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# BOOK REVIEW

**A COMPREHENSIVE HISTORY OF JAINISM, Vol. II (1000 A.D. to 1600 A.D.)** by Dr. Asim Kumar Chatterjee, published by Firma KLM Private Ltd., Calcutta, 1984. Pages 410. Price Rs. 150.00.

The learned author, Dr. A. K. Chatterjee, is a Reader in the Deptt. of Ancient History and Culture, of the Calcutta University, and has to his credit several historical works like *The Cult of Skanda-Karttikeya in Ancient India* (1970), *Ancient Indian Literary and Cultural Tradition* (1974), *A Comprehensive History of Jainism Vol. I* (1978), and *Political History of Pre-Buddhist India* (1980).

In Volume I of the present work, he claimed to have attempted to write a connected history of the Jain religion from the earliest times to 1000 A.D. He, however, believes that although Jainism is definitely older than Buddhism, it originated some 800 years before the birth of Christ, Parsvanatha of Varanasi, the 23rd Tirthankara being its real founder. Consequently, after noticing briefly the earlier 22 Tirthankaras (ch. I) whom he considers to be mythical figures, he discussed Parsvanatha (ch. II), Life of Mahavira (ch. III), and the spread of Jainism in different parts of North and South India from 200 B.C. to 1000 A.D. (chs. IV-X). Then in two chapters he described respectively the canonical and non-canonical Svetambara literature (ch. XI-XII), and in another (ch. XIII) the literature of the Digambaras, and in the last (ch. XIV) Jain Thinkers.

In the present volume II of his work, he continues the history of Jainism from 1000 A.D. to 1600 A.D., in seven chapters, appending at the end a Select Bibliography and Index. In the first 39 pages of Section 'A' of ch. I, he has discussed the achievements of eminent Jain *gurus* and laymen in the field of their religion, as well as the patronage granted to them by the Solanki or Caulukya kings and their successors, the Baghela rulers of Gujarat. He has made good use of the available literary sources, epigraphical records and secondary books on the subject. The account runs in a chronological sequence, almost reign-wise. In Section 'B' (pp. 39-54), he has dealt with Jainism in Rajasthan (1000-1300 A.D.),

under sub-heads the Sakambhari Cahamanas, the Cahamanas of Nadol and of Jalor, the Parmaras and the Guhilas. Then he goes on to describe briefly (in pp. 54-66) Jainism in Madhya Pradesh, Maharashtra and other parts of Northern India. The account, in this chapter, is well documented and fairly balanced. In ch. II (pp. 83-143), is discussed, rather briefly, Jainism in South India (1000-1300 A.D.), under sub-heads Tamil Nadu and Kerala (pp. 83-86), Andhra Pradesh (pp. 86-88), and Karnataka (pp. 88-143). In this section relating to Karnataka, the learned author has changed his pattern, and notices briefly the achievements of the Jains, on the basis of extant epigraphical records, district-wise, viz., Gulbarga (pp. 89-93), Raichur (pp. 93-96), Bijapur (pp. 96-99), Belgaum (pp. 99-102), Dharwar (pp. 102-108), Shimoga (pp. 108-116), Chitradurga (pp. 116-120), Tumkur (pp. 120-122), Hassan (pp. 122-132), Mandya (pp. 133-136), Mysore (pp. 136-139), and other areas (pp. 139-143). In dealing with Karnataka, which happily abounds in Jain inscriptions of the period, together with quite a good number of works especially in the Kannada and Sanskrit languages, the learned author seems to have followed the policy of pick and choose. The coherence and continuity of the narrative has, therefore, suffered, and no clear picture dynasty-wise or individual reign-wise emerges. We are afraid, he has failed to do due justice to the subject.

Ch. III deals with Jainism in North India (1300-1600 A.D.)—Gujarat (pp. 155-168), Rajasthan (pp. 168-176), and other areas of Northern India (pp. 176-178). The account appears to be sketchy except for the brief notices of certain pre-eminent saints like Jinaprabhasuri. One wonders how the learned author missed mentioning the celebrated Bhama Shah, his family, and several other notable Jain laymen who played significant roles in the history of their respective states. But, the author seems to be concerned with the activities of the Jains only in the cause of their religion, and in no other sphere, political, military, administrative, economic, social or cultural. The Jain reformers of the 15th century, like Taranaswami, Lonka Shah and Kadua Shah have also not been mentioned.

Ch. IV deals with Jainism in South India (1300-1600 A.D.), wherein the author follows the same pattern as that in the account of Karnataka earlier, and notices briefly Jainism in Shimoga district (pp. 186-189), in the Northern districts of Karnataka (pp. 189-193), in Southern Karnataka (pp. 193-201), and in other areas of South India (pp. 201-203). The period covers the entire duration (1336-1565 A.D.) of the celebrated Vijayanagar empire, yet the contribution of its rulers and Jain dignitaries to the cause of Jainism, and vice versa, has not been duly brought out.

Ch. V (pp. 208-246) deals with the Svetambara Literature (1000-1600 A.D.). Of the 300 or so authors belonging to this sect and known to have flourished during that period only about a fifty have been discussed and the more important of their works noted. Similarly, in ch. VI (pp. 256-274), which deals with the Digambara Literature produced in the same period, of the more than 600 authors known to have belonged to those times only thirty-six have been taken note of and the more important of their works mentioned. There was no dearth of material for these two chapters, and bulk of it seems to have been accessible to Dr. Chatterjee, as is evident from the References appended to these chapters. If he wished to give only a qualitative glimpse of the literary achievements of the Jains of the period, it would have been more purposeful had he treated the subject in a chronological order language-wise or subject-wise, and not under sectarian heads. The case of a historian of our times is different from writers like Winternitz who wrote their works some seventy years ago and had comparatively little primary and secondary source material to draw upon.

Ch. VII (pp. 283-357) gives brief, rather sketchy, notices of 290 Jain Tirthas or holy places, in alphabetical order, written on the basis of books on the subject, published by the two sects, and epigraphical records connected with those places. However, many places well-known for their sculptural and architectural antiquities and popular holy traditions have been left out, such as Ahar, Banpur, Candpur, Canderi, Dubkund, Dudhai, Gyaraspur, Kargaom, Papaura, Samaspur, Siron, Suhonia, Udaigiri, etc.,—the list is not exhaustive.

After a perusal of the entire book, one is constrained to observe that cases of confusion of identities between persons of same or similar names, self-contradictions, lapses and various kinds of discrepancies are not few. Numerous printing errors, poor quality of paper, indifferent printing and excessive price also detract from the real worth of the publication. With all respects for the learned author and sincere apologies for, perhaps, hurting his sentiments, we, as every knowledgeable reader would be, are left with the feeling that the work has been compiled in a slipshod manner as though the writer was in a hurry, and that it is anything but a Comprehensive History of Jainism, which is yet a desideratum.

Notwithstanding its defects, shortcomings, failings and lapses, this work on the history of Jainism is a welcome contribution to historical literature and Jainological studies. He deserves our warm congratulations. We shall be longingly waiting for his Volume III of this series, in which he proposes to discuss Jain Philosophy and Art.

—JYOTI PRASAD JAIN

## Books Received

BHOJAK, Pt. AMRITLAL M. & Shah, NAGIN J., (Ed.) *Surācārya's Dāṇādīprakaraṇa*, L. D. Institute of Indology, Ahmedabad, 1983. Pages 11+64. Price Rs. 9.00.

Text with introduction and index. It, as its title suggests, mainly deals with *jñānadāna*, *abhayaḍāna*, *dhanadāna* etc.

CHANDRA, K. R., *Prākṛt Bhāṣāon kā Tulanātmak Vyākaraṇ evam Unme Prāk-Sanskṛt Tattva*, Prakrit Vidya Mandal, Ahmedabad, 1982. Pages xii+136. Price Rs. 3.00.

