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# BOOK REVIEW

The 5 works below are published as Vols. 1-5 of the Research Publications Series of the Research Institute of Prakrit, Jainology and Ahimsa, Muzaffarpur (Bihar), under the General Editorship of Dr. Nathmal Tatia who is the Director of the Institute.

A feature common to Vols. 1, 4 and 5 is that the authors thereof worked for varying periods as Research Scholars at the Institute.

Another feature common to Vols. 1, 2 and 4 is that these were submitted to and accepted by Bihar University as Theses for the Ph.D degree.

1. STUDIES IN THE BHAGAVATI SUTRA by Dr. Jogendra Chandra Sikdar : 1964 : Pages xxiv+658 : Price Rs. 18.67.

The original text with which this publication deals is the 5th *Āṅga* of the Svetambara canonical works, named *Viyāhapaññatti* (Sansk. *Vyākhyā-prajñapti*), called popularly the *Bhagavatī-Sūtra*. It is always to be borne in mind by critical enquirers that the canon in its present form has come down to us as fixed by the Valabhi Council presided over by Devardhi in 5th-6th centuries A.D., and that some more additions to and alterations in it did not fail to take place in still later times too. The Council worked of course, on the basis of older written material and oral traditions.

The *Bhagavatī* is the most voluminous text among the entire sacred literature. Orthodoxy claims it as the root and source of all the other texts and that all doctrines had their origin in it, which is to be rejected,

for on critical analysis it is found that all the texts are interconnected and there is plenty of evidence to show that they borrowed from one another, that they were interdependent and resorted to cross-references is very plain.

Nevertheless it is to be recognised that the *Bhagavatī* is a varitable store-house of Jaina lore comprising dogmatics, traditions, tales and stories, etc. introduced into it as questions and answers between Lord Mahavira and some of his intimate disciples, and described as having been handed down by several generations of Elders.

The present work by Dr. Sikdar shows considerable labour in its elaborate analysis of the contents of the text from the historical, doctrinal, socio-economic, cultural, and political points of views, which we hope, will be useful to future enquirers.

A special feature of this text is the elaborate account it gives, of course from a sectarian point of view, of the sect of the Ajivikas, its doctrines, the life of its leader and his relation with Mahavira. The Ajivikas were regarded in Mahavira's time as the principal adversary of the Jainas and thus were strongly criticised. So also were they disliked by the Buddhists although in Budha's time the Jainas and the Brahmins were looked upon as his adversaries.

2. HARIBHADRA-KE PRAKRIT KATHA SAHITYA-KA ALOCANATMAK PARISILAN by Dr. Nemi Chandra Shastri : 1965 : Pages ii+dha+419+ja : Price Rs. 10.30.

This work is in Hindi on the compositions of the famous man of letters, Haribhadra of the 8th-9th centuries A.D., a name which became so notable that it was assumed by no less than eight subsequent Jaina writers as well.

The present work traces the development of Jaina Prakrit literature and Haribhadra's valuable contribution to it. It deals in considerable details with the growth and evolution of the extensive narrative literature of the Jainas, its forms and technique, Haribhadra's own contribution to it, the sources of his tales and dialogues, his style, language, and the artistic qualities thereof, together with a description of the topographical, botanical, zoological, social and cultural background of the world around Haribhadra. The work will prove useful to future workers in the field without doubt.

3. SUDAMSANACARIU of Nayanandi edited by Dr. Hiralal Jain : 1970 : Pages 48+322 : Price 10.60

Dr. Hiralal Jaina's name is well-known in the world of Jaina scholarship. The institute had the benefit of his Directorship for some time in the past.

His present work is on a didactic Apabhramsa text (Sansk. *Sudaršana-carita*), of the 11th century A.D., replete with long compounds and rhetorical flourishes reminiscent of the classic model of Bana's '*Kādambari*' of the 7th century. The text was written while its author Muni Nayanandi was residing in a Jaina monastery situated in the famous city of Dhara in the Avanti-country (presentday Dhar in West-Central India) during the reign of the great patron of learning King Bhoja of the Paramar dynasty. The text belongs to the *Kathānaka* or 'Tales' class of Jaina literature.

Dr. Hiralal subjects the text to a critical analysis on the basis of Mss. material, subject-matter, indebtedness to traditions, relation with other composition of like nature, as well as of its linguistic, stylistic, aesthetic and metrical structure.

Because the hero of the tale is described as having received seductive advances from a number of females which he, however, succeeded in resisting which was necessary to emphasise for serving the didactic purpose—the erotic element finds prominence in some descriptions which enhances also the popular attractiveness of the tale, no doubt, for amorous matters have their own appeal to the general public.

A very valuable Hindi rendering of the tale is added by Dr. Hiralal in the work, which one wishes could be further supplemented by an English rendering as well for the benefit of non-Hindi-knowing readers.

A work so competently executed calls for no further comments.

4. A CRITICAL STUDY OF PAUMACARIYAM by Dr. K. R. Chandra : 1970 : Pages xxviii+641 : Price Rs. 21.50.

Judged linguistically, this text is found to belong to a phase of Middle-Indo-Aryan to which a date approximately in the 5th century A.D. is to be assigned, on which ground the claims of those who demanded a much earlier date for it, are to be rejected.

The text was edited by the versatile savant Hermann Jacobi and was published in 1941 by the Jaina Dharma Prasarak Sabha, Bhavnagar (Kathiawad). Our present author does not accept Jacobi's readings in several instances and suggests his own conjecturally without consulting the Mss. material.

The text represents the earliest Jaina version of the Rama story (Pauma, Sansk. Padma is the Jaina name given to the great hero of the Raghus of Ayodhya), in the form of Prakrit epic, on the basis thereof were composed in subsequent times several other Jaina works, both in Prakrit and Sanskrit, with the same purpose. The author of the present text is Vimalasuri and it is the oldest epic written in Prakrit.

The author of the present work expresses his indebtedness to the book '*Rāma-Kathā Utpatti aur Vikās*' by Dr. C. Buleke on the origin and growth of the Rama story current in some Eastern and North-western Himalayan regions, as also in several South and South-east Asian lands. Dr. Chandra cites a number of instances where variants from Valmiki's version are found not only in the works mentioned in Blueke's book but also in several vernacular compositions of different areas in India and in some Sanskrit works by Jainas and Hindus. Dr. Chandra regards these variants from the orthodox Hindu version of Valmiki as being due to the influence of the tradition grown out of *Pauma Cariya* in reaching which conclusion he might have perhaps been carried away by his enthusiasm. The truth perhaps lies in this historical and literary fact that from the mass of legends current among the people, the Hindus, Buddhists and Jainas, each chose material to frame stories according to their own wishes and aims.

Analysing the contents of the text Dr. Chandra gives a summary of the main story and of those that are told in course of it incidentally. Next he sets out the differences between the *Rāmāyana* and *Mahābhārata* version on one hand, and on the other hand the versions of the present text and of later Jaina compositions of similar nature, also tracing the influence of the present text on the latter.

Finally is given a detailed treatment of the cultural, socio-economic, political, religious and topographical background of the text, as also of its grammatical, metrical and rhetorical features. Dr. Chandra's labour will no doubt be of considerable benefit to workers in the same field.

5. An English translation of the ANUOGADDARAIM by Taiken Hanaki : 1970 : Pages 1xii+246 : Price Rs. 12.00

The original text here dealt with (Sansk. *Anuyogadvāra*, or *dvārāṇi*), composed by Arya-raksita-sthavira, is an encyclopaedic index to the contents of all the Jaina canonical works, which fact by itself indicates its late date. It is analogous to a companion volume in its contents, viz., the *Nandī*, which is said to have been composed by the eminent Devardhi himself.

These two works are banded together and are sometimes included among the *Prakīrṇa* class and sometimes placed ahead of the *Mūla-sūtra* class of the sacred works. They are, of course, regarded as extra-canonical.

Mr. Hanaki has not only translated the work but has also supplemented it with a critical study. The name of the work means Doors of Disquisition. Its subject-matter is the exegetical method of Jaina philosophy, an outline whereof is given for adoption in explaining a scriptural text, specially the *Sāmāyika* section of the *Āvaśyaka* which deals with the 'obligatory' duties of a religious-minded Jaina. In these explanations the *nikṣepas* and the *nayas*, two of the varieties of the Jaina logical method, play an important part as is elaborately illustrated in the text. Students of logic and philosophy, particularly of the Jainas, will be much helped by Mr. Hanaki's scholarly work.

—DR. A. C. SEN

## Books Received

BOTHRA, SUMATI CHAND & BOTHRA, SUNIL CHAND (Pub), *Prabhu Bhajanāvalī* (in Hindi), Sumati Chand Bothra, Calcutta, 1972. Pages 21+217.

A collection of devotional songs.

DHARIWAL, GOPICHAND, *Adhyātma-Vijñān Yog-Pravesikā* (in Hindi), (Sri Jindattsuri Jnanmala No. 16), Sri Jindattsuri Mandal, Ajmer, 1971. Pages iv+180. Price Rs. 3.00.

Simple exposition of *adhyātma-yoga* based on the writings of Sri Haribhadra Suri, Hemacandracarya, Siddharsi Gani and Muni Sundara Suri.

DHARIWAL, GOPICHAND, *Jīvan-Darśan* (in Hindi), (Sri Jindattsuri Jnanmala No. 15), Sri Jindattsuri Mandal, Ajmer, 1971. Pages 104. Price Rs. 1.00.

Lucid exposition of some of the cardinal tenets of Jainism.

DOSHI, BECHARDAS (Ed), *Mahāvīr Vāñī tathā Unnati-kā Parīkṣā-patra*, (Sagunnābai Barjate Granthmala), Abhay Prakashan Mandir, Varanasi, 1964. Pages 10+110. Price 50 Paise.

Pocket edition of *Mahāvīr Vāñī* with devotional songs.

JAIN, SUKUMAR CHANDRA, *Sri Jivabandhu T. S. Srīpāl Jain, Madrās, ki Jīvan Jhāñkī* (in Hindi), Akhil Bharatvarsīya Digambar Jain Parishad, Delhi, 1971. Pages 16.

A short life sketch.

JAIN, NAVIN CHANDRA D., *Jainism* (Jain Philosophical Series No. 1), Navajivan Granthmala, Gariyadhar, 1972. Pages 48. Price 60 Paise.



Contains 3 articles : (1) Principles of Jainism, (2) Jainism and World Peace, and (3) the Jaina notion of the Soul.

JHABAK, KASTUR CHAND, *Jainism in Modern India*, Gangaram Manicklal Gulabchand Tikamchand Jhabak, Secunderabad, 1971. Pages iii+15.

A short treatise on Jainism.

KALARTHI, MUKULBHAI, *Srīmad Rājendra Jīvancaṛit* (Srimad Rajchandra Janmsatabdi Samksipt Granthmala No. 1), Srimad Rajchandra Janm Satabdi Mandal, Ahmedabad, 1966. Pages 48. Price 25 Paise.

A short life-sketch of Srimad Rajacandra.

MUNI VIDYANANDA, *Samay-kā Mūlya*, Munisri Vidyanand Caturmas Samiti, Indore, 1972. Pages 20.- Price 50 Paise.

A discourse on the utility of time.

SHAH, RATILAL MAPHABHAI, *Jain Dharam aur Mānsāhār-parihār* (in Hindi), translated from Gujrati by Amar Singh Jagram Lodha, Himsa Virodhak Sangh, Ahmedabad, 1971. Pages 14+224. Price Re. 1.00.

Sheds useful light on the topic of meat-eating by Jaina monks and clears much of the ambiguity.

