

Introduction To Dr. Charlotte Krause : Her life and Literatur

The present trend of comparative and critical Indological studies starts with the encounter of European-scholars to Indian heritage in the 19th century. Among these European scholars, who took keen interest in Indological studies (the study of Indian philosophies, religions, culture and literature as well written in oriental languages such as Vedic Chāndas, Samskrta, Prākṛta, Pāli, Apabhraṁśa, Old Gujarati and Rājasthānī), the Germans were on the top rank. The German poet Heinrich Heine has rightly remarked “Let the Portuguese, the Dutch and the English plunder India of her material wealth. We Germans would rather dip into her spiritual and intellectual riches.” In the field of Indological studies the contribution of German scholars such as Maxmullar, Albrecht Weber, Hermann Jacobi, Ernest Leumann, Walther Schubring, Johannes Hertel, Helmuth Von Glasenapp, Ludwig Alsdorf, Gustav Roth, Klaus Bruhn and others is matchless. In the galaxy of these German scholars, who devoted themselves in Indological studies in general and Jainological studies in particular, the name of Charlotte Krause shines as a brighter star. She has made a significant contribution to the Indological studies. Born in Germany on May 18, 1895 Charlotte Krause received her Ph. D. Degree from Leipzig University on ‘Nāsaketarī Kathā : An Old Rājasthānī Tale’ with a grammer of old Rājasthānī, in the year 1920 at the age of 25 years only. She had an opportunity to work with Johannes Hertel, an eminent scholar of Indian narrative literature. While working as a fellow and Assistant Professor of Indian Comparative Philology in Leipzig University, she wrote a critical and comparative exhaustive article on a newly discovered version of the Jaina *Pañcatantra* in old Gujarati and thus she established herself as a scholar of Indology in general and Jainology in particular. Her role in the establishment of

a Centre of Jaina Studies in the Institute of Indology at the university of Leipzig was conspicuous and significant one and it was the reason that she was given two years academic leave of absence in order to have a first hand knowledge on Jaina religion, Culture and Literature. For this very purpose she visited India in the year 1925. In March 1926 she decided to have a wide tour of Jaina centres and to meet various Jaina Ācāryās and scholars. She got influenced with the calmness of mind of Ācārya Vijayadharmaśūriji, Muni Maṅgalavijayaji and Muni Jayantavijayaji. Though she had come India only to have a first hand knowledge of Indian philosophies, Culture and Literature, but being impressed with the high spiritual ideals and way of living of some Jaina saints she changed herself into a real devotee of Jaina religion. The contribution of Dr. Charlotte Krause to Jainism henceforth is two-fold – firstly as a scholar of Jainology and secondly as a true follower of Jainism. In the biography of Dr. C. Krause Dr. Luitgard Soni has rightly observed, “She integrated her will into the life-style of the (Jaina) monks and nuns and travelled with them on foot from Shivapuri to Bombay. She came in direct contact with the life in India with its customs, dialects, various religions and sects and many Jaina communities.”

She was so overwhelmed with etherial elegance of Jainism that during her stay at Beawar, she publicly announced her decision to take the Jaina vows of non-violence, non- possession etc. till the life. She changed her name from Charlotte Krause to Subhadra Devi. Though by birth she was a German and by faith a Christian, but putting aside all her past religious inclinations she willingly adopted the life of a Jaina lay devotee (Śrāvaka) in a real sense.