A textbook on Comparative Grammar of Different Prakrits.

DAVE, RATILAL V., (Ed) *Narasimha Mahetānā Pada*, (in Gujrati) L. D. Institute of Indology, Ahmedabad, 1983. Pages 10+13+102. Price Rs. 10.00.

Contains unpublished verses of Narasimha Mehta.

DESAI, S. M., *Haribhadra's Yoga Works and Psychosynthesis*, L. D. Institute of Indology, Ahmedabad, 1983. 6+94. Price Rs. 16.00.

A study of Haribhadra's Yoga works : Haribhadra, Jainism and Yoga, his synthesis and a model for Yogic psychosynthesis today.

DOSHI, BECHARDAS, *Maṇidhārī Jincandra Sūri Kāvya Kusumāñjali*, P. V. Research Institute, Varanasi, 1981. Pages 22+30. Price Rs. 200.

Verses composed in praise of Manidhari Jincandra Suri in Sanskrit and Prakrit. Introduction by Mahopadhyay Vinaysagar.

JAIN, UDAYCHANDRA, *Hem-Prākṛt-Vyākaraṇ-Sikṣaka*, Part 1 *Sanjñā* and *Sarvaṇām prakaraṇ*, Rajasthan Prakrit Bharati Sansthan, Jaipur, 1983. Pages 16+172. Price Rs. 16.00.

Prakrit Grammar made easy for beginners.

LALWANI, GANESH, *Candanmūrti* (in Hindi), Rajasthan Prakrit Bharati Sansthan, Jaipur and Jain Bhawan, Calcutta, 1983. Pages 159. Price Rs. 20.00.

Story of nine lives of Jatismar. Hindi translation by Rajkumari Begani.

LALWANI, GANESH, *Jain Dharm va Darśan* (in Hindi), Sri Jindatt Suri Mandal, Ajmer, 1983. Pages 8+186. Price Rs. 5.00.

A treatise on Jaina metaphysics.

LALWANI, GANESH, *Nīlāñjanā* (in Hindi), Rajasthan Prakrit Bharati Sansthan, Jaipur and Jain Bhawan, Calcutta, 1983. Pages 126. Price Rs. 12.00.

Collection of Jaina stories. Hindi translation by Rajkumari Begani.

NAHATA, BHANWARLAL, *Jaisalmerkā Kalāpūrṇ Jain Mandir* (in Hindi), Sri Jindatt Suri Seva Sangh, Calcutta. Pages 63. Price Rs. 3.00.

History and descriptive account of Jain temples of Jaiselmer.

PAGARIYA, RUPENDRA KUMAR (Ed), *Vardhamāna Sūri's Manoramākahā*, L. D. Institute of Indology, Ahmedabad, 1983. Pages 8+16+339+34. Price Rs. 66.00.

Text with introduction in Hindi. It contains nearly 80 tales, some of them being floating folk-tales.

SADHVI SIDDHAPRAJNA & NIRVANASRI, *Nirukta Koṣa*, Jain Visva Bharati, Ladnun, 1984. Pages 30+370. Price Rs. 40.00.

A Dictionary of *Nirukta* words gleaned from Jaina *Agama* Texts.

SAMANI KUSUMAPRAJNA, *Ekārthaka Koṣa*, Jain Visva Bharati, Ladnun, 1984. Pages 44+396. Price Rs. 50.00.

A Dictionary of Synonymous words gleaned from Jaina *Agama* Texts.

SARMA, SREERAMULA RAJESWARA, *Thakkara Pheru's Rayana Parikkhā*, Viveka Publications, Aligarh, 1984. Pages 84. Price Rs. 45.00.

A mediaeval Prakrit text on Gemmology. Text with English translation, notes and introduction.

SHASTRI, Pt. KAILASH CHANDRA SIDDHANTACARYA, *Jain Siddhānt* (in Hindi), Bharatiya Jnanpith, New Delhi, 1983. Pages 5+220. Price Rs. 20.00.

A treatise on Jain metaphysics dealing with four *amuyogas*, *dravya-guṇa-paryāyā*, *syādvāda-nayavāda*, *kārya-kāraṇa*, *jīva-ātmā mārgaṇā*, *punya-pāpa*, *samyag-darśana*, *Jñāna*, *cāritra*, etc.

YUVACARYA MAHAPRAJNA (Ed), *Samavāo*, Jain Visva Bharati, Ladnun, 1984. Pages 32+435. Price Rs. 120.00.

Text, Sanskrit rendering and Hindi version with notes.

# Vigil of This Humble Dust

LEONA SMITH KREMSER

## *Blessings to the Hand of our Lord Aristanemi*

'Tis nowhere written,  
Of the sweet and steadfast vigil of this humble dust,  
The tale in the lingering shadow of truth from 1,500 B. C.

Sunbright day, the joy of the cosmos  
At the wedding procession of a rare prince, Aristanemi.  
To His chariot we wailed, "Roadside pen, heed !  
Heed the wily butchers at their whetstones.  
A wedding feast for guests, for us, 'tis death."  
Thorn-gate, with His own hand He let it down,  
Our saviour, yet to honor Him stayed but a humble lamb.  
Oddly then He threw down His armour of jewels.  
Fragrances and a rosy peace fell to the lamb that was I.  
I crept forth to pay homage to His hand,  
But too soon, a sky-palanquin bore Him over the hills.

My vow : pursue His sainted hand,  
For without His favour, where be this tender lamb ?  
Bloodied in life, in death in the gut of a human vulture.  
And my vow I served, even as I was stricken by time.  
Granite mountain in my path, I limped sorely upward.  
Marvel ! that under a loving tree sat our Lord  
In a rosy peace and garlands of dear fragrances.  
Thus this aged, rheumy eye knew 'twas He.  
Forthwith loomed a wondrous preaching hall  
Of four spaces, for animals, men, women and sky-people.  
Once more, this one beholden waited to honor Him.

O light beyond understanding !  
Mid it was He, self-luminous, Our Lord.  
To us, He spoke as in all our native tongues.

Thus He spoke : "Hear now what ye are,  
From where ye come, to where ye go. Hear, and know Truth.



... As dry husk from rice,  
 There drops off all attachment, save to soul,  
 When separated is the pure from the impure.  
 Body is impure, soul in its true nature is pure,  
 And every pure soul is equal, individual and eternal.  
 Every living thing has soul ; without soul, body dies.  
 Why then reincarnates pure soul into the cracked body-vessel ?  
 'Tis soul's voluntary linkage with the physical world,  
 Thus, not a communal Deity but private actions dictate  
 The circumstances of the individual cycle of births.  
 O Soul ! It weeps for reunion with its lost purity.  
 O Homecoming ! 'Tis the godly bliss, everlasting.  
 What guides soul from body-misery to ultimate reality ?  
 'Tis Right Conduct, wherein all vows support non-violence,  
 For by that ye look upon all as upon your very self.  
 Thus, the highest act of grace by a living being  
 Is harmlessness in thought, word and deed.  
 Realizing Truth, I share it with all living things."  
 And our Lord, wing-footed, went afar to his Mission.

Vow tardy, I thought. And I, a skin-bag of bones.  
 My only hope, our Lord would turn back to the mountain  
 Where first He had preached the holy Jaina Ahimsa.  
 From the sight of the world, I was passing, alas, my vow...  
 —Thus came I to this dust.  
 'Twas rebirth, wherein my final care in my former life  
 Now upheld my vigil against these shifting winds.