# Yogindra Yugapradhan Sri Sahajanandaghana Maharaj

PRATAPKUMAR J. TOLIYA

Sahajananda<sup>1</sup> is the name of mine,  
Sahajananda is the name of mine ;  
Doubtless resident am I of a land  
Impenetrable, of a city invisible and divine.  
Appropriate understanding is father mine,  
Profound self-experience my mother,  
*Syādvāda* is my family line,  
Right discrimination my brother.  
Right faith is my god,  
Right knowledge my master and guide,  
Steadiness of self my religion,  
Meditation is the path I ride.  
Right intellect is my activity,  
Threefold control<sup>2</sup> my rest,  
With my sweetheart, pure self-consciousness,  
I dwell unattached in zest.  
In brief, such is the introduction of Me  
Ask ye about the physical frame ? Oh ! Say I  
Its just useless  
Why waste thy time ?

This is the autobiography the great Jaina monk has left for us. Though precise, this depicts the true nature of the man, who cared so little to leave an account of his physical self. As to his spiritual self, too, we know not much beyond fragments of his discourses in private meetings or public gatherings that may now be scattered among his

<sup>1</sup> Absolute natural joy.

<sup>2</sup> Threefold control of mind, speech and body called *manogupti*, *vakgupti* and *kayagupti*.

followers and admirers in the form of personal notes, and unless collected in the near future, will be wholly lost to the future generations.

\* \* \*

Yogindra Yugapradhan Sri Sahajanandaghana Maharaj, popularly known as Sri Sahajananda, the founder of an Ashram named after Srimad Rajchandra (Raichandbhai, who inspired Gandhiji to the cult of *ahimsā*) at Ratnakoot, Hampi, in the Bellary district of Mysore, was born on August 30, 1914 at Dumra (Kutch) in Gujarat. We know not much of his childhood or youth, but it is said that while he was a child, he had had several visions, which must have contributed much to influence the course of his future life. We have it that it was in 1933, when Sahajananda was 19, employed in a business firm in Bombay, that he had had an unusual experience of a spiritual trance (*samādhi*) when he heard a voice urging him to go to a forest and stand motionless in penance, like a tree, as the ancient Jinas did. But his parents did not agree to this in view of his tender age and so the thing did not fructify. But they could read into the great spiritual possibilities of their son and they disciplined him with Muni Sri Jinaratna Suri, the master and spiritual guide of the family, under whose supervision young Sahajananda was to learn the Jaina Scriptures.

This opened immense spiritual possibilities before him. Sahajananda deeply studied the Jaina *Āgamas* of both the Digambara and Svetambara Sects under the guidance of his master, and another Sri Labdhimuni Maharaj. At the same time, he studied the scriptures of other religions also. His master found in him a born genius and he gave him every facility to quench his thirst for knowledge and to practise spiritual exercises of a high order. Thus he stayed with his master for 12 long years when he had again a spell of spiritual trance in which he heard the same voice urging him to go into seclusion. This time he was sufficiently prepared to comply. With the permission of his master, he moved out, leading the life of a wandering mendicant and underwent severe penances and meditational exercises. In the course of these wanderings, he visited many places, widely apart like Mokalsar, Garsiwana, Idar (the seat of Raichandbhai), Charbhujia Road, Sammet Sikhar, Pavapuri, Rajgir, Gokak, Udaigiri-Khandagiri, Risikesh, Badrinath, Dehra-Dun, Une, Bikaner, Bordi and ultimately reached Hampi. Needless to mention that during his wanderings over such a wide region, he occasionally withdrew to caves and lonely places and on quite a few occasions he had to live with wild animals and reptiles. At Hampi, too, which attracted him at last to settle, he stayed at first in solitary caves, but later, the Ashram came up and he lived there. As

we have nothing on record, we know not much about the details of his spiritual experiences, though there is reason to believe that these must have been of a high order. Quite a number of stories are current about his great spiritual achievements, and one of them is that because of his lofty spiritual stature, the celestial beings conferred on him the title of 'Yugapradhan'.

In 1969-70, he undertook an extensive tour of the country, meeting his followers, devotees and admirers, and inspiring people in all walks of life. He visited many holy places and delivered speeches and discourses at some of them. A large number of intellectuals, both Jaina and non-Jaina, came into contact with him and had the rare opportunity to hear from his lips the cream of the teachings of ancient saints as realised by him. He became seriously ill in October, 1970, and left this mortal frame on November 2, 1970.

\* \* \*

Sri Sahajanandaghana Maharaj has composed hundreds of worthy poems and devotional songs in Hindi and Gujrati—the latter being his mother tongue. Given below is the English rendering of one such song in which the great saint addresses the Mind :

Accept my advice O Mind !  
 Why slip ye here and there so blind ?  
 Prestige is lost of the woman chaste,  
 Who wanders at others' gates and waste,  
 And also of a king taken captive by another state.  
 While the inert never attains thy qualities and taste,  
 Why court ye inertness in haste ?  
 A chaste woman's mind diverts not from her beloved,  
 Fie on thee, why die ye not of shame  
 While ye are divorced from the Lord,  
 And still call yourself a devotee and hold the name.  
 The organs loot the joy of the senses five-fold,  
 While ye are getting only the slaps.  
 Why do ye take things as good and bad,  
 Why ye get delusioned in hapiness-sorrows' raps ?  
 Listening to the advice of the Master Right,  
 Go on thinking it day and night,  
 Says Sahajananda, strive for the state of the Lord  
 Let the *Hamsa*<sup>3</sup> merge into *Soham*<sup>4</sup>.

<sup>3</sup> The soul.

<sup>4</sup> The supreme and free Soul.

Besides the poems and songs, Sri Sahajananda has written several books and articles (mostly unpublished) and made deep and discriminative studies and useful researches in traditional Jaina literature of both the Digambaras and Svetambaras. In his *Anubhūti-ki-Āwāj* (*Voice of Realisation*) he has described the various super-powers generated by the soul of and super-natural experiences undergone by, a devotee. There is reason to believe that this work must have been based on his self-experience. He has composed very lucid and stimulating verses on *Niyamasāra* by Acarya Kunda Kunda and *Samādhisataka* by Acarya Puṅgyapada. His researches in the works of poets and saints of the medieval times, notably Anandaghana, Yasovijay, Dyanatrai, Banarsidas, Rajchandra and many others are very significant. He has compiled and edited a useful book, viz., *Tattva-vijñān*, based on the writings and letters of Srimad Rajchandra whom he considered as his spiritual guide and master. It is under the inspiration provided by him that the present writer translated Srimad Rajchandra's *Atma-siddhi Sāstra* from Gujrati into Hindi. Besides, the letters written by him, and tape-recordings of his speeches, if collected and published, would run into volumes.

\* \* \*

Sri Sahajananda was above all narrow, sectarian outlook. He had, in fact, acquired and embodied in himself the true spirit of universal Jainism which is the religion of the soul. As for his teachings, he added nothing of his own except simplifying teachings of the Jainas. His main emphasis has, however, been on self-realisation—to know the self or *ātman*, and to emancipate it from the encasement of *karma*. To sum up his teachings in short :

(1) the soul is in slumber since ages. Awaken it, realise it and know that thou art the omniscient soul, and not an inert body.

(2) Even remaining in the body the soul can be realised quite independent of the body.

(3) Create within thyself a deep craving to come into contact with the enlightened souls as they alone can guide thee on the path of salvation.

(4) The world is a creditor and we are the debtors and as such, we have to give much and get less. Offer and serve more and acquire less from others.

For these his formula was 'tu terā sambhāl'—'Mind thy Self'. Sahajananda's appeal is universal. One who minds his own Self realises his Self.

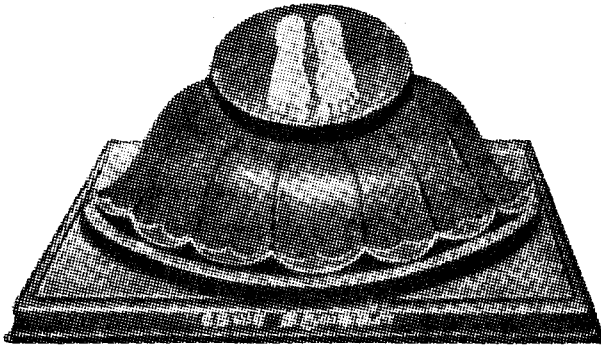
\* \* \*

It is normal for the Jaina monks to have traditional names as given by the Acarya at the time of initiation. But Sri Sahajananda discarded the name Bhadra Muni and assumed the name of Sahajanandaghana. This is because of his non-sectarian views and outlook. He belonged to no sect but to his own Self which was absolute natural joy.

\* \* \*

The Srimad Rajchandra Ashram, of which Sri Sahajananda was the founder, came into existence after 1961 on a plot of land which came as a gift from Acarya Sri Tolappacarya of the Ramanuja sect and another such gift on Ratnakoot, Hampi, by the Government of Mysore, through the good offices of Sri R. M. Patil, the then Home Minister of the State. Then followed generous donations from innumerable philanthropists. The Ashram is situated on a beautiful hill facing the Tungabhadra and is connected with a motorable road with the main Hampi Road. The Ashram at this moment consists of a 'Gupha Mandir' (cave temple), several renovated caves, a bhakti hall, common resting and waiting halls, ladies' hall, dining hall, a cows' shelter (*gośālā*) and about a dozen buildings erected by the devotees and given over to the Ashram.

On the site of the *samādhi* of the great monk, a 'Guru Mandir' is under construction. This will have an image of the great monk installed on the ground floor, and another of Srimad Rajchandra on the first floor. A Dadabari dedicated to the celebrated Jaina monk Yugapradhan Sri Jinadatta Suri is also under construction in the neighbourhood. The Ashram has a plan for setting up a publications centre and a girls' school, a Jaina temple and single guest rooms. In these, after the passing away of the great monk, the source of inspiration and guide is the holy Mataji, who had participated in great spiritual exercises with the monk and is well advanced on the spiritual path, is at this moment the Head of the Ashram.



## NAYANAR TEMPLE

T. S. SRIPAL

Thiruvalluvar temple in Mylapore, Madras, is well-known to many.

Although the temple is now called Thiruvalluvar temple, about twenty years ago it was known as 'Nayanar temple'. The word 'Nayanar' means a 'Jina'. From ancient times, the Jaina Tirthankaras and Munis were addressed as Nayanar by the Jains. Ilangovadigal, in *Silapathikaram*, begins the chapter entitled Madurai Kandam with prayers to Arhat. In his commentary on the prayers, Adiyarkku Nallar says that Arhat temple stands for Nayanar temple. Even today it may be seen that in Kalugumalai (Eagle Mountain), particulars of Jaina Munis are written on stone indicating that they were Nayanars. Stone inscriptions found in Thiruvadikai speak of Jaina temple as Nayanar temple.

The details in the stone inscription at the Thiruparithikunram temple speak of Tirthankaras as Nayanars. Mylainather in his commentary on Nannul grammar introduces a Jaina scholar as Avi Nayanar. In some other very ancient stone inscriptions, Jaina Tirthankaras and Munis are described as Nayanars. In one of the inscription of the Jaina temples in Koliyanur, Villupuram Junction, is inscribed Svasti-Sri Nayanar temple and in another Koliyanur Nallur Nayanar temple. Thus the Jaina Tirthankaras were the first to be addressed as 'Nayanars'.

With this background we shall trace the history of Thiruvalluvar temple or the temple of the author of *Thirukkural* in Mylapore and

his sur-names 'Nayanar' and 'Thevar'. Thevar means a Jaina Muni. There was previously a temple of Neminather in Mylapore. The book *Thirunootranthathi* contains many songs in praise of Neminather. Similar poems, stone images and stone inscriptions unearthed in Mylapore speak abundantly that the place was once the seat of the learned Jainas. Nannul commentator Mylainathar, Avirothenather, Gunavira Pandita of Neminather fame lived in this place. So it is not surprising that the Jainas of ancient Mylapore erected a temple for the author of *Thirukkural* installing therein the footprints of the Thevar and worshipped them.