I have had the privilege of being in close contact with this celebrated lady. She visited my native place Shajapur (M. P.) many times on her way from Shivapuri to Ujjain and Bombay. Then she was Inspectress of Schools of Gwalior state and latter on of Madhya Bhārata. I recall the first meeting with her, when she was staying in a Rest house at Shajapur. She requested to my maternal brother to

see her in the Rest house in the early morning so that she could offer her pūjā in the Jaina temple. I met her with my brother and then I came to know that she was a staunch devotee of Jainism and did not take any thing, even a glass of water without visiting Jaina temple and having *Darśana* of *Jina* image. After that time whenever she came to Shajapur, she used to visit Jaina temple with my maternal brother. Next time I met her at Gwalior in her old age. At that time she had returned back to the Christianity and was living in a campus of Roman Catholic Church at Gwalior. I was working as a lecturer of Philosophy in the M. L. B. Arts and Commerce College, Gwalior (1964-1967). In Gwalior I visited her first time with Prof. G. R. Jain – the author of *Jaina Cosmology : Old and New* – a commentary on the fifth chapter of *Tattvārtha-sūtra*.

As I remember, at that time we had a long discussion on the holy symbol of *Swastika*. This was for the first time I could evaluate and appraise her depth of knowledge about oriental studies particularly, Jainism. But in her old age, her faith towards Jainism and Jaina community had been shakened. It was very pathetic and painful experience for me that the Jaina community could not be able to offer proper regard and service to this great scholar and devotee of Jainism and that is why she had to spend her old age in a campus of Christian church. In this particular case I was compelled to think that what has happened to our basic principles of *Swadharmivātsalya*, i.e. the service towards our fellow religious beings ? Who is responsible for all this ? In my humble opinion it is the indifference of Jaina community towards the scholars, particularly the foreign scholars and devotees of Jain-ism. We should learn a lesson from it. We Jainas are completely unable to estimate her sacrifices she made for the noble cause of Jaina religion and Jaina studies. She had not only resigned from her university services, but left her relatives, nation, nationality and even her religion. How sad it is that we failed to provide her proper care and service in her old age, when she was badly needed for. In respect to

her great contribution to Jainological studies, ours return was nothing but disdainful. As I came to know from her biography, that after her retirement from the post of a curator in the Scindia Oriental Institute, Ujjain and Deputy Inspector General of Female Education in Gwalior state, she approached some Institutes of Jainological Research to get a research assignment but she failed. Was it not condemnable that we could not adjust to such a dedicated scholar in the field of Jainological studies. My estimate is that she had a pain of not being well recognised by Jaina community and at the result she developed indifference towards Jaina community and returned back to the Roman Catholic faith. She spent rest of her life till death (January 27, 1980) in the campus of the Roman Catholic Church, Gwalior, depending on the very small amount of her pension, without any financial support from Jaina community.

Well it is true that after her final establishment in India, some of her publications were more or less the reflections of a western observer on the social status of Jainas than a serious research work. They were critical in nature and so that they remain unable to have a good appreciation from the Jaina community. I am of the opinion that this was also one of the cause of indifference of Jaina community towards Dr. Charlotte Krause. But her articles/ works written in last quarter of her life got much recognition and appreciation in scholarly world. Dr. Charlotte Krause wrote in several languages such as German, English, Hindi and Gujarati on various aspects of Jaina philosophy, religion, ethics, rituals and narratives. In spite of her great contribution to the Jinistic studies no efforts were made to publish her works in a book form.

It is for the first time that with the efforts of Shri Hazarimullji Banthia, Pārśvanātha Vidyāpīṭha is publishing her complete works with a view to let the scholars know her contribution in the field of Indology in general and Jainology in particular. This present volume contains her fifteen articles and edited works in English, Hindi and Gujarati written on different aspects of Jainology.

In her essay on “The Kaleidoscope of Indian Wisdom”, she had beautifully discriminated the spheres of Science and Religion and has mentioned the limitations of religious thinking and a need for philosophical thinking. While dealing with Indian philosophical schools she had classified them into Vedic and Non-Vedic instead of *Āstika* and *Nāstika* as other schools did.