In His evening-glow of life, came He.  
 Lord all-seeing ! that I found myself under His hand.  
 Said He, "Ye shelter here, ye food-animals."  
 "Blessings," said this humble dust.  
 Thus did my soul fulfill my vow, thus end my vigil.  
 Meantime, into His final meditation passed our Lord,  
 And ere long, His soul was soaring to eternal liberation.  
 O rosy bliss,  
 The peace of our Lord Nemi was falling to all worlds...

*Blessings to the Spiritual Hand of our Lord,  
 That He held forth over the food-animals,  
 So we be restful in our souls.*

# Significance of Non-Violence In Modern Age

—A Jaina Point of View—

PREM SUMAN JAIN

The development of sciences has contributed a great deal to the welfare and material prosperity of mankind. It has enhanced the economic prosperity of man, but reduced its mental and spiritual peace. Moral values and spiritual qualities have deteriorated day by day. In the race of materialism man has become selfish, greedy and despondent. This grooming of human personality has created unrest in society, nation and the world. Therefore, now the materially prosperous man has naturally, been drawn towards religion, ethics and those values of spiritualism which could yield him peace and happiness. The principle of non-violence is the core of all religions. It contains the maxims of human welfare and world peace.

The significance and utility of non-violence is obvious not only in the moral scheme but in all spheres of mundane life. This principle of *ahimsā* finds important place in all ethics of Indian religion. But credit must be given to Jaina philosophy and its propounders who have presented it systematically and minutely. Jaina ethics is mainly based on three jewels—right faith, right knowledge and right conduct.<sup>1</sup> These three are deeply related with the non-violence. As soon as a man attains right faith he gets the end of serving his self-interest and hatred, jealousy and violent attitude towards others. As soon as he gets the right knowledge of things he starts thinking of larger interest and self realisation. The potential of raising the qualities of self and generosity and friendship for the living beings of the world develop in him. By getting in tune with liberal attitude of non-absolutism, the man starts living a non-assertive life. His steps take the ground of right conduct. Here the aspirant tries to practise perfectly non-violence. However, all the rules and vows of

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Paper presented at the Seminar on “Ahimsa and World Peace” at the A. N. Sinha Institute of Social Studies, Patna, on Oct. 22-23, 1983.

<sup>1</sup> *Tattvarthasutra* (ed.), Samghavi, Sukhalal, J.S.S. Mandal, Benaras, 1952, Ch. 1. *Sutra* 1.

Jaina ethics are only for practising non-violence. Without non-violence Jaina ethics is zero. The welfare of humanity is destined to be in non-violence. Therefore, in Jaina ethics original, detailed and minute description of non-violence is available.<sup>2</sup>

In fact Jaina ethics contain the qualitative development of man as well as the upliftment of the whole human race. Jaina ethics has in it the feelings of securing the life of each living being. There are certain universal values in Jaina ethics which are competent and capable of assuring life security to each living being as well as human welfare.

Jaina ethics is observed by practising right faith, right knowledge and right conduct. The result of which comes out to be non-violence, non-absolutism and non-possession; in these three basic features, the right faith develops right out-look, one knows the real form of matter, one knows the relationship of body and soul, therefore, the man, who has attained right faith becomes detached. From detachment he becomes competent in observing the vow of non-possession. After this he does not have attachment with the objects and in their collections. His soul becomes fearless, immortal and worthy of all qualities. Having attained right faith man becomes non-assertive. Non-absolutism flourishes in him. He becomes liberal in thoughts and gives equal importance to different aspects and possibilities while thinking on any issue. A detached and non-assertive man develops a feeling of equality for all living beings. And this is the achievement of right conduct. It becomes impossible that a man who has developed a feeling of oneness with all living beings, to do violence. He happens to be a man of pure thoughts, outwardly as well as inwardly, therefore, all his actions and conduct are non-violent. In this way Jaina ethics basically promotes detachment and non-possession as the attitude of life, non-assertion and non-absolutism in thoughts, feeling of one-ness among all living beings and non-violence in conduct. In other words Jaina ethics believes in purity of mind, speech and body. Jaina ethics attempts to remove the baseness of mind by detachment (feeling of sacrifice), the baseness of speech as intolerance by non-assertive attitude or non-absolutism and the baseness of physical conduct like—violence, exploitation, anger etc., by non-violence. The spirit of human welfare and the protection of living beings is hidden in it. One who observes this kind of Jaina ethics, is a real Jaina and a real man.

<sup>2</sup> Bhargava, Dayanand, *Jaina Ethics*, Motilal Banarsidass, Delhi, 1958, p. 105-115.

It becomes clear from the study of Jaina scriptures that non-violence is the foundation of Jaina ethics. In *Ācārāṅgasutta* Lord Mahavira has called non-violence to be pure Universal and ever-lasting religion ; which absorbs the pain of all living beings. Discussing the broad meaning of non-violence it has been said that "one should not injure, subjugate, enslave, torture or kill any animal, living being, organism or sentient being."<sup>3</sup>

This is the essence of being enlightened and this is the essence of all religions that no animal should be killed.<sup>4</sup> Non-violence is for the welfare of all kinds of animals visible and non-visible.<sup>5</sup> There is no religion other than non-violence. It has been said in the *Bhagavati-Ārādhana* that non-violence is the heart of all views of life and origin of all the stages of knowledge.<sup>6</sup> Acarya Amrtacandra believes that all the rules of conduct of Jaina ethics have come out from non-violence.<sup>7</sup> In this way non-violence is really the source of Jaina ethics and the basis of non-violence is the feelings of one-ness in all living beings.

Jaina thinkers have elaborated the idea of *ahimsā*. Probably, no other religion in the world has defined, discussed, analysed and categorised the concept of non-violence in such details as Jainism has done. Jains classify violence into 108 varieties so that the aspirant can detect even the minutest form of violence. According to Jainism abstinence from killing others must be observed in thought, word and deed. "Jainism was the first religion in India which raised its voice against any kind of violence, which is nothing but the expression of baser instincts of man. The Jain concept of *ahimsā* and Buddhist concept of *maitri*, have been major factors in raising the man from his baser instincts."<sup>8</sup>

In Jaina ethics the social and practical side of non-violence in addition to its spiritual side has also been discussed in details. A man has to perform various duties towards his family, society, country etc., while

<sup>3</sup> Ayaro (ed.), Yuvacarya Mahaprajna, Jaina Vishva Bharati, Ladnun, 1981, p. 183.

<sup>4</sup> *Sutrkrāṅgasutta*, 1.4.10 and also *Sacred Books of the East Series*, vol. XLV, p. 247-48.

<sup>5</sup> *Prasnavyakaranasutra*, 2.1.21-22, (ed.) Muni Hemcandra, Sanmati Jnanapitha, Agra, 1973.

<sup>6</sup> *Bhagavati-Arādhanā* with *Commentaries*, Solapura, Gatha, 790.

<sup>7</sup> *Purusarthasidhyopaya*, Y. 42, (ed.), Ajit Prasad, Lucknow, 1933.

<sup>8</sup> Samtani, N. H., 'Non-violence vis-a-vis Maitri : Buddhist and Jaina Approach' paper published in *Contribution of Jainism to Indian Culture* (ed.) R. C. Dwivedi, Delhi, 1975, p. 143.

living as a householder. In performance of his duties he is liable to commit some sort of violence. Therefore, four stages of violence have been described in Jaina ethics :<sup>9</sup>

1. *Premeditated violence (Samkalpajā-Himsā)* :  
To attack some one knowingly with determination.
2. *Defensive violence (Virodhī-Himsā)* :  
To commit violence for defending one's own life, property, etc.
3. *Violence during vocation (Udyogī-Himsā)* :  
Violence committed during earning one's own living by doing work like business, agriculture, etc.
4. *Common violence (Ārambhajā-Himsā)* :  
Violence committed during the course of daily activities like—preparing food, cleaning house, etc., for remaining alive.