The Jainas were also the first to instal and worship foot-prints of their Tirthankaras, Acaryas and Munis. Particularly worthy of mention are foot-prints of the Tirthankaras at Kailas, Campapuri, Sammet Sikhar, Pavapuri and Girnar. In Tamilnadu, one can see the foot-prints of Kunda Kunda Acarya of *Thirukkural* at his birthplace on the Kunda Kunda Mountain, Ponnur Hill, foot-prints of Akalanka Thevar in Thirupparamur, Vamana Muni in Jina Kanchi and Gunasagara in Vizukkam. The footprints of Bhadravahu Svami and Candragupta Maurya can be seen worshipped in Sravana Belgola in memory of their visit to South India in 3rd century B.C. In accordance with this practice, the Jainas in ancient Mylapore worshipped the foot-prints of the author of *Thirukkural*, calling them by special names Thiruvalluvar Nayanar and Thiruvalluvar Thevar. In this worship, the non-Jainas also joined with devotion. And everytime they went to worship, these people lovingly called the temple as Nayanar temple.

Even about a decade ago, when asked about Thiruvalluvar temple, the people living in the streets around the temple would express their ignorance. If asked about Nayanar temple, they would immediately point to the temple. The reason why they called the temple as Nayanar temple was that upto 17th century A.D. the majority of the people that lived in Mylapore were Nayanars (Jainas). That Mylapore was the seat of the Jainas in those days is recorded in the old Thothirathirattu (collections of songs of prayers) called *Mylapore Pattu*. *Inter alia*, the ancient work says that Mylapore was crowded with prosperous Sravakas (Jainas). Even today, the Jainas in Tamilnadu have the distinguished title of Nayanar. Those Jainas who later embraced other religions have not renounced the Nayanar title, e.g., Neerpoosi Vellaras, found in Nellikupam, Panruti, Gingee, Arni, Kappalur, Kalasapalayam village, have still retained their Nayanar title. Among many south Indian Musalmans the Nayanar title is still prevalent. There are evidence to show that these Muslims were also converted from the Jainas. In certain parts



of Tinnelvely District such as Alwar Thirunagar, Srivaikundam, Tenkasi, Velala Saivaits still hold on to the title and call themselves as Nayanar Pillai. Besides, in many parts of Tamilnadu one hears of conclusive evidence to show that the Jainas lived in large numbers in these places. From these concrete evidences, it can be safely said that the temple known as Thiruvalluvar temple was none other than a Nayanar temple.

Now, it may be of interest to enquire about the fate of the foot-prints that were worshipped in this temple. Apparently these were the foot-prints of the author of *Thirukkural*. The Jainas of ancient Mylapore who worshipped the foot-prints of the author of *Thirukkural* became extinct, their temple idols also have either been changed or buried. About 100 or 120 years ago, in the name of the author of *Thirukkural*, a hideous image was made and installed just behind the foot-prints, and soon thereafter one day the foot-prints just disappeared. At once agitation started against the miscreants, who got alarmed, and the foot-prints were brought out with certain changes and damage and installed in a hall outside the temple. In this condition the foot-prints remained in the hall for some years, after which they have disappeared again. This time they were set on the temple wall.

About two decades ago, the author heard the history of all the happenings as aforesaid from the elders who lived in the house opposite to the temple. This he conveyed to a few scholars who made personal enquiries and were satisfied. In 1945 the author made a block of the sacred foot-prints and published a pamphlet bearing the picture of the prints. In 1947 on the occasion of the anniversary of Thiruvalluvar, the author who presided over the function, brought to the notice of the gathering the true history of the temple urging them the need to preserve its antiquity. He also took the scholars of Indian antiquity round the temple and showed them the foot-prints kept on the temple wall. They saw it and were satisfied. They even asked an old woman whom they met there whether she knew the name of the temple. Without hesitation she replied that that was a Nayanar temple. At this the scholars expressed their happiness that inspite of the introduction of a hideous figure in the name of Thiruvalluvar, the impression formed in the public mind of the Nayanar temple and the sacred foot-prints had not undergone any change.

It is, therefore, our sacred duty that we should come forward to instal the foot-prints of the author of *Thirukkural* to their original place and restore the temple to the Jainas to whom it originally belonged.



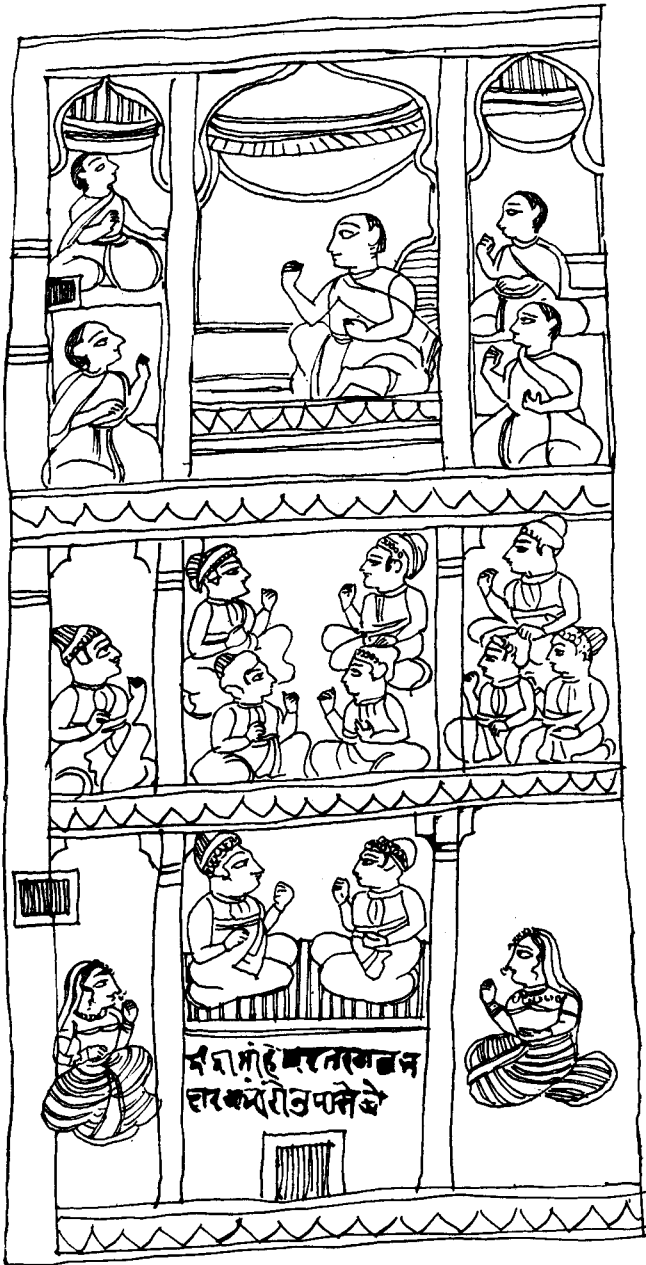
## Vijnaptipatra of Udaipur

B. L. NAHATA

A very important contribution of the Svetambara Jainas are the very long and illustrative scrolls of invitation, called *Vijñaptipatras* which have not yet attracted much attention of the Indologists and social historians in this country. Years back, the first issue of the Gaekwad of Baroda's Coronation Commemoration series contained an account of these which was entitled '*Ancient Vijñaptipatras*'. Since then, other *Vijñaptipatras* have been detected in various Jaina collections at different places, but not much use of these has been made to this day, so that they lie where, and as, they were. And yet as fine pieces of art and materials for the writing of social history, these are second to none.

It is well-known that in the fourfold order of the Jainas consisting of monks and nuns and lay-followers, both male and female the topmost position is held by the Acarya. It is customary, therefore, for the monks and nuns under him to send to him a detailed report about the discourses given, the penances undergone, gifts distributed during the great festival of *Paryuṣaṇa*. Besides, these served as letters of invitation to the Acarya to spend some time in that particular place. These scrolls sent by the monks were scribed in scholarly Sanskrit or Prakrit and were often a mixture of prose and verse. Invitations sent by the lay-followers were highly illustrated and were written either in an admixture of Sanskrit and local language or in local language only.

The tradition of sending such accounts-cum-invitations seems to be very old and it is so to say an exclusive tradition in the Jaina cultural heritage. The earliest of these so far known is the one sent by Jinodaya Suri from Patan in V.S. 1431 (1375 A.D.) to Lokahitacarya at Ayodhya. Next in the series should be an invitation sent in V.S. 1466 (1410 A.D.) to Devasundara Suri, of which only a portion is extant. The third one in the series is a very significant invitation sent in V.S. 1484 (1428 A.D.) by Upadhyaya Jayasagar Gani of the Kharataragaccha to Jinabhadra Suri. It contains a vivid and scholarly account of a pilgrimage



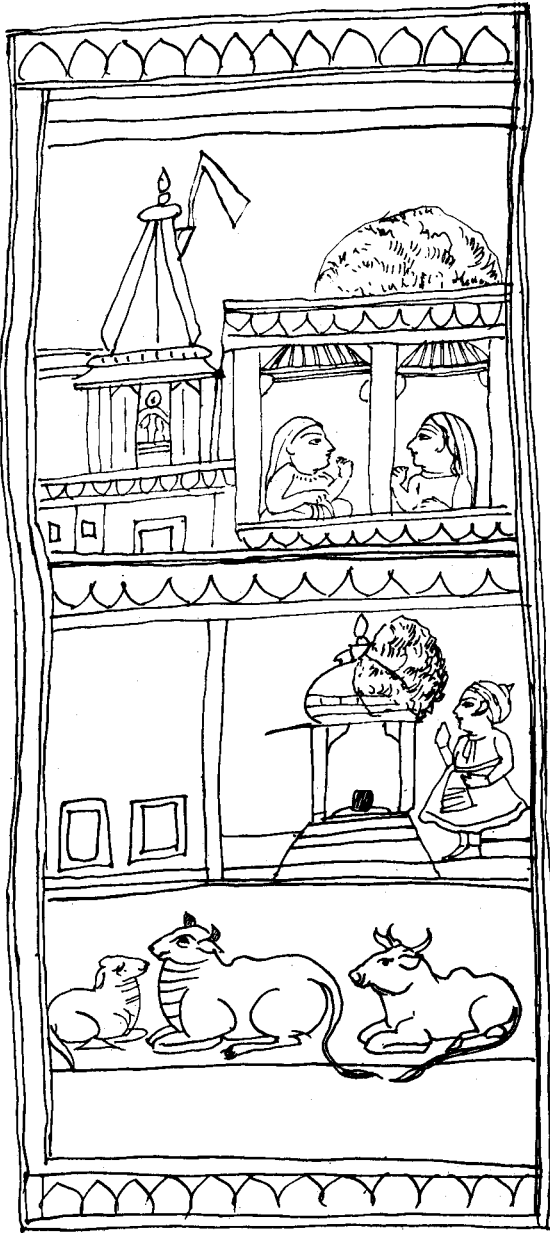
A Jain Upasraya of Kharatara Bhattarakas

from Malikvahanapur in Sind to the holiest of holy places, Nagarkot-Kangra (vide Jinavijay, *Vijñaptitriveṇī*). All the three aforesaid *vijñaptipatras* fall in the 15th century. In contrast, the 16th century is barren.

A scroll prepared in the early part of the 17th century (1604-12) is extant in part and is preserved in the Nahata Collections at Bikaner. This illustrated scroll in prose and verse was sent from Bikaner to Jinamanikya Suri at Jaisalmer. After this, this tradition took a spurt and scrolls were written in several verse forms, notably '*ḍūta kāvyā*', '*khaṇḍa-kāvyā*', '*pāda-pūrti-kāvyā*' and in these forms, the stream continued till the 18th century, when Sanskrit was replaced by local vernaculars, though the admixture of prose and poetry still continued. From the 17th till the 19th century, '*gajal*' type of verse has been made much use of in these, particularly in giving the description of the towns.

The practice of illustrating the scrolls seems to have started in the 17th century, and, in this respect, the top position should go to one sent by the Order from Agra to Acarya Vijayasena Suri of Tapahgaccha. The scroll is also an important piece of historical material, containing as it does a pictorial account of the issue of a *firmān* by Emperor Jahangir prohibiting animal slaughter in twelve *subās* and Raja Ramdas recording the announcement by the celebrated court painter Salivahana. The script beneath each picture contains important information regarding geography, polity and society. It also contains pictures of the Emperor's court at Agra, the coming of the monks, the statues of Jaimal and Putta at the main entrance of the Agra fort. Further it contains account of religious activities, penances, and finally an invitation to the Acarya by one Candu to grace the occasion of the dedication of a holy shrine erected by him by his august presence.

