntino
bauddhā buddha iti pramāṇapaṭavoḥ karteti naiyāyikāḥ/
arhannityatha jainaśāsanaratāḥ karmeti mīmāṃsakāḥ
so'yaṃ vo vidadhātu vāñchitaphalaṃ trailokyanātho hariḥ//*

“Whom the Śaivas worship as Śiva, and the Vedantins as Brahma, the Buddhists, expert in logic, as Buddha and the Naiyāyikas as the Creator and the Jains, adherent to the teachings of Jaina, as *arhan* (that is *jina*) and the *Mīmāṃsakas* consider as the *karma* (actions) that Hari, the lord of the three worlds, gives us the fruit desired by us”.

The above mentioned two passages will show how a sort of secularism in the modern sense of the term was prevalent in the middle history of India which shows a sense of

tolerance among the kings where all sorts of religious faiths could live together without any enmity.

The idea of tolerance got also prominence in one of the philosophical treatises of the Jains. In the *Tattvārthasūtra* of Umāsvāti (between 1st and 5th C., A.D) the line *parasparopagraho jīvānaṃ* 'live and let live' shows that every living being should live together without harming each other. This is one of the greatest mottoes in Jainism and this line is also often used as the motto of Jainism. The idea of Umāsvāti is that it is not enough that one should live in this world by hook or by crook, but one should live together without harming anybody. Every living creature, says Mahāvīra, has a right to live and it is the duty of human beings to show respect that right of all creatures. Mahāvīra says in the *Daśavaikālika sūtra*—

*save jīvā vi icchamhanti jivium na marijium/
tamhā pānivahaṃ ghoram niggaṃthā vajjayanti naṃ//*
(I.VI. 10).

“All animals wish to live, and not to be slain; therefore, the Jain monks must relinquish the dangerous killing of animals”.

Lastly, a verse from Amitagati (11th cent. A.D) will also prove how the sense of tolerance was prayed for from his lord by Amitagati :

*sattveṣu maitrīm guṇiṣu pramodaṃ
kliṣṭeṣu jīveṣu kṛpāparatvam/
mādhyasthya-bhāvaṃ viparīta-vṛttau
sadā mamātmā vidadhātu deva//*

“Lord, may my Ātman ever entertain friendship towards (all) the living beings, rejoicing at (the sight of) the virtuous, highest compassion for the suffering souls and an attitude of detachment towards the ill-behaved.”

In conclusion it can be said that tolerance in Jainism is well-treated through the principles of non-violence. The path of non-violence will restrain human beings from doing all sorts of bad works, and, therefore a sort of simoom atmosphere will not prevail all over the society. Human

beings will not behave like butchers where lives of all sorts are annihilated. Mahāvira emphasises that if his principles of non-violence are practised and followed, then there will be no violence in the world, and therefore a heavenly bliss of tolerance will prevail all over the world.

XIV. The Doctrine of Ahimsā

India is the cradle of *Ahimsā*. From the Vedic times down to the present day, the doctrine of *ahimsā* has always been regarded as pure and serene. There are some passages in the Vedas which tell us the eulogy of *ahimsā*.

What Mahāvira actually talked about *ahimsā* cannot be known authentically, because most of his teachings and doctrines have come down to us through his disciples and their descendants who have kept in their memory the sayings of Mahāvira for nearly a thousand years after his *nirvāṇa*, till the second council at Valabhī in the 5th cent. A.D. which codified the doctrines of Mahāvira in the present form of the Āgamas of both the sects. I shall only discuss the position of *ahimsā* as recorded in the Āgama texts considering them to be the views of Mahāvira.

i) Mahāvira on Ahimsā

In the Āgama texts the nature of *ahimsā* is generally descriptive. The passages as recorded there are the glorification of *ahimsā*. At a much later time the glorification was turned into a philosophy. For example, in the *Daśavaikālika-sūtra* non-killing (*ahimsā*) is regarded as one of the best and excellent *dharma*s along with controlling of mind (*saṃyama*) and penance (*tapa*), and the followers of *ahimsā* are even respected by gods :

*dhammo maṅgalam ukkiṭṭham ahimsā saṃjamo tavo/
devā vi taṃ namaṃssanti jassa dhamme sayā mano// I.I.I.*

This has a parallel in the *Dhammapada* (19.6) :

*yamhi saccaṃ ca dhammo ca ahimsā saṃjamo damo/
sa ve vantaṃalo dhīro so thero ti pavuccati//*

In a similar way, life of all beings is extolled :

*jāvanti loe pāṇā tasā aduwa thāvarā/
te jāṇaṃ aṇṇaṃ vā na haṇe no vi ghātae// I. VI. 9.*

'In this world as many lives of both *trasa* and *sthāvara* animals are there, one should not kill them or cause to be killed with or without knowing.'