In this way the first premeditated violence is prohibited for all people according to the Jaina view. A householder can commit the violence of second and third kinds but with complete detachment and purity of thoughts. Fourth kind of violence is committed by a householder as well as a monk during the course of his actions for remaining alive. According to the Jaina view one tries to escape from this kind of violence also, as far as possible, so that he may attain inner purity. Therefore, if we think minutely we will find that even microscopic violence is not allowed in religion, according to Jaina ethics. Even if it is the violence of thoughts or externally it is the violence of any living being, both of them can not be the religious rules of Jaina ethics. The ultimate object of Jaina ethics is to become completely non-violent. Whatever compassion, love, friendship, feeling of one-ness, tolerance etc., for all living beings are kept for the fulfilment of this goal, are the social achievements of non-violence. This acute non-violent attitude has kept the vegetarian view of life alive in Indian society. "All the norms of conduct like filtering the water before drinking it, abstaining from taking meals at night, refraining from meat and alcohol, have been adopted keeping *ahimsā* in view."<sup>10</sup> Despite the scarcity of money and armed forces, the non-violence has raised the moral and the strength of character of the Indians to its highest. In the opinion of Dr. D. S. Kothari "In the hands of Mahatma Gandhi, *ahimsā*—the sword of self-suffering, became a

<sup>9</sup> Sogani, K. C., *Ethical Doctrines in Jainism*, Solapur, 1967, p. 77-78.

<sup>10</sup> Bharilla, H.C., *Tirthankar Bhagwan Mahavir*, Songad, 1980, p. 21.

mighty instrument of large-scale social and political change and colonial emancipation. It is a phenomenon of the utmost significance for the future of man kind."<sup>11</sup> There are various stories and characters in Jaina history and literature, which exemplify the practice of non-violence in life.<sup>12</sup> These examples inspire us to adopt the view of non-violence in our life.

The provision of observing the vows of truth, non-stealing, celibacy, non-possession, charity etc. in Jaina ethics is for practising non-violence only. The detailed annotations of which are available in Jaina scriptures. If we consider carefully we will find that Jaina ethics is the social result of spiritual achievement. In fact the meaning of non-violence is self-realisation and achieving one-ness with all. One who knows rightly the form of self and other things of universe his attitude will be so pious that he would not be able to commit violence, because who will like to cause pain to one's own kind and for what profit? When man assimilates non-violence to that extent then only he can be social. Other vows of Jaina ethics revolve round this axis of non-violence only.

Truth (*satyavrata*) does not mean abstaining from the falsehood only. Its real meaning is to see the world in its real form and to manifest one's ownself in its original form. The absence of artificiality is the observance of truth. Man is able to know his real competence from this vow of truth. He attains fearlessness. There is no need to steal in the state of fearlessness. Why should any one steal? What should be secured by stealing? Therefore, the knowledge of difference of body and soul and experiencing is the vow of non-stealing (*asteyavrata*). From this the very objects of adulteration, black marketing, smuggling etc., and other thefts are frustrated. The existence of stealing is due to the desire of false feeding of the body. Wherever there is perfection, it may be of spiritual power or material prosperity, there will not be any theft, and dishonesty. In this way the Jaina ethics has found the diagnosis of this problem in removing its basic cause.

This principle of non-violence in the modern world has relevance to the solution of two problems—(1) nature of food and (2) war and peace. It is well known fact that the food we take has as much effect on our body as on our temperament. If we want sanctity of life and

<sup>11</sup> Kothari, D.S., *Some Thoughts on Science and Religion*, R. K. Jain Charitable Trust, New Delhi, 1977, p. 31.

<sup>12</sup> Jain, P.S., 'Prakrt Katha-sahitya-men Ahimsa-ka Drstikon' paper published in *Amar-Bharati*, Feb-Mar, 1980, Rajgir.

universal love for all living creatures, we have to take vegetarian food. When we search the world history we learn that all pious and great thinkers of the universe were vegetarian. We should continue the movement for vegetarianism and prevention of cruelty to animals to propagate the feeling of one-ness in all living being, which is the root of non-violence.<sup>13</sup> Though we are living in a world of chronic conflicts and in constant dread of war, even then efforts may be done for peace between the warring nations and for betterment of mankind. The principles of non-possession (*aparigraha*) and non-absolutism (*anekāntavāda*) may solve the problem of war. These principles of Jaina ethics lead a man to eternal security and non-assertive attitude in thoughts, which will prevent the war-situation.

It is an accepted fact that the deeper significance of *ahimsā* consists in the elimination of war, which has harassed mankind since the dawn of civilisation. The easing of tensions and cessation of conflicts among states, the maintenance of universal peace and the promotion of human welfare can only be effected by suffusing world's atmosphere with the spirit of *ahimsā*. Dr. K. C. Sogani rightly observes that "The virtues of non-violence and *aparigraha* are capable of establishing universal peace. Non-violence can not be materialised in the life of the state without extirpating the passion of greed. The root cause of violence is material goods. If the importance of the virtue of *aparigraha* is understood at the international level, the attitude of non-violence will synchronise."<sup>14</sup> In this way it is well known fact that *ahimsā* is the foundation and essence of all religions. It is deeply rooted in our great and long heritage and way of life. The implication of the precept of non-violence may be manifold. Shri V. P. Kothari has suggested that "All our resources be utilized to war against the common enemies of man namely—ignorance, poverty and disease. It is necessary to devise means and provide ways to resolve conflicts through negotiation, mediation, arbitration and tribunals, not through weapons involving total destruction. The teachings of our great religious and social leaders—like Mahavir, Gandhi, Vinoba, Martin Luther King etc. have moved men to noble deeds and have improved the quality of life. They have brought humanity nearer to the goal of peace and universal brotherhood. If the law of *ahimsā* were to take root in every heart, universal peace and prosperity would bless our world."<sup>15</sup>

<sup>13</sup> Tukul, T.K., 'Relevance of Jainism to Modern Thought' published in *Jainism in Karnatak Culture* (ed.) T. G. Kalghatgi, Dharwad, 1977, p. 14-15.

<sup>14</sup> Sogani, K.C., *Ibid*, p. 212.

<sup>15</sup> Kothari, V.P., 'The Law of Non-violence and its Relevance for all Times,' *J.S.S.S.*, Solapur, 1975, p. 42-43.

There are so many problems facing the modern human society, but scarcity, selfishness, atrocity, ignorance (uneducation) and violence have caused greatest pain to the man of today. To remove the scarcity man invented science and collected a variety of things for his happiness around himself, but still he is not happy. The slogan of 'the greatest happiness comes from the largest number of things' has become outdated. Therefore, in this situation the principle of self-knowledge given by Jaina ethics removes the inner scarcity of man. When a man comes along the prosperity of soul he will not be affected by the scarcity or abundance of outer things. They will not cause any pain or happiness. For the happiness alone man becomes selfish and commits atrocities on others. Therefore, principle of non-violence has declared oneness among all souls and tried to solve this problem.<sup>16</sup> From the theory of non-absolutism the problem of ignorance and misunderstanding (un-education) of today's man can be overcome. He can become aware of the varied dimensions of the world. A man can be truly scientific from his liberality of thoughts. And when right attitude is joined with the advancement of science and the benefit of each living being then the atmosphere of violence will automatically be removed. This wedding of science and non-violence can only ensure human welfare.