In this century, many other illustrative scrolls of this nature must have come up ; but unfortunately we have lost track of them. In the 18th century we can detect at least fifty such illustrative scrolls, of which some are lost, but others are still preserved in the private collections or in the Jaina *bhaṇḍāras*. Of these, at least 12 have been taken note in the aforesaid book entitled *Ancient Vijñaptipatras*. Another one dozen scrolls are within our knowledge, of which account of one, sent in V.S. 1887 (1831 A.D.) from Udaipur is given below. The tradition of illustrating scrolls continued for years till V.S. 1916 (1860 A.D.) when the last scroll known so far was sent to Acarya Mukti Suri of the Kharatara gaccha and since then we know of them no more.



*A Hindu Temple*

The scroll of Udaipur under reference here is 70' x 1' 2" with border on both sides illustrating beautiful creepers and leaves. There are copious illustrations of Udaipur, its location at that time, places of historical importance in the city, social conditions and religious activities and each illustration herein has a script underneath, which is not always a feature of scroll illustrations. The request following the illustrations is particularly significant. The scroll throws light on the following :

(1) The language used is Marwari, instead of Mewari, perhaps because the writers, Pandit Risabhdas and Pandit Kushalchand were from Marwar. According to the information contained herein, the staple food of Mewar were corn and barley.

(2) It is stated that the delay in sending the invitation

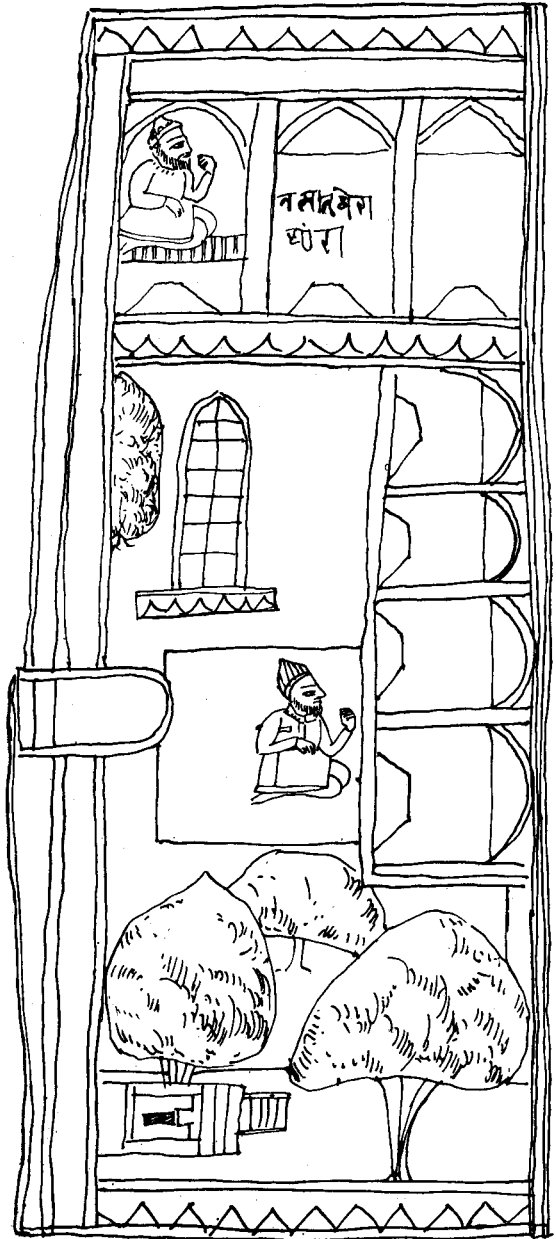
had been caused by the absence from the city of Seth Jorawarmal Bafna and by the absence from duty of Bachawat Mehta Sersingh. At last,

on the 2nd day in the second half of Baisakh, Sri Mehta resumed his duty by the mercy of the Rana.

(3) The scroll was carried to Bikaner by the Rana's envoy.

(4) It was issued under the signature of the leading citizens and officials of the State such as Mehta Sersingh, city-merchant Benidas, Bafna Jorawarmal Sultanchand, Chananmal and many others.

(5) From the view of painting it is also important. The Rana's picture occurs in it four times as follows : (a) in the company of courtiers in a boat on the Pichola Lake, (b) in the kitchen, (c) in the audience hall with the vassals and (d) on the back of an elephant in the company of the English Resident Mr. Cuff, along with his retinue.



A Mosque

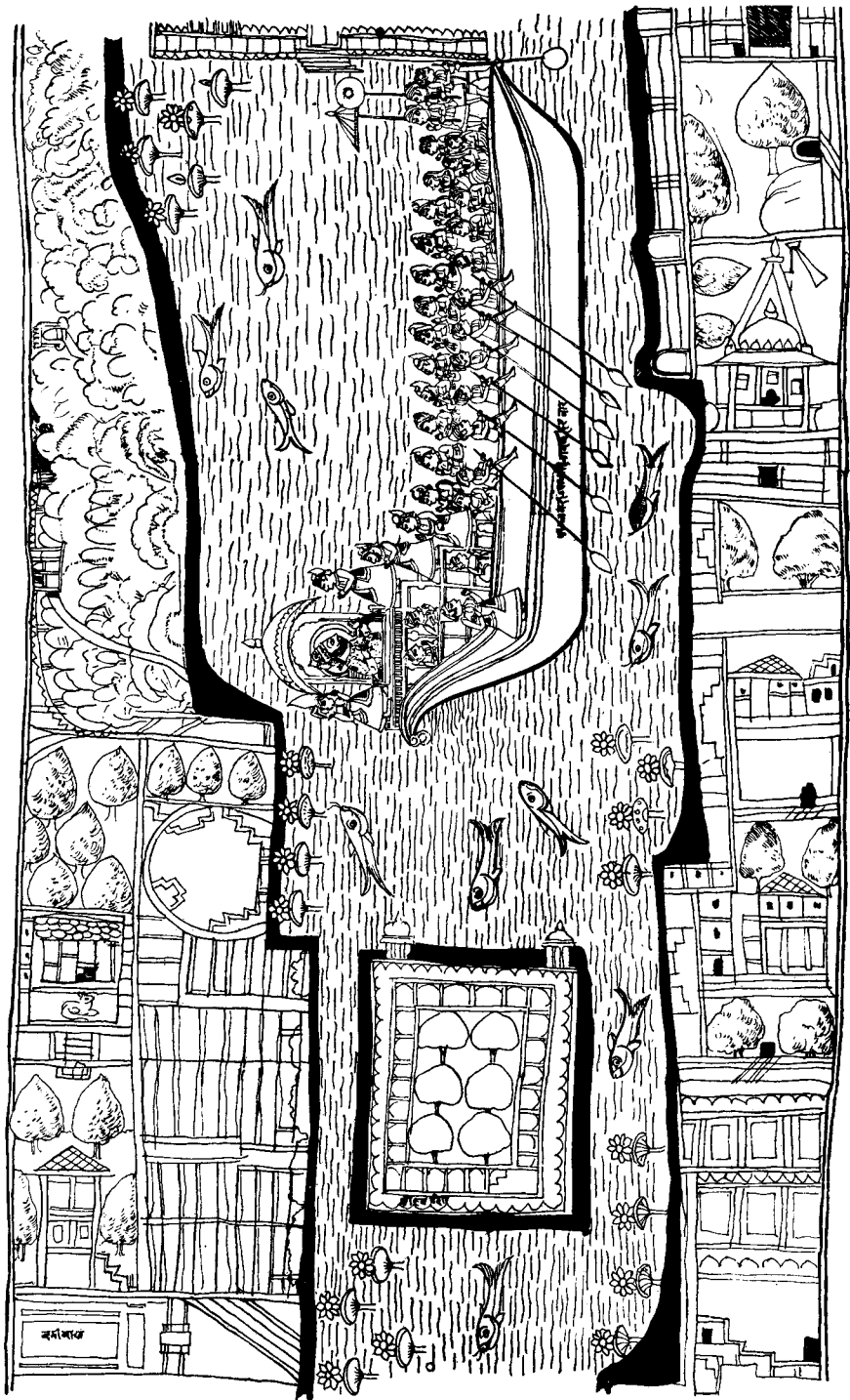
The top of the scroll is decorated by vases containing creepers and leaves, with parrots on both the sides ; then follow the holy pitcher, three illustrations of couches attended each

by a pair of *cāmara*-bearers, the fourteen dreams of the mothers of the Tirthankaras, the mother of a Tirthankara lying on her bed, fast asleep, attended by four ladies, Jina temple, and eight auspicious omens, all highly decorated. The total length of this portion is 14' 3".

This is followed by the historic pictures of Udaipur. First is the Pichola Lake with diverse aquatics and boats. On both the sides are depicted hills and forests. On the left-hand side are the shrines of Sitadevi and Baijnath. Inside the lake, are depicted Jagmandir, within a garden Jagnivas, the Rana's barge and Mohanmandir. On the right-hand side are, in the midst of trees, a Siva temple, Baripal (ghat), Bhimnivas, Najarbag, and Rupghat. There are three temples on the left shore, one of which is known as Bhimpadmesvar. There is also Amar-kund, a big water reservoir. This portion of the scroll is 7' 10".

Then follow the palace scenes : the Rana in the kitchen ; *damām* on the righthand side; the Rana offering morning worship at the temple; Suraj Gokhra; Janani Pole; Toran Pole; backside opening for the entry of womenfolk; Motimahar; Chini Gokhra; Amar Mahal; a court scene with the Rana on the throne, four courtiers before him, four behind him and eight on their seats. Besides there are ten men standing and four women sitting ; a courtyard with cavalymen moving the horses ; elephants and infantrymen ; Tripolia gate with eleven gatekeepers ; outside on the righthand side is the clock-tower; in the central courtyard are cavalymen, envoys, palanquins, carriers, milkmen with milkload ; the Bari Pole with one gatekeeper standing and seven sitting ; an infuriated elephant tied with chain on the lefthand side with the store in front and store for relief on the right—all these are on the righthand side.

On the lefthand side are depicted behind the store for relief, several buildings ; Krsna temple with the following script underneath 'Babayaro Mandir' ; a few buildings again, with men and women at the window ; then the Jaina temples erected by the Bafnas and Kasautas; the mansion of a rich merchant wherein is visible the merchant with his friends ; then starts the market place, with shopkeepers in their shops ; Marwari chowk ; several leading stores ; Kotwali chowk with stationary mart and grocery market ; the Digambar Jaina temple of the Hunbro ; the ancient shrine dedicated to Lord Vasupujya of the Kharatara sect ; the shrine of Ekalingadas Chowla; Bajaj market; temple of Talarimata; Digambar temple; cobbler's market; house of Joshi Caturbhuj; bullion market; Jaina temple of the Agarwala community; copper mint; a few shops and, last, Delhi Gate.



Rana's Barge on Lake Pichola



The following are the illustrations of the scenes on the lefthand side : store ; temple of the royal priest Jaggannathraya ; way to Nirughat ; a few buildings ; Jaina temple dedicated to Lord Candraprabha ; a new palace for the princes ; silver mint ; temple of Lord Sitalnath ; a Tapogachha *upāśraya* ; shop of Jagrupdas Kankaria ; a few more leading stores ; grocery market ; *raṅgreji* market ; a mosque of Kherakhan ; temple of the Sandergaccha sect ; Jaina temple named Ghisa ; cobblers' market ; temple erected by Joshiji ; *upāśraya* of Dhundhia's ; temple of the Khandelwal sect ; Sayar temple of the Maheswari sect ; seat of Bhenru ; *upāśraya* of the Kharatara Bhattarakas ; Kharatara-gaccha temple dedicated to Lord Rsabha ; temple of Sahelya-daroga pancolya ; temple of Mahesvaris ; big canon Jvalamukhi ; a canon on the road-side in the front ; Delhi gate.

