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JAIN MONASTICISM

SWAMI BRAHMESHANANDA

Jainism is pre-eminently a monastically oriented religion. According to Jain philosophy the goal of human life is mokṣa, liberation from the transmigratory cycle of births and deaths. Perverted views, non-restraint, carelessness, passions, and activity are the five causes of bondage¹ and these can be totally eliminated by the rigorous practice of a discipline possible only to a monk. So great is the emphasis laid on monasticism that to renounce the world and to become a monk is one of the prime aspirations of every Jain lay devotee.² Kumar goes to the extent of saying that Jainism is simply a monastic organization, an Order of begging friars somewhat similar to Dominicans or Franciscans in medieval Europe, and that the Jain religion is purely an ethical system arising out of its monasticism.³

Origin

There are various theories regarding the origin of Jain monasticism. According to orthodox belief, Jainism is eternal. The various similarities between the three monastic systems which have arisen in India, viz. Upaniṣadic, Buddhistic and Jain, have led some scholars to believe that Jainism was an offshoot or degeneration of the Upaniṣadic concepts.⁴ But leading Indologists have conclusively proved that

1. मिथ्यादर्शन-अविरति-प्रमाद-कषाय-योगः बन्धहेतवः। *Tattvārtha-Sūtra (of Umāsvāti)*. Text with Hindi exposition (following Śvetāmbara tradition) by Sukhalalji Sanghvi. Jain Samskriti Samsodhana Maṇḍala, 1952, 2nd Ed. VIII, i.
2. *Thānāṅga Sūtra*, in 'Angasuttāni, Jain Viśva Bhārati, Lānadu, Vikram Samvat 2031. III. 4:210.
3. Prof. J.A. Kumar, quoted by S.B. Deo in *History of Jain Monachism*, from inscription and literature. Deccan College Dissertation series No. 17. Deccan College Research Institute, Poona 6. 1956. p. 47.
4. S.B. Deo, *History of Jain Monachism*, op.cit., p. 52.

Jainism was a system older than and independent of the other two. Jacobi and Garbe consider Jainism and Buddhism as the Kṣatriya protest against the class exclusiveness and ritualism of Brāhmanism.⁵ Others opine that Śramaṇism (Śramaṇa-wandering mendicant) originated out of the blending of the concept of a celibate, disciplined and studious Brahmacārin, and the Upaniṣadic concept of Brahmavādin. A Śramaṇa behaves like the former and thinks like the latter. To Jacobi, the Jain monastic rules appear to be exact copies of the fourth Āśrama, i.e. Sannyāsa of Brāhmanism. Dutta and Upadhye⁶ think that Śramaṇism developed out of the non-Āryan East Indian indigenous elements which did not see eye to eye with the western Āryans who were not very favourable to monastic life. These streams of thought are sometimes termed Māgadhan religions. It seems probable that the great wandering communities of Śramaṇas with the Jain monastic order as their heart must have arisen out of the blending of all these elements.

Historical background

The founders of Jainism and its four branches—viz monks, nuns, men lay-devotees and women lay-devotees—are the twenty four Tirthaṅkaras, the first and the last of these being Ṛṣabha and Mahāvīra respectively. All these prophets were monks and, except Malli, who was a woman, all were men. Only the last two, viz Pārśva and Mahāvīra, are historical. Pārśva was born 250 years before Mahāvīra, and his order was prevalent when the latter was born. Pārśva preached a fourfold religion consisting of non-violence, truth, non-stealing, and non-possessiveness, and allowed monks to wear clothes.

Jainism as practised today is largely based upon the teachings of Mahāvīra who died in 527 BC at the age of 72. He was succeeded as the head of the Order by Gautama and Sudharmā successively. Eight schisms occurred in Jainism, two during the lifetime of Mahāvīra himself.⁷ The final division into the Digambara and Śvetāmbara sects occurred most probably at the end of the first century AD. During the twelve-year long famine in North and West India, a portion of the community migrated to South India. Years later when the leaders met it was found that irreconcilable differences (specially regarding nudity) in their modes of living and conduct had developed between them.

5. Ibid., p. 48.

6. Ibid., p. 54.

7. Ibid., p. 78.

Eligibility for monastic life

Jain monastic life is open to all, irrespective of caste, status and sex. However, to maintain a high moral standard and for practical reasons, certain qualifications and restrictions were imposed at a later date. Twenty categories of persons, such as the following, are debarred from monastic life : a child under eight years, an old person, a eunuch, a sick person, one devoid of limbs, a timid person, a mad or an imbecile person. Robbers, traitors, enemies of the state, slaves, servants, and persons in debt are debarred for purely social reasons.⁸

Causes for renunciation

The majority of people renounce due to disgust for the world and a desire for liberation (*saṃsārabhaya-udvigna*). Sometimes a woman may renounce when her husband or her son becomes a monk.⁹ Some embrace the monastic life after being impressed by the teachings of Mahāvīra. Besides these, the Jain scriptures cite many worthy and unworthy causes such as anger, poverty, enlightenment in dream, illness, humiliation, which may lead one to become a monk.¹⁰

The ceremony

Irrespective of the motive, the ceremony of initiation (*dīkṣā*) is carried out with full gravity and seriousness. The ceremony is accompanied by great pomp proportional to the social status of the candidate. Particulars of the ceremony vary from sect to sect. In Digambaras, the aspirant stands before the Ācārya bereft of all possessions including the loin-cloth. He is given a water-pot (*kamaṇḍalu*) and a broom (*rajoharaṇa*) made of peacock-feathers to gently remove insects.¹¹ Among the Śvetāmbaras, the aspirant is given three large pieces of cloth, a *rajoharaṇa* or a broom made of woollen tufts, a begging bowl, a blanket, a staff, and some volumes of scriptures. In the Sthānakavāsī sect, a strip of cloth to cover the mouth is also given. All this paraphernalia makes it easy to identify the monk's sect. It also helps the monk to keep the Mahāvratas [described below].

8. *Thānānga Sūtra*, Commentary by Abhayadev, quoted by S.B. Deo in *History of Jain Monachism*, op.cit., p. 140.

9. S.B. Deo., op.cit., p. 140.

10. *Thānānga Sūtra*, op.cit., X, 15.

11. P.S. Jaini, *The Jain Path of Purification*, Motilal Banarsidass, Varanasi, 1979, p. 244.

A unique feature of the ceremony is *keśa-loca*, i.e. plucking out hair from one's own head and beard. It is said to have been performed by Mahāvīra and symbolizes the monk's determination to meet the severe demands of ascetic life. This is repeated every four or six months throughout the monk's life.

Mahāvratas

The acceptance of the Mahāvratas, 'Five Great Vows,' is common to all the sects of Jainism and forms the most important part of the ordination ceremony. The five vows are :

(1) *Ahimsā*. Abstaining from injury to all living beings, small or large, moving or immovable. For the perfect practice of this vow the monk must be careful in his movements, thoughts, words, and the upkeep of his belongings. Jainism recognizes as living being not only those having one to five sense-organs but also the elemental bodies (*sthāvara*) in air, water, fire and earth. A monk is expected to observe *ahimsā* towards even these categories of living beings. So he refrains from such acts as digging, bathing, swimming, wading through water, lighting or extinguishing fire, fanning himself, walking on greenery, or touching a living plant.

(2) *Satya*. Truthfulness. This vow is fulfilled by speaking only after careful deliberation and by giving up anger, greed, fear, and mirth which may lead one to indulge in falsehood.

(3) *Asteya*. Non-stealing (literally, not taking what is not given). This is carried out by begging, by asking permission of the superior before consuming food, and by asking permission for staying at a place for oneself and for one's fellow-monks.

(4) *Brahmacarya*. Abstaining from sexual intercourse. This is carried out by refraining from talking about, looking at, or thinking of members of the opposite sex; by not recalling to mind former sexual pleasures; by avoiding too much food, dainty dishes, and beds used by householders or members of the opposite sex.

(5) *Aparigraha*. Renunciation of all possession and attachments. This vow is strengthened when the monk refrains from enjoying sense-pleasures.¹²

12. *Acārāṅga Sūtra*, tr. by H. Jacobi, in *Jaina Sūtras*, 1:1-213, Sacred Books of the East, 1980, Vol. 22, 15, i.v. (*condensed*).

All these vows are to be practised in 'the thrice threefold way', i.e. the monk must not transgress them himself, nor cause somebody else to do so, nor consent to others doing so, either mentally, vocally or physically.

The *Daśavaikālika Sūtra* adds a sixth vow, viz abstaining from taking the night meal.¹³

These Mahāvratas, specially *ahiṃsā*, form the basis of Jain monasticism, and have led to the formation of numerous rules, and regulations, as well as exceptions to the rules to deal with unusual situations.

Samitis and Guptis

The practice of *ahiṃsā* is strengthened by five *samitis* and three *guptis*.¹⁴ The five *samitis* prescribe carefulness regarding movement (*iryā*), speech (*bhāṣā*), begging (*esaṇā*), receiving and keeping things (*ādāna-nikṣepaṇa*) and excretory function (*utsarga*). The three *guptis* consist of control of mind, speech and body. The tenfold religion (*dharma*) of the monk consists of forbearance, modesty, uprightness, truthfulness, purity, restraint, austerity, renunciation, non-attachment, and continence.¹⁵

Pariśaha

Twenty two *pariśahas* pertain to the troubles and hardships a monk is often subjected to, and which he must conquer by patience and forbearance. These include troubles due to hunger and thirst, heat and cold, mosquitoes and flies, nakedness, wandering life, uncomfortable lodging, illness, insults and abuses, want of things required, etc.¹⁶

13. (a) *Daśa-vaikālika Sūtra*, Tr. by Kastur Chand Lalwani, Motilal Banarsidass, Delhi, 1973. Ch. 4 (b) *Samana Suttam*, Sarva Seva Saṅgha, Varanasi, 1975, verse 382.

14. (a) *Uttarādhyayana Sūtra*, tr. by H. Jacobi in *Jain Sūtras*, 2:1-232. Sacred Books of the East, Vol. 45, Ch. XXIV. (b) *Samana Suttam*, op.cit., verse 384.

15. (a) *Tattvārtha Sūtra*, op.cit., IX-6. (b) *Samana Suttam*, op.cit., 84.

16. *Uttarādhyayana Sūtra*, Ch. II.

Tapas (austerities) : internal and external

Tapas forms an important part not only of the life of a Jain monk but of all Jain devotees. So great is the stress laid on *tapas* that it is added to the *triratnas* to form the fourth pillar of Jainism. It is the most important means of rapid elimination of already accumulated karmas (*nirjarā*). There are in all twelve forms of *tapas*. The six external austerities are fasting, observing rules regarding food, begging, control of palate, mortification of flesh, and living in solitude. Of greater importance, however, are internal austerities. They are repentance, humility, service to the monks, study, meditation, and indifference towards the body. Each of these has a number of sub-varieties which are described in detail in Jain scriptures.¹⁷

Daily routine of a monk

According to the *Uttarādhyayana Sūtra* a monk is supposed to sleep only three hours at night, and must spend rest of the time in study or meditation.¹⁸ His daily duties consist of study, meditation, repentance for sins, begging alms, careful inspection of belongings to avoid injury to insects, and confessions of faults. Later canonical texts prescribe the following six obligatory duties (*āvaśyaka*)¹⁹ for monks : (i) *sāmāyika*, ie practice of equanimity through meditation, (ii) *caruvimśati stava*, chanting the praise of Tirthaṅkaras, (iii) *vandanā*, veneration of senior monks, (iv) *pratikaramaṇa*, expiation of sins, (v) *kāyotsarga*, standing or sitting in one posture for a length of time, and (vi) *pratyākhyāna*, renunciation of certain foods and activities.

Traditionally the Jain monks lead a wandering life, except during the four months of rainy season. There are no monasteries but halls (*upāśrayas*) are built by lay devotees where monks can temporarily stay. There are elaborate rules and instructions for begging, for the manner of wandering, and for stay. During the two and a half millennia of growth of Jain monasticism, procedures for dealing with various degrees of transgressions and their punishments have been evolved. The Śvetāmbara texts give ten *prāyaścittas*, the mild ones being confession and condemnation. The harder ones include fasting, penance, shortening of seniority. The severest is expulsion.²⁰

17. Ibid., Ch. XXX.

18. Ibid., Ch. XXVI.

19. *Samaṇa Suttam*, op.cit., 424.

20. S.B. Deo, *Jaina Monastic Jurisprudence*, Jaina Cultural Research Society, Banaras, 1960, p. 39.

Church-hierarchy

A candidate having accepted the monastic life is put on probation after a preliminary *dikṣā* called *sāmāyika-cāritra*. This involves vows to avoid sins and to practise equanimity. Such a probationer is called a *seha*, *samanera* or *antevāsī*. He must prove himself worthy of monastic life and must show implicit obedience to seniors. After a variable period of seven days to six months, he is confirmed (*upasampadā*) and given the final vows, the *mahāvratas*.

Thera is an elder monk, senior either in age or standing as a monk. This seniority is called *pariyāya*. The next higher office is *upādhyāya*. His chief duty is to teach the scriptures (*sāstras*) to the junior monks. Next higher designation is the *ācārya*. He enjoys certain privileges and must be a man of perfect self-control and monastic discipline. He must be endowed with the five *ācāras*, viz. *Jñāna-ācāra*, *Vīrya-ācāra*, *Cāritra-ācāra*, *Tapa-ācāra*, and *Darśana-ācāra*. He stands at the head of a group of monks. Besides guiding and controlling them, he is authorized to initiate and to confirm candidates.

Gaṇi is yet another post. He possesses eightfold *gaṇisampad* : ideal conduct, scholarship, physique, intellect, instruction, debate, organization, and monastic discipline.²¹

Units or church-groups

To facilitate supervision, solidarity, and study of scriptures the Jain monks form different units. *Gaṇa* is the largest unit having common scriptures. It consists of a number of *kulas* headed by an *ācārya*. No one is allowed to change a *gaṇa* except for special reasons like advance study of a particular scriptural text. *Sambhoga* is yet another formation of a group taking food together. The most important unit which is even now prevalent is *gaccha*. It is supposed to mean the following of one *ācārya*. Sometimes it is equated with the *gaṇa*.²²

Jain nuns

Unlike Buddhism, the Jain order of nuns has been a distinct feature of their church from the very beginning. Mahāvīra had in his congregation greater number of nuns (nearly 36,000) than monks, and this state prevails even today. Like men, women also renounce for

21. Ibid., p. 22.

22. Ibid., p. 33.

various reasons. Cases of child-widows becoming nuns are not wanting. Generally the permission of the guardian must be obtained. Even women must do *keśa-loca*.