It is rightly concluded by Dr. D. S. Kothari that "It is increasingly apparent that today man's progress depends crucially on the joining together, in mutual re-inforcement of science and *ahimsā*. Without this man has no future, and his very survival is at stake. How science and *ahimsā* can be linked together is no easy thing. It would need the combined effort and wisdom of the East and the West."<sup>17</sup>

The sanctity of mankind have to be recognised in preference to our separate affluence and supremacy. Scientific skill must be accompanied by saint's wisdom. Thus man has to understand man as man. In this technically unified world, there is very little difference between oneself and others ; if I wish well to myself, that is practicable, only if I wish well to others. The doctrine of *ahimsā*, if rightly understood and sincerely practised, supplies the necessary basis for this humanitarian outlook of a world citizen. Advancement in science and technology have added to the instability of the fast moving society. We have secured

<sup>16</sup> Beni Prasad, *World Problems and Jaina Ethics*, Varanasi, 1951.

Bhanawat & Jain, P.S. (ed.), *Bhagyan Mahavir and His Relevance in Modern Times*, Bikaner, 1976, p. 58.

<sup>17</sup> Kothari, D.S., *Ibid.*, p. 6.



confident control over nature. But we have lost the man. Man knows his place in this huge world. He feels—

We are like sands upon the shore  
A little wave and we are no more.

A person blessed with this wisdom tries his best to adopt a pure and pious course of life. This way of life may be achieved by practising *ahimsā* in every field of life. *Ahimsā* is meant for men and women of all positions. In brief this is the primary precept of non-violence that do your duty and do it as humanly and carefully as you can. Keep your heart and mind pure and unsullied, no violent act originates in a kind or pure heart and mind.

Rule of non-violence has founded on basic human values such as love and kindness. This rule of *ahimsā* is not only eternal and universal, but realistic too. Truth, honesty, charity, tolerance, forbearance and other human virtues are only the corollaries flowing naturally by extending this fundamental rule of non-violence cum love to various walks of life. So even in this scientifically advanced age, this rule, if followed both in letter and spirit, would facilitate the establishment of peace and happiness in the whole world as one unit. His microscopic personality of *ahimsā* can only be perceived by diffusion of oneself with an entire up-rooting of ego, attachment, jealousy, etc. This mental and physical non-violence as advocated by Jainism is a clue to many complicated problems arising out of modernity.

# Fresh Light on Bhagavan Mahavira's Birth Place

AJAY KUMAR SINHA

Bhagavan Mahavira, the twenty fourth and last Jaina Tirthankara, laid down strong foundations of Jainism. Unlike preceeding Tirthankaras, his life recieved extensive treatment in the early Jaina literature which furnishes full detail. The *Acārāṅga Sūtra*, probably the earliest canonical work of the Svetambara sect contains a detailed description of Bhagavan Mahavira's life from the time of entrance into the womb of Devananda, a brahmin lady and the transfer of embryo from Devananda to the Ksatriya lady Trisala, wife of King Siddhartha of Ksatriya Kundagrama. The *Kalpasūtra* also gives similar description.

There is a strong controversy upon the identification of Ksatriya Kundagrama, the birth place of Bhagavan Mahavira. The Digambara sect worships Kundalapura as his birth place while the Svetambara Jainas pay their reverance at Janmasthan near Lachhwad. Some western as well as Indian historians, on the other hand, identified Vaisali as Bhagavan Mahavira's birth place.

The present author, being an archaeologist, surveyed all the above mentioned three places—Kundalapura, Lachhwad and Vaisali with a view to pick up the real truth. His observations are based upon the literary, geological, geographical, archaeological, linguistic and historical datas.

The literary evidences are preserved in the *Acārāṅga Sūtra* and the *Kalpasūtra* mainly. Bhagavan Mahavira entered into the womb of Devananda, wife of Rsabhadeva, a brahman residing in the village Brahmana Kundagrama (Mahana Kundagame). According to the *Kalpasūtra*, Devananda saw the following fourteen objects in her dream—an elephant, a bull, a lion, an anointment, a pair of garlands, the moon, the sun, a flag, a vase, a lotus lake, the ocean, a celestial abode, a heap of jewels and flame. Then the following idea struck the mind of Sakra (Indra), the king of gods. "It never has happened, nor does it happen, that Arhats Cakravartins, Baladevas or Vasudevas in the past, present or future, should be born in low families, mean families, degraded families, poor

families, miserly families, begger families or brahmin families... (they) are born in high families, noble families, royal families, in families belonging to the race of Ikshvaku, or of Hari or in other such families of pure descent on both sides." Then he asked Harinegamesi, commander of the infantry to transfer the embryo from the womb of Devenanda to that of Trisala, wife of king Siddhartha, a scion of the clan of Jnatrs. The order was soon carried out. Probably the original Jaina inventor of the embryo story had in mind the story of Kṛṣṇa's birth as told in the Vaisnava devotional literature. According to both the *Acārāṅga* and *Kalpasūtra*, Bhagavan Mahavira was born on the 13th day of the bright half of the month of Caitra when the moon was in conjunction with the Uttara Phalguni. King Siddhartha celebrated the birth of royal prince with great joy which was even witnessed by the Kinnaries who came down on the near by hills from the heaven. He was christened Vardhamana 'the increasing one' because the family treasure went on increasing from the moment of his birth. We are told that he was called Samana by the people because he remained always engaged in penances and Mahavira because he was steadfast on fears and dangers. At the age of only thirty years he abandoned his royal place reached the park of Naya-sanda, which was situated near his home town. There under an Asoka tree, he took all his ornaments and finery and then plucked out his hair in five handfuls. Then he came down to Kumara Sannivesa and next day he reached Kollaga Sannivesa. From Kollaga he went to Mauraka and again came back to Kollaga after eight months. Thereupon, he visited Atithyagrama and again came back to Mauraka. He spent his first rainy season at Atithyagrama, second at Mauraka and third at Campa. On way to Campa he visited the Suvarṇakhala also. During eight years of his wandering, he reached the Lohagalla town where he was taken into the police custody. The news of his imprisonment however, reached to his friend Uppala, an inhabitant of Atithyagrama who at once went to Lohagalla and got prince Vardhamana free. After completion of the eleventh year he left Campa and reached Jambhiyagrama. Then he travelled twelve *yojanas* (about forty eight miles) and reached Pavapuri. He again came back to Jambhiyagrama and sat in deep meditation under a Sala tree in the field of one Samaka by the northern bank of river Rijuvalika. He spent as many as fourteen rainy seasons at Rajagrha and twelve at Vaisali. He died at the age of seventy two only at Pavapuri. The news of his demise reached Ksatriya Kundagrama soon and his brother king Nandivardhana, reached there at once.

Let us cross examine the above mentioned literary facts with geological, geographical, historical and linguistic evidences. The claim of some western scholars such as V. A. Smith, Hoernle, Jacobi, Jarl Carpentier

etc., and some Indian scholars such as K. P. Jain, Y. Mishra etc. for Vaisali as Bhagavan Mahavira's birth place come to the ground because there is no hill in its vicinity. Further, they do not locate the Brahmana Kundagrama, Ksatriya Kundagrama, Mauraka, Kumara, Kollaga, Atithyagrama, Jambhiyagrama, Suvarnakhala, Lohagalla etc. near Vaisali. They identified Vasukund as Ksatriya Kundagrama and Kolhua with Kollaga which seems wrong. The distance between Pavapuri and Vaisali is greater in comparison to its distance between Pavapuri and Lachhwad. From Lachhwad one can reach Pavapuri in one day on horse back. The aforesaid scholars do not take pain in locating villages *Mahana*, Kundghat, Kumar, Konnaga, Asthawan, Jamui, Lohara, Maura etc. near Lachhwad which stands for Brahmana Kundagrama, Ksatriya Kundagrama, Kumara, Kollaga, Atithyagrama, Jambhiyagrama, Lohagalla, Mauraka respectively. These places have been situated inside a radius of only twenty miles from the present Lachhwad Kothi. Near Janmasthan, one can locate an old ruined castle which is attributed to king Siddhartha, the father of Bhagavan Mahavira. It lies in the laps of a number of hills. Kundalapura, another site of Bhagavan Mahavira's birth place is also away from the hills which is situated about six miles north of Rajagrha. Hence we find the geological and geographical evidences in favour of Lachhwad as Bhagavan Mahavira's birth place.