On the central portion are depicted elephants, horses, camels, cavalrymen, infantrymen, palanquins, chariots, female water-carriers labourers, recluses, and men in the street ; vegetable mart with women sellers on the way side ; the Rana's long convoy, with the Rana on the back of an elephant in the company of Mr. Cuff ; police station and excise office ; people, men as well as women, on their way to welcome Suri Maharaj ; Phuta Gate ; Delhi Gate. This part of the scroll from the Bari Pole to Delhi Gate is 32' 6".

Outside the city gate are depicted Bhattarakas house ; the abode of a Muslim holy man ; Hanuman temple ; Bhikharinath tank ; cantonment for English soldiers ; an Englishman's bungalow. On the left hand side, Ujagir temple ; Cela's temple ; an enclosure of the Dadu sect ; Panhadi temple and new Dadabari. The Suri Maharaj has taken residence in the park adjoining Dadabari. Many lay followers, men and women are in attendance. Outside the park are the various transports used by the visitors like chariots, palanquins, etc. Outside the Delhi Gate are visible many *yatis*, lay followers, band party men, decorated horses, elephants, royal guard, and citizens who came to participate in the reception. This portion is 7'. The illustrative portion of the *Vijñāptipatra* ends here. Then follows the letter of invitation which is about 4' 9" and signatures of the inviters take another 3'. Portions from the invitation may be of interest :

"... to Vikrampur city ... Sri Sri Jinaharsa Suri, to whom the ever obedient Sangh at Udaipur pays homage and obeisance ... everything is well here by the grace of Lord Kesariyanath ... the Sangh desires welfare for thee ... Thou art great, thou art noble ... the Sangh remembers thee like the turk seeking the moon...do us the grace to spend



Mr. Cuff's Party

monsoon months at Udaipur ... all great followers of the path with the rest are looking forward and for the consent and acceptance ... we will deem it a great fortune to receive a line of acceptance ... many will benefit from thy holy presence ; the reputation of the order will be high and spread far and wide; and so on and so forth” followed by an apology for the delay in sending the invitation ; dated V.S. 1887, 13th day of the first half of Jaistha ; begging to be forgiven for any omission and commission.

*Illustrations by courtesy of Sri B. L. Nahata*



# The Philosophy of the Jainas

ELIZABETH SHARPE

Jainism denies the *Advaitism*—one-ness, the spirit alone being real of the *Upaniṣads*.

It posits duality : that the universe, as man knows it, is divided into two main categories : life—*jīva*, and non-life—*ajīva* ; spirit and matter ; and matter, it insists, is as eternal as spirit and as real.

Life (or soul, in Jaina ethics) by itself is an intangible thing, and its presence is only determined by the manifestation of itself in a material body.

The manifestation of life (or soul) are consciousness, sense-activity and respiration : each life has a fixed period in the body it takes, determined by higher life before contact with that body, or not determined.

There are many souls in the universe : each retaining its individuality which is never entirely destroyed or merged into a higher being, unless its rhythm ebbs too low, when it may be annihilated in the sense of losing its identity.

There are two classes of these embodied souls : the immobile (*sthāvara*) and the mobile (*trasa*).

The first class is again divided into five sections according to the material from which it is formed : earth, water, fire, air and vegetation.

The last is counted the highest of this class : but all of them have only one sense, that of touch.

Still lower than these are the group souls (*nigoda*) : an infinite number of beings with a common body and a common respiration.

They are in a continual process of evolution, and form the nucleus for the replacement of those souls, who, having attained *nirvāna*, have passed out of the cycle of life and death.

There is no suggestion that contact with the higher life gives them the impetus : and it is a strange thought that these group lives in man and beast are to replace those Highest Beings who through millions of years of strife and evolution have, at last, attained to a state of beatitude and a stability that admits no further change.

The second class, the mobile, is divided into four types : those with two senses, those with three, those with four, and those with five. Those with one sense alone are microscopic organisms residing in other bodies : some in earth, some in water, some in air, some in light and so on.

Oysters and worms, the text says, have two senses those of taste and smell.

Ants and insects have three senses : those of taste, smell and touch.

Bees have four senses : those of taste, smell, touch and sight.

The five-sensed beings, birds and animals, have a fifth faculty, that of intelligence, the highest of them all, man, having discrimination as well ; the power to discern between the beneficial and injurious.

Knowledge, the philosophy says, is inherent in every being with the consciousness that is in every life : for consciousness itself is the quality of life or soul. But this knowledge differs greatly in degree.

There are five kinds of knowledge :

- (1) Knowledge derived through the senses in the observation of nature (*mati-jñāna*),
- (2) Knowledge of the scriptures (*śruta-jñāna*),
- (3) Knowledge by experience, one's own or that of another (*avadhi-jñāna*),

- (4) Knowledge of distant objects, past or present, and the minds of others (*manah-paryāya-jñāna*), and
- (5) Perfect and supreme knowledge of everything (*kevala-jñāna*).

The first two are ordinary : the third and the fourth are possessed by philosophers, and the last one of all by the perfect man who is ready for the last stage of *nirvāṇa*—god-hood.

The second substance of the universe, according to Jainism, is matter ; and this, again, is sub-divided into static matter, energy, rest, space, and time.

The matter (*pudgala*) which, in certain stages, can be perceived by the senses is the grossest kind.

In this stage sight may perceive its colour ; its quality may be tasted ; it may be touched ; it may be smelt. Matter is composed of atoms (*paramāṇus*) varying from the smallest molecule of two to an infinite number forming whole physical universe (*mahā-skandha*), where, of course, it is obvious that neither the smallest atom of all, nor the largest conglomeration, can be held within the perception or reach of the senses of man.

Sub-dividing again, Jainism advances a new and original thesis, for it posits two kinds of this static matter : the aforesaid grossest (*pudgala*) and a less gross matter, which, the text says, retains impressions.

This new kind of matter is called *karmaprayoga-pudgala*, and is associated with the old law of *karma*, a word now familiar to the Western world, to scholars and laymen alike, though it has, hitherto, been used so loosely as to arouse a great deal of suspicion in the minds of scholars.

Gross matter (*pudgala*), reinforced by other matter of its kind, or diminished by contact with it, is the basic medium of bodies.

It is subject to change : its forms are subject to decay and death : and life uses them and discards them at death. No real affinity is ever formed between this matter and life.

But the other karmic matter takes on itself the movement of life and is not so readily discarded by life ; life becomes almost inextricably

mixed up with this matter, losing by contact with it either its real quality or the *consciousness* of that real quality.

The old difficulty is beginning to creep in here, for the text does not help us in telling us which of the two is lost : but suggests, somewhat unhappily, that the karmic matter is in itself a by-product of life ; for, it says, that it is the psychical activities of life, or soul, which bring about the conditions of this matter, and the matter, once brought into existence, persists in the vicious circle of cause and effect : i.e., the emotions and desires of life, that has already formed an association with matter for their expression, have, in their very expressions, formed an effect, which, in its turn, will produce another cause with yet another effect, and so on, *ad-infinitum*.

But, if once we free ourselves from the word *soul* as understood in the Upanisadic sense, keeping it strictly to its use as evolving life, we come back to philosophic reasoning thus : life takes for itself matter of expressions, or, more correctly to philosophical Jaina thesis, matter flows (*āsrava*) into life ; and this conjunction of life and matter has a definite effect on both.

The intrinsic qualities of life are lessened in the degree that they have been translated to matter ; this effects the postulation of life in its completeness, and checks its evolution. Matter, it would appear, had no evolution : it is a fixed and definite thing : life with its faculty of consciousness has either used it for a definite purpose, or come in contact with it accidentally.

The two aims of Jaina philosophy are to regulate, if not to check, this flowing in of karmic matter ; and then by a process which it calls discrimination (*viveka*), prevent it getting settled round life.

It is this settling (*bandha*), or fixation of matter, which binds life, forcing it into karmic bodies—that is, bodies formed from karmic matter as opposed to static matter—when life loses more and more its volition, being, at last, completely bound by matter.

This binding may remain for ever : but, pure thought, which is the prelude to purification, has the power of loosing karmic particles, and finally shaking them off altogether when, the text says, the soul shines in all its original luminosity, grandeur and glory.

This thesis is very rational ; for, the answer to the question as to how this metaphysical postulate has been formed, is, that the knowledge has been imparted by liberated souls.

In the process of life purifying itself from karmic matter, certain higher lives have been evolved ; and they have been the teachers of the world in this respect amongst others.

These liberated souls are not creators, though they are worthy of worship ; because, positing the thesis that one becomes the thing on which one meditates, these liberated souls are to be the *summum bonum* of every man's existence : one may even meditate on them as one's own self.

All the virtues, which, even in man, we cognise as of divine origin, are in these liberated souls in their fullness, and, from time to time, they take on forms to return to the earth to help, to teach and save, souls.

Matter, says Jaina philosophy, is as real as the soul or life. It differs from the latter : and its difference is, that, whilst matter has no consciousness, the soul has consciousness.

The second postulate of matter is energy.

The principle of motion was posited in Jaina philosophy from its very inception : that matter contained in itself the power of motion and once moved, would continue to move until something stopped it, when it remained in its third division of rest.

So matter possesses, at one and the same time, two innate properties : one of movement, the other of rest ; and it is these two principles inherent in matter, that have introduced order into the universe.

The fourth postulate is time.

Time in Jaina philosophy is a postulate necessary for the understanding of growth and existence.

It is a condition for the change in matter ; matter, being as eternal as life, may, by its inner energy, change ; but its total quantity never increases or decreases.



Matter has existence, and to determine this existence time is essential.

Existence means production, decay and re-appearance ; and, Jainism insists that existence holds these three on a fourth point—time.

This fourth is ever the same, unchangeable and eternal ; but the appearances associated with time are for ever changing.

And space, or infinity, which in the text, is the fourth postulate of matter, but, which the writer has allocated for reasons of her own to the fifth place, is the medium for the flow of matter and soul ; and, again interesting to note in the light of recent research, remembering, always, the age of the philosophy of Jainism, the text says, that not only is a large part of this space empty of matter proper, but on its outer fringe, it is void of life as well as matter.

Let us recapitulate the main theories : space is the field for the play of energies. These are latent in matter which, however, is normally static.

Is this energy, that is posited latent in matter as property, released by contact with life ?

Life, the philosophy insists, is contaminated by its association with matter, which, it says, has flowed into it through the medium of space—accidentally in the first instance, the text would suggest, and this might well be so ; for, if life has consciousness, it must surely have realised the posited bondage to come.

One of the properties of life, the text has already told us, is radiance ; and it loses this when it builds for itself a karmic body, or form, from matter at its disposal.

Now, though the text says that karmic matter becomes fixed through the activities and emotions of life, it adds, that, when at last, life, by an understanding of its true nature, realises that it is being shackled by matter, it adopts the mental attitude of stopping the inflow of new matter, and the karmic matter, already settled, disintegrates with time : whereupon, the true nature of life, or soul, is, again, realised : radiant, possessed of infinite greatness and glory—omniscience itself.

The last form was presumably its original form.

Or was it ?

The text insists that once the danger of contact with matter is realised, and the bonds broken, and life freed of matter, the liberated souls are liberated for ever.

Could it be that to the first life or soul, there was denied that one knowledge of all—the knowledge of the danger ? And that for final liberation experience was essential ? And could it be that life in its pristine form has, by very knowledge of life that has been sullied, suffered, and rested, learnt, too, of the danger, and the means of its avoidance, from those liberated lives who have themselves suffered and achieved ; who have discovered too the means to keep clear from that which tarnished, to retain their purity : even learnt to use matter wisely ?

Or is life, too, in a process of evolution, rising from the smallness of the one sense consciousness to higher and higher senses at last to god-hood ?

Both thoughts are sublime : Jainism favours the second.