In her division she included Sāṅkhya and Yoga into Vedic trend, but really these two schools do not belong to the Vedic trend but to the Śramaṇic trend. According to some scholars even Nyāya and Vaiśeṣika schools do not fall under the category of Vedic trend. These two schools, however, accept the authority of *Vedas*, but so far as their philosophies are concerned they have their independent origin. I am of the opinion that among the different schools of Indian philosophy it is only the Mīmāṃsā school which has purely a Vedic origin. Though Vedānta is also considered to be of Vedic tradition, but in my opinion Vedānta is not based on the Vedas only. In real sense it is based on the *Upaniṣadas* and the *Upaniṣadas* are neither the blind supporter of Vedic ritualism nor they accept the materialistic approach of the *Vedas*. On the other hand, they criticise Vedic ritualism and their materialistic philosophy in the same fashion as the Jainism and Buddhism do. They are spiritualistic and rich in profound philosophical thought.

In this essay Dr. Charlotte Krause presents a brief survey of the central concepts of different Indian philosophies. While discussing these schools she has mentioned each and every branch in detail which were remain in course of time. While mentioning the different branches of Vedānta she has listed some newly born subsects of Vedānta such as Ārya-samāja, Prārthanā-samāja and Brahma-samāja. In her lists of different shades of Vedānta, however, we do not find the names of Aurobindo school and the practical Vedānta of Rāmakṛṣṇa and Vivekānanda, but it was not on part of her negligence, really at that time they were not prominent. This essay shows her minute observation and detailed study of each

and every branch of Indian Philosophy.

In her second essay, "The Interpretation of Jaina Ethics", she starts with the comparison of the outlook of the modern Europeans and Indians towards the way of living. She rightly observes, "it is true that our intellect is at present absorbed in technical and scientific problem but only a few centuries ago it was so in problem of how best to win the grace of God. It is true that our studying and teaching has all worldly ends, but only some centuries ago there existed no other science but Theology, the knowledge of God and all the other disciplines were its subordinate branches. Modern India represents exactly the state of Medieval Europe, with its religio-central conception of the problems of life." Religion is the starting point and aim of all and everything. According to Dr. Charlotte Krause, sacred writings of Indian religions are not a subject of research or mere have a theoretical import as they are to the western scholars, but their study is indeed one of the practical import. They are being put fully into action. While interpreting the Jaina ethics, she also accepts the same fact. In this essay while dealing with the theoretical aspect of Jaina ethics, she discusses the main features of Jaina *Karma* Theory and accepts that this *Karma* theory is the fundamental postulate of Jaina ethics. On the concept of practical aspect of Jaina Ethics, she has dealt with the concepts of *Jinakalpa* and *Sthavirakalpa*, *Puṇya* and *Pāpa*, *Āsrava* and *Samvara*, five *Samitis* and three *Guptis*, twenty-two Hardships, ten virtues, 12 reflections, five *cāritrās*, five great vows of monk, twelve vows of the house-holder and twelve types of austerities as a means of *Nirjarā*. On the ritualistic aspect of Jaina ethics, she discusses the six essential duties (*Āvaśyakas*). In this essay the aspects of Jaina Ethics discussed, are descriptive in nature. She has not made any critical evaluation of them, except a sense of admiration.

The third essay of the present volume "The Heritage of Last Arhat" deals with the fundamental teachings of Jainism. At the very

outset of this essay, on the basis of Jaina theory of *Anekāntavāda*, Dr. Krause propounds the relativity of religious truth. She rightly observes that, “each of the various religions on the earth appears to make us see a different aspect of truth-divine. How then we are entitled to speak of merit in only one or another of them.” Really, Jaina theory of Relativity, i.e. *Anekāntavāda*, teaches us regard for other religions and faiths and thus establishes religious harmony and fellowships of faiths on the earth. So far as the criterion of an ideal religion is concerned, Jainism holds that it is the tranquility and equanimity of mind of individual and society, provided by a religion which can be the touch-stone of an ideal religion. According to Dr. Krause Jainism fulfils this criterion of an ideal religion, because it warrants for perfect social welfare through this doctrine of non-violence and mental equanimity or tranquility through its doctrine of passionlessness, i.e. total detachment towards worldly things. Only through complete detachment (*Aparigraha*) and practice of non-violence one can attain spiritual and social peace. She firmly holds that “Jainism promulgates self realization as the aim of individual life, which at the same time also forms the basis of the well-being of all that lives.” The perfect soul is one, who is completely free from all the passions, desires and attachments. This perfectness of soul, according to Jainism, can be attained through self-restraint (*Samyama*) and renunciation (*Pratyākhyāna*). Dr. Krause concludes this essay suggesting the necessity of applying Jaina principles to modern social problems, because it is through the application of these principles perfect social and individual welfare can be achieved.