The reason he offers for saying this is—

*savve jīvā vi icchanti jīviṃ na marijjīṃ/
taṃhā pāṇivahaṃ ghoraṃ niggamaṃhā vajjayanti ṇaṃ//
[I. VI. 10]*

'All animals wish to live, and not to be slain; therefore, the Jain monks must relinquish the dangerous killing of animals'.

On the question of a restraint, Mahāvira says—

*tesiṃ acchaṇaṇjoṇa niccaṃ hoyavvayaṃ siyā/
maṇasā kāya-vakkeṇa evaṃ havai saṃjāe// [I. VIII. 3]*

'Towards all these animals one must always and constantly be non-injurious even in mind, body and speech, then he is called a restrained person'.

Mahāvira's emphasis was on the fact that life is dear to all sorts of creatures. The *Ācārāṅga* says—*savve pāṇā piyāuyā* (I. 2.3) and *nāivāṇija kiṃcana* (I. 2.4). The *Uttarādhyaṇa* also echoes the same—

*jaganissiehiṃ bhūehiṃ tasanāmehiṃ thāvarehiṃ ca/
no tesiṃ ārabhe daṇḍaṃ maṇasā vayasā kāyasā ceva//
[VIII. 10]*

'In thoughts, words, and acts he should do nothing injurious to beings who people the world, whether they move or not.'

*na hu pāṇavahaṃ aṇujāṇe mucceṇa kayāi savva-
dukkhāṇaṃ/
evāriehiṃ akkhāyaṃ jehiṃ imo sāhudhammo pannaṭto//
[VIII. 8]*

'One should not permit the killing of living beings; then he will perhaps be delivered from all misery; thus have spoken the preceptors who have proclaimed the Law of ascetics.'

*savvāhiṃ aṇujuttihiṃ matimaṃ paḍilehiyā/
savve akkanta-dukkhā ya ao savve na hiṃsayā//*
[Sūtr. I. 11.9]

'A wise man should study them with all means of philosophical research. All beings hate pain; therefore one should not kill them.'

*eyaṃ khu nāṇiṇo sāraṃ jaṃ na hiṃsai kiṃcaṇa/
ahiṃsā samayaṃ ceva eyāvantam viyāṇiyā//*
[Sūtra. I. 11.10]

"This is the quintessence of wisdom : not to kill anything. Know this to be the legitimate conclusion from the principle of reciprocity with regard to non-killing."

From these above passages of *ahiṃsā* we must not get this idea that Mahāvīra has asked the people to renounce the world. It will be a great mistake if we think so. In all his teachings he wants to emphasize that we must not be goaded by the passions and impulses of *hiṃsā*. But, to all intents and purposes, we must control our mind to allow us to grow stronger mentally, so that our life can become serene, pure and holy. This does not mean that we should not enjoy life to its fullest extent, but that enjoyment should not be of a beastly type, but of a divine nature. It must not transgress the purity and serenity of life and of *dharma*. It should be noted that the basic idea of *ahiṃsā* is not to control the outward events of one's life, but to control the inward temper in which he faces these events. So the practice of *ahiṃsā* will teach us how to preserve a purely inward integrity and balance of mind, and how to conquer the world from a world both hostile and intractable.

(ii) *Ahiṃsā in Buddhism*

It must be noted in this connection that Buddha has also preached the doctrine of *ahiṃsā*. In the *Suttanipāta* and in the *Dhammapada* kindness towards all beings (*mettā*),

non-violence (*ahiṃsā*) and many more ethical doctrines are found. But the Jains emphasize the doctrine of non-violence in a more vigorous way than the Buddhists. Because of the non-killing, Jainism lays stress far more on asceticism and all manner of cult exercises than Buddhism.