#### *Summing up*

There is very strong reason to believe that *Upaniṣads* have indented for their philosophy on Jainism ; and that the major faults of the former are due to their desire to plant, unsuccessfully, their pet thesis of oneness (*Advaitism*)—spirit being all—on to the duality (*Dvaitism*)—spirit and matter—of Jainism.

The Jaina philosophy is an almost perfect one, and the flaws in it are due rather to the largeness of the subject discussed than to the philosophy itself.

It is a live philosophy ; ennobling and re-assuring.

It puts a supreme and beautiful value on life believing that when its fragments are disintegrated to a point almost of nothingness, there is danger to that small evolution losing itself for ever.

This philosophy gives a sanctity to life and its preservation. This sanctity of life, it insists, is the highest religion—the only evolution.

Somewhere, it believes, the balance has been broken and this has led to the pain of life, and until the balance be again restored it will continue measuring wrongly, and pain will persist.

For the threads of life, it believes, run from the lowest to the highest, and when the meshes are broken, chaos rushes in to enlarge the break.

One might conjecture that it was through this one broken strand of life that matter took possession of soul, and, till the web has been made one and whole again, the struggle of what we know as mortal existence must continue.

This philosophy is optimistic : for it believes, too, that in the end, right, that is, life, soul, spirit, must triumph over matter ; for once consciousness is restored to life in the form of right knowledge, matter has to longer any power over the soul.

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# KRIYAVADA

—towards perfection of man and humanity—

K. C. LALWANI

*sayamkadam ca dukkham ñāṇakadam*

“The painful condition of the Self is brought about by its own action ; it is not brought about by any other cause.”

—*Sūtrakṛtāṅga*, 1.12.11

These words of the *Sūtra* bring forth in the clearest possible term the cause of man's misery. The aim of religion is to indicate the way by which he may be liberated of this. In other words, it points to the perfection of man, which has been recognized as the highest problem before the progressive humanity. All the rules enjoined by religion are intended to be practical aid to the attainment of the perfection of the Self.

Mahavira is one of those teachers of the world who lay the greatest emphasis on the perfection of man. He arrived at his tenets by himself passing rigourously through them, and he preached not what he himself did not practise. It was he who set the goal before mankind, the attainment of *sukha*, blissful existence, which could not be obtained in exchange of wealth or by dint of worldly power ; it was to be attained through patience, forbearance, self-denial, forgiveness, humility, compassion, consideration, through suffering, sacrifice, love and kindness. These are no empty words or sacred doctrines enshrined in holy texts ; they are practical things, every-day reality that have got woven in the life and civilisation of India.

We have on record a little episode in the 21st year of Mahavira's life as a great teacher, his discourse to the wealthy potter Saddalaputra who was a follower of the Ajivika sect, and who, directed by a dream to receive 'the Great Brahmin', welcomed Mahavira in his pottery. The

Ajvikas were no believers in action (*kriyā*) but were a band of fatalists who taught in part as follows :

“One man admits action, another man does not admit action. Both men are alike, their case is the same, because they are actuated by the same force, i.e., fate. It is their destiny that all beings, movable or immovable, come to have a body, to undergo the vicissitudes of life and to experience pleasure and pain.”

Mahavira repudiated it in toto, establishing in its place, action (*kriyā*) and exertion (*puruṣa-parākrama*). He would rather approve Kundakoliya's observation which account runs as follows :

“Then you, Kundakoliya, answered him (Deva) thus : How, then, oh Deva, didst thou acquire this thy celestial bliss, thy celestial glory, thy celestial power of a Deva? Was it without exertion, without labour, without vigour, without manly strength? Surely, Kundakoliya, this account is correct.”

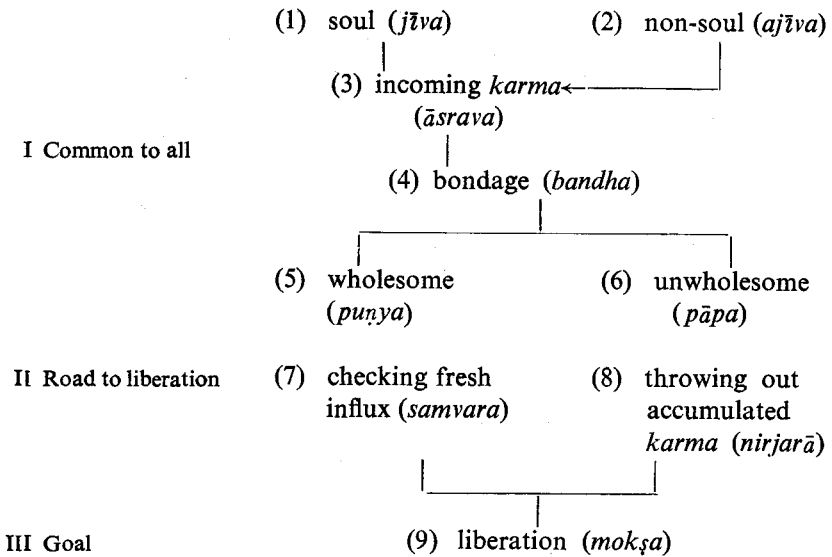
In Mahavira's own time, a large number of view-points, several hundred perhaps, were current in eastern India. The leading-most among them may be placed into three groups, viz., doctrines of non-action (*akriyāvāda*), of scepticism (*ajñānavāda*) and of formalism (*vinayavāda*). Doctrines of non-action sheltered four important sects as follows :

- (1) Atheism (*nāstikavāda*) of Ajita Kesa-kambali,
- (2) Eternalism (*nityatvavāda*) of Kakudha Katyayana,
- (3) Absolutism (*ekāntavāda*) of Purana Kasyapa, and
- (4) Fatalism or Determinism (*niyativāda*) of Mankhali Gosala.

Of the doctrines of scepticism, the real upshot has been identified in the *Uttarādhyayana Sūtra* as 'inefficiency of knowledge'. In the *Sūtra-kṛtāṅga*, the upholders of scepticism are represented as those thinkers who, pretending to be clever, reason incoherently and do not go beyond the confusion of their own ideas. The doctrines of formalism prescribed certain precepts and vows for their followers. According to the *Sūtrakṛtāṅga*, the upholders of formalism say, 'The goal of religious life is realised by conforming to the rules of discipline', such as abstention from seasoned food, from bath in cold water, etc. The existence of so many rival views often led to purile controversy and bad-blood among their followers, including householders as well as monks. The

Jainas had a two-fold approach, one of toleration to alternative view-points, and the other of establishment of what they considered to be truth, *syādvada* and *kriyāvāda* respectively.

Action in *kriyāvāda* is strictly spiritual action leading to the soul's liberation, and not the dull, drab, drudgeries of the mundane life. Action, again, is strictly relevant to human existence alone,—out of 24 species (*daṇḍakas*) of living beings, the rest 23 being marked only to undergo the effect of *karma* and not liberate themselves,—and to such of them as are born in certain regions called action-regions (*karma-bhūmi*) ; and not even to all human beings in action-regions,—since liberation is neither a windfall nor a grace, concession or favour to them,—but only to such of them as themselves exert and strive for it. Action is the very basis of the Jaina tenet called 'nine fundamentals' (*nava-tattva*) which may be presented as follows :



Exertion to action presupposes three conditions, two of which have already been stated. The first essential condition is the acquisition of the human frame, which is the foremost, since this frame is the launching pad for the soul's ascent to the highest region of the sphere, its very crest, which is the abode of the liberated souls (*siddhaśilā*). And the Jainas are not alone in recognising this importance of the human frame. Compare, for instance, Kṛṣṇa, the Supreme Lord of the *Gītā* saying :

*idam sarāram kaunteya kṣetram ityabhidhīyate.*

“This frame, oh Kaunteya, has been called the field for action.”

Elsewhere, we have it, ‘body first’ (*sarāramādyam*). The second essential condition is that the human body must be acquired in the action-region,—for region beyond this is not action-region but mere experience-region (*bhoga-bhūmi*), wherein one experiences the *karma* effects, but is not liberated. The third essential condition to action is the acquisition of a proper guide which the exceptionally lucky, who are ripe for liberation, only get. This is not in conflict with the Jaina emphasis on self-exertion. Man is, by all means, and in all respects, the architect of his own fortune, one hundred percent responsible for all his acts, physical, mental and vocal. But man, by birth, is not endowed with ‘right knowledge’ (*samyak jñāna*) and ‘right faith’ (*samyak darśana*). So he has to acquire these from a spiritual guide who is in possession of them, and this he has to do with due humility and devotion. But once this is done, the framing of conduct on the basis of right knowledge and right faith is the individual’s own responsibility, as also the decision whether this ‘right conduct’ (*samyak cāritrya*) should be pushed as a householder or as a monk.

It may be asked, why, of all the 24 species of living beings, man alone has a hankering for liberation. The answer is built-in in the Jaina system itself, which is that whereas the 23 species are destined only to suffer, the *karma* effects, good as well as bad, pleasant as well as painful, man alone has a hankering for bliss (*sukha*). Now, this hankering for bliss may be either worldly,—which is the exclusive goal of the west, and which is over-flowing to the east with a great rush,—or it may be extra-worldly, which has been pointed by the eastern seers. Worldly bliss is to seek happiness and comfort in worldly life, and the writer is an eye-witness of this in the west itself and is in a better position than many to testify its outcome. But that is not the way prescribed by the Indian seers, who believe not that worldly happiness leads to greater happiness, but who believe and emphasize that it is restraint and penance that lead to real happiness. As Mahavira has said,

*na sukkena sukham adhigantabbam  
dukhena sukham adhigantabbam*

“Not through pleasure is pleasure attained,  
Through hardship is pleasure attained.”

And this standard of hardship is upheld by the life of the Tirthankara. For, through hardship is attained bliss which is non-terminable and eternal. It leads not to fatigue, exhaustion and neurosis, since it is bliss in the truest sense of the term. The sequels in the words of the late Dr. B.C. Law are :

*Hardship,*  
 the sequel of which is  
*Destruction of all Bondage*  
 the sequel of which is  
*Destruction of painful physical condition*  
 the sequel of which is  
*Destruction of painful mental condition*  
 Leading ultimately to  
*Complete wearing out of all pain,*  
*physical as well as mental.*

And there is a nice parallel in the Buđdhist *Majjhimanikāya* :

<i>kammakkhayo</i>	destruction of <i>karma</i>
<i>dukkhakkhayo</i>	destruction of painful physical condition
<i>vedanakhayo</i>	destruction of painful mental condition
<i>sabbam dukkham</i> <i>nijjhinnam bhavissati</i>	all pains, physical as well as mental, end—state of liberation

Hardship that is to be borne with a spiritual end is not pain or harm ; it is the practice of restraint and penance in their entirety, and there are prescriptions for holy men as there are prescriptions for the householders, and even though the prescriptions for the latter have been given the prefix 'lesser' or 'minor' (*anu*), they are, really speaking, not only not less rigorous, but in many respects more than even the prescriptions for the holy men. And since the Jaina order is fourfold, of which the householder is as much a counterpart of it as the monk, any one who practises not the prescribed restraints and moulds not conduct as per sanctions has hardly a right to declare himself to be the follower of a Jina.