Nuns are organized under their officers. *Gaṇinī*, *pravartinī*, *therī* and *bhikkunī* are the offices in descending order of importance and seniority. A young nun not yet confirmed is called *kṣullikā*. All the offices of nuns are subordinate to the offices of monks. This subordination is so supreme that a monk of three years' standing could become the *upādhyāya* of a nun of thirty years' standing.

*Like monks, nuns too lead a wandering life and their rules and regulations are similar to those of monks. A spotless life and practice of rigorous discipline are expected, and punishments for transgressions are severe. Monks and nuns are not allowed to stay under the same shelter except during calamities or under unforeseen circumstances. There are some special rules which help to maintain a pure and unharrassed life of nuns in the society.*²³

Conclusion

One of the noteworthy features of Jainism is the close link which exists between its lay and monastic communities. Jains as a whole are proud of the austere life-style of their mendicants. The solidarity of the Jain social structure too depends to a large extent upon the great moral authority exercised by their austere monks and nuns. The moral decline of the holy men, therefore, becomes a cause of concern for the whole society. Under such situations, the learned among the laity are free to point out the imperfections in the conduct of even the monks. It is noteworthy that some of the important reform movements in Jainism were initiated by enlightened lay-devotees.

There are approximately 8,000 Jain monks and nuns in India today, belonging to some twenty-five different sects. Of the various non-Vedic Śramaṇa traditions, Jainism alone has survived in India till today against heavy odds. This speaks volumes for its vitality and adaptability*.

23. *Ibid.*, p. 27.

* This article is reprinted here by the courtesy of the editor Vedanta Kesari 1990, p. 450ff. We are very grateful to the editor for allowing us to reprint this valuable article for our Journal.

JAIN MONASTIC RULES

SWAMI BRAHMESHANANDA

The origin, growth, working, and decline of a monastic community is an interesting and complex socio-ethical phenomenon. An important aspect of monasticism is the problem of rules of basic precepts and exceptions to those rules which invariably arise in the process of growth and expansion. One of the best examples of this process is found in Buddhism as recorded in the *Vinaya Piṭaka*. After attaining Bodhi or Supreme Knowledge, Buddha was at first reluctant to share it with others since he found most people incompetent to receive it. He was, however, persuaded by gods to preach it for the good of humanity. Buddha then preached his fundamental doctrines of the Four Noble Truths and the Eightfold Path. As the number of disciples increased, he framed more rules for the guidance of monks. As the monks started living together and interacting with the society at large, new situations and problems began cropping up. New rules had to be introduced of the old ones modified at every step and, as a result, a large number of rules and subrules were framed. Although Buddha himself allowed many exceptions to those rules, he always stressed that the morsels of food given in alms, robes made of rags taken from dust-heap, the dwelling at the foot of a tree, and the decomposing urine as medicine are the 'four resources' for a monk; thus must he endeavour to live all his life. All else must be considered extra allowances.¹

Origin of Jain rules

Something similar occurred in Jainism also. Being a monastically oriented religion, Jainism lays great stress on right conduct. Jain scriptures are overloaded with the finest details of right conduct, rules and regulations, possible pitfalls and penance for default. The principal scriptures, the *aṅgas*, said to be the teachings of Vardhamān Mahāvīr as recorded by his apostles, describe the basic tenets and fundamental precepts of conduct. But they do not describe the process of gradual modification as found in the *Vinaya Piṭaka*. It seems that only a few important modifications and exceptions were allowed by Mahāvīr himself. Most of the alterations in rules occurred later.

1. Mahāvagga, 1, 3, 4.

The third section of the second part of *Ācārāṅga Sūtra*, (*ācāra* = conduct), the most important among the *aṅgas*, describes the five great vows (*mahāvratas*) with their twenty-five clauses, which are the bedrock of the mighty and complicated edifice of monastic rules. The *Uttarādhyayana Sūtra*, which is considered the last sermon of Mahāvīr, contains more rules and regulations, the restrictions (*guptis*) and precautions (*samītis*)² which help monks keep their vows.

All the rules and subrules regarding food, clothing etc. were meant for the perfect and unbroken observance of the *mahāvratas*, with special emphasis on *ahimsā* or non-violence. There are some interesting exceptions. The general rule for the monk is that he must not touch greenery or step upon grass since it also contains life, which he has vowed not to injure. But, according to the *Ācārāṅga*, 'the mendicant might stumble or fall down; when he stumbles or falls down, he might get hold of trees, shrubs, plants, creepers, grass or sprouts to extricate himself.'³ It will be observed that in the final analysis this exception supports *ahimsā* inasmuch as on falling, the monk may injure other creatures, and on being hurt he may engage in unwholesome thinking related to pain, illness etc (*raudra* and *ārta dhyāna*), thus triggering a train of events not conducive to the ultimate goal.

A monk is debarred from leaving the place of his residence while it is raining. This is the general rule. But as an exception he may go out in rain for answering calls of nature.⁴ Forceful restraint of calls of nature is harmful for health and leads to mental unrest, which is undesirable.

Let us take another example. Observance of truth is one of the *mahāvratas*. In the *Ācārāṅga* an exception is described thus : While going on a road, if a hunter or some such person with suspicious intention asks the monk whether he has seen any animal or human being around, the monk should first try to evade the answer and keep quiet. But if it is not possible to remain silent or if silence is likely to be construed as affirmation then although knowing, he should say that he does not know.⁵

2. 'Uttarādhyayana Sūtra', translated by H. Jacob in 'Jain Sutras' (Part 2) *Sacred Books of the East Series*, Vol. 45, Ch. 24.
3. 'Ācārāṅga Sūtra', translated by H. Jacobi in 'Jain Sutra' (Part 1) *Sacred Books of the East Series*, 1980, II. 32. 11, p. 144.
4. *Yogo Shastra Svopajna Vritti*, 3.89, quoted by Upadhyaya Amarmuni Sri Kanhaiyalal 'Kamal', in *Nisheeth Sutra III*, Bharatiya Vidya Prakashana, Delhi 1982; p. 20.
5. 'Ācārāṅga Sūtra', *op.cit.*, 2:1, 33, 129.

Under the vow of non-stealing, monks as a rule cannot stay at a place without prior permission. But as an exception, if it is not possible to stay outside or in a forest, and if the monks reach an unknown village at night, they may stay at a suitable place at night and seek permission later.⁶ A monk vowed to practise chastity in thought, word and deed must not touch even a newly born female child. But there is this exception : he can catch hold of a drowning nun and pull her out to save her life.⁷

From the above illustrations it is evidence that the possibility of exceptions can never be denied and even the founders of monastic rules were conscious of this fact. It must, however, be noted that these exception pertain only to temporary situations. The monk is expected to revert to the practice of basic precepts as soon as the specific situation is over.

Later modifications in rules

Jain monastic rules in their pristine pure form are extremely rigorous. Only a few monks dare to observe them to the letter. These uncompromising ascetics are called Jinakalpas.⁸ They believe that the written word of the Tirthaṅkar Mahāvira must be honoured and followed to the letter, and that there is no scope in then for interpretation or explanation. They however forget that it is not the question of lack of faith in and disregarded for the written word of the Founder but the ability of the follower to practise them. The majority of aspirants, although possessing complete faith and having sincere desire and true aspiration to follow the path, are not sufficiently competence—physically or psychologically—for the most austere way of a literal observance of the law. Out of untempered zeal they were to practise the rigorous discipline they may break down physically or mentally and incur more harm than good. The later Acharyas, who had vast knowledge and lifelong experience of problems of spiritual life and the complexities of human nature, therefore proposed certain exceptions which were of an almost permanent nature. This led to the development of alternative modes of monastic life. Those who adopted the less rigorous path were called Sthavirakalpas. In contrast to

6. 'Vyavahāra Sūtra', 8. 11, quoted by Upadhyaya Amarmuni, *op. cit.*, p. 22.

7. 'Brihadkalpa Sūtra', 6:7-11, quoted of Upadhyaya Amarmuni, *op. cit.*, p. 23.

8. Pandit Dalsukha Malvaniya, *Nisheeth Ek Adhyayana* (Hindi), Sanmati Jñana Pitha, 1959, p. 54.

Jinakalpa or the solitary mendicant, the Sthavirakalpas lived in a community. Here we see an exception to the original rule itself becoming a rule. The acceptance of garments in place of nudity, as done by the *śvetāmbarā* sect, is the best example of this. Originally done for protection against cold and for social reasons, this exception led to the branching out of a major sect.

Modifications in rules in the post-canonical period

As the monastic order (*saṅgha*) spread and began to play its social role, the leaders of the monastic community were faced with the conflict between upholding the original tenets on the one hand and the need to preserve the prestige and safety of the Saṅgha on the other. They tried their best to reconcile the spiritual welfare of the individual aspirant with the welfare of the Saṅgha, but at times they were forced – at the expense of the individual – to relax the rules in order to glorify the Saṅgha and to ward off danger to the monastic community.

In the post-canonical period, when Jainism spread to various parts of India including the South, monks were allowed to deviate from general rules according to place, time and situation. They resorted to magical practices and spells to demonstrate their prowess to kings whose goodwill mattered much for the survival of the Jain community.⁹ They even entered into politics and dethroned kings if it was profitable for the Jain community. Monks had to organize religious congregations and engage themselves in writing books. All these made relaxation of certain rules inevitable. At times even improper acts were permitted for the sake of the Saṅgha. A few examples may be cited.

A monk is prohibited from inflicting injury to a clay-image of an enemy after infusing life into it with the help of incantations. But he was allowed to do so if the person concerned was an enemy of the Saṅgha.¹⁰ Once a group of monks had to pass the night in a forest infested with wild beasts. An exceptionally robust monk was deputed as a guard. The monk on duty killed three tigers and saved the Acharya and others.¹¹ His act, though blatantly against the vow of *ahiṃsā*, was not condemned. According to another exception, monks were permitted to take recourse to violence, if need be, to protect nuns.

9. S.B. Deo, *History of Jain Monachism* (from inscriptions and literature), Deccan College Dissertation Series, No. 17, Deccan College Research Institute, Poona, 1956, p. 438.

10. 'Nishcetha Gatha', 167, quoted by Malvania, *op.cit.*, p. 59.

11. Malvania, *op.cit.*, p. 59.

These are extreme illustrations, but they highlight to what extent changes in basic concepts can occur in the course of history. Mahāvīr was prepared to and actually did undergo untold suffering inflicted by an enemy, without resisting. But his monastic followers resorted to the common dictum for the laymen that an enemy of Dharma (*ātatāyī*) must be punished. It also demonstrates the fact that a stage comes when the welfare of the Saṅgha and the propagation of the Faith become more important than the personal salvation of the individual. The individual does not then hesitate to do something for the Saṅgha which he may never do for himself. His act is justified on the ground that the Saṅgha is essential for the propagation of the only right path. Such acts also suggest the belief that the ends justify the means, as against the basic ethical postulate that means are as important as the ends.

In spite of such unusual exceptions, the moral conduct and character of the monks on the whole remained good.¹² But it is obvious that such relaxation cannot be conducive to any permanent good. Monks gradually started relaxing rules on the false pretext of serving the Saṅgha. Overemphasis on catering to the religious needs of lay-devotees led to the entanglement of monks in secular matters. They started living in permanent dwellings (*caitya-vāsa*) with the associated ills.

To summarize, the basic rules laid down by the first founders of the Jain monastic order underwent change in a stepwise manner. Initially, the founders themselves postulated some important exceptions for specific situations. The subsequent heads of the Order laid down some exceptions for the larger section of less competent aspirants which became an alternative but equally valid path for the majority. The next stage was marked by exceptions introduced for the propagation, glorification and welfare of the monastic order, the Saṅgha. In the final stage, changes of such magnitude occurred in the monastic conduct that a reform was called for. This is not the story of only Jain monasticism, but is true of the monastic communities of other religions too.

II

UTSARGA AND APAVĀDA

The brief historical survey presented above warrants a deeper study into the concept of rules and exceptions in a monastic system. In Jainism the technical terms used for them are Utsarga and Apavāda.

12. Deo, *op.cit.*, p. 439.

Utsarga is a general rule or precept, and Apavāda is a particular rule or exception. In terms of ethics, Utsarga represents the absolute, ideal, inviolable aspect of the moral code, while Apavāda represents the relative, practical and flexible aspect. In any healthy ethical system, both are essential. They balance and complement each other.

Definition

Etymologically, Utsarga means leaving, abandoning. Hence the word generally denotes a prohibitory or inhibitory law.¹³ The injunctions fall under Apavāda. Utsarga deal with the 'don'ts', while Apavāda deals with the 'dos'. The path of a Jain ascetic is essentially one of renunciation and strict restraint (*samyama*). The five great vows (*mahāvratas*) are by their very nature prohibitory. They can be observed faithfully only by the avoidance of Vitarkas,¹⁴ ie their opposite tendencies violence falsehood, stealing, lust, and possessiveness—committed, caused or approved, and mild, moderate or intense. The whole of Jain ascetic conduct consists in strict avoidance of every shade of these evil tendencies in thought, word and deed. Thus there have arisen innumerable rules dictating what a monk must not do.

According to Acharya Haribhadra, Utsarga is the right conduct with regard to procurement of food etc, followed by a competent aspirant when conditions of time and place are favourable. On the other hand, Apavāda is the apparently imperfect conduct performed by a less competent aspirant under unfavourable circumstances, but with the full awareness (*yatana-pūrvaka*) of this fact and with the same ultimate end in view. Jain Acharyas consider both Utsarga and Apavāda equally important. Overemphasis on any one is not conducive to greatest spiritual gain and is decried as lopsided (*ekāntika*) view which is against the basic teaching of Mahāvīr, who always stressed the multifaceted view of reality (*anekāntavāda*). No rule or exception is good in the absolute sense. It is always relative and valid with reference to the place, time, prevalent conditions, and attitude of the individual (*deśa, kāla, dravya, bhāva*). The important point is that both are means for the attainment of the common goal, *ekārtha-sādhana*, and a judicious combination of the two leads to optimum spiritual gain and makes the path easier. Both are paths; if Utsarga is the highway, Apavāda is the byway or diversion taken to overcome an obstruction. This means that although Apavāda does not contradict Utsarga, it can neither replace nor violate the fundamental nature of Utsarga.