The historical facts are also against Vaisali in this respect. King Cetaka of Vaisali had seven daughters—Prabhavati, Padmavati, Mrgavati, Siva, Jyestha, Sujyestha and Cellana and one sister Trisala. Trisala was married to king Siddhartha of Ksatriya Kundagrama, Prabhavati with king Udrayan of Vatsa, Padmavati with king Dadhivahana of Campa, Mrgavati with Satanika of Kausambi, Siva with king Canda Pradyota of Ujjain, Jyestha with prince Nandivardhana of Ksatriya Kundagrama and Cellana with Srenika Bimbisara of Rajagrha. Sujyestha remained unmarried and became a nun. Cetaka was a powerful monarch and was compared to king Ajatasatru of Magadha who were also related to each other. Hence we find that Bhagavan Mahavira had an advantage to propagate his doctrines in the northern India with the help of his maternal cousins. These big royal relationships also indicate that Ksatriya Kundagrama was an important kingdom and its situation could not be placed inside the dominion of king Cetaka of Vaisali. Further, king Ajatasatru caused a serious military attack upon Vaisali and demolished it with the help of ploughs. It indicates that the kingdom of Vaisali was annexed by the king of Magadha. This incident certainly occurred during the life time of Bhagavan Mahavira. Survival of king Nandivardhana, the eldest brother of Bhagavan Mahavira at Ksatriya Kundagrama forces us to accept

Lachhwad as his birth place. Anga was already annexed by the victorious Ajatsatru. The fort of king Nandivardhana at Ksatriya Kundagrama was very tough to win and that is why it could not be subjugated by the Magadhan power. Bhagavan Mahavira propagated his doctrines mostly inside the kingdoms of Anga and Magadha and his early life, i.e. pre-enlightenment phase, passed mostly in this region. He preached his teachings in local dialect which was *ardhamāgahi*. If he would have belonged to Vaisali, his language would have been Vajji. This most important linguistic fact is also a torchlight in searching the actual birth place of Bhagavan Mahavira. The region near Lachhwad comes under the Magahi speaking zone.

Archaeologically, an Indian scholar claims Vaisali as Bhagavan Mahavira's birth place on the ground that a number of Jaina images of Bhagavan Mahavira were discovered at Vaisali. But the present author locates a few inscribed and a number of uninscribed stone images of Bhagavan Mahavira at and near Lachhwad. The beautiful black stone seated image of Bhagavan Mahavira enshrined inside the sanctum definitely belonged to the *circa* 10th-11th century A.D. It is colossal in size. But no such ancient Jaina relic was found at Vaisali. Other images of Bhagavan Mahavira under worship in a number of temples near Lachhwad also belonged to the period between *circa* 10th to 15th century A.D. These indicate popularity of this place as birth place of Bhagavan Mahavira. It should be noted here that "Traditions hardly die." This tradition attracted thousand of Jaina pilgrims from distant places to Lachhwad. A great Jaina saint Muni Prabhasuri (*circa* 9th century A.D.) visited these places. He mentions in his work that the distance between Brahmana Kundagrama and Ksatriya Kundagrama to Rajagrha and Pavapuri were not much (*māhaṇa khattiya kuṇḍagā-mahi rajagrī pāvāpurī thāmahi*). The Jaina poet Hamsasoma of the 15th century A.D. recorded the distance between Janmasthan to Kakandi (birth place of ninth Tirthankara Bhagavan Suvidhinatha) only five *kosa* (ten miles). Another Jaina pilgrim Jinavardhana Suri of the 14th century A.D. visited Pavapuri, Nalanda, Brahmana and Ksatriya Kundagramas, and Kakandi in a sequence. Saubhagya Vijaya of the 17th century A.D. mentioned Ksatriya Kundagrama and Brahmana Kundagrama amidst a number of hills. These accounts of different Jaina pilgrims prove its religious importance. A big Dharmasala was constructed by Rai Dhanpat Singh of Murshidabad in the year 1863 A.D. by the side of Bahuari river.

Bhagavan Mahavira was no doubt closely related to the Lichhavis of Vaisali. The name Lachhwad itself was named after the Lichhavis.

It seems that some Lichhavis came with princess Trisala from Vaisali and settled down at this place. In due course of time this place came to be known as Lachhwad.

From the aforesaid discussions, it has become clear that the Janmasthan near Lachhwad was actually the birth place of Bhagavan Mahavira.

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# The Problems of the Genesis of Various Schools of Jaina Samgha in the Acarya Periods : Pre-mediaeval, Mediaeval, Pre-modern and Modern Period

J. C. SIKDAR

## *Introduction*

After the well-known historical crises leading to division of Jaina Samgha into Svetambara and Digambara schools, in 82 A.D. or 79 A.D. according to the traditions of the Svetambaras and Digambaras respectively we may start our inquiry, at the natural starting point, by considering how various schools of Jaina Samgha have come into existence in the Acarya periods or in subjective terms, how they have emerged above the lower limit of our mental field of vision. In this inquiry, we must take account of the different modes in which they have emerged and attempt to give some general description and explanation of the phenomena of their rise so as to cover all the modes of their emergence which come in our observation.

When we are identifying the representatives of the different schools of Jaina Samgha, our explorations reveal certain features in the background of Jaina Dharma and Samgha which first served as landmarks for a survey of the historical landscape and afterwards enabled us to make a provisional classification of various Jaina schools in the post-Mahaviran period, which have been identified. Thus classification is determined by two criteria. The primary criterion is the origin of Jainadharma ; the secondary criterion is the original range of its geographical habitat. Now, on the religious criterion we classify Jaina schools into different groups in the Acarya periods. First, Jaina schools<sup>1</sup> which carried on the traditions of earlier schools by taking over the religious thoughts and ideas of the earlier schools and dominant minorities of Acaryas ; second, schools<sup>2</sup> which affiliated themselves to earlier schools by growing up

<sup>1</sup> e.g. Nirgrantha Gaccha, Kotika Gaccha, Candra Gaccha, Vanavasi Gaccha, Vata Gaccha and Tapa Gaccha of the Svetambara sect and Svetapata Mahasramana Samgha, Nirgrantha Mahasramana Samgha, Mula Samgha, etc. of the Digambara sect, carried on the tradition of the earlier Samghas.

<sup>2</sup> e.g. Upakesa Gaccha and the Gacchas issued forth from Nirgrantha Gaccha upto Tapa Gaccha affiliate themselves to earlier Nirgrantha Gaccha, while Sena Gana, Deva Gana, Nandi Gana, Simha Gana, etc. were affiliated to Mula Samgha of the Digambara sect.

within chrysalises constituted by Jaina Samgha which had been created by their earlier schools internal member-monks.

Such affiliated schools fall into two sub-groups ; one in which the germs out of which the chrysalis schools had been created by the internal members of the apparented Jaina communities of monks has been indigenous to these 'apparented' Jaina communities,<sup>3</sup> and another in which those germs had been alien from them.<sup>4</sup> The fourth group consists of schools which were related to earlier schools by looser tie of having derived their religious thoughts and ideas, etc. from these earlier schools' external members.<sup>5</sup> In the fifth place, we find schools<sup>6</sup> which, so far as we could see, were not related to any earlier schools by any tie, however, tenuous.