In the fourth essay “The Jaina Canon and Early Indian Court Life”, Dr. Krause propounds that the Jaina Canon not only supply us the data regarding the religious dogmas, ethical code, philosophical ideas and the history of its propagation and propagators, but it also presents some glances of early Indian court-life. It is true that some of the canonical works as well as Jaina narrative literature have full

cultural material of that period. But it is unfortunate that while writing cultural history of India, this material has not been properly utilised. Though in this article Dr. Krause has shown the richness of Jaina canonical and narrative literature regarding its cultural data which reflects on the life of Indian society at that time. Here on the basis of Jaina canon she has mentioned that the system of *Pardāh* was a well established custom prevailing in Indian society, particularly in royal class, before the arrivals of Mohammedans to India. This essay lacks the original references from the Jaina canons. Had the author supplied the references, it would have been a good research article.

In the fifth article “The Social Atmosphere of Present Jainism”, Dr. C. Krause has given her accounts of observations of social atmosphere of Jainism. She propounds that not only a person who took his birth in the Jaina community or in Jaina family, is a Jaina, but the persons who took their birth in other communities and the followers of other faiths or religions, if they observe the fundamental principles of Jainism, such as non-violence etc. and have a regard towards Jaina ideals can also be included in Jaina community. Jainism is not a birth based religion, it is the religion of those who observe its ideals in their lives. The second aspect of this article on which Dr. Krause has stressed more is that Jainism was the religion, which strongly opposed the birth-based four-fold *Varṇa* system as well as caste system of Indian society, but unfortunately at present it is completely in the grip of that *Varṇa* and caste system. In this regard she had made a complete survey of the rites and rituals, prevalent at that time in different Jaina castes and her observation were true in that regard. But we must be aware of the fact that in these fifty to sixty year this position altogether has changed and that rigidity of class and caste system in Jainism had become only a historical fact. She has expressed her anxiety regarding the prevailing bitter sectarianism in Jainas which is totally against their liberal outlook of *Anekāntavāda*. Her observations

regarding the sectarian quarrels in Jainas are worthy to note. She mentions "the Śvetāmbaras and the Digambaras being still engaged in furious mutual quarrels about "the possession of certain places of pilgrimage, such as Antarikṣa (near Akola), Pāvāpurī, Rājagṛhī, and Sammetaśikhara (Bihar), Keśariyajī (near Udaipur) and Makṣī (near Ujjaina) and others, millions have been spent in those fruitless strives. On the other hand, the idolatrous and two non-idolatrous Śvetāmbara sect, viz. the Sthānakavāsīs and Terāpanthīs are violently fighting each other about insignificant dogmatic discrepancies, whereas Digambaras too has its own troubles. Within the aforesaid sects there are again subsects, parties and schools of opinions which are not friendly with one another, but often enough cross each others schemes, the one spoiling, what positive work the other may have achieved. So there can be no doubt that stopping all these fruitless strives many power would become free to engage in the necessary work of caste-reform and uplift." It is to be noted that her remarks regarding Jaina society are still true and one can learn lesson from it. This essay is less a result of her research in Jainology than the reflections of a committed observer, who had lived in Jaina society with keeping his eyes on each and every activity of the society. Thus this article is an outcome of her minute observations and sincere reflections. The Hindi version of this article is also being published in this collection in its Hindi section.