13. Malvania, *op.cit.*, p. 54.

14. *Yoga Sūtras of Patañjali*, II. 34.

When and how long ?

Utsargas are the general precepts and must be always followed by all. They cannot be given up permanently and even when they are bypassed occasionally, there must be valid reasons for doing so. Medicines are used only when there is some ailment and are discontinued after you are cured. Similar is the case with Apavādas. If a monk resorts to exceptions under special situation but does not revert to the rules after the situation is over, he is either insincere or has a wrong concept of rules and exceptions. An aspirant must, therefore, be extremely cautious so that he is not deodorized by his subtle desires which may urge him to take permanent shelter under the exceptions. The minimum possible exception must be made only for the shortest period of time and that too when no other alternative is available, because there is always the danger that one may want to resort indefinitely to exceptions to suit one's convenience. Those who have neither the sense of proportion nor the knowledge of the limitations of exceptions fall headlong like a ball rolling down a staircase. For such people exceptions are never a help but hindrances. The real spirit of an exception is well-demonstrated in the following story.¹⁵

During a prolonged famine, a learned monk wandering in search of food came across a group of people sharing a common meal. When he begged for a little food they told him that the food was unfit for consumption by a monk because it was impure (*ucchiṣṭa*). The monk cited the scriptural exception that during a calamity such restrictions do not apply and said he would accept the impure food. After eating, however, he refused to drink water, saying that it was impure! He explained that when he had begged for food he was dying of hunger and there was no immediate possibility of getting pure food approved by scriptures. So he made the exception. But now he was no more dying of hunger and could wait for pure water which could be had elsewhere. Why should he then break the rule for water ?

Similar precautions must be observed while relaxing the rules for the welfare of the Saṅgha. Such relaxations may not prove spiritually detrimental if the spirit of renunciation and total dedication to the fundamentals of monastic life are kept alive. In the absence of these, even the strictest observance of rules may be nothing more than lifeless pretention or mere ostentation.

15. 'Upadesha Pada', 784, quoted by Upadhyay Amarmuni, *op.cit.*, p. 3.

Tests for validity of exceptions

An exception made without valid reason is technically called *darpa-pratisevanā* and the one made with valid reason is called *kalpa-pratisevanā*.¹⁷ The ultimate test of validity is whether a specific course of action, a rule or an exception, conduces to the ultimate goal of liberation or not.

Right Faith, Right Knowledge and Right Conduct are the three pillars of Jainism. Since all the three are interrelated, any Conduct which goes against Right Knowledge and Right Faith cannot be considered Right. Those exceptions which neither go against Right Faith nor in the long run obstruct Right Knowledge fall under the category of *kalpa-pratisevanā*. Exceptions in the rules of procurement of food during famine etc. fall under this category.

Another test of valid exception is *ahimsā*. Before making an exception a monk must carefully consider whether the particular exception would lead in the long run to greater *ahimsā* or not.

It must be understood that these tests also apply to basic precepts or rules. Under unusual situations, when observance of rules is neither possible nor in any way beneficial, dogmatically sticking to them would fall under *darpa-pratisevanā*. But it is always safe to follow the rules, since it is the natural way, the royal road. The path of Apavāda or exceptions is difficult like walking on the razor's edge and, though apparently easy, is beset with great dangers. Only a person well-versed in scriptures, the rules and subrules of monastic conduct, and having a good knowledge of the variables governing the exceptions, can prescribe or practise exceptions safely. Time, place, specific situation, and individual strength and temperament are the variables. Since such extensive knowledge of the canonical texts and the variables is not possible for all, the Acharyas have laid down rules and exceptions in detail for the guidance of those who lack such knowledge. Ultimately, the individual is the best judge of the path to be chosen, and much depends upon his discrimination and sincerity.

Conclusion

Rightly has it been said : 'An exception proves the rule'. Rules and exceptions are the obverse and reverse of the same coin. Under certain

16. Upadhyaya Amarmuni, *op.cit.*, p. 9-10.

17. Malvania, *op.cit.*, p. 55-56.

situations, exceptions itself becomes the rule. Both are meant to lead the spiritual aspirant beyond all rules. They are the hedges protecting the tender plant of spiritual life. Once the plant is grown, hedges are no more required. On the attainment of spiritual maturity an aspirant no more remains bound by prohibitory or injunctory laws, but spontaneously performs the right action according to time, place and situation. He never takes a wrong step.*

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ĀCĀRĀNGA

The Crest-Jewel of Jain Scriptures

SWAMI BRAHMESHANANDA

Jain scriptures are called *śruta*, *sūtra* or more popularly *āgama*. It is believed that they embody the teachings of Tirthaṅkara Sri Mahāvīr imparted to his first apostles, the Gaṇadhara. This transmission of spiritual wisdom commences when Indrabuṭi Gautama, the first and the foremost Gaṇadhara, after duly saluting the Lord asks a question: 'Kiṃ tattam, What is the essence of beings?' Lord Mahāvīr replies : 'Uppannei vā, vigamei vā, dhuvei vā, Everything takes birth; everything perishes; everything is permanent.' This answer is called *tripadī*, three-fold, on the basis of which twelve principal scriptures of Jains, called *Āngas*, have been composed.¹

The *Āngas* are generally in the form of a sermon in which the narrator begins by saying : 'I have heard thus.' It is believed that the narrator is Sudharma Swami, one of the eleven apostles who were present during the dialogues between the Lord and Gautama. He later narrated it to his disciple, Jambu Swami.

Besides the *Āngas*, *Uttarādhyayana* [believed to be the last sermon of Lord Mahāvīr] and *Daśavaikālika* [composed by Arya Shayyambhava, the fourth Acharya after Sudharma Swami] are highly rated and widely studied by all monks. *Kalpa Sūtra*, the life of Lord Mahāvīr, is also widely read.²

1. The twelve *aṅgas* are : (1) *Ācārāṅga* (2) *Sūtrakṛta* (3) *Sthāna* (4) *Samavāya* (5) *Bhagavati* (6) *Jñāta-dharma Kathā* (7) *Upāsaka Daśā* (8) *Anta-kṛta Daśā* (9) *Anuttapapattikā* (10) *Praśna Vyākaraṇa* (11) *Vipāka* and (12) *Drṣṭivāda*.
2. Jain scriptures are classified variously. The earliest classification divides them into *aṅga-praviṣṭa* and *aṅga-bāhya*, the latter being further subdivided into *āvaśyaka* and *āvaśyaka-vyatirikta*.

According to another, later but more popular, classification there are six groups : (1) 12 *aṅgas* (2) 12 *upāṅgas* (3) 6 *cheda sūtras* (4) 4 *mūla sūtras* (5) 2 *cūlika sūtras* and (6) 10 *prakīṃakas*.

From the standpoint of subject-matter they are divided into four *anuyogas*: (1) *Carakaṅgānuyoga* deals with the rules and regulations governing the life of the Jain ascetic. (2) *Dharma-Kathānuyoga* has mythology,

Jain scriptures are in Ardhamāgadhī or Prākṛt, which was the language of the common people at the time of Lord Mahāvīr. Hindi and English translations of the important scriptures are now available.

The Ācārāṅga

The *Ācārāṅga Sūtra* is the most important of the Aṅgas. Written in ancient Prākṛt, it is considered the oldest Jain scripture extant. It consists of two books called Śruta-skandhas which differ in style and the manner in which the subject is treated. The sub-divisions of the second book are called *cāpas* or appendices. It is believed that only the first book is really old and contains the authentic teachings of Lord Mahāvīr, while the second one has been added to it at a later date.

Synopsis of the contents of the Ācārāṅga

The first book has eight chapters and lays down the philosophical precepts and psychological reasons for moral conduct of an ascetic. The first chapter of the first book is called 'Śastraparijñā', the Knowledge of Weapons [of violence]. Weapons may be physical or, more important, mental. By these are meant the misconceptions and motives, prompted by which violence to six types of beings is committed. Parijñā is twofold: comprehension and renunciation. The subject of the first chapter, therefore, is comprehension and renunciation of everything that hurts other beings.

The second chapter is entitled 'Loka-Vijaya', the Conquest of the World. Father, mother, wife, children, wealth etc. constitute the external world of an individual. But there is also an internal world made up of attachment, aversion, love, hatred, desires, and ego, and the *real* conquest consists in overcoming these evil tendencies. This is the central theme of the second chapter.

The third chapter called 'Śitoṣṇīya', Heat and Cold, urges an aspirant to forbear with patience and equanimity all obstacles which inevitably come in the spiritual path in the form of favourable (*śīta*) and unfavourable (*uṣṇa*) physical and mental circumstances. It also deals with key-concepts like lack of vigilance (*pramāda*), attachment, and the four *kaṣāyas*, viz., anger, egoism, deceit and greed.

religious stories, parables etc. (3) *Ganītānuyoga* is associated with calculations of time, duration of cycles etc. (4) *Dravyānuyoga* deals with philosophy, metaphysics, logic etc.

The fourth chapter is 'Samyaktva', Righteousness. Non-violence is the essence of righteousness, and faith, knowledge and conduct which conduce to non-violence constitute the true path to righteousness. Having thus defined righteousness, the author proceeds to discuss the concepts of *āśrava* and *pariśrava*. The means by which one falls into the bondage of Karma are called *āśrava*, and those which help one to get rid of it are called *pariśrava*.

'Lokasāra', the Essence of the World, is the title of the fifth chapter. Self-control and abstinence from indulgence in sense-pleasures is the true essence of one's life. After describing the ill effects of lust and greed, the author urges the aspirant to practise self-control, be vigilant and relinquish possessions. The chapter ends with a poetic description of a free soul.

The principle of removal of the impurities caused by past Karmas is called *dhūtavāda*, which forms the subject-matter of the next chapter called 'Dhūta', Cleaning. Giving up attachment to friends and relatives, to one's physical body and belongings, to name, fame and prosperity, and relinquishing all actions prompted by desire and selfishness these are the means by which the desired purgation can be achieved.

The seventh chapter called 'Mahāparijñā' is now extinct.

The eighth chapter called 'Vimokṣa', Liberation from Bondage, lays down detailed rules of conduct for monks with regard to food, clothing, treatment during illness, protection from heat, cold and rain, as also the manner in which they should behave with monks having different outlook. It also advises monks, weakened by old age and no longer able to bear the rigours of monastic life, to reduce their diet and finally give up the body while fasting with courage and equanimity.

The last chapter called 'Upadhāna Śruta', the Pillar of Righteousness, describes the superhuman austerities, the glorious sufferings and forbearance of Lord Mahāvīr. It serves well to illustrate and set a high example of a true ascetic's life.

The second book consists of four chapters called *cūlas*. The first and second *cūlas* describe food, clothing, utensils etc. of a monk and lay down elaborate rules and regulations for his day to day life. The third *cūlā* contains the life of Lord Mahāvīr. The latter part of the third *cūlā* deals with the five great vows with their twenty-five clauses. The fourth part has twelve verses eulogizing the monastic ideal.

The Philosophy of the Ācārāṅga

Self-enquiry, the beginning of spiritual life. Although the Ācārāṅga is not a philosophical treatise, it contains enough material to form the basis of a coherent philosophical system of thought. It begins on a high philosophical note with an enquiry into such fundamental questions as to who one is and where one comes from. 'Some do not know whether their soul is born again and again or not, nor what they were formerly, nor what they will become after death' (1.1.1). This enquiry into the nature of the self is stressed as the mother of all knowledge in the Ācārāṅga. It is said : *saṁsayam pariṅānato saṁsāre pariṅānate bhavati*, 'One conversant with this doubt knows the nature of the world' (1.5.1). This spirit of enquiry and thirst for knowledge are very different from doubt and wavering faith. 'He whose mind is always wavering does not reach Samādhi' (1.5.6).

But the subtle spiritual truths regarding one's soul, its past and future lives, cannot be known by ordinary means. They are known through one's own supersensuous perception or through the words of an enlightened seer (1.1.1). Such knowledge makes one 'a believer in soul, believer in the world, believer in Karma and believer in self-effort' (1.1.1). Thus, the preliminary doubt leads to this fourfold faith which is the basis of the principle of *ahimsā*.

Ahimsā, the eternal law. Ahimsā, non-violence, is the central theme of the Ācārāṅga. The subtle and detailed analysis of the tendency to injure other beings, factors responsible for aggression and violence, and their ill effects on the individual and society, are discussed in such details as are not to be found elsewhere. The Ācārāṅga forcefully advocates the principle of Ahimsā and attempts to deepen the sensitivity of individuals to the suffering of others so that a social order free from violence can be established. It stresses the fact that the existence of no creature can be denied simply because it is low in the scale of evolution.

The Arhats and the Bhagavatas of the past, present and future, all say thus, speak thus, declare thus, explain thus : all breathing, existing, living, sentient creature should not be stain, nor treated with violence, nor abused, nor tormented, nor driven away.

This is the pure, unchangeable, eternal law (*dharma*) which the wise ones, who have understood the miseries of the world, have declared... (1.4.1)

According to the *Ācārāṅga*, there are six classes of living beings. There are numberless lives or Jivas, not only embodied in animals, men, gods, insects and plants, but also in the four elements, earth, water, fire, and wind. The lives in these four elements, though unable to express themselves, do feel pain, 'as somebody may cut or strike a blind man [who is unable to see]' (1.1.2). No suffering should be inflicted on any of these creatures. The reason is that 'all beings are fond of life; they like pleasure, hate pain, and shun destruction; they like life and long to live' (1.2.3). All living beings are interconnected. None can hurt anyone without hurting himself.

Whom thou intendest to kill is none other than thee. Whom thou intendest to tyrannize over is none other than thee. Whom thou intendest to torment is none other than thee... The righteous man who has grasped this basic truth does not therefore kill, nor cause others to kill. He should not intentionally cause the same punishment for himself (1.5.5).