(iii) *Ahiṃsā in the Hindu scriptures*

In the Hindu scriptures *ahiṃsā* is also eulogised. Though it is true to say that *hiṃsā* in connection with sacrifice is not *hiṃsā* at all, it is *ahiṃsā*, and the mandate of Manu is often quoted for that :

*yajñārthaṃ paśavaḥ sṛṣṭāḥ svayam eva svayaṃbhuvā/
yajñaśca bhūtyāi sarvasya tasmād yajñe vadho' vadhaḥ//*
[V. 39]

“Svayambhū (the Self-existent) himself created animals for the sake of sacrifice; sacrifices (have been instituted) for the good of this whole (world); hence the slaughtering (of beasts) for sacrifices is not slaughtering (in the ordinary sense of the word).”

The Mīmāṃsakas also hold this view. But the Sāṅkhya disagrees with this opinion. Despite the fact that for sacrificial purposes the killing of animals is not despised, Manu in general has described the excellence of *ahiṃsā*. In his opinion non-killing is a quality which is to be inculcated by all :

*indriyānāṃ nirodhena rāga-dveṣa-kṣayeṇa ca/
ahiṃsayā ca bhūtānāṃ amṛtatvāya kalpate//* [VI. 60]

“By the restraint of his senses, by the destruction of attachment and hatred, and by the abstention from injury to the creatures, he becomes fit for immortality.”

(iii) *Ahiṃsā in the Mahābhārata* (The story of Jājali and Tulādhāra)

Ahiṃsā is also eulogised in the various parts of the *Mahābhārata*. In the Vanaparva (III) a long conversation between Draupadī, Yudhiṣṭhira and Bhīma was made on ethical questions in which Draupadī praises the doctrine of

ahiṃsā, i.e., the forbearance towards living beings (chapters 206-208). It is noteworthy that in many places of the *Mahābhārata* “the ascetic morality of *ahiṃsā* and of love towards all creatures” is depicted. In the *Śāntiparva*, the greatness of *ahiṃsā* is firmly established, the argument being-

*jīvitum yaḥ svayaṃ cecchet katham so'nyam ghātayet/
yad yad ātmani ceccheta tat parasyāpi cintayet//*
[12.254.22]

‘He who himself wants to live, how he can kill the other; what one wants for himself, that is to be thought of others.’

In order to establish this statement the story of Jājali-Tulādhāra is given, in which Tulādhāra has proved the excellence of *ahiṃsā* as a superior religion to anything else. Tulādhāra is the pedlar and Jājali is the Brahmanical ascetic. In this conversation Tulādhāra appears as a teacher. The Brahmin Jājali well-versed in the *Śāstras* has asked Tulādhāra about the essence of religion. Tulādhāra says-

*adroheṇāiva bhūtānām alpadroheṇa vā punaḥ/
yā vṛttiḥ sa paro dharmas tena jīvāmi Jājale//*

‘Oh Jājali, without injuring the animals or doing less injury (to animals), if one lives, that is a great religion. I want to live by following that religion.’

*sarveṣāṃ yaḥ suhṛn nityaṃ sarveṣāṃ ca hite rataḥ/
karmanā manasā vācā ca dharmam veda Jājale//*

‘Oh Jājali, he who becomes a friend to all people or who is engaged in doing good to others by means of action, mind and speech, he knows religion.’

*yadā cāyaṃ na bibheti yadā cāsmān na bibhyati/
yadā necchati na dveṣṭi brahma sampadyate tadā//*

‘When one does not fear others, and when others do not fear one and when one does not wish to do anything, or when one does not want to hurt others, he attains the feet of Brahma.’

*yadā na kurute bhāvaṃ sarvabhūteṣu pāpakam/
karmanā manasā vācā brahma sampadyate tadā//*

‘When a man does not do harm to animals by action, mind and speech, he can attain the feet of Brahma.’

*yasmān nodvijate bhūtaṃ jātu kiñcit kathañcana/
abhayaṃ sarvabhūtebhyaḥ sa prāpnoti sadā mune//*

‘When an animal is never agitated by any means from anybody, that world does never feel any agitation from any animal.’

*loke yaḥ sarvabhūtebhyo dadātyabhaya-dakṣiṇām/
sa sarva-yajñātrijānaḥ prāpnotyabhaya-dakṣiṇām/
na bhūtānām ahiṃsāyā jyāyān dharmo'sti kaścana//*

“He who gives fearless (atmosphere) to all animals of the world, he attains no fear (from anybody) even by performing sacrifice. There is no great religion of men like *ahiṃsā* (non-injury) in the world.’