Limitations of space forbids us from going into the detailed contents of the Jaina view of action, which may appropriately be the theme



of an another dissertation ; but a few salient marks of it may be stated before terminating the discussion. The Jaina view is anti-deterministic, since it cuts at the very root of determinism, making a man, not a victim of fate, but the architect of his own future. It is basically masculine, believing as it does in self exertion, and has, therefore, no place in it for cults like *bhakti* which are based on faith in an ever-existent Superior Reality, to which one submissively looks for favour and grace. This, however, is not to suggest that Jainism is all arrogance and haughtiness, and has no place in it for humility. Action, as prescribed in the Jaina view, is norm-based, and the norm is the life of the Tirthankaras who are like beacon lights in the vast wilderness of earthly existence. Pursuing the norm without distortion or deviation is the prescription, not to scissor it to suit one's convenience or serve one's needs, which is sacrilege and so a total taboo. Since Jainism prescribes hardship and hardship must be borne on the person of the seeker-after-liberation, Jainism has no room for ritualism or externalism and it is the writer's view that rituals and externalisms which are now parts of spiritual practices for scores of Jaina sects all over the country are neither desired nor necessary, though he does not intend to be very dogmatic on this delicate point. Jaina action is strictly individualistic, since our earthly relations do not follow us to the next world. As the *Sūtrakṛtāṅga* says "bonds of relationship are not able to help nor save one". And finally, in the Jaina view, as perhaps in any other, hardship of the flesh must be borne in strict confidence, and there should be no public display of it, not so by the householder, all the more so by the monk, even on the plea of promoting the religious zeal, as is often done now-a-days. Clearly, these prescriptions about action make Jainism one of the difficult religions, perhaps the most difficult religion of the world. Hence the striving for short-cuts, and even though Jainism embraces so few within its fold in this sub-continent, not even, 1 per cent of the total population, Jainism is a divided house from within, with innumerable sects and sub-sects, each interpreting the prescriptions to suit its own needs and convenience. Yet religion takes no short-cut, since the path to liberation is not strewn with roses.

It is deplorable that not many prescriptions are followed in life, or at least they are not followed in a manner as they should be. And yet there are fresh challenges all around and everywhere, and unless they are met, religion as such has no bright future and may be discarded some day as opium. And yet neither scholars nor holy men, still less lay supporters, are conscious of their great responsibility. As N. K. Devaraja of BHU, speaking under the auspices of the University of Calcutta, recently said :

“What we need now is a new authoritative statement of values... The large-scale violence, uncertainty and unrest prevalent in the world at the moment is a strong indication of a general feeling of insecurity and lack of faith in any definite values or ideas. Philosophers should evolve a way of thinking that will be acceptable and meaningful to modern minds... I believe that contemporary Indian philosophy should have roots in our ancient traditions and yet be able to meet the requirements of our time without being merely clever reinterpretation of the Scriptures.” (*Statesman*, Calcutta, March 26, 1971).

*From a speech delivered on the occasion of Mahavira Jayanti.*

# Decimal Classification of Jainistic Studies

— a draft outline —

SIBADAS CHAUDHURI

Draft outline of Decimal Classification of a Library of Jainistic Studies *based on* the Section 294.4 of the Dewey Decimal Classification system<sup>1</sup>.

294.4	Jainism ·
.4002	Bibliography Catalogues of books Catalogues of mss
.4003	Dictionaries Cyclopædias Gazetteers Census, Statistics, etc.
.4005	Periodicals
.4006	Bhandaras Libraries Societies
.4007	Collected works
.4008	History of Jaina literature Canonical Non-canonical
.4009	History of Jainism (state-wise) in Bengal in Karnataka in Orissa, etc.

<sup>1</sup>Suggestions for improvement will be thankfully received.

- .401 Philosophy and religion
- .4011 Philosophical systems and doctrines
- .4012 Epistemology, metaphysics
- .4015 Psychology
- .4016 Logic
- .4017 Ethics
- .4018 *Special topics, a-z*
- A 578 Anekantavad
- A 957 Avidya (nescience)
- K 18 Karman
- Y 54 Yoga
- .402 Religion
- .4021 Sects and modifications, e.g.,
- S 969 Svetamvaras
- T 315 Terapanthis
- D 571 Digambaras
- .4022 Jaina sangha or order
- Monastic institutions
- .4023 Relation with other religions
- .4024 Mythology
- .4028 *Special topics, e.g.,*
- H 476 Hell
- N 721 Nirvana
- M 736 Monasticism
- H 996 Hymns
- M 293 Mantravada
- C 842 Costumes
- F 418 Festivals
- C 987 Customs and manners
- .403 Social and economic history (based on Jaina  
historical, literary and other materials)
- .4031 Jainism and its impact on Indian civilization
- .4032 Jainism, the society and the state
- .4033 Social systems and conditions
- .4034 Economic systems and conditions
- .4035 Ecclesiastical law
- .40351 Relations between public and administrative  
law of the state and the Jaina order
- .4036 *Special topics, e.g.,*
- E 24 Education
- C 536 Child
- W 872 Woman
- .4038 Jainism and its influence on literature

- .404 Linguistic studies of the texts and literatures  
 .407 Religious arts and archaeology  
 .4071 Archaeology, epigraphy<sup>2</sup>, numismatics  
 .4072 Architecture  
 .4073 Sculpture  
 .4074 Iconography  
 .4075 Painting  
 .4076 Museums  
 .4078 Special topics  
 .4079 History of Jaina art  
 .408 Biography  
 .4081 Tirthankaras  
 .4082 Mahavira (by language)  
 .4083 Jaina teachers, acaryas, etc.  
 .4084 Scholars, e.g.,  
     S 384 W. Schubring  
 .4085 Rulers  
 .409 Genaralia  
 .4091 Geography, travelogue  
 .4092 History, chronology  
 .4093 Places of pilgrimage, e.g.,  
     Girnar Hill  
     Pareshnath Hills  
     Mt. Abu  
     Rajgir  
 .4094 Epigraphy  
 .4095 Sciences  
 .4096 Ethnology  
 .4097 Shrines  
 294.41 Sacred books, Collected works  
 .4101 Original editions and reprints (by date)  
 .4102 Editions with commentary : by editor  
 .4103 Selected works  
 .4104 Selections, anthologies, extracts  
 .4105 Apocryphal, spurious works  
 .4106 Translations, by language sub-arranged by  
     translator  
 .4107 Adaptations, modernization  
 294.411 Canonical literature  
     Purvas  
     Angas

<sup>2</sup> Classify under 294.4094.

## 294.411 (Contd.)

- Upangas
- Prakirnakas
- .42 Sutras
  - Cheda
  - Culika
  - Mula
- .43 Stotras
  - Kalpas
  - Ritualistic works
    - Pujavidhi (rituals)
    - Acaropadesa
    - Mantra Sastra**
- .44 Religious works
  - Compendia
  - Carcika
  - Yoga
  - Loka
  - Karma
  - Prasnottara
  - Others
- .45 Philosophical texts
- .46 Puranas
- .47 Katha, caritas and kavyas
  - Kathas
  - Caritas
  - Historical prabandhas, e.g.,
    - Kumarapala carita
    - Mahakavya of Jayasimhasuri
    - Prabandha-cintamani of Merutunga Suri
    - Pattavali
  - Mahakavyas, e.g.,
    - Santinatha Carita of Munideva Suri
  - Laghu kavyas
- 48 Secular literature (by Jaina authors)

## Sri Sangh Pilgrimage to Sammet Sikhar

Taking out community or *Sangh* on a pilgrimage to Jaina holy places has been considered to be a religious activity of very high order from times immemorial and there are on record many such *Sanghs* moving out on pilgrimage in the whole of the Vira era. This *Journal* (Mahavira Jayanti Number, April, 1971) printed the account of one such *Sangh* pilgrimage based on the description given in Merutunga's *Prabandha Cintamani*. This was organised around the beginning of the 13th century A.D. by the great minister Vastupala who took the *Sangh* to Satrunjaya and other Jaina holy places. Vastupala was also a great builder of temples. The last big pilgrimage on record in eastern region is one organised by one Kurpal Tejpal Sing Soni under the guidance of Acarya Sri Paramananda Suri about 550 years ago. It started from Agra.

It is extremely heartening that in the current year a Jaina *Sangh* consisting of about 400 people from all the four sections of the Jaina order—perhaps the biggest among those on record—came out from Secunderabad, Andhra Pradesh, and visited the Jaina holy places in eastern India. Organised by Sri S. C. Challani, Sri C. C. Challani and others of Secunderabad, it had among its participants quite a few Jaina monks and nuns, notably Acarya Sri Jayant Suri Maharaj, Sri Vikram Suri Maharaj, Sri Navin Suri Maharaj and Sadhvi Sri Sarvodaya Sri Maharaj. It started on November 9, 1971 and reached its destination which was Sammet Sikhar in Bihar on May 11, 1972. The *Sangh* passed through five States, Andhra Pradesh, Maharastra, Madhya Pradesh, Uttar Pradesh and Bihar on foot. On the way, the number swelled, as people accompanied the pilgrims over short distances, or came out to receive them or see them off. On the 'garland day' on which the organisers were honoured in a public ceremony, which took place on May 18, there was a grand gathering of 2000 people on the holy mountain.



*Sri Sangh of Secunderabad commences its journey to Sammet Sikhar*



*The Challanis and other members of the organising committee of the pilgrims*



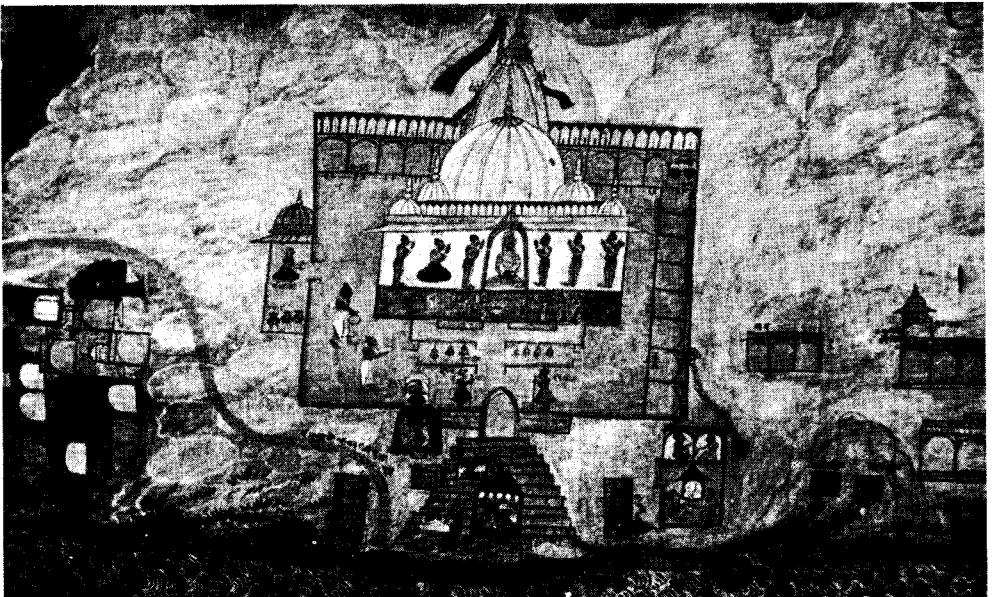
**Image of Badrinath . . . .**



*without decoration*



*with decoration*



***Badrinath Temple as depicted in a Jain Scroll, 17th century A.D.***

Courtesy : Sri T. M. Bothra

# A Note on the Main Image Installed in the Badrinath Temple

*Is it an old image of a Tirthankara ?*

T. M. BOTHRA

On the opposite page are two pictures of the principal image in the Badrinath temple, one of *nirvāṇa abhiṣeka*, devoid of its decoration, another of *śṛṅgāra*, with its decorations. Along with these are a painting of the same image from a 17th century Jaina scroll. The similarity between the image at the time of *nirvāṇa abhiṣeka* and that of scroll painting is the most striking.

Perhaps the Badrinath image is the only one of its kind in India where the deity (Narayana) is shown to be in a sitting posture of meditation. We have hundreds of such images of Tirthankaras in meditation from all over India. Besides, the Badrinath image is very old, mutilated, but clearly it has only two hands placed on the laps, one above the other, as is done in case of Tirthankaras. Besides, the Rawal, who is exclusively in charge of the daily worship of the image, takes his food once a day and that too during the day-time, and never at night and do not eat things like potatoes which grow beneath the ground. These have a close similarity with the habits of a Jaina worshipper and are added reasons to create the belief that the image must have been that of a Tirthankara. The holy words chanted at the time of *nirvāṇa abhiṣeka* too are not the same as is used in a Hindu temple.