Why and how do men inflict injury on other creatures ?

In the world these are all the causes of sin (*karma samārambha*) which must be comprehended and renounced. About this the revered one has taught the truth : For the sake of the splendour, honour and glory of life, for the sake of birth and death, and final liberation, for the removal of pain, all these causes of sin are at work, which are to be comprehended and renounced (1.1.1).

There are two more definitions of Dharma found in the *Ācārāṅga*. Dharma is, it says, equanimity (1.5.3). In another place it is declared that following the commandments of the Lord is the highest Dharma (1.6.2). It may not always be possible to grasp the profound significance of the Lord's teaching. Hence this statement.

Self-Conquest. While the *Ācārāṅga* emphasizes right conduct, it spares no pain to explain the psychological reason behind it and the need for the conquest of mind before physical restraint or austerities can be fruitful. The author forcefully asserts :

I have heard and experienced this in my innermost heart : freedom from bondage is in your innermost heart (1.5.2.).

Man, thou art thy own friend, why wishest thou for a friend beyond thy self? (1.3.3).

True renunciation consists in giving up attachment and the idea of ownership or my-ness. 'He who, ceasing to act, relinquishes

possessiveness, relinquishes possessions. That sage has indeed seen the path who has no sense of ownership' (1.2.5).

Hence the scripture exhorts an aspirant to purge his mind of all desires and willing. 'O wise one, reject hope and desire [and willing]; you have yourself kept this thorn in your heart and [hence you] suffer' (1.2.4). And it is but natural that a person running after pleasures would suffer and cause suffering to others.

Pleasures are difficult to reject, life is difficult to prolong. That man who loves pleasures is certainly afflicted [by their loss], is sorry in his heart, leaves his usual ways, is troubled, suffers pain (1.2.5). Those who are impatient for enjoyment cause great pain to [creatures] (1.1.2). Many are attached to something in the world—be it little or more, small or great, sentient or non-sentient. Thus some incur great danger. Desirous of pleasures they heap up Karma (1.5.2).

Need for vigilance. Therefore a spiritual aspirant must be extremely careful in his conduct. Lord Mahāvīra specially warns his disciples to guard against *pramāda*, which means loss of vigilance. Another expression often used is *mūrchā*, living in an illusion of happiness created by favourable circumstances, oblivious of their transitory nature.

Thus spake the hero. Be careful against this great delusion. The clever one should have done with carelessness by considering death in tranquillity, and that the nature of which is decay i.e. the body. These pleasures, look! will not satisfy thee (1.2.4).

Carefully abstaining from pleasures and ceasing from bad works he is a hero who, guarding himself, is grounded in knowledge (1.3.1).

Thus understanding [and renouncing] acts, a man who recognizes the truth, delights in nothing else (1.2.6).

He who conquers one, conquers many, and he who conquers many, conquers one... Faithful to the commandment, such a man is without danger from anywhere. There are degrees of injurious acts, but there are no degrees of control (1.3.4).

Conversely, the *Ācārāṅga* is replete with denunciation of careless aspirants and points out in unmistakable terms the danger to which those lukewarm monastics are exposed who, after accepting the way of life; indulge carelessly in contrary acts. 'Some practise that which is not instructed. Some, though instructed, do not practise it. Let that not be your case' (1.5.6).

The Nature of the free soul. The sage following the right path ultimately becomes liberated from the cycles of birth and death. Words fail to describe his state.

All sounds recoil thence, where speculation has no room, nor does the mind penetrate there. Alone, he is the knower of that which is without support. [The liberated soul] is not long nor short nor round nor triangular nor quadrangular nor circular; he is not black nor blue nor red nor green nor white; neither of good or bad smell; nor bitter nor pungent, nor astringent nor sweet; neither rough nor soft; neither heavy nor light; neither cold nor hot; neither harsh nor smooth; He is without body, without resurrection, without contact [of matter], he is neither feminine nor masculine nor neuter;

He perceives, he knows, but there is no analogy; its essence is without form; there is no condition of the unconditioned.

There is no sound, no colour, no smell, no taste, no touch—that is all. Thus I say (1.5.6).

Conclusion

The tone of authority and lack of ambiguity in the above quotations from the *Ācārāṅga* are specially to be noted. At the end of every section we find the commanding expression : 'Thus I say'. Throughout we find the injunction *pāsa*, 'look', meaning, listen attentively, be an observer of your mental modifications, ponder deeply on what is being said, and practise it in your life.

It is not possible to present here all the spiritual gems stored in the treasure-house of the sacred books of the Jains. A work called *Isibhāsiya* or *Rṣibhāṣita*, however, deserves special mention. From the language, style, contents and the composition of its verses it appears to be a work of 3rd or 4th century B.C. and later only to the first book of the *Ācārāṅga*. In it a number of non-Jain Rishis like Asit-devala, Uddālaka, Aṅgīrasa, Nārāyaṇa, Vidura, Aruṇa, Nārada and Dvaipāyana are respectfully mentioned. Since sectarian bias generally enters into religion after it is organized, this religious catholicity of *Rṣibhāṣita* is noteworthy and is a definite proof of its antiquity. Its study may help one to get a glimpse of the purest and the earliest form of Jainism, and its relation with Upaniṣadic thought.

The *Ācārāṅga* is a holy scripture of the highest order and is the revealer of transcendental truths and eternal universal laws. Every *sūtra*, every fragment of its sentences, every quarter of its verses, must

be deeply meditated upon. All are free to dive deep into the ocean of the Jain scriptures and collect as many pearls as they can.*

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RELEVANCE OF TWELVE VOWS IN MODERN CONTEXT

JAGDISH PRASAD JAIN “SADHAK”

A Jain householder is enjoined to practise twelve vows, five *aṇuvratas* (abstentions), three *guṇavratas* (augmenting or supporting vows) and four *śikṣāvratas* (self-disciplinary practices).

The five ethical vows are *ahiṃsā* (non-injury to living beings), truthfulness, abstention from stealing, sex-fidelity and *parigraha parimāṇa vrata* or the vow of setting a limit to the maximum wealth or worldly objects one would possess. These five-fold code of morals constitutes a simple code of conduct. Its reasonable observance (*aṇuvrata*) would leave no scope for the application of the penal code of any civilized country. They thus form the real basis or foundation of social reconstruction. In talking about the observance of these rules of conduct in their strictest sense (*mahāvratas*), Jainism has shown the path of unlimited independence and development of an individual to the highest stage, even to attain salvation or *mokṣa*.

While all the five vows are of great importance for individual and society, two of them – *ahiṃsā* and *parigraha parimāṇa* – deserve special mention.

Ahiṃsā

The Jaina concept of *ahiṃsā* and “live and let live” is most comprehensive as it precludes all types of injury, physical (killing, wounding, etc.), mental (harbouring ill feeling towards others – it disturbs the equanimity of one’s soul even though no harm to others may actually follow), or in words (harsh words) and whether committed by oneself, commissioned or consented to, and applies to all living beings, including animals, insects and even immobile unisensory beings – earth, fire, air, water and vegetable-bodied beings which are said to possess four vitalities, viz. sense of touch, energy, respiration, and life duration. In the absence of *ahiṃsā*, *maitrī* (fellow feeling) and the principle of reciprocity (*parasparopagraho jīvānām*), it will not be possible to let or have healthy social interaction. This mighty moral standard of *ahiṃsā* has to be followed by everyone according to his

status in different walks of life. For the men of the world, who have to earn their livelihood, maintain their families and organize civic life, it is only the intentional and deliberate injury to life (*sañkalpi hiṃsā*) which is prohibited.

The injury involved in everyday pursuits of life such as sweeping, cooking, etc. (*ārambhi-hiṃsā*), in the discharge of occupational duties such as agricultural operations, transport, etc. (*udyogi hiṃsā*), and in self-defence, i.e. safeguarding life and property (*virodhi hiṃsā*), are considered unavoidable. Where injury cannot be avoided, it should be kept at its minimum.

Parigraha Parimana

Parigraha parimāṇa (voluntary limitation of personal property) by which a person is required to fix beforehand the limit of his worldly belongings is also very important for the economic health, social peace and peaceful coexistence among nations. Inordinate longing for worldly goods and undue accumulation of wealth in individual hands is neither good for the individual (as it deprives him of contentment and happiness and prevents spiritual harmony and peace in life) nor for the society as it leads to social crimes and conflicts of various kinds. In our scriptures, *parigraha* is defined as *mūcchā parigraha*, in other words, it is the attachment, greed, unbridled desires or the lust which is *parigraha*, not the things or goods themselves.

Guṇavratas

The practice of the five vows is further strengthened by the three augmenting or supplementary vows (*guṇavratas*) and four self-disciplinary practices (*śikṣāvratas*). The former consist in the sincere attempts (on the part of an individual or a nation, as the case may be) to confine one's egoistic worldly activities to limited periods and spheres. Intentions for boundless expansions must be progressively checked (*digvrata* and *deśavrata*). In *Deśavrata*, the sphere of one's activity is still further limited from day to day for specific places and for fixed periods within the larger field fixed in the *digvrata*.

Another vow is *anarthadaṇḍavrata*, i.e. limiting activities having no need or purpose, refraining from idle thoughts and purposeless evil likely to cause injury to others. It consists in avoidance of needless injurious activities. One (a nation or an individual) is asked, *inter alia*, to desist from *apadyāna* (thinking ill of others), *Papopadeśa* (selfish propaganda, stories of violence, cruelty to living beings, swindling,

etc.), *hiṃsādāna* (supplying others with means of violence, weapons, etc.). In addition to these, one is asked to desist from *duḥśruti* (writing exciting literature, including propagandist that defile the mind, e.g. stories of indulgence, crimes, hatred, possessiveness, irrationalism, aversion, attachment, lust, obscene words and gestures, etc.) This abstention is indeed of extreme relevance and importance in modern times. Moreover, one should also abstain from *pramadacharya* (needless negligent acts, involving digging of earth, spilling water, lighting fires, disturbing the atmosphere and chopping and damaging plants and trees, thereby committing violence and harm to plant life and environment). *Anarthdaṇḍavrata* is thus most essential for the conservation of natural resources (water, earth, and plants), environmental protection, maintenance of universal ecological harmony and balance and peaceful coexistence of man, animal and nature, including plant life.

Śikṣāvratas

Of the *śikṣāvratas* or self-disciplinary practices or educational vows, *bhogopabhoga parimāna* and *atithisaṃvibhaga* are essential for individual welfare, social harmony, and world peace. The former consists in a willing practice on the part of a nation or an individual to limit its enjoyment of world's goods and lessen their extent progressively, thereby avoiding insatiable craving for gratification of senses leading to runaway consumerism which is having serious harmful consequences for the health, well-being and peace of individual and society. Constant craving for the venom (of sensual enjoyment), dwelling upon pleasurable experiences of the past, abandoning oneself to the sensations of pleasure at the time of indulgence, cherishing insatiable craving for gratification of senses in the future and going through sensuous experiences in the imagination,—these are called the five transgressions of the *bhogopabhoga parimāna vrata*. (Śloka 90 of *Ratnakranda Shravakachara* by Acharya Samantbhadrā).

The virtue of *atithisaṃvibhaga* is more positive and requires that one—instead of gaining by the fact that others are needy to whom a supply of things they want would be profitable (thereby indulging in exploitation, profiteering, black marketing, etc.)—should gladly divide the things one has along with others, especially with those who are deserving and needy.

The other two *śikṣāvratas* and *sāmayika* and *prosadhopavāsa* vows. *Sāmayika* entails refraining from the commission of the five kinds of sin (injury to others, falsehood, theft, unchastity and insatiable craving

or having no limits to material possessions) in all respects and altogether for a particular period of time everyday, with his mind, speech and body, in any of the three ways, i.e. *kṛita* (committing these sins oneself), *kāṛita* (commissioning some one else or getting these sins done by others) and *anumodana* (consenting to these sins or evil deeds being performed or done by others). The *prosadhopavāsa* vow enjoins a person to undertake occasional fasting for the purification of one's body and soul. During the days of fasting one is required to abstain from all kinds of sins and evil deeds in all respects, and spend time in study, meditation, etc.

Thus, we can confidently say that the observance of twelve vows is of great importance not only for ensuring peace and happiness of the individual but also in promoting social well-being, social harmony and world peace. Their significance in modern times is indeed remarkable.

HARIBHADRA'S ṢADDARŚANA SAMUCCAYA : VERSES 81-84: A STUDY

RAMKRISHNA BHATTACHARYA

Humour is not a strong point of ancient Indian philosophers, or philosophers in general. Excepting some sharp repartees, ingenious ironies and downright abuses, humour proper is seldom to be met with in philosophical works. One notable exception is the parable of the wolf's footprint. In what follows we propose to discuss it in some detail. The parable originated most probably with the Cārvākas and was quite well known in the Jain, Buddhist and Brahminical circles.

The first allusion to the parable occurs in the *Mahābhārata*, Śāntiparvan, Mokṣadharmā-parvādhyāya.¹ Bhīṣma tells Yudhiṣṭhira that the acquisition of righteousness (*dharma*) and wealth is the direct object of a Kṣatriya (one born in the warrior caste) and one should not get involved in deciding what is righteousness and what is not, for no-one has seen their results. So it is as useless as the discussion about the wolf's footprint :

adharmo dharma ityetaḍ yathā vṛkapadaṃ tathā

Nilakaṇṭha (seventeenth century CE) in his commentary left the word, *vṛkapadaṃ* unexplained, presumably because he did not know the parable behind the simile. He wrote, "As the judgment regarding the footprint on the ground—whether it belongs to a wolf or a dog or a leopard—is futile, so is the judgment whether something contributes to righteousness or to its opposite."²

An earlier scribe fared no better. Baffled by the word, *vṛkapadaṃ* he 'emended' it to read *vṛkṣaphalaṃ*, 'fruit of a tree'. Vādirāja (fourteenth century) in his commentary on the Śāntiparvan, explicated it accordingly : *etaḍ anayoḥ phalaṃ vṛkṣaphalaṃ yathā tathā kālāntare dṛśyate*, 'The fruit (result) of these (righteousness and its opposite) is seen, like the fruit of a tree, at a different time.'³

Although the parable was known right from the first centuries of the Common Era and attributed to the Lokāyatikas by the sixth century,

1. *Mbh.*, Crit. ed., 132. lef-2ab; Vulgate ed., 134.2.
2. *Mbh.*, Vulgate ed., p. 1505.
3. Quoted in the Crit. ed., p. 696n.

we have to wait for Somatilakasūri (fourteenth century) and Guṇaratna (fifteenth century) to learn the parable itself.⁴ Both were commenting on a verse in Haribhadra's *Śaḍḍarśanasamuccaya* (*ŚDSam*) (eighth century). S. (Somatilaka) takes the following reading :

*etāvān eva loko'yaṃ yāvān indriyagocaraḥ /
bhadre vṛkapadaṃ paśya yad vadanti bahuśrutāḥ //*⁵

'This world consists of only as much as is within the scope of the senses. What the vastly learned ones speak of (as true) is but similar to (the statement) 'Oh! Blessed one ! Look at the footprint of the Wolf !'