Tulādhāra⁷⁹ goes on saying that “there is no higher law than forbearance towards all living beings. Therefore the breeding of cattle is cruel, because it involves the torturing and killing of animals. Cruel, too, is the keeping of slaves, and traffic in living creatures. Even agriculture is full of sin, for the plough wounds the earth and kills many innocent animals.” To this Jājali replies—

*kṛṣṇā hyannaṃ prabhavati tatas tvam asi jīvasi/
paśubhiḥ soṣadhībhiḥsa martyā jīvanti vanija//
tato yajñāḥ prabhavati nāstikyam api jalpasi/
na hi varted ayaṃ loko vārtām utsrjya kevalān//*

‘Food is produced by agriculture, and you, too, are living on it; people live on cattle-breeding and agriculture; from that sacrifice is performed, you are talking like an atheist, people could not live alone by giving up the business of his livelihood.’

“Thereupon Tulādhāra replied with a long discourse upon the true sacrifice, which should be offered without the desire for reward, without priestly deception, and without the killing of living beings. Finally Tulādhāra calls on the birds which had nested in the hair of Jājali’s head as witnesses for his doctrine, and they, too, confirm that the true religion consists in forbearance towards all human beings.”

79. Winternitz, *ibid.*, I, p. 416-17.

*ahiṃsā paramo dharmas tathāhiṃsā paro damaḥ/
ahiṃsā paramaṃ dānam ahiṃsā paramaṃ tapaḥ//*

'Ahiṃsā (non-violence) is the highest religion, in the same way ahiṃsā is the highest restraint; ahiṃsā is the highest gift, and ahiṃsā is the highest penance.'

*ahiṃsā paramo yajñas tathāhiṃsā paramaṃ phalam/
ahiṃsā paramaṃ mitram ahiṃsā paramaṃ sukham//
ahiṃsā paramaṃ satyam ahiṃsā paramaṃ śrutam//*

'Ahiṃsā is the highest sacrifice, in the same way ahiṃsā is the highest fruit; ahiṃsā is the highest friend, ahiṃsā is the highest happiness; ahiṃsā is the highest truth, ahiṃsā is the highest knowledge.'

*sarva-yajñeṣu vā dānam sarva-tirtheṣu vā plutam/
sarva-dāna-phalam vāpi nāitat tulyam ahiṃsayā//*

'Or ahiṃsā is the best gift in all sacrifices, it is a raft (boat) in all tīrthas; or even is the result of all gifts, nothing can be compared with ahiṃsā'.

Whether this portion of the *Mahābhārata* is greatly influenced by Jainism or not, is a matter of speculation now. But in other Hindu texts ahiṃsā is also praised as one of the best ways of social behaviour. For example, in the *Bhāgavata* the killing of animal even in the sacrifice is vilified to a great extent as the following verse shows :

*ye tvanevaṃvido' santaḥ stabdhāḥ sadabhimāninaḥ/
paśūn druhyanti viśrabdhāḥ pretya khādanti te ca tāt //*
[11. V. 14]

"Those who are ignorant of this real Dharma and, though wicked and haughty, account themselves virtuous, kill animals without any feeling of remorse or fear of punishment, and are devoured by those very animals in their next birth."

In the Uttarakhaṇḍa of the *Padmapurāṇa* we come across a passage where the goddess Durgā praises the doctrine of ahiṃsā. Even in the Tantrik texts some praises of ahiṃsā are found. For example, in the *Kulārṇava-tantra* the drinking of wine (*surā*) is extolled in the most extravagant manner, and the eating of meat is permissible only in the *Kulapūjā*.

even though the non-killing (*ahiṃsā*) is honoured elsewhere. This shows an exception to the rule of *ahiṃsā*.

I am not quoting here the passages from the *Gītā* (X. 5, XII. 13, XIII. 7. XVI. 2 VII. 14) to say that the encomiums showered on *ahiṃsā* there prove beyond doubt that it has a significant place in Hindu religion as well. Śāṅkarācārya in his *Sarva-vedānta-siddhānta-sāra* also says—

*ahiṃsā vān-mana-kāyāiṅ prāṇi-mātrā-prapiḍanam/
svātmavat sarvabhūteṣu kāyena manasā girā//*