In the sixth article of the English section "Pythagoras : The Vegetarian", Dr. Krause has enlightened us regarding the great Greek thinker Pythagoras and his vegetarianism. It shows that the vegetarianism is not only supported by Jainism alone. There were some great thinkers in Greek, contemporary to Mahāvīra, who preached the vegetarianism in the same fashion as Jainism do. It is worth mentioning that before Mahāvīra his predecessor Pārśva and Ariṣṭanemi also propounded the concept of vegetarianism in human society.

In the seventh essay of this volume "Siddhasena Divākara

and Vikramāditya”, Dr. Krause has established the contemporaneity of Siddhasena Divākara and Vikramāditya on the basis of *Guṇavacanadvātrimśikā* of Siddhasena, which was according to her composed to address a royal patron who is revealed as such a unique personality, standing out in bold relief against a background of warfare, empire building and ingenious rule. On the basis of these qualities of a king Dr. Krause infer that this *Guṇavacanadvātrimśikā* is composed by Siddhasena in the honour of Samudragupta, the father of Candragupta II, the Vikramāditya. She has supported her thesis on the basis of some Jaina and non-Jaina literary and epigraphical sources. Regarding the date of Siddhasena Divākara, she is of the firm opinion that he belongs to fifth century A.D. I also favour this date of Siddhasena, which I have already proved in my Introduction to Dr. Shriprakash Pandey’s Hindi work “*Siddhasena Divākara : Vyaktitva and Kṛtittva*” published from Vidyāpīṭha in 1997. If we accepts that Siddhasena Divākara belongs to fifth century A.D. then there is no difficulty in accepting the contemporaneity of Siddhasena Divākara and Candragupta II, the Vikramāditya. The Kṣapaṇaka, one of the nine jewels of Vikramāditya was no other than Siddhasena Divākara, as she has concluded.

This article of Dr. Krause is really a master piece of her research work. It is well documented and supported by 205 references from Jaina and non-Jaina sources, literary as well as epigraphical.

The eighth article, “Jāvaḍa of Māṇḍu”, is about a person who lived in sixteenth century of Vikrama era and was famous for his charity. In this essay Dr. Krause has presented the biography of Jāvaḍa on the basis of some literary and epigraphical evidences found in Jaina sources. In his biography Dr. Krause has mentioned his lineage, official and social position, his pilgrimages, welcoming the Guru and acceptance of the twelve vows. While accepting the fifth vow of the limitations of one’s property, Jāvaḍa reserved following quantity of his possessions for his lifetime 1,00,000 mounds of

grain; 1,00,000 mounds of *ghī* and oil; 1,000 ploughs; 2,000 plough oxen, 10 houses and markets; 4 mounds of silver; 1 mound of gold; 4 mounds of pearls; 300 mounds of gems; 10 mounds of base metal; 20 mounds of coral; 1,00,000 mounds of salt; 2,000 mounds of molasses; 200 mounds of opium; 2,000 asses; 100 carts, 1,500 horses; 50 elephants, 100 camels; 50 mules; 20,00,000 *Ṭaṅkas*.

By these figures one can infer the richness of Jāvāḍa, a businessman of ancient Māṇḍu of the fifteen-sixteen century. In this article Dr. Krause has mentioned the generous charity of Jāvāḍa temples he had built and statues he had installed. Among these statues there was one statue of gold weighing 10 kg. and one of silver weighing 20 kg. In the consecration festival he had spend 15 lacs of rupees. From all these informations which Dr. Krause had supplied, we can have an idea of her depth in the study of Jaina history as well as the richness and charitable attitude of Jaina *śrāvakas* of that time.

In the English section of this volume last two articles are about the biography of Vijayadharma Sūri and his sayings. It is worthy to mention that Vijayadharma Sūri was not only her teacher for Jainological studies, but also a spiritual guide. She had great regard for him. In this biography she has mentioned his popularity among Jains and non-Jains, his eminent personality, literary and editorial activities, scholarship and educational works. The main contribution of Vijayadharma Sūriji is promoting Jainology across the sea in western scholars, significant reforms in monastic customs and his attempt to solve the *Devadravya* and another disputes prevailing in Jaina society.