He then explains it as follows :

For those chatter-boxes who accept the validity of inference, verbal testimony, etc. and seek to establish pleasure and pain in the forms of heaven and hell, etc. to be achieved through the agencies of virtue and vice, and never cease in their efforts, an illustration is cited : 'Oh ! Blessed one ! Look at the footprint of the wolf !' Thus, for example, a certain person, after drawing with the movement of his own fingers, the shape of a wolf's footprint on the layer of dust made even by a very gently blowing breeze, said to his wife, who had become eager to see the footprint of a wolf, 'Oh ! Blessed one ! Look at the footprint of the wolf !'⁶

G. (Guṇaratna) narrates the parable in greater detail :

Here is a traditional story. Once there was a man, his mind deeply inculcated with ideas advocated by the *nāstika* (heterodox) doctrine. But his own wife had her mind deeply rooted in the *āstika* (orthodox) doctrine. Very diligently, every day, he tried to convince her with arguments set forth in his own system. But as she was not convinced, (he hit upon a plan) and thought to himself, 'she will be convinced by this process.' So thinking, in the later part of the night, he went out of the city along with her, and said to her; 'Oh! Blessed one ! In this city there live some people who maintain that inference has validity in respect of imperceptible things, and they are held as men of great wisdom by ordinary people. But just mark their dexterity in the matter of critical judgement.'

Then starting from the city-gate up to the junction of the four roads, on

4. *ŚDSam (H)*, on v. 81, p. 452f.

5. *Ibid*.

6. I have quoted the translation of S. 's and G. 's commentaries from C/L, pp. 258ff with minor changes. S. 's commentary appears there in the name of Maṇibhadra's, presumably following Damodar Lal Goswami's edition of *ŚDSam (H)* (Benares, 1905). However, Dalsukh Malvania in his Preface (*prastāvanā*) to M.K. Jain's ed. of *ŚDSam (H)* has shown that the author of *Laguvṛtti* was Somatilakasūri, not Maṇibhadra (p. 21).

the main thoroughfare where the mass of dust had been made even by the breeze blowing gently, he made footprints of the wolf on the mass of dust, on both sides of his own body, by pressing upon the three fingers joined together of both his hands. Then in the morning, finding those footprints, a large crowd gathered on the main thoroughfare. The men of great wisdom who also arrived there said to the people : 'As the footprints of the wolf cannot be explained otherwise (it is to be concluded that) at night some wolf must have come here from the forest.'

So the man, finding them speaking such terms, said to his wife : 'Oh ! Blessed one ! My beloved one ! Look at, consider, the case of these footprints of the wolf !'

This explains the verse in all respects. It should be noted that S. speaks of one *footprint* only (as the verse employs the singular form, *vṛkapadam*), but G. refers to the *footprints* (*vṛkapadāni*) made by the husband. But the reading that G. adopted contained *abahuśrutāḥ*, 'not vastly learned'. However, he also knew of the variant reading, *bahuśrutāḥ*. Thus he wrote :

If the reading accepted is 'what the vastly learned ones say', etc. then the implication is to be explained as, 'they are vastly learned only according to popular belief (and not in reality).'

S. explained the significance of the verse as follows :

What is the implication ? Just as her skilled lover fulfilled her desire for seeing the footprint of a wolf—she, being an artless lady, was unaware of the real fact—by deceiving her only with the mark made by his fingers, so also these people—knives in the garb of the pious, and bent upon only cheating others—and ordinary people, by somehow convincing them of the infallibility of certain inferences and verbal testimonies, into the dilemma of what is to be eaten and what is not, who is fit for copulation and who is unfit, what is desirable and what is to be avoided, etc., by enticing them away with the hope of enjoying pleasures to be attained after reaching heaven, etc. and produce blind faith in pious acts.

The two versions (S.'s and G.'s) differ on a number of points, viz.

- (a) S. refers to the parable as 'an illustration' (*dr̥ṣṭānta*), G. calls it 'a traditional story' (*sampradāya*) as well as 'an introduction (*upadarśana*) to a *dr̥ṣṭānta*.'
- (b) S. does not refer to the man as a *nāstika* as G. does, he calls him 'a skilled lover' (*vidagdha ballabhāḥ*).
- (c) S. does not mention any occasion for drawing the wolf's footprint other than the wife's interest in seeing it.

- (d) In S.'s version only one footprint drawn on dust suffices whereas G. mentions several.
- (e) The last hemistich of the second line is left unexplained by S.
- (f) S. refers to the woman as 'an artless lady' who was deceived by her lover : G. describes her as an *āstika* (orthodox) who had to be convinced by her husband with the help of a suitable demonstration.
- (g) S. does not explicitly relate v. 81 to the next verse which G. does.

Let us now look at the verse in the chronological order of its appearance (with variants, as usual).

Bhāvaviveka (fifth/sixth century CE) was the first to quote this verse in his commentary on the *Madhyamakaśāstra*. Restored to Sanskrit it reads :

*yāvān indriyagocaraḥ puruṣaḥ etāvān eva /
bhadre bahuśrutāḥ ya vadanti te vṛka-(pada) cihṇavat //*⁷

'Man consists only of as much as is within the scope of the sense. Oh ! Blessed One ! what the vastly learned ones say is like the footprint of the wolf.'

Fortunately enough, we have the original Sanskrit verse in Candrakīrti's *Prasannapadā* (sixth century CE) :

*etāvāneva puruṣo yāvān indriyagocaraḥ /
bhadre vṛkapadaṃ hyetat yadvadanti bahuśrutāḥ //*⁸

'Man consists of only as much as is within the scope of the senses. What the vastly learned ones speak of (as true) is but similar to (the statement). 'Oh ! Blessed One ! This is the footprint of the wolf.'

This is most probably the original reading of the first line which is

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7. *PrPr*, ff. 203b8 and 232b6-7. I am indebted to Dr. Sanjit Kumar Sadhukhan for restoring the verse from its Tibetan translation which is printed at the end of *MS*. — It is to be regretted that Pandeya in his Sanskrit restoration of *PrPr* writes : *etāvāneva loko'yaṃ* (on *MS*, 16.1, Vol. 2, p. 3) and *bhadre vṛkapadaṃ brūhi ...* (on *MS*, 18.6, Vol. 2, p. 64). On both occasions, the Tibetan version has *skyes-bu (puruṣaḥ)*. The word, *brūhi* is not there in the Tibetan translation at all. (It has neither *hyetat* nor *paśya*, but only 'like the wolf's print').
8. *PrPa* on *MS*, 18.6 (Vol. 2, p. 65).

found in the works of later authors such as Jinabhadra Gaṇi (sixth/seventh century CE), Kamalaśīla (eighth century CE), Śīlāṅka (ninth century CE) and Māṭhara (date unknown).⁹ They all have *puruṣo* instead of *loko'yaṃ* which is found in the works of Haribhadra, Maladhārī Hemacandrasūri (twelfth century), Rājaśekharaśūri (fourteenth century) and the anonymous author of *LṢDSam*.¹⁰ (For a table of the variants, see Appendix B).

There can be no doubt that the verse as found in the earliest sources contains the correct reading. The difference between the readings adopted by Haribhadra and some other Jain writers on the one hand and all others lies mostly in the choice between *puruṣo* and *loko'yaṃ*, *paśya* and *abahuśrutāḥ* being of little consequence. Since *puruṣo* appears to be the right reading, we intend to proceed on its basis.

Yet the other reading, viz. *loko'yaṃ* is not altogether inappropriate. If *puruṣa* leads to the doctrine of *dehātmavāda* (the doctrine that there can be no soul without a body as its substratum), *loka* (which G. explains as 'this perceptible world, the human world')^{10a} leads to another seminal doctrine of the Cārvāka-s, viz. *paralokavilopavāda* (doctrine of the denial of the other world) as well as *pratyakṣa-prādhānyavāda*, the view that perception is the principal means of true knowledge; no inference or verbal testimony unless preceded by perception is to be considered valid. Thus no credence is to be given to the existence of *paraloka* since there can be no *paralokin* (i.e. in the absence of any disembodied self, there cannot be any abode for it).^{10b}

Now we shall see whether the parable as narrated by S. and G. (based on the reading found in Haribhadra) tallies with the original reading of the verse.

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9. *VBh/SVṛ*, Part 1, p. 186 (first line only), Part 2, p. 344 (full verse) and Part 2, p. 439 (first line only). On the first and third occasions there is *etāvān eṣa* instead of *etāvān eva*; *TS(P)* on *TS*, v. 1871, p. 637; *SKSVṛ* (on *SKS*, 1.1.6, p. 10.6 and also on 2.3.10, p. 49.18) and *MVṛ* (on *SK*, v. 17), p. 129 (my copy has *yāvād* instead of *yāvān*).
 10. Commentary on *GV*, 1.5(1553) p. 10; *LṢDSam*, p. 256; *LTN*, v. 33, f. 24b; *SDSam (H)*, v. 81; *SDSam (R)*, v. 160, p. 81.
 - 10a. *ayaṃ pratyakṣo loko manuṣyalokaḥ*. Unfortunately this sentence is missing in the translation in *C/L*, p. 268.
 - 10b. *paralokino'bhāvāt paralokābhāvaḥ* is a well-known Cārvāka aphorism found in a number of sources. See D.R. Shastri, p. 200 (No. 17) and Namai, p. 39 (A II). Besides Abhayadeva, Kamalaśīla and Jayarāśi mentioned by them, Jayantabhaṭṭa, Prabhācandra, Vādīdevasūri and Somadevasūri, too, have quoted this aphorism.

It is of interest to note that Bhāvaviveka cites another verse in his glosses on MS, 16.1 and 18.6. Restored to Sanskrit it would run as follows :

*sundari cārulocanabhūtvā khāda varagātri te atītaṃ yat tat na /
vīru gataṃ na nivartate kalevaram idaṃ samudayamātram (iti) //*¹¹

Evidently this is the translation of the following verse as it occurs in Haribhadra's ŚDSam (as also in Rājaśekharasūri's) :

*piva khāda ca cārulocane yadaatītaṃ varagātri tan na te /
na hi vīru gataṃ nivartate samudayamātram idaṃ kalevaram //*¹²

'Oh ! The one who possesses beautiful eyes! Drink and eat. Oh ! The one with a charming body ! That which is past does not belong to you. Oh ! The timid one ! The past never comes back. This body is only a collectivity.'

The verse is also found in Śilānka's commentaries on the Ācārāṅgasūtra (AS) and the Sūtrakṛtāṅgasūtra (SKS).¹³ In SKSVṛ the verse occurs immediately after the *etāvān eva* verse (with one variant in the first line : *ṣādhu śobhane* in place of *cārulocane* as found in ASVṛ). Śilānka quotes the verse again with the same reading, but accompanied only by the *pratīka* (first part) of the *etāvān eva* verse.¹⁴

I hope most readers would agree that this second verse, too, forms a part of the parable of the wolf's footprint. The parable, it may be remembered, was originally concerned with the existence of imperceptible things which are deduced solely on the basis of inference from a major premise which is itself faulty. The premise is something like this : 'If there is a mark on the dust that looks like a wolf's footprint, it must have been made by a wolf.' People who said so (whom the *nāstika* husband considered to be lacking in sufficient knowledge) did not care to think that a man, too, might have made such a mark with his fingers. Through the demonstration of the folly of such learned people, blindly relying on inference unpreceded by perception, the husband convinced his wife that the śāstric injunctions relating to the edible and inedible, etc. are all bogus. G. concludes his elaborate exposition of the parable with the following remark :

11. PrPr, ff. 203b8-204a1 and 232b7-8 (on MS. 16.1 and 18.6); vol. 2, pp. 3, 64.

12. ŚDSam(H), v. 82; ŚDSam(R), v. 161, p. 81.

13. ASVṛ (on AS. 1.4.2, p. 123); SKSVṛ (on SKS. 1.1.6, p. 10. 6-7 and 2.3.10, p. 49. 17-18).

14. SKSVṛ, on 2.1.47, p. 186. 29-30.

Now, these persons who do not know well the actual fact regarding the footprints of the wolf, speaking, though many in number like a single person, may create confusion in the minds of ignorant men; but still, their words would never be acceptable to those who are well-aware of the truth. So also, there are many preachers (*vādin*) who are really cunning fellows disguised as pious ones and who have the sole aim only of cheating others.

G. then introduces his comments on the next verse (*ŚDSam*, v. 82) as follows : 'To show what her husband advised her to do after that the author says.'

S. offers an alternative (slightly different) interpretation of 'drink and eat' :

or, 'drink' means 'drink the lips, etc. (of the beloved)' (i.e. engage in the act of kissing), and 'eat' means 'enjoy the objects of pleasure.' And all this is the advice coming from an impassioned man. That is, crown your youth with success.

This is an Indian parallel to the *carpe diem* (enjoy the day) theme so well known in European poetry.¹⁵ It also follows from the Cārvāka doctrine that opposed senseless asceticism the followers of which fondly hoped that some virtue would accrue from all kinds of abstinence and self-torture (a concept so dear to the Jains).¹⁶

The oldest reading of the second verse (*ŚDSam*, v. 82) also shows its link with the first verse : 'This body is only a collectivity' refers back to 'man' (*puruṣaḥ*) in v. 81a; vv. 83-84 continue the theme of the elements and their collectivity;

15. See Chris Baldick. *The Concise Oxford Dictionary of Literary Terms*, Oxford, New York : Oxford University Press, 1990, p. 31.