(iv) *Ahiṃsā in Mediaeval Jainism*

Coming to Jainism we can say that the doctrine of *ahiṃsā* has gained ground in philosophy. Apart from the passages on *ahiṃsā* in the Jaina canonical literature, the philosophical texts like the *Tattvārtha-sūtra* by Umāsvāmī (1st or 5th cent. A.D.) describe also the nature of *ahiṃsā* as was current in his time. It is said by Umāsvāmī that *hiṃsā* does not depend on acts alone. *Hiṃsā* may be *bhāva-hiṃsā*, i.e., 'the intention to hurt', and *dravya-hiṃsā*, i.e., 'the actual hurt'. *Bhāva-hiṃsā* arises under the influence of anger and other passions (*krodha-lobha-bhīrutva-hāsyā-pratyākhyānāni-anuricibhāṣaṇaṃ pañca*. TS. VII. 5). *Dravya-hiṃsā* is the actual physical injury. On this point, Amṛtacaṇḍa (11th cent. A.D.) thinks that *rāga* and *dveṣa* can constitute *hiṃsā* even though no creature perishes. His argument is that once a person is full of anger, he destroys himself, even though he does not destroy any creature.

In the mediaeval period *ahiṃsā* was relegated to the position of *anuvrata* which should be practised by all, whereas in the earlier stages it was one of the *pañca-mahāvratas*. Somadeva (959 A.D.) in his *Upāsakādhyayaṇa*, i.e. the sixth, seventh, and eighth books of his *Yāśas-tilaka* which constitute an excursus on the *Śrāvakācāra*, has emphasized the positive aspect of *ahiṃsā* which, in his opinion, is *māitṛī*, *pramoda*, *kāruṇya*, and *mādhyasthya*. *Māitṛī* is the friendship with the animals by practising non-infliction towards the creatures, *pramoda* is the affection coupled with the respect for the beings, *kāruṇya* is charity to help the needy, and *mādhyasthya* is a state of equanimity.

Later on, Amitagati, (993 A.D.) and Amṛtacandra (11th cent. A.D.) in their respective treatises *Śrāvakācāra* (VI. 33-44) and *Puruṣārtha-siddhyupāya* (verses 79-89) advocated absolute *ahiṃsā* (non-violence).

There are various facets of *hiṃsā*. This is described by Devagupta (1016 A.D.) in his *Nava-pada-prakaraṇa* (verse 22). He says that *hiṃsā* may be *ārambhaja* or *anārambhaja*. *Ārambhaja-hiṃsā* is inherent in the occupation, whereas *anārambhaja* is not related to the occupation. There is another called *saṅkalpaja* which is intentional. Crimes done by *hiṃsā* may be either *sārthaka* or *nirarthaka*. *Sārthaka* offences are done consciously, while *nirarthaka* fortuitously. *Sārthaka hiṃsā* may be committed with care and attention (*sāpekṣa*), while, if it is committed carelessly, it is *nirapekṣa*.

Though Manu has depicted the excellence of *ahiṃsā*, he has said that the killing of animals in a sacrifice is not an offence (*tasmād yajñe vadho' vadhaḥ*). Hemacandra (1088-1172 A.D.) protests against the statement of Manu in his *Yogaśāstra*, (II. 33-49). He says that it is a distortion of reality to think that the animals have come to this world to be offered to gods for the prosperity and betterment of the world. It is not true to say that the *jīvas* living in this world will be reborn as divine beings. Hemacandra calls these people hypocrites who preach the religion of cruelty. Hemacandra goes on further to say that if the animals are sacrificed for an abode in heaven, then why should one not kill one's parents in the sacrifice for getting an abode in heaven? His argument rests on the famous verse he quotes from the *Dāśa-vaikālīka-sūtra*:

*savve jīvā vi icchanti jīviṃ na marijjīṃ/
taṃhā pāṇivahaṃ ghoram nigganthā vajjayanti naṃ//*
[I. VI. 10]

Hemacandra then concludes by comparing *ahiṃsā* with the beneficent mother :

*māteva sarva-bhūtānām ahiṃsā hitakāriṇī/
ahiṃsāiva hi saṃsāram arāvamṛta-sāraṇī// [2.50]
ahiṃsā duḥkha-dāvāgni-prāvṛṣeṇya-ghanāvalī/
bhava-bhrami-rugārtānām ahiṃsā paramāuśadhī//*
[2.51].

'*Ahiṃsā* is like a beneficent mother of all creatures, in the 'desert of Saṃsāra (mundane life) *ahiṃsā* works like a stream of nectar to the forest-fire, *ahiṃsā* is course of rain-clouds, for the beings tormented by the diseases, (*ahiṃsā*) is the best healing herb; and *ahiṃsā* is called the perpetual return of existence'.