In Sayings of Vijayadharma Sūri, Dr. Krause has chosen meticulously the inspiring sayings of his revered teacher from his preachings and sermons for which she deserves for thanks from the Jaina society as well as the individuals interested in their spiritual upliftment. These sayings can play a vital role in the spiritual development of human personality.

Hindi section of this book includes two important articles of the celebrated author namely “Jaina Sāhitya aur Mahākāla Mandira” and “Ādhunika Jaina Samāja kī Sāmājika Paristhiti”. The latter is the Hindi version of her English article “Social Atmosphere of Present Jainism”, which I have already commented upon. In the former article, in the beginning, Dr. Krause has supplied various literary evidences proving the existence of Mahākāla temple at Ujjain. No doubt she has made exhaustive survey of Jaina literature in support of her view starting from ‘*Kahāvalī*’ of Bhadreśvara (1205 A.D.) to *Upadeśaprāsāda* of Vijayalakṣmī Sūri (1778 A.D.). She has also quoted Avantisukumāla episode, cited in some early canonical and non-canonical works of the Śvetāmbaras and Digambaras in support of the existence of Kālakādīśvara or Kuḍaṅgeśvara or Kuṭumbeśvara with Mahākālavana which later on said to be changed as Mahākāla Mandira. It may be a matter of dispute whether a Jaina temple was changed into Mahākāla Mandira or the Śivaliṅga, after the recitation of Siddhasena Divākara’s eulogy in its praise, itself got changed into the Jaina image or whether Vikramāditya became a Jaina or not, but literary, archaeological and epigraphical evidences refers to in her work establishes her as a serious scholar, ever worked on this subject.

Gujarati section includes some important articles authored by Dr. C. Krause namely, Śrī Hemavimāla Sūri kṛta Tera Kāṭhīyānī Sajjhāya, Bhānumeru kṛta Candanabālā Sajjhāya, Kaiṅka Śaṅkheśvara Sāhitya, Śrī Phalavardhi Pārśvanātha Stuti along with some reviews. These articles shows her efficiency of Gujarati language and deep insight as well as interest into hymnical literature. Indeed it was her laudable effort.

Last book section includes her two famous work “Ancient Jaina Hymns” and “Nāsaketarī Kathā”. In Ancient Jaina Hymns she has edited some very important hymns noted amongst are ‘Munisuvrata Stavana’, ‘Śrī Devakulādinātha Stavana’, ‘Śrī Varakāṇa-Pārśvanātha-Stotraṁ’, ‘Śrī Sīmaudhara Svāmi Stavana’,

and so on in which she not only edited the text of hymns but has supplied all its variants and notes etc. which further shows her talent and scholarship.

Appendix of the book includes some articles dealing with her life, glimpses from the letters of German as well as Indian Indologist about Dr. Krause, some 'Dohās' written in her praise, Janmādivṛttaṁ and Abhinandanam by Dr. Kapildeva Dwivedi, German Jaina Śrāvikā Dr. Charlotte Krause, a Hindi article of Shri Hazarimull Banthia and at last her Will.

Being a multifarious writer she has written so many articles and monographs and different aspects of Jaina literature which are not possible to accommodate in one and single volume. Her some articles and books which are left in this volume will be published in its next volume.

It is my privilege that I was asked to write an Introduction on the works of such a great scholar. I thank to the authorities of the Pārśvanātha Vidyāpīṭha for their commendable decision to publish this work. I must record my sincere thanks to Dr. Shriprakash Pandey who has not only edited this work but also supplied me all necessary literature to prepare my introduction.

I hope this work will be expedient not only to the researchers working in the field of Indology particularly on Jaina Literature but to the enlightened individuals also.

Vaiśākha Pūrṇimā
Shajapur.

Sagarmal Jain