16. Dharmakīrti in his auto-commentary on the *Pramāṇavārttika* (1.342) said :

*vedaprāmāṇyaṃ kasyacit kartṛvādaḥ
snāne dharmecchā jātivādāvalepaḥ /
saṃtapārambhaḥ pāpahānāya ceti
dhvastaprajñānāṃ pañca liṅgāni jāḍye //*

(Belief in) the authority of the Vedas, and in some creator (of the world), desiring merit from bathing, pride in (high) caste and practising self-denial for the eradication of sins – these five are the marks of the stupidity of one whose intelligence has been destroyed). Quoted in : Rahula Samkṛityayana, *Darśana Digdarśana* (1944) (in Hindi), Allahabad, 1978, p. 806 n1.

*kiṃ ca pṛthvī jalaṃ tejo vāyurbhūtacatuṣṭayam /
caitanya bhūmireteṣāṃ mānaṃ tvakṣajameva hi //
pṛthyādibhūtasamṛhatyāṃ tathā dehādisambhavaḥ /
madaśaktiḥ surā 'ṅgebhyo yadvattadvatsthītātmatā //*¹⁷

'Moreover, earth, water, fire and air are the four forms of matter. According to them, these four are the basis (*bhūmi*) of consciousness, and the only valid form of knowledge is the one produced by the senses.'

'When there is a collectivity (*samṛhati*) of the forms of matter, the earth, etc., there is production of the body and others. Just as the power of intoxication (is produced) from the ingredients of a spiritous drink, so also is determined (in the body) the presence of the self's essential mark (*ātmatā*, i.e. consciousness).'

The emphasis is on what is elsewhere called 'a special combination' (*pariṇāmaviśeṣaḥ*) of the four elements which gives rise to consciousness just as non-intoxicating objects (water, sugar, molasses, etc.) combine to give rise to the power of intoxication.¹⁸ In both cases, it is not just any combination, but a special kind of it that matters.¹⁹

The parable was certainly meant for disabusing people of the notion of the existence of an imperishable self distinct from the body and all that such a notion entails, e.g., the other world, rebirth and release (*mokṣa*).²⁰ Bhāvaviveka quotes the couple of verses in connection with the idea that there is no other world to which one can go from this world. On the three occasions that Jinabhadra quotes the first verse (or its first line only) in *VBh* / *SVr*, his emphasis is on the Lokāyatika's denial of the existence of the other world since it is not apprehensible by the senses.²¹ He also refers to a line from *Br. Up.*, 2.4.12 (also found in *ibid.*, 4.5.13) which runs as follows : 'The one of pure knowledge, appearing out of these forms of matter, gets dissolved again only into

17. I have quoted from the text followed by Somatilakasūri. The text followed by Guṇaratna in his commentary contains some variants which do not concern us here.

18. For *pariṇāmaviśeṣa*, see *PV*, 3.40; *PVVr*, p. 21; *PVAL*, pp. 54-55; *NM*, Ch. 1, p. 201; *NVV*, Part 1, p. 56; *NKC*, p. 343; *SVR*, p. 1074. 'From those, consciousness' (*tebhyaścaitanyaṃ*) is a well-known Cārvāka aphorism. See D.R. Shastri, p. 200 (No. 3), *Namai*, p. 39 (A4).

19. *samudayamātram idaṃ kalevaram. SDSam(H)*, v. 82d.

20. Jayantabhaṭṭa quotes some verses to this effect presumably from a Cārvāka source. See *NM*, Part 1, Ch. 2, p. 184; *C/L*, p. 140.

21. For details see n9 above.

them; there is no awareness after death.'²² Whether or not Jayantabhaṭṭa, Maladhārī Hemačandrasūri and Sāyaṇa-Mādhava were conversant with Jinabhadra's work and took the cue from him, the fact remains that all of them have cited the same *Br. Up.* passage in their exposition of the Cārvāka view.²³ Sāyaṇa-Mādhava even says that the Lokāyatika-s quote the *śruti* for this (sc. intelligence is produced from the four elements only when they are transformed into the body) and then cites the passage from *Br. Up.* (In this connection E.B. Cowell noted : 'Of course Śāṅkara, in his commentary, gives a very different interpretation applying it to the cessation of individual existence once the knowledge of the Supreme is attained.'²⁴ He also proposed a comparison of this passage with the commentary on the *Jaimini-sūtra*, 1.1.5.).

In course of presenting the exponent's view (*TS.* v. 1871) Śāntarakṣita said : 'As regards "the other world", there is no such other world apart from the "chain of causes and effects, in the form of cognition and the rest".'²⁵ Kamalaśīla in his commentary then contradicts it by saying : "This is exactly as you (Cārvākas) who are addicted to merely perceptible pleasures apply the name "other world" to some other parts of the visible world, as is declared in such assertions as : "Man consists of only as much as is within the scope of the senses;" and again: "The other world consists in another place, another time or another state".'²⁶

Śīlāṅka, too, describes the Cārvākas as saying that there is no such thing as the self (*jīva*) which is extra-material and capable of

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22. Instead of following Śāṅkara's commentary (which gives an idealistic twist to this passage) I have given a literal translation as done by Mrinal Kanti Gangopadhyaya (In *C/L*, p. 157).
 23. See *NM*, Part 2, Ch. 4, p. 114; *GV Comm.*, p. 10 (on 1. v. 5 (1553)), and *SDS*, Ch. 1, p. 3.
 24. *C/L*, p. 255 n4.
 25. See *TS*, p. 637. I have quoted from the translation by Ganganatha Jha, reprinted in *C/L*, p. 167.
 26. *TS*, p. 637; *C/L*, p. 168 (Instead of 'Materialists', I have opted for 'Cārvāka-s'). While the first sentence quoted by Kamalaśīla has long been recognized as a genuine Bārhaspatya (Cārvāka) fragment, the second one quoted by him escaped the attention of both D.R. Shastri and Mamoru Namai. See my article "Five More Bārhaspatya Fragments", *Indian Skeptic*, Vol. 12, No. 4, 1999, pp. 16-18 (revised version of an earlier article, "Five More Bārhaspatya Aphorisms", *The Journal of the Indian Academy of Philosophy*, Vol. xxxv Nos. 1 & 2, 1996, pp. 66-68).

visiting the other world.²⁷ Māṭhara quotes the first line of the first verse (v. 81) in connection with his comments on the existence of the self independent of the body, senses, intelligence, etc.²⁸

Thus the point of controversy in all cases where the two verses (or a part of them) are quoted has been the existence of the imperishable self and its abode called the other world, *paralokin* and *paraloka*. The Cārvākas' insistence on perception as the primary means of knowledge makes them deny both. It is against this heretical idea that the Jains, Buddhists and Brahminical philosophers have always been up in arms.

The parable, particularly the second verse that is attached to it as a part of the *parabola docet*, 'the parable teaches', is double-edged : it emphasizes the importance of perception without the support of which any conclusion arrived on the basis of inference or verbal testimony (*śabda*) remains suspect. Such conclusions include the whole world of unverifiable notions, such as the imperishable soul, the other world, God, an omniscient being, etc.²⁹ At the same time, the moral of the story exposes the futility of following śāstric injunctions regarding what is potable and what is not, what is edible and what is not. The second verse is not an exhortation to heedless hedonism (as some readers take it to be); it merely exposes the unreliability of the śāstric injunctions regarding food and drink. By implication, the verse also advises people not to be burdened with any sense of guilt for not being able to observe such injunctions.

S.'s alternative interpretation of the second verse is therefore improbable. But by following G.'s interpretation of the couple of verses we can better comprehend the intention of the author of these verses.

27. See SKSVr, p. 10.4-5; 49. 16-17.

28. MVr on SK, v. 17, p. 124.

29. See NM, Part 1, Ch. 2, p. 184; C/L, p. 140.

APPENDIX A

SOURCES FOR THE VERSES

L. de Vallée Poussin ("Materialism (Indian)" in James Hasting (ed.), *Encyclopaedia of Religion and Ethics*, Edinburgh, 1953, Vol. 8, p. 499n) refers to *LTN*, *ṢDSam (H)*, *PrPa* and *MA* as the sources for the *etāvān eva* verse. His translation reads as follows : "There is nothing in man except what is visible to the senses. *Look*, dear friend, at what these so-called scholars call the traces of the wolf' (Italics mine). Apparently he prefers *puruṣo* to *loko'yaṃ*, *paśya* to *hyetaḍ* and *bahuśrutāḥ* to *abahuśrutāḥ*—a composite reading of *PrPa* and *ṢDSam (H) (G)*. See Appendix B for details.

D.R. Shastri (p. 202) mentions only one source, viz. *TS(P)*. Mamoru Namai (p. 40n21) refers to *PrPr*, *PrPa*, *TS(P)* and *ṢDSam (H) (G)*. I have located six more sources in addition to these six : *VBh/SVṛ*, *MVṛ*, *SKSVṛ*, *GVCComm.*, *ṢDSam (R)* and *LṢDSam*. However, the census of sources is not claimed to be exhaustive.

Not knowing Shastri's earlier work (in Bengali), Namai gives credit to Sarvananda Pathak (*Cārvākadarśana ki Śāstrīya Samikṣā*, Varanasi, 1965) for compiling the extant Bārhaspatya fragments (p. 21 n6). Pathak, however, simply reproduced D.R. Shastri's collection without any explicit acknowledgement.

D.R. Shastri includes the first line of the *etāvān eva* verse in his "Bārhaspatyasūtram" (p. 200, No. 19—misprinted as No. 16 in Namai, p. 41) while Namai quotes the whole verse (p. 41, B2). Namai also quotes the *piva khāda* verse on p. 41n23 but does not include it in his collection of fragments (nor does D.R. Shastri).

The *piva khāda* verse is found in *PrPr* (twice), *ASVṛ* (reads *sādhu śobhane* for *cārulocane*), *SKSVṛ* (thrice), *ṢDSam (H) (S)* (reads *jātaśobhane* for *cārulocane*) and *ṢDSam (R)*. A Tibetan version occurs in *MA*, after v. 100 (see A.K. Warder, *Outlines of Indian Philosophy*, Delhi, 1971, p. 35).

APPENDIX B

VARIANTS OF THE *ETĀVĀN EVA* VERSE

(a) The full verse is quoted in *PrPr* (twice), *PrPa*, *VBh/SVṛ*, *LTN*, *ṢDSam (H)*, *SKSVṛ* (twice), *GV Comm.*, *ṢDSam (R)* and *LṢDSam*.

MA, *VBh/SVṛ* (twice), *TSP* and *MVṛ* refer to the first line only. *SKSVṛ* quotes the *pratīka* only on p. 186.

(b) There are three variants :

- | | | |
|------|------------------------|----------------------|
| (i) | <i>puruṣo</i> | <i>loko'yaṃ</i> |
| | <i>PrPr</i> (twice) | <i>ṢDSam (H)</i> |
| | <i>PrPa</i> | <i>LTN</i> |
| | <i>MA</i> | <i>GV Comm</i> |
| | <i>VBh/SVṛ</i> (twice) | <i>ṢDSam (R)</i> |
| | <i>TSP</i> | <i>LṢDSam</i> |
| | <i>SKSVṛ</i> (twice) | |
| (ii) | <i>hyetad</i> | <i>paśya</i> |
| | <i>PrPr</i> | <i>ṢDSam (H)</i> |
| | <i>VBH/SVṛ</i> | <i>SKSVṛ</i> (twice) |
| | <i>LTN</i> | <i>GV Comm.</i> |
| | | <i>LṢDSam</i> |

The Tibetan translation of *PrPr* has neither *hyetad* nor *paśya* but reads *vṛkacihṇavat*.

- | | | |
|-------|----------------------|-------------------------|
| (iii) | <i>bahuśrutāḥ</i> | <i>(nty)abahuśrutāḥ</i> |
| | <i>PrPr</i> (twice) | <i>ṢDSam (H) (G)</i> |
| | <i>PrPa</i> | <i>SKSVṛ</i> (twice) |
| | <i>VBH/SVṛ</i> | <i>ṢDSam (R)</i> |
| | <i>ṢDSam (H) (S)</i> | |
| | <i>LTN</i> | |
| | <i>GV Comm.</i> | |
| | <i>LṢDSam</i> | |

Vallée Poussin in the *editio princeps* of *Madhyamakavṛttiḥ* with *PrPa* (Saint Petersburg, 1907-13) writes : "In the *Lokatattvanirṇaya* of Haribhadra (*Giornale della Societa Asiatica Italiana*, 1905, p. 290)

the 'Bhūtavādin' (=Cārvāka) also expresses himself : etāvān eva *loko* 'yaṃ yāvān indriyagocaraḥ, bhadre vṛkapadaṃ hy etad yad vadanty *abahuśrutāḥ*. But the editor, M.L. Suali notes the variant *Ṣaḍdarśanasamgraha* (*sic*), verse 81 : bhadre vṛkapadaṃ *paśya* yad vadanti *bahusrutāḥ*; and he refers to the commentary in course of being edited in the Bibliotheca Indica." (p. 360 n5, translated from the French). In the edition of *ṢDSam* with *TRD* (Calcutta, 1905-14) Suali, however, printed: vadantya**ba**huśrutāḥ (p. 301). (G. noted the variant, *bahuśrutāḥ* in his commentary (p. 304) which we have quoted above).