Hemacandra thinks that the protection to all animal beings (*abhaya-dāna* or *karuṇā-dāna*) is the positive side of *ahiṃsā* which everyone should follow.

(vi) *Ahiṃsā in History*

Apart from the textual citations, there are historical references as well. After Jayasīṃha, Kumārapāla became the king of Gujarāt. Kumārapāla was initiated into Jainism in 1159 A.D. by Hemacandra. After that he made the Jaina religion a state religion in his country. He himself abandoned hunting, and prohibited the killing of animals, eating meat, drinking, gambling and animal combat. Such types of instances can be ransacked from the pages of history.

It is a fact worth mentioning here that in the reign of Akbar (1556-1605 A.D.) for his *Ilahi Din* or "Religion of God", the Jains obtained a warrant "prohibiting the slaughter of animals" in all the places wherever the Jains practised their religion.⁸⁰

(vii) *Conclusion*

Though the Hindus, the Buddhists and the Jains have accepted the question of *ahiṃsā*, it is the Jains who have turned it into a system of philosophical order. The quintessence of *ahiṃsā* has made Mahāvīra an outstanding exponent of social equality and justice.

It seems somewhat paradoxical to think of any religion in this advanced age of science and technology. It may seem outlandish too to think of a religion at the present day which speaks of non-violence, when the spectacular contributions

80. James Burges, *The Temples of Satruṅjaya*, Jain Bhawan, Calcutta, 1977, p. 30.

of science erode the foundations on which our beliefs and values of life have rested for centuries. But in spite of all these achievements one thing is still sure : Are men really happy ? Has science been able to bring mental peace and tranquility ? Is it not true that one violence has brought back another violence ? Has one war stopped another war ? Material world does not and cannot bring happiness to mankind. It did not happen in the past and it will not happen in future either. People have realised now that spiritual and ethical teachings and practices may restore happiness in our life. And in this respect Mahāvira's doctrines have profound significance in the present society as it had in the past. To be precise, if Jain philosophy is properly understood, one is inclined to believe that it will contribute much to the development of human personality and will make life worth living. A proper understanding of Mahāvira's teachings will lessen the misery and dishonesty, corruption and fear, malice and hatred under whose pressure the present world is helplessly groaning.

Mahāvira's intellectual empire as reflected in his principles of non-violence is imperishable, and the heart of a great number of people burst with a boundless admiration has been greatly moulded from thousands of years over the whole terrain of Indian life. A section of people still believes that Mahāvira's doctrines should be preached and practised in this world—a world which is full of toil and turmoil, a world which is full of violence and conflicts, a world where the values of human lives are jeopardised at the altar of human power, a world where beastly propensities of human beings are increasing rapidly, where the human finer qualities are sacrificed for the cause of material expansion and prosperity, and where lives of all sorts are butchered as fodder for guns. It is also believed that if Mahāvira's basic tenets are imparted to the present generation as a part of their education, a new world may be ushered in in course of time, where there will be no violence, but a permanent bliss will pervade all over the world. To conclude, his teachings will deepen our ideas and thoughts, broaden our visions, heighten our mental horizon, strengthen our mind with a new vigour, and enlighten our future generations for the betterment of our life.

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Appendix

The Jaina Hagiology

Tirthaṅkaras, Gaṇadharas, Disciples of Mahāvira and the Great Jain persons (*Śalākā-puruṣa*):

In the Jaina Hagiology, there are 169 great persons. They occupy the highest position in Jain religion. Their life-stories are variously discussed. These persons are 63 Excellent persons (*Śalākā-puruṣa*) and 106 adorable persons.

These persons are –

Number	Names of Great men
(A) 63 great persons are	24 Tirthaṅkaras 12 Cakravartins 9 Vāsudevas 9 Prati Vāsudevas 9 Baladevas
(B) 106 adorable persons are	9 Nārādās 11 Rudras 24 Kāmadevas 24 Fathers of Tirthaṅkaras 24 Mothers of Tirthaṅkaras 14 Kulakaras
(C) Gaṇadharas and Disciples	11 Gaṇadharas 33 Disciples of Mahāvira

Their names are given below :