On the geographical criterion, we may classify various schools of Jaina Samgha in the Acarya periods into four groups ; first, schools whose original home lay wholly within the original home of earlier school ;<sup>7</sup> second, schools, whose original home lay wholly within the widest range which some earlier school had eventually attained, but not wholly within the area, which that earlier school had occupied originally;<sup>8</sup> third, schools,<sup>9</sup> whose original home lay partly within the widest range

<sup>3</sup> e.g. Nirgrantha Gaccha to Tapa Gaccha and Lonka Gaccha to Terapanthi school, and different Sakhas of Tapa Gaccha among the Svetambara Sampradaya. And principal Ganas of Mula Samgha—Deva Gana, Sena Gana, Desiya Gana, Surastha Gana, Kranura Gana, Balatkara Gana, etc. and different Sakhas of Balatkara Gana, Karanja Sakha, Latura Sakha up to Giranara Sakha, different Sakhas of Kastha Samgha, Mathura Gaccha, Lada-Bagada, Punnata Gaccha fall into this group.

<sup>4</sup> e.g. Kharatara Gaccha and Lonka Gaccha in the Svetambara Sampradaya and Yapaniya Samgha, Kurcaka Samgha, Dravida Samgha, Gauda Samgha, etc. on the Digambara side fall into this second group because those germs of their rise had been altered from the affiliated schools due to local spatial and temporal conditions.

<sup>5</sup> e.g. Upakesa Gaccha. It traced its origin to the Parsvanatha's sect by a loose tie of having derived their religious thoughts and ideas, etc. from Parsva sect.

<sup>6</sup> Yapaniya samgha, Kurcaka Samgha, Dravida Samgha, Gauda Samgha, Bhil-laka Samgha, Jambukhanda Gana, Sunhavura Gana, Pancastupanikaya, Bisapanthi, Terapanthin, Taranapanthin, Gumanapanthin, etc. of the Digambaras. Vajra sect (Samvegi sect) etc. of the Svetambaras.

<sup>7</sup> Mula Samgha, Svetapata Mahasramana Samgha, Nirgrantha Mahasramana Samgha. Sakhas of Mula Sangha—Deva Gana, Sena Gana, Samgha Gana Balatkara Gana.

<sup>8</sup> Tapa Gaccha, Kharatara Gaccha, Lonka Gaccha, Sthanakavasi, Terapanthi etc, of the Svetambara. Deva Gana, Sena Gana, Simha Gana, Balatkara Gana, and its Sakhas, Kastha Samgha and its different Sakhas.

<sup>9</sup> Different Sakhas of Balatkara Gana. Different Sakhas of Kastha Samgha.



which an earlier school had eventually attained, but also partly outside it, on virgin soil ; fourth, schools,<sup>10</sup> whose original home lay on virgin soil altogether.

By combining the results of these two systems of classification, we are able to some extent to arrange our schools of Jaina Samgha in a continuous series and to discern what the termini of this series were. At the one extremity we find Jaina communities of monks<sup>11</sup> which were so closely attached to certain earlier schools that we have speculated whether we ought not to regard them as these earlier schools' dead trunks rather than as distinct and separate schools in their own rights. At the other extremity we find Jaina communities of monks<sup>12</sup> which appear to have emerged in complete independence, without there being any traces of earlier schools in their backgrounds. In making a comparative study of the genesis of different Jaina schools in the Acarya periods we have to take all these various modes of their emergence into consideration.

It is evident that the problem becomes more acute as we travel down the series. In the case of those communities of monks<sup>13</sup> whose distinct and separate existence is in doubt, it is possible that we may be relieved of the task of explaining their genesis by finding that they are merely survivals of earlier schools which have lost their vitality without having been rejuvenated by a second birth. In the case of those Jaina communities of monks<sup>14</sup> which show no traces of earlier schools in their background, we start with no clue to indicate how their genesis have occurred.

We may observe that the communities of monks, of this latter class—which we may call the 'unrelated'<sup>15</sup> schools, in order to distinguish them from all those that are related<sup>16</sup> to earlier schools in any manner and degree are in a minority.

It would appear that both in the early times and later periods the mode of emergence of the 'unrelated' schools of Jaina monks, that is, the modes, whatever it was, in which schools of the first generation emerged *ex-*

<sup>10</sup> Dravida Samgha, Yapaniya Samgha, Kurcaka Samgha, etc.

<sup>11</sup> e.g. Nirgrantha Gaccha to Tapa Gaccha, Mula Sangha, Svetapata Mahasramana Samgha, Nirgrantha Mahasramana Samgha, Upakesa Gaccha.

<sup>12</sup> Dravida, Yapaniya Samgha, Kurcakas.

<sup>13</sup> e.g. 84 Gacchas and other minor Samghas.

<sup>14</sup> e.g. Dravida Samgha, Yapaniya Samgha, Kurcaka Samgha etc.

<sup>15</sup> e.g. Dravida Samgha, Yapaniya Samgha, Kurcaka, etc. are unrelated schools.

<sup>16</sup> Nirgrantha to Tapagaccha, Lonka to Terapanthi, of the Svetambaras, Mula Samgha to Deva Gana, Sena Gana, Balatkara Gana and its Sakhas, Kastha Samgha and its Sakhas of the Digambaras, are all related schools.

*hypothesi*—became obsolete<sup>17</sup> almost as soon as certain of these schools had brought an alternative mode of emergence into operation through their own vicissitudes. In these ‘unrelated’ schools’ break-downs and disintegrations, the earliest of the ‘related’ schools took their rise<sup>18</sup> and under the conditions of our day.

The possibility of ‘unrelated’ schools of the Jaina monks ever emerging again seems now to be definitely excluded by the accomplished fact of the all—wide expansion of Jaina Samgha on the social plane of India and this suggests what may have been the reason why the mode of emergence of the ‘unrelated’ schools of the Jainas became obsolete in certain periods of the past.

Apparently it is in the nature of the Jaina schools to exert upon the community beyond their borders certain social influences which may be likened metaphorically to the physical pushes and pulls which, in scientific terminology, are called radiation and attraction. The forces of social radiation and attractions of the earliest representatives of Jaina schools affected the society consciously or unconsciously, in greater measure of less. But later on they could not make it possible for other missionary movements of the same kind any longer to be generated independently at fresh centres in the manner in which these earliest forces and themselves been generated originally. This would explain why all the later missionary movements of the Jaina monks that occurred were generated in a new way by derivation.<sup>19</sup> It would explain why the mode of emergence of the ‘unrelated’ group of Jaina schools became obsolete and the mode of the related group became the rule.<sup>20</sup>

When a Jaina school begins to lose its creative power, the people (laities) below its surface and beyond its borders, whom it is all the time irradiating with its influence and attracting into its orbit, begin to resist assimilation, with the result that the community of monks, which, in its age of growth, was a social unity with an ever expanding fringe, becomes divided against itself by the sharp lines of division between a dominant

<sup>17</sup> Dravida Samgha, Yapaniya Samgha, Gauda Samgha, etc. became obsolete.

<sup>18</sup> e.g. the Sakhas of Mula Samgha, Balatkara Gana and Kastha Samgha took their rise in the breakdowns and disintegrations of the unrelated schools.

<sup>19</sup> e.g. the missionary movements of Terapanthi's of the Svetambara and Terapanthin of the Digambaras, Kanjivami sect, etc., have been generated in a new way by derivation.

<sup>20</sup> Whatever new Jaina schools are found to-day were related to some earlier schools e.g. Tapa Gaccha, Sthanakavasi, Terapanthi, etc.

minority of Acaryas<sup>21</sup> and an internal and external mass of common monks and laities.<sup>22</sup> The minority, having lost the power to influence and attract, seeks instead to impose itself by force of religious injunction, etc. The mass, common monks and laities, inwardly alienated, remains in, but not of, the disintegrating monastic order until the disintegration has gone so far that the dominant minority of Acaryas can no longer repress the efforts of the mass common monks and laities to secede. In the act of secession, at length accomplished, a new monastic order is conceived.<sup>23</sup> This, in brief, seems to be the mode of emergence of the 'related' Jaina school.<sup>24</sup> We can only suppose that the 'unrelated' Jaina schools<sup>25</sup> emerged through mutation of the Jaina communities of monks previously belonging to the sister Samghas.