ABBREVIATIONS

- ASVṛ* *Ācārāṅga-sūtra-vṛtti* by Śilāṅka. Re-ed. Muni Jambuvijayaji, Delhi, 1978.
- C/L* *Cārvāka/Lokāyata*, Ed. Debiprasad Chattopadhyaya and Mrinal Kanti Gangopadhyaya, New Delhi, 1990.
- G.* Guṇaratna.
- GV* *Gaṇadharavāda* by Jinabhadra Gaṇi with Hemacandra Sūri's Commentary. Ed. Muni Ratna-prabha Vijaya. Ahmedabad, 1942.
- LṢDSam* *Laghu-ṣaḍdarśana-samuccaya*, Anonymous. In *Śriṣaḍdarśana-samuccaya-ṣaṭika*. Ed. Vijayajambusuri, Davoi, 2006 V.S.
- LTN* *Lokatattvanirṇaya* by Haribhadra. Ed. C. Nanchand. Ahmedabad, 1978 V.S.
- MA* *Madhyamakāvātāra* by Candrakīrti. Ed. L. de la Vallée Poussin. St. Petersburg, 1912.
- Mbh* *Mahābhārata* (Critical Edition). Śāntiparvan. Ed. S.K. Belvalkar. Poona, 1966; Vulgate Ed. Pañcānana Tarkaratna. Calcutta, 1826 śaka.
- MS* *Madhyamakaśāstra* by Nāgārjuna (See *PrPa*).
- MVṛ* *Māṭharavṛtti* by Māṭhara in : *Sāṃkhyakārikā*. Ed. Swami Divakarananda. Matilal (West Bengal), 1968.
- Namai* Mamoru Namai, 'A Survey of Bārhaspatya Philosophy', *Indological Review* (Kyoto), No. 2, 1976.
- NKC* *Nyāyakumudacandra* by Prabhācandra. Ed. Mahendrakumara Nyayasastri. Mumbai, 1938.
- NM* *Nyāyamañjarī* by Jayantabhaṭṭa, Ed. Gaurinath Sastri, Varanasi, 1982-83 (parts I and II).
- NVV* *Nyāyaviniścaya-vivaraṇa* by Vādirājasūri, Ed. Mahendrakumara Jaina, Kashi, 1954.
- PrPa* *Prasannapadā* by Candrakīrti in : *Madhyamakaśāstra*, Ed. Dr. R. Pandeya, Delhi, 1988-89, (in two parts).

- PrPr *Prajñāpradīpa* by Bhāvaviveka in : *Mādhyamakāśāstra* (See PrPa).
- PV *Pramāṇavārttika* by Dharmakīrti. With Manorathanandin's *vṛtti*. Ed. D.D. Shastri. Varanasi, 1968.
- PVAL *Pramāṇvārttikālaṅkāra* of Prajñākaragupta, Ed. Rahula Sankrityayana, Patna, 1953.
- PVVṛ Manorathanandin's *vṛtti* on PV (q.v.).
- S. Somatilakasūri.
- SDS *Sarva-darśana-saṃgraha* by Sāyaṇa-Mādhava. Ed. Vasudev Shastri Abhyankar, Poona, 1978.
- ṢDSam (H) *Ṣaḍ-darśana-samuccaya* by Haribhadra, Ed. M.K. Jain, Calcutta (etc.), 1969.
- SDSam (R) *Ṣaḍ-darśana-samuccaya* by Rājasekharasūri in ṢDSam (H), Ed. K. Mishra, Varanasi, 1979 (Appendix 1).
- Shastri D.R. *Cārvāka Darśana* by Dakshinaranjan Shastri (in Bengali), Appendix. Calcutta, 1982 (first published in 1959).
- SK *Sāṃkhyakārikā* by Īśvarakṛṣṇa. See MVṛ.
- SKSVṛ *Sūtra-kṛtāṅga-sūtra-vṛtti* by Śīlāṅka, Re-ed. Muni Jambuvijayaji, Delhi, 1978.
- SVR *Syādvādaratnākara* by Vādidevasūri, Ed. M.S. Osvala, Delhi, 1988.
- TRD *Tarka-rahasya-dīpikā* by Guṇaratna. Ed. L. Suali, Calcutta, 1905-14.
- TS(P) *Tattva-saṅgraha-panjikā* by Kamalaśīla. Ed. D.D. Shastri. Varanasi, 1968.
- VBh/SVṛ *Vīśeṣāvaśyaka-bhāṣyam* with *Svopajñāvṛtti* by Jinabhadra, Ed. D. Malvania, Ahmedabad, 1966-68 (in three parts).

REPORT ON THE INTERNATIONAL SEMINAR ON LORD MAHAVIRA AND THE 21ST CENTURY IN KOLKATA

The Bhagawan Mahāvīra 2600th Birth Anniversary Celebration Committee of Calcutta celebrated the 2600th Birth Anniversary of Lord Mahāvīra in the first week of April 2001. The committee had three activities organised at three different times and places. The art exhibition on Lord Mahāvīra was exhibited in the Academy of Fine Arts for a week beginning from 26th February 2001. The exhibition was attended by many people and art critics, and was appreciated by the rank and file of the city. The committee had also organised an International Seminar on Lord Mahāvīra and the 21st Century, and the committee empowered Professor Satya Ranjan Banerjee and Smt. Lata Bothra as Convener and as Co-convener respectively to organise the Seminar. The final or concluding function was held on the 6th of April 2001 in the Netaji Indoor Stadium of Calcutta with pomp and glory. Nearly 5000 people attended the concluding function.

The main activity of the committee, other than the two mentioned above, was the International Seminar on Lord Mahāvīra and the 21st Century. It was sometime in the month of December, probably on the 25th or 26th, in 1999 a meeting was convened by a group of renowned Jain community with the initiative of Sri Dilip Singh Nahta, the pivot of the Jain Bhawan of Calcutta and Smt. Lata Bothra, the editor of *Titthayara* published by Jain Bhawan at Calcutta. In the meeting, it was decided that along with other activities the International Seminar on Lord Mahāvīra and the 21st Century would be a must and Professor Dr. Satya Ranjan Banerjee could be approached to organise this International Seminar as Convener on behalf of the Mahāvīra Celebration Committee of Calcutta. It was also decided that Smt. Lata Bothra would also assist Professor Banerjee in the seminar and Sri Dilip Singh Nahta would be the chief patron to look after the successful completion of the seminar.

The initial work of the seminar started in January 2000. In the first instance, letters inviting scholars to read and participate in the seminar, were sent to the distinguished scholars of Jainism all over the world. The invitation was responded by a good number of scholars both Indian and foreign. The first letter was followed by three other letters indicating the time, date and location of the Seminar. In course of time, it was also decided that the Seminar will be held in

collaboration with the Ramkrishna Mission Institute of Calcutta at their premises.

The international seminar on Lord Mahāvīra and the 21st century was inaugurated by His Excellency the Governor of West Bengal, Shri Viren J. Shah, on the 2nd of April 2001 at 10-30 in the morning at the Ramkrishna Mission Institute of Culture, Golpark, Calcutta-700 029. The revered Swami Shri Prabhanandaji Maharaj, the Secretary of the said mission and Swami Sri Sarvalokanandaji Maharaj, the Secretary of Ramkrishna Mission Seva Pratiṣṭhāna were the Chief Guest and the Guest of Honour respectively. Justice Mr. K.M. Yusuf, former Justice of Calcutta High Court, was also the Chief Guest in the seminar. The inaugural function went on for 1 hr and 10 minutes where all the dignitaries spoke very high of Jainism. (Speeches of the dignitaries are published in the Journal). The inaugural function was a grand success and His Excellency the Governor of West Bengal, Shri Viren J Shah, was pleased to see the inaugural function of the seminar a great success.

The inaugural function was started exactly at 10.30 a.m. beginning with the chanting of the Namokār Mantra sung by Mr. G.C. Bothra and followed by the introduction of Smt. Lata Bothra, the Joint Secretary of the organising committee. After the introduction Professor Banerjee was asked to conduct the rest of the programme. As the general Secretary of the Mahāvīra Celebration Committee could not attend the inaugural ceremony, Professor Banerjee requested Smt. Lata Bothra to welcome the guests. After a brief introduction about the Seminar, Professor Dr. Satya Ranjan Banerjee then requested Swami Prabhanandaji Maharaj and Sri Sarvalokaknandaji Maharaj to deliver their speeches on the occasion. Justice Mr. K.M. Yusuf spoke very highly on the achievement of Lord Mahāvīra and emphasised that the teachings of Lord Mahāvīra were still valuable even in the present context. Then the President of the organising committee, Professor K.M. Lodha, delivered his presidential address before the audience. Then Dr. Banerjee requested His Excellency the Governor of West Bengal, Shri Viren J. Shah, to inaugurate the International Seminar on Lord Mahāvīra and the 21st Century. His Excellency the Governor of West Bengal inaugurated the Seminar with a laudable speech that evoked the sentiments of the audience. The meeting was then ended with a vote of thanks by Professor S.R. Banerjee.

After the inaugural function there was a short tea break given by Swami Prabhanandaji Maharaj, the Secretary of the Ramkrishna Mission Institute of Culture, and invited all the guest to join him.

The first Academic Session started at 12 noon in the Sivananda Hall of the Ramkrishna Mission Institute of Culture and continued till the 5 o'clock in the evening of 4th April 2001. The entire academic programme was divided into nine sessions including one for plenary session. There were twenty papers and each was given sufficient time to read his paper which was followed by lively and fruitful discussions. For the benefit of the scholars the programme of the academic session are being printed here for the sake of reference along with the names of participants. There were four foreign scholars from Japan who attended the seminar. The audience also took part in the seminar actively to keep the Seminar lively and interesting.

On the occasion of the International Seminar on Lord Mahāvīra and the 21st Century several publications were made in English, Bengali and Hindi besides the special number of the Jain Journal. The Vol. 35 No. 4 April 2001 of the Jain Journal was regarded as a special number on Lord Mahāvīra and Jain literature. Another book entitled *Jainism in Different States in India* was also released on the occasion. There were two books in Bengali, entitled *Mahāvīra Kathāmṛita* by Professor Dr. Satya Ranjan Banerjee and the Bengali translation of the *Daśavaikālika Sūtra* by Dr. Jagat Ram Bhattacharyya. Besides these, there was a special number of Bengali Journal *Śramaṇa* along with the above. Smt. Lata Bothra wrote three books-*Sanskṛiti Ka Adi Shrota, Bhagavan Mahāvīra and Prajatantra, and Vardhman Kaise Bane Mahāvīra*. All the publications were presented to all the delegates of the seminar beside others who attended the seminar. Those who could not unfortunately attend the seminar, the organising committee, on request, was happy enough to comply with their requests by sending the English and Hindi publications to them.

The International Seminar was a grand success and the authority concerned was very happy to see its conclusion in a befitting manner. The committee was greatly indebted to the Ramkrishna Mission Institute of Culture and to Swami Sri Prabhanandaji Maharaj and Swami Sri Sarvalokanandaji Maharaj for their kind and benign help for allowing us to hold the function in their premises.

MAHĀVĪR MANĪṢ ZIND ABAD

“Let the intellect (i.e. sermons) of Mahāvīra live long”

PROGRAMME

02-04-2001

INAUGURAL CEREMONY

Vivekananda Hall

- 10.30 a.m. Recitation of **Namokkāra Mantra**.
10.35 a.m. Introduction by **Smt. Lata Bothra**
10.40 a.m. Welcome address by the Jt. Secretary :
Smt. Lata Bothra
10.45 a.m. Introductory Address by the convener :
Professor Satya Ranjan Banerjee
10.50 a.m. Address by the Guest of Honour : **Justice K.M. Yusuf**
10.55 a.m. Address by the Chief-guest :
Swami Prabhananda Maharaj, Secretary,
The Ramkrishna Mission Institute of Culture
11.05 a.m. Address by the Special Guest **Swami Sarvalokanandaji Maharaj**,
Secretary, Ramkrishna Mission Seva Pratisthan
11.10 a.m. Presidential Address : **Professor Kalyan Mal Lodha**
11.15 a.m. Inaugural address by His Excellency the Governor of
West Bengal : **Shri Viren J. Shah**.

Vote of Thanks by Professor Satya Ranjan Banerjee

TEA BREAK 11.45 A.M. TO 12.00 Noon.

First Academic Session

12.00 Noon to 1.00 p.m.

Sivananda Hall

Chairman : **Dr Fujinaga Sin**

- 12.00 Noon - 12.30 p.m. : Dr Hampa Nagarajaih
12.30 p.m. - 1.00 p.m. : Maria Luisa Tornotti
(paper read by Dr. S.R. Banerjee)

LUNCH BREAK 1.00 p.m. to 2.30 p.m.

Second Academic Session

2.30 p.m. to 3.30 p.m.

Sivananda Hall

Chairman : **Dr Hampa Nagarajaih**

- 2.30 p.m. - 2.50 p.m. : Smt. Lata Bothra
2.50 p.m. - 3.10 p.m. : Dr Fujinaga Sin
3.10 p.m. - 3.30 p.m. : Dr Arpita Chatterjee

TEA BREAK 3.30 p.m. to 3.50 p.m.**Third Academic Session**

3.50 p.m. to 4.30 p.m.

Sivananda Hall

Chairman : Dr Kamala Hampana

| | | | | |
|-----------|---|-----------|---|----------------------|
| 3.50 p.m. | - | 4.10 p.m. | : | Dr Binod Kr. Tiwari |
| 4.10 p.m. | - | 4.30 p.m. | : | Dr Dinanath Sharma |
| 4.30 p.m. | - | 4.50 p.m. | : | One Japanese Scholar |

03-04-2001**Fourth Academic Session**

10.30 p.m. to 11.30 p.m.

Sivananda Hall

Chairman : Dr Vasanta Kumari

| | | | | |
|------------|---|------------|---|------------------|
| 10.30 p.m. | - | 10.50 p.m. | : | J.K. Chakraborty |
| 10.50 p.m. | - | 11.10 p.m. | : | Dr B. Banerjee |
| 11.10 p.m. | - | 11.30 p.m. | : | Dr U.C. Singh |

TEA BREAK 11.30 a.m. to 12.00 a.m.**Fifth Academic Session**

12.00 p.m. to 1.00 p.m.

Sivananda Hall

Chairman : Dr Binod Kumar Tiwari

| | | | | |
|------------|---|------------|---|----------------------|
| 12.00 p.m. | - | 12.20 p.m. | : | Dr Kamala Hampana |
| 12.20 p.m. | - | 12.40 p.m. | : | Dr Hojun Nagasaki |
| 12.40 p.m. | - | 1.00 p.m. | : | One Japanese Scholar |

LUNCH BREAK 1.00 p.m. to 2.30 p.m.**Sixth Academic Session**

2.30 p.m. to 3.30 p.m.