(A) 63 great persons (*Śalākā-puruṣa*) are—

[1] 24 Tirthaṅkaras :	(1) Ādinātha, / Rṣabha or Vṛṣabha, (2) Ajita, (3) Śambhava/ Sambhava, (4) Abhinandana, (5) Sumati, (6) Padmaprabha, (7) Supārśva, (8) Candrapraha, (9) Puṣpadanta/ Suvidhi, (10) Śītala, (11) Śreyamaṣa, (12) Vāsupūjya, (13) Vimala, (14) Ananta, (15) Dharma, (16) Śānti, (17) Kunthu, (18) Ara, (19) Malli, (20) Suvrata, (21) Nami, (22) Ariṣṭanemi, (23) Pārśvanāth, (24) Mahāvira.
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[2] 12 Cakravartins	(1) Bharata, (2) Sagara, (3) Maghavan, (4) Sanatkumar, (5) Santinātha, (6) Kunthunātha, (7) Aranātha, (8) Subhauma/Subhūma, (9) Padmanābha, (10) Hariṣeṇa, (11) Jaya(sena), (12) Brahma-datta.
[3] 9 Vāsudevas	(1) Triprṣṭha, (2) Dvīprṣṭha, (3) Svayambhū, (4) Puruṣottama, (5) Puruṣasiṃha, (6) Puṇḍarika, (7) Dattadeva, (8) Nārājaṇa (9) Kṛṣṇa
[4] 9 Prativāsudevas	(1) Aśvagṛiva, (2) Tāraka, (3) Meraka (Naraka), (4) Madhukaitabha, (5) Nisumbha, (6) Bali, (7) Prahlaḍa, (8) Rāvaṇa, (9) Jarāsandha (Maga- dheśvara).
[5] 9 Baladevas	(1) Acala, (2) Jiya, (3) Bhadra/ Dharaprabha, (4) Suprabha, (5) Sudarśaṇa, (6) Ānanda (Nandī), (7) Nandana (Nandimitra), (8) Padma, (9) Rāma (=Balarāma or Rāmacandra)
B. 106 Adorabhe men	
[6] 9 Nāradas	(1) Bhima, (2) Mahābhīma, (3) Rudra, (4) Mahārudra, (5) Kāla, (6) Mahākāla, (7) Durmukha, (8) Narakamukha, (9) Adhomukha.
[7] 11 Rudras	(1) Bhimabali, (2) Jitaśatru, (3) Rudra, (4) Viśvānala, (5) Supratiṣṭha, (6) Acala, (7) Puṇḍarika, (8) Ajitadhara, (9) Jitanāthi, (10) Piṭha, (11) Śātyaki.
[8] 24 Kāmadevas	(1) Bāhuvali, (2) Prajāpati, (3) Śrī- dhara (4) Darśanabhava, (5) Pra- senacandra, (6) Candravarna, (7) Agniyukta, (8) Sanatkumāra, (9) Vatsarāja, (10) Kanakaprabha, (11) Meghaprabha, (12) Śāntinātha, (13) Kunthunātha, (14) Arahanaṭha, (15) Vijayarāja, (16) Śricandra, (17) Nalarāja, (18) Hanumān, (19) Balirāja, (20) Vāsudeva, (21) Pradyumna, (22) Nāgakumāra, (23) Jivandhara (24) Jambūsvāmī.

[9] 24 Fathers of the Tirthaṅkaras	(1) Nābhirāja, (2) Jitaśatru, (3) Jitāri (4) Saṃvara, (5) Meghaprabha, (6) Dharaṇa (Śrīdhara), (7) Supra- tiṣṭha (Pratiṣṭha), (8) Mahāsenā, (9) Śrigriva (or Supriya), (10) Dṛḍha- ratha, (11) Viṣṇu, (12) Vāsupūjya, (13) Kṛtavarman, (14) Siṃhasenā, (15) Bhānu, (16) Viśvasenā, (17) Śūrya (18) Sudarśana, (19) Kumbha, (20) Sumitra, (21) Vijaya, (22) Samu- dravijaya, (23) Aśvasenā, (24) Sid- dhārtha.
[10] 24 Mothers of the Tirthaṅkaras	(1) Marudevī, (2) Vijayādevī, (3) Senā (4) Siddhārthā, (5) Sumaṅgalā, (6) Suśīmā, (7) Pṛthivī, (8) Lakṣmaṇā (9) Rāmā, (10) Sunandā, (11) Viṣṇudri (12) Vijayā, (13) Suramyā (Śyāmā), (14) Sarvasā (Suryaśā), (15) Suvratā (16) Acira, (17) Śrīdevī, (18) Mitra, (19) Rakṣitā, (20) Padmāvatī, (21) Vaprā (or Viprā), (22) Śivādevī, (23) Vāmā, (24) Trīśālā.
[11] 14 Kulakaras	(1) Pratisvātī, (2) Sammatī, (3) Kṣe- maṅkara, (4) Kṣemandhara, (5) Simaṅkara, (6) Simandhara, (7) Vimalavāhana, (8) Cakṣuṣmān, (9) Yaśasvin, (10) Abhiçandra, (11) Candrābha, (12) Marudeva, (13) Prasenacandra, (14) Nābhi- narendra.
C. Gaṇadharas	
[12] 11 Gaṇadharas	(1) Indrabhūti Gautama, (2) Agnibhūti, (3) Vāyubhūti, (4) Āryavyakta, (5) Sudharma, (6) Maṇḍita, (7) Mauryaputra, (8) Akampita, (9) Acalabhrātā, (10) Metārya, (11) Prabhāsa.
[13] 33 Disciples	Names of Disciples
3 Kevalins	(1) Gautama, (2) Sudharma or Lohārya, (3) Jambū