*The Nature of the Genesis of Principal Schools of the Svetambaras and the Digambaras in the Acarya periods :*

In setting out to inquire how different principal related and unrelated schools or sects of the Svetambaras and the Digambaras have emerged in the Acarya periods and subsequently up to the present day we have the choice of starting either with the mutation of early Jaina sects or communities into 'unrelated' schools or with the emergence of 'related' schools through secessions of some groups of monks from pre-existent Samghas. The second of these modes of emergence<sup>26</sup> has actually occurred more frequently than the former already, and we have reason to believe that the future belongs to it. On the other hand, the mutational modes might be expected, on the face of it, to evolve a greater and therefore, more conspicuous change so that, if we examine this mode first, we may hope to find less difficulty from this angle of approach in obtain-

<sup>21</sup> Lonka Gaccha was born in this way, the same is the case with other Jaina schools to-day.

<sup>22</sup> To-day the Jaina laities are asserting themselves and building *upasrayas* for the monks and nuns, they organise the whole religious functions.

<sup>23</sup> e.g. Lonka Gaccha was conceived in this way and Sthanakavasin and Terapanthin sects were born in this mode.

<sup>24</sup> Similarly all the Sakhas of Balatkara Gana emerged one after another from related schools.

<sup>25</sup> e.g. Dravid Samgha, Yapaniya Samgha and Kurcaka Samgha emerged through mutation of the Jaina communities of monks previously belonging to the sister Samghas.

<sup>26</sup> e.g. the emergence of related Jaina schools from Nirgrantha to Tapa Gaccha and Tapa Gaccha to Terapanthins took place through secessions of some groups of monks. Similarly, there emerged some Jaina schools from Mula Sangha, some from Balatkara Samgha and some from Kashtra Samgha through secessions from the related Jaina samghas and unrelated Jaina samghas. Dravida Samgha, etc., emerged with the mutation of some early Jaina sects.

ing some insight into the general nature of phenomenon which we are studying in this place.

The measure of the mutation of early Nirgrantha communities into Samghas will be given by the difference between the two kinds of societies—Svetambara and Digambara,<sup>27</sup> now that exist side by side. Hitherto, we have taken this difference for granted. Our next step is to look for the features in which it resides.

This difference does not consist in the presence or absence of institutions of the two societies, for we find that institutions, being the vehicles of the impersonal relations of the whole Jaina Samgha, and therefore common properties of the two societies—Svetambara and Digambara. Early Nirgrantha societies had their own characteristic institutions and some of these institutions were certainly as elaborated.

Nor are the new Jaina Samghas distinguished from early Jaina societies by division of Jaina Samgha into two main schools, for, through, in general, this plays a more important part in their lives and its importance tends to increase as they grow. We can discern at least the rudiments of the division of Samgha in the lives of early Jaina Schools.

*To be continued*

<sup>27</sup> The division of Jaina Samgha into the Svetambara and Digambara sects in 79 or 82 A.D. according to the two Jaina traditions—Digambara and Svetambara respectively.

# Stage Version of Lalwani's Drama Nagila

HARE KRISHNA ROY

With the struggle of mankind for gaining a higher state of civilisation since earliest times the main motives no doubt concentrates on the needs of existence. But, perhaps, there were individuals since the beginning of human culture who recognised unseen beams of light. That light is nothing but divinity innate in human soul. It shines forth in its innate glory when it completely extirpates the veil of *karma* matter that covers the soul and obscures its infinite knowledge, infinite perception, infinite bliss and infinite power. Deriving spirit of his theme from Jaina literature the eminent playwright Sri Ganesh Lalwani has presented us the drama Nagila which epitomises the sublimity of love as a star of purest light sparkling high above passion, desire and greed. Staged at Star Theatre in Calcutta on April 15, 1984 by the young girl students of Jain Siksalya, Calcutta, the drama will remain ever memorable for its artistry and central theme. In brief, the story of Nagila narrates the deep love and attachment of young Bhavadeva and his charming wife Nagila. Bhavadeva found all his inspiration through the fleeting moments in the company of Nagila. But there was a strange transformation in the life of Bhavadeva when he was visited by his elder brother Bhavadatta who took to the life of recluse long ago. When Bhavadatta began to return to his monastery, Bhavadeva accompanied him with his bowl. He wanted to bid him last adieu. But Bhavadatta never asked for the bowl nor Bhavadeva could say, 'Take it, I am going back.' So Bhavadeva had to follow him through the cornfields and groves to the distant monastery. On the way he met a flower-seller and a peddler woman selling bangles of different colours. He told them to give Nagila the blue flowers, the petty bangles as token of his love and assure her that he would return very soon. The situation was strange. Bhavadeva wanted to return but he did not dare to affect the honour of his elder brother. At last he entered into the monastery. There he felt that he had no other alternative but to be initiated as a monk. When Nagila learnt everything she wept but ultimately realised the fleeting nature of earthly joys. Thus passed twelve long years. When Bhavadatta died Bhavadeva left the monastery and returned home. But Nagila then was a changed person. She advised Bhavadeva not to deviate from the path which leads one to absolute truth. Though she cherished infinite longing for Bhavadeva still out of her love for him she showed him the way to light. Thenceforth no more a reluctant participant, Bhavadeva became a true follower of Nirgrantha. This in short is the story of Nagila.

## Marriage Procession of Nagila



*‘...she squatted on the floor and began to describe the multicoloured splendour of the wares’*

The drama produced by Sri Lalwani has revealed that some of the Jaina stories have an universal appeal. It pleads for pure love which can only be achieved through sacrifices. Herein Sri Lalwani has shown a profound understanding of Jaina mythology. He is not only a playwright but also a poet and journalist in the true sense of the terms. His writings are always within the range of art, poetical and soulful. Nagila is no exception. Sm. Rajkumari Begani has translated this drama from Bengali to Hindi. Her contribution in translation and art work is invaluable in every respect as she was able to catch the mood of the original so distinctly and vigourously. The credit of direction mainly rests with Sri Rajendra Sharma. Sm. Begani has also an important contribution in this respect. The music which was absorbing all through was performed by Sri Rabi Biswas and his party. The lighting arrangement which embellished the theme of the drama was arranged by Sri Anil Saha. The costume etc. were supplied by Rupayan. Dance direction was by Sri Narayan Sarkar.

The drama was superbly enacted by the young artists, the girl students of Jain Siksalya. It can be said that the part played by Mamata Jain as Bhavadeva was natural and appropriate. The part played by Bandana Jain as Nagila was fascinating especially during the moments of separation. The role of Candrakala Surana as Bhavadatta was also faithful in respect of the occasion. Brinda Misra appeared charming for her elegance that was in conformity with the mood of the drama and the personification of Mandira. Punam Jain was touchingly faithful in the role of Sudeva. The part played by Kalpana Golechha as Pundarik was impressive. Among all performances the role of Lata Kanodia as the traditional bangle-seller will be remembered for her naturalness. When she squatted on the floor and began to describe the multicoloured splendour of the wares, she conquered the viewers. The acting ability of this eleven years old girl reached the height of talent. Hemlata Misra as cowboy was true to the character.

Thematically Nagila appears as a new flower blossoming in the garden of our memory and imagination while its artistry on the stage will be recollected as an example of grace and virtuosity.

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