Years back, when Sri Sahajanandaghana Maharaj went to Badarikasram on a visit, he told the people with him in clear terms that this was doubtless a Tirthankara image. It is also the firm opinion of the Jaina monk Sri Vidyananda Maharaj that this must be a very old nude image of no other than the first Tirthankara Adinath Rsabha, who among the Tirthankaras is the only one who had matted hairs. Besides Rsabha is stated to have entered *nirvāna* on the Himalayas, atop Mount Kailasa. All these facts, the posture of sitting, placing of hands, the matted hairs on the head, its nudity, its mode of worship,—all establish beyond doubt that it must be a Jaina image.

That it is no mere surmise of the Jaina celebrities and lay followers may be established from accounts given by Hindu orthodoxy. We have more than one such account where it is claimed that the image appears not in a single form but in diverse forms depending on the inclination of the devotee. Thus Seth Govind Das in his *Uttarākhaṇḍ-ki Yātrā* states in part as follows :

“The Badrinath temple has three parts. Innermost in the temple is the *garbha-gr̥ha* which, at its far end, enshrines all the images, including that of Bhagwan Badri Visala,...the image of Badrinath is about 18”, carved from a black stone, and the image and its background are made from a single slab.

“This image of Badri Visala is sitted in meditation in the *padmāsana* posture, with one hand placed on the other, and both on the lap, as is usual in meditation. Some Buddhists have claimed this to be an image of the Buddha. Some Jainas have claimed it to be the image of Parsva or Rsabha. But it is widely believed that the image appears not in a single form but in diverse forms depending on the inclination of the devotee. Worthy of note are foot-print of Bhrgu or *śrīvatsa* mark at the centre of the breast.” (pp. 22-24) (Needless to add, one comes across such *śrīvatsa* marks on the breast of the Tirthankara image.)

We have another account by Lala Ram Narayan of Lucknow, who in a book entitled *Mere Uttarākhaṇḍ-ki Yātrā*, published in 1942, has written :

“On the gate of the temple of Badri Visala, there is a *kalasa* with leaves enamelled with gold. The main gate of the temple opens on the east. (p. 65).

“The *pūjārī* now showed us the image of Sri Badri Visala which was placed in the centre of a throne. It was wholly without decoration. The Rawal (for such is the title of the *pūjārī*) made the light brighter and we could see the image was made of black stone and was less than a cubit in height. On thus seeing the image, I was obliged to change my impression of the previous night. On its right hand side are Kuvera, Uddhava, Ganesa, and Garuda, and on the left hand side Narayana. Close by is the image of Ghantakarna, also called Ksetrapala. The whole throne is made of silver and so are the utensils used for purposes of worship.” (p. 72).

Lalaji concludes : “The image of the Lord is made in such a style that it appears in diverse forms depending on the inclination of the devotee.”

We have a learned account about the image from the pen of Sri Umapasrad Mukhopadhyaya who has spent almost a life time in the Himalayas. In his Bengali book *Himālayer Pathe Pathe* he writes :

“The image is made of black stone—about 2 feet in height. Some say it is sitted in *yogāsana* posture, some say, it is in *siddhāsana* posture. Both the legs are visible. I am told they bear the mark of a lotus. Both the hands are on the laps—they are clearly visible. According to some, the image had four arms, of which, they say, there are several traces on the image. The throat is conch-shaped—lines as on a conch are clearly visible on the throat even in the light of the lamp. Yogi Narayana ! Matted hairs have descended from the head on both sides of the shoulders. There is a sacred thread on the bosom, of which at the centre there is the mark of Bhrgu’s feet. Wide breast, thin waist, a beautiful gracious image. But the face exists not—it has disappeared by some stroke—still glossy and flat.

“It is widely said that there is difference of opinion as to what deity it is. The Vaisnavas see in it the four-armed Narayana. According to the Saivas, it is two armed Siva image with matted hairs. According to the Sakti worshippers, this is the image of the goddess Bhadrakali. To the Jainas, it is a Tirthankara. According to some it is an image of the Buddha in meditation ; after the original image of Narayana was removed, this one was brought from Tibet and installed here. So goes the story, king Vaikhanasa worshipped Sri Ramacandra in this image of Badri Narayana. The guide says in conclusion this is the image of a God. It appears in a form depending on the inclination of the devotee, ...

“It is said Srimat Sankaracarya recovered this image from the Naradakunda in Badrinathdham and installed it near Garudasila. Later, in the 15th century, a king of Garhwal was asked in a dream to erect a temple and it was he who brought and installed the image in its present position.” (pp. 143-44)

Mythology and heresay have created more confusion than they have solved ; but it is the considered opinion of the writer of this note that in our decision we must be guided not by heresays and myths but by a dispassionate observation of the image itself. And if that is done, then there will remain no doubt that it is an image of Rsabha who alone wore matted hairs and passed away on the Himalayas. Even the disfigurement of the face is probably a deliberate act of vandalism, to distort a Jaina image and there are innumerable instances of such acts in this country. The posture of sitting in meditation, placing of hands are all in the Jaina line—in the line of Vitaragadeva. That it cannot be Buddha image is clear from the fact that it bears no mark of a cloth and is therefore wholly nude. The image apart, the construction of the various apartments of the temple, the *garbhagr̥ha*, *sabhā-maṇḍapa*, etc., the main gate opening on the east, the *kalasa* with golden leaves on the gate, the installation of the image at the centre of a silver throne, silver utensils, the existence of Ghantakarna, also called Ksetrapala, the image with its attendants in one slab, and the ceremony of *nirvāṇa abhiṣeka*, and the restrained life of the Rawals in line with the Jaina practice—all confirm its being a Jaina image.

# Study of Jainology and International Sanskrit Conference

—A Report—

PREM SUMAN JAIN

Under the joint auspices of the Ministry of Education of India and UNESCO, an International Sanskrit Conference was organized in New Delhi from 26th March to 31st March, 1972. In this five-day conference more than 100 foreign delegates and 500 Indian delegates read their papers and participated in the discussion. Various problems in connection with Sanskrit language, literature and philosophy were brought forth in this conference. The Ayurveda Seminar and Seminar on Jainology and a few other things were the weak features of the conference. But barring these, this conference was a success.

Due to the vast range of the subjects the conference was divided into the following sections :

- (a) Sanskrit and the languages of the world,
- (b) Sanskrit and the literatures of the world,
- (c) Sanskrit and world thought,
- (d) Sanskrit and world culture,
- (e) Contribution of or development in particular countries or regions to Sanskrit studies through the ages.

And accordingly paper-readings and discussions were arranged. Section (c) Room, however, attracted the majority of people.

The contribution of Jaina Acaryas for the development of Sanskrit language and literature has been accepted by all foreign and Indian

scholars. But the Jaina Sanskrit literature could not get required representation at this conference.

The following seven papers concerning Jaina contribution to Indian literature and thought were presented in the conference :

1. Dr. A. N. Upadhye, Professor of Jainology in the University of Mysore, in his paper entitled 'Sanskrit, Prakrits and Apabhramsa' said that the literary heritage of India, prior to the new Indo-Aryan languages, can be assessed only by the study of these languages.

2. Muni Sushil Kumar, initiator of World Religion Conference, read his paper 'Contribution of Ancient Jainacaryas to Sanskrit Literature' and circulated its printed copies.

3. Dr. Dayanand Bhargava of Delhi University, read his paper 'Contribution of Jainas to Sanskrit Poetry', which was also published in the souvenir of the conference.

4. Prof. B. J. Sandesara, Director, Oriental Institute, Baroda, could not be present at the conference but he sent his two papers (i) 'Contribution of Jainism to Sanskrit Literature' and (ii) 'Contribution of Gujarat to Sanskrit Literature'. In these papers he attempted to show how the literary and scholastic medium of Sanskrit was gradually adopted by Jainism, and how in course of time Sanskrit occupied the pride of place among the Jaina scholars.

5. Dr. U. P. Shah from the same institution read his paper '*Anekāntavāda* and the Modern World' in which he concluded that *anekāntavāda* has a message for our modern world which is fraught with the danger of a total war leading to large-scale annihilation of life and culture.

6. Dr. Indra Chandra Shastri, University of Delhi, presented his paper '*Pratikramaṇa* : The Daily Ritual of the Jainas' which shows a universal importance of the practice to help in removing mutual hatred and developing the feeling of friendship.

7. Prem Suman Jain (the author), University of Udaipur, read his paper 'Contribution of Western India to Jaina Sanskrit Literature' in which he gave a brief account of Jaina Sanskrit literature written in Rajasthan and Gujarat through ages. He dwelt on some aspects of the language of Jaina Sanskrit literature.

In this conference following papers were also read by some scholars in which many problems connected with Jainology were discussed :

1. Dr. Ved Kumari Ghai from Jammu University mentioned in her paper that like western Hindi and Punjabi, Dogri seems to be derived from a Prakrit very close to Sauraseni.

2. Dr. E. A. Solomon from Gujarat University gave a brief account of Jaina Acarayas and their works belonging to Gujarat in his paper 'Contribution of Gujarat to Sanskrit Literature'.

3. Prof. K. Y. Pandurangi, Bangalore University, mentioned in his paper 'Contribution of Karnatak to Sanskrit Literature' that Mysore State has also been the home of Jaina scholars. Kundakunda, Samantabhadra, Pujiyapada, Akalanka and many others have enriched Jaina *siddhānta* by their works in Sanskrit and Prakrit.

4. Dr. V. Raghavan in his paper 'Contribution of Tamilnadu to Sanskrit' and Shri B. L. Sharma from Pilani in his paper 'Contribution of Rajasthan to Sanskrit' also mentioned some Jaina Acaryas and their works.

It is clear from the study of the above papers that the topics presented in Jainology in the conference do not make a full representation of the Jaina literature. Except papers on Jaina Sanskrit literature of Gujarat and Rajasthan no papers were sent from other states of the country. To my mind papers connected with Jainology could have been presented in this conference on two more topics : (i) Rare Sanskrit mss preserved in Jaina gratha bhandaras and (ii) Some aspects of Jaina Sanskrit language, because these two topics are more useful and attractive for scholars of Indology of India and abroad.

It is a pity that no foreign scholar referred to Jaina Sanskrit works in the context of Jainology. This makes it clear that in foreign countries where there are ample opportunities for the study of Sanskrit no work is being done in Jaina Sanskrit literature. The present author made enquiries from some foreign scholars in this context. Dr. Gustav Roth of West Germany and Prof. Dr. Harry Spitzbardt of Jena, G.D.R. enumerated some Jaina works on which research is in progress in that country. But most of them are in Prakrit. In the *Sāptāhik Hindusthan*, dated 2nd April 1972, Shri Viswanath Ayanger announced that paper on 'Jaina Sanskrit—a Study' by Walter Marar from America will be presented in the conference. But the present author could neither meet



Prof. Marar in the conference, nor there was any reference to his paper in the volumes of the summary of papers published by the conference.

The lack of propagation of Jainological studies in foreign countries is due to the fact that most of the scholars of Jainology do not come in contact with foreign Indologists. In the International Congress of Orientalists held two years ago in Canberra (Australia) hardly any scholar of Jainology participated and no paper dealing with Jaina literature was presented there. The 29th Session of the same congress is going to be held in July, 1973 in Paris (France). We cannot say how far Jainological studies will be represented in it. It depends upon eminent Indian scholars of Indology as well as institutions and persons who can sponsor the delegates and meet their expenses.

At the present conference one important thing done in the field of study of Jainology is that nearly one hundred scholars discussed together the issues concerning the propagation of Jainology. In the Seminar organized by Jainological Research Society, Delhi, the following decisions were taken :

1. An International Conference on Jainology should be organized on the occasion of the 2500th Nirvana Mahotsava of Lord Mahavira in 1974.

2. A Research Centre of Jainology should be founded to give full co-operation in studies, in the field of Jainology and to propagate the principles of Jainism. The responsibility of working out these decisions lies on every person who has faith in the principles of Lord Mahavira and has interest in Jainological studies. The International Sanskrit Conference thus created a new interest in Indology in general, and in the field of Prakrit Apabhramsa studies in particular.

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