5 Śrutakevalins	(4) Viṣṇunandī, (5) Nandimitra, (6) Aparājita, (7) Govardhana, (8) Bhadrabāhu
11 Daśapūrvī	(9) Viśakhārya, (10) Proṣṭhila, (11) Kṣatriya, (12) Jayasena, (13) Nāgasena, (14) Siddhārtha, (15) Dhṛtiṣena, (16) Vijaya, (17) Bid- dhila, (18) Gaṅgādeva, (19) Dharma- sena
5 Aṅgadhārī	(20) Nakṣatra, (21) Jayapāla, (22) Paṇḍu, (23) Dhruvasena, (24) Kāṃsa,
4 Ācārāṅgadhārī	(25) Subhadra, (26) Yaśobhadra, (27) Yaśobāhu, (28) Hohārya,
1 Aṅgadhārī	(29) Arhadvali, (30) Māghanandī, (31) Dharasena, (32) Puṣpadanta, (33) Bhūtabali.

It is to be noted that out of eleven Gaṇadharas, only Indrabhūti Gautama and Ārya Sudharma were emancipated during the life-time of Mahāvīra. After the fifth Gaṇadhara Sudharma Svāmī, the tradition of the disciples of Sudharma was as follows :

Fifth Gaṇadhara Sudharma Svāmī	was head for	20 yrs
His main disciple Ārya Jambūsvami	was head for	44 yrs
Jambū's disciple Ārya Prabhava	was head for	11 yrs
Prabhava's disciple Ārya Śayyambhava	was head for	23 yrs
Śayyambhava's disciple Ārya Yaśobhadra	was head for	50 yrs
Yaśobhadra's disciple Ārya Sambhūta Vijaya	was head for	8 yrs
Sambhūta's disciple Ārya Bhadrabāhu	was head for	14 yrs
		<u>170 yrs</u>

Bhadrabāhu was the last Śrutakevalin "the knower of scriptures". Being the head of the Saṃgha, Bhadrabāhu was emancipated after 170 years of Mahāvīra's *nirvāṇa*. Bhadrabāhu had also many disciples.

The lives of these Excellent Persons are described in the books, like *Triṣaṣṭi-śalākā-puruṣa-carita* of Hemacandra

(1088-1172), *Tisatti-lakkhaṇa-mahāpurāṇa* or *Tisatti-salākā-purisa-carita* of an unknown author, and the *Tisatti-mahā-purisa guṇālaṃkāra* of Puṣpadatta (10th cent. A.D.). On the lives of these Excellent men, Winternitz remarks, "Whilst with the exception of the last two Tirthaṅkaras, Paśvanātha, and Mahāvira, the personages of the *Triṣaṣṭhi-Śalakāpurusa-carita* belong throughout to mythology or epic poetry, the *Sthavirāvali-carita* contains the life-stories of the Elders (Sthaviras, Theras), i.e. the disciples of Mahāvira, whose names and sequence in accordance with the unanimous tradition of the Śvetāmbaras may be regarded as historical. It is true that the stories by themselves alone seldom contain any historical nucleus. Hemacandra took them from earlier works of legendary lore and commentaries, especially those of Haribhadra. Frequently enlivened by proverbs and colloquialisms of the common people the stories reveal clearly their popular origin." (History of Indian Literature, Vol.-II, p. 507).