Sivananda Hall

Chairman : Dr Kamala Hampana

| | | | | |
|-----------|---|-----------|---|-------------------------------|
| 2.30 p.m. | - | 2.50 p.m. | : | Dr Vasanta Kumari |
| 2.50 p.m. | - | 3.10 p.m. | : | (with slides) |
| 3.10 p.m. | - | 3.30 p.m. | : | Comments by Dr Kamala Hampana |

TEA BREAK 3.30 p.m. to 3.50 p.m.

Seventh Academic Session

3.50 p.m. to 4.50 p.m.

Sivananda HallChairman : **Dr Hampanagarajaih**

| | | | | |
|-----------|---|-----------|---|-------------------------|
| 3.50 p.m. | - | 4.10 p.m. | : | Dr Hampa Nagarajaih's |
| 4.10 p.m. | - | 4.30 p.m. | : | Slide show: Comments by |
| 4.30 p.m. | - | 4.50 p.m. | : | Dr Vasanta Kumari |

04-04-2001**Eighth Academic Session**

10.30 a.m. to 11.30 a.m.

Sivananda HallChairman : **Dr Dinanath Sharma**

| | | | | |
|------------|---|------------|---|-------------------------|
| 10.30 a.m. | - | 10.50 a.m. | : | Dr Manjula Paruck Dutta |
| 10.50 a.m. | - | 11.10 a.m. | : | Dr Nemi Chand Jain |
| 11.10 a.m. | - | 11.30 a.m. | : | Dr Kiran Sipani |

TEA BREAK 11.30 a.m. to 12.00 a.m.**Nineth Academic Session**

12.00 a.m. to 1.00 p.m.

Sivananda Hall**Plenary Session**Chairman : **Dr. Nemi Chand Jain**

Speaker : **Professor Satya Ranjan Banerjee**
 Jaina Agama Texts : Recast and Rediscovered

VALEDICTORY

2.30 p.m. to 3.30 p.m.

Sivananda Hall

| | |
|-----------|---|
| 2.30 p.m. | Recitation of Namokkāra Mantra by Dr N.C. Jain |
| 2.35 p.m. | A Resume by the convener. |
| | Speeches by two of the Delegates |
| 2.45 p.m. | (1) Dr Arpita Chatterjee |
| 2.50 p.m. | (2) Dr Umesh Ch. Singh |
| 3.00 p.m. | Speech by Prof. Hojun Nakasaki |
| | Speech by the Chief Guest : Mrs. Snehalata Baid |
| 3.20 p.m. | Presidential Speech : Professor K.M. Lodha |
| 3.30 p.m. | Vote of Thanks by Satya Ranjan Banerjee |

Speech I

*Speech of His Excellency, Shri Viren J. Shah,
The Governor of West Bengal, at the Inauguration of the
International Seminar on
“Lord Mahāvīra and 21st Century”*

Ladies and gentlemen !

It is my proud privilege to be present on the auspicious occasion of the inauguration of the international seminar on “Lord Mahavira and 21st Century.”

It is well over two thousand five hundred years that the personality of Lord Mahāvīra illumined the religious horizon of India. And yet with the passage of several centuries, the influence of his teachings, instead of waning, as happened in the case of several others, is on the increase. His name still remains a revered memory and an invigorating spiritual force to millions. The answer lies in the review of the work done by Bhagwan Mahāvīra during his lifetime. With his towering personality, his struggles against various hardships and hence his wisdom arisen out of his own experiences, he holds extremely relevant lessons for us today.

Teachings of Lord Mahāvīra are grouped into two parts. (1) Teachings to *Sramanas* (mendicants) and teachings to householders (*Sravakas*). *Sramanas* have to follow very rigorous and extensive restraints, because they proceed to the path of *sarva-vīraṭi* or total renunciation. Once they take *pravrajya* (renunciation), they have to observe the *pancha Mahāvratas* or the five great vows of total abstinence from violence, untruth, stealing, sexual indulgence and possessions. They proceed to the path of liberation which is the state of infinite consciousness, absolute freedom and eternal bliss. But so far as the householders are concerned, the teachings of Lord Mahāvīra are much simpler. These include duties like following a profession in a just and honest manner, ensuring harmonious relationships, living in proportion to one's income, eating and drinking in conformity with one's constitution. A householder should discard calumny, not betray trust and neither should he deceive, cheat or gamble. He should shun the six internal foes viz., anger, pride, deceit, greed, attachment and aversion.

A layman should acquire the habit of being able to discriminate between right and wrong acts and should keep away from ignoble and sinful acts. Lord Mahāvīra emphasised on an integral view of life divorced from violence and based on *dana, sila, tapas* and *bhavana*.

Bhagwan Mahāvīra denounced the caste system and kept the doors open to all deserving persons and thus became a pioneer in the field of spiritual democracy. This spiritual democracy was applicable to all irrespective of caste or class. The Lord had followers from different walks of life. Besides, persons belonging to the Kshatriyas, Brahmans or Vaishyas, even high dignitaries like kings, queens and princes, became the disciples of Mahavira. Kings like Seniya, Pajjoya, Udayana, queens like Pabhavai, Migavai and others became his devotees. Thus it goes to the credit of Mahāvīra that he channelled the political personalities of his times into the more ennobling field of spiritualism.

In conveying the principles of his system to the people, Lord Mahavira followed a unique method. He always preferred to preach to the masses in their own language. To his disciples he never prevented them from asking their problems or doubts. The whole of the Bhagavati Sutra is a remarkable embodiment of the remarkable relation between an inquisitive disciple and a guru who was ever willing to satisfy intelligently his pupils. Clear-cut in his thoughts, Lord Mahavira was also clear-cut in his expressions. Thus he was an ideal guru. With this rare quality of a spiritual leader, he could, as given in the *Kalpasutra*, organise around him an astounding number of followers.

We are living in a scientifically and technically advanced world divided into "developed", "developing" and the "underdeveloped" regions. A keen competition is going on everywhere. Only a few are living a life of opulence whilst a majority of people lead a life of scarcity, want and impoverishment. Lord Mahavira explained that all material comforts and pleasures can never satiate anybody and give him true happiness. He preached the doctrine of non-possession to limit the desires for worldly pursuits. Mahavira laid great stress on the equality of all human beings. The theory of Anekantavada is a comprehensive view, postulating that truth is manifold. This theory admits that there is an element of truth in all religions which are but different approaches to a single issue.

The Jaina way of life has much to offer. Jainism takes an integral view of life. Faith or only knowledge by itself cannot take us to the path of salvation. We should have a combination of right faith, right knowledge and right conduct to tread the path of salvation as shown by the Lord. Today when violence is so much evident in the world, Bhagwan Mahāvīra's preaching of Ahimsa is the need of the hour.

Whilst inaugurating this international seminar, I stand with folded hands with all of you, appreciative of the increasing relevance of Mahavira in the 21st Century, and pray—

*Awake, oh Lord, Master of the Universe,
Establish Religion and Order
For the well-being of all living beings.
Victory be to thee, Lord, Victory be to thee !*

Thank you.

Speech II

*Speech by Swamī Prabhanandaji Mahārāj
International Seminar on Lord Mahāvīra and the
21st Century held on 2 April 2001*

LORD MAHAVIRA AND 21st CENTURY

His Excellency Sri Viren J. Shah, the Governor, Mr. K.M. Yusuf, formerly Justice of the Calcutta High Court, Prof. K.M. Lodha, President of the Celebration Committee, distinguished guests and friends.

Being a follower of Sri Ramakrishna, we accept Jainism as a valid spiritual path. Mahavira was as great as a prophet as Gautam Buddha. On the occasion of the Great One's 2600th birth anniversary, I pay my humble homage at his holy feet.

Through the ages, the Jains, though a minority, have occupied a major and distinct place in Indian history. Jainism is perhaps the earliest post-Vedic non-Brahminical faith that appeared in north-India. It is considered non-Brahminic, for Jains do not recognize the authority of the Vedas. Its earliest exponent was Rishava, the first Tirthankara. But it flourished and was glorified by Vardhamana or Mahavira, the twenty-fourth Tirthankara and a contemporary of Gautama Buddha. Born in Kundagrama, a village near Vaisali, in a princely family, Mahavira was a great reformer, who brought some changes even in the traditional religion coming down from Parsvanatha. He popularised the principles of *Ahimsā*, on the basis of which he elaborated an ethical code for the householders as well as for the monks. He left behind a strong religious Order. Jainism is one single religion, but it split into two sects, *Svetambara* and *Digambara*, chiefly on the point of certain rules and regulations of the monks, but mostly of minor nature. Mahavira preached in the mixed dialect called *Ardha-magadhi*. In the midst of the changes that came about, the followers of this faith have, however, clung to the five great vows (*mahāvratas*) : abstaining from injuring life, false speech, taking whatever is not given, unchastity, and appropriation. In many cases a sixth *vrata*, consisting of abstaining from food and drink at night (to avoid injuring insects) has been added.

Though austere asceticism remained dominant among the Jaina

monks and nuns their religio-centric community paid attention to secular life as well. It will be evident from the flowering of art, architecture, literature, economics etc. Despite the fact that it is a rather closed community like the Jews and the Zarathrustrians, its interaction with Brahminic culture throughout is evident, as will be revealed in the study of the growth and development of the Ramayana.

Now Jaina Ramayana followed two distinct schools, one differing greatly from the other. The Jaina Ramayana of Vimalsuri was an adaptation of Valmiki Ramayana, while that of Gunabhadra school has no unitary source for it. Sita was the daughter of Ravana in the story of Gunabhadra. Vimalsuri's Ravana, following the Jain ideal of chastity, was an ideal character till he met Sita. He destroyed himself on account of his passion for Sita.

In today's world fantastic growth in science and technology has turned the earth into a global village but in the meantime man has distanced himself from other men. Selfish nature, common in animals, has raised its ugly head in different human communities not known before. Dichotomy of man's effort for peace and simultaneously his joining in the arms race has exposed his hypocrisy, a characteristic of modern civilization. In this context, Mahavira's message found in *Acaranga* may help us. Mahavira said, 'There are weapons superior to each other but nothing is superior to *aśastra*, i.e., non-violence.' Tranquility or *samadhi* is a personal experience of peace; applied in social life it becomes *Ahiṃsā* or non-violence. Mahavira also emphasised *Sutrakṛtanga* the virtue of tolerance. These great values practised and preached by Mahavira can save mankind from the disaster that is looming large on the horizon of the twenty first century.

Speech III

Speech by Swami Sarvalokānandaji Mahārāja

I feel myself blessed to be here on this auspicious occasion. At the outset, I pay my respectful homage to Lord Mahavir – the 24th teacher of Jain Faith.

We live in an age of consumerism. With the tremendous progress in Science and Technology and with easy availability of consumer goods in abundance our life-style has become easy and comfortable. With the click of a button we can do wonderful things which was not possible sometime ago. In the wake of advanced communication system and information technology the world has squeezed into a global village. There are tremendous development in Industry, Agriculture, Health-Care, Education and all other sectors. In the 21st century Genome-project, gene-mapping, Gene-therapy etc. is going to be the greatest achievement in the Biotechnology. In spite of such development the present scenario of the world is so tragic, so painful and so heinous. Religious and political violence etc. have engulfed the whole world. Now-a-days corruption is rampant in all spheres. It has been proved that the scientific progress cannot elevate the humanity from animal level to higher level. The root cause of these maladies lies in the individual. The society cannot progress without the inner transformation of the individual. Man has to rise above the baser instinct and he has to realize his inherent potentiality for doing good and being good.

Here comes the role of religion and spirituality. Without this, the inner transformation cannot be achieved. It is nothing but manifestation of divinity that is already in us as preached by Swami Vivekananda. For this we need self-discipline and self-restraint. Bhagavan Mahavir has prescribed PANCHA MAHAVRATAS that will certainly lead the mankind from darkness to light.

The PANCHA MAHAVRATAS as preached by Bhagavan Mahavir are :

- | | | |
|--------|---|--|
| AHIMSA | : | the vow of non-injury to life, |
| SATYAM | : | the vow of truthfulness consisting in speaking what is true as well as pleasant and good |

- ASTEYAM : the vow of non-stealing
BRAHMCHARYAM : the vow of abstaining in self-indulgence
APARIGRAHA : the vow of abstaining from attachment to
sense object and possession.

Therefore, on this occasion I invite you all into that dimension of education where every one of us should be committed to the education of the heart. And if our hearts are committed towards truth, only then we will be able to see something which is beyond lies, in which most of us are prisoners and we will perceive a beautiful world of inner peace, inner tranquility and an atmosphere of eternal happiness.

Speech IV

Introductory Speech by Dr Satya Ranjan Banerjee

His Excellency the Governor of West Bengal, Shri Viren J. Shah, Honourable Justice K.M. Yusuf, Reverend Swami Prabhanandaji Mahārāj, Reverend Swami Sarvalokandaji Mahārāj, Professor K.M. Lodha, friends, colleagues, scholars, ladies and gentlemen,

It gives me immense pleasure to announce before the scholarly world the first International Seminar on Lord Mahāvīra and the 21st century in Calcutta. This Seminar is being held in collaboration with the Ramkrishna Mission Institute of Culture. The Ramkrishna Mission Institute of Culture, as you all know, is a Cultural Institution which promotes the culture of the world with primary emphasis on different aspects of Indian Culture. It is, therefore, quite in the fitness of things that this Institution has agreed to hold such an International Seminar on Lord Mahāvīra and the 21st Century.

Sometimes in the month of December 1999, (perhaps on the 25 or 26th) a group of influential Jain community decided to celebrate the 2600th Birth Anniversary of Lord Mahāvīra whose final concluding ceremony will be held on the 6th April 2001 in the evening. That committee would also hold an International Seminar as an annexe to that celebration. The outcome of the decision of that committee is the present International Seminar.

You all know that Indian Culture is represented by three ancient languages – Sanskrit, Pali and Prakrit. Sanskrit represents the Sanskrit literature and all its background, Pali for Buddhist literature, while Prakrit stands for Prakrit literature. In course of time, it so happened that Sanskrit and its literature represents Hinduism, Pali for Buddhism, and Prakrit for Jainism. Unless these three languages are nurtured, Indian history, culture and civilization cannot be complete. For a long time, the study of Prakrit was being neglected and was mainly confined within the canopy of Jain Sādhus and Sadhvis who have kept the language and literature of Prakrit for centuries together.

The first European who mentioned just the name Prakrit was Sir William Jones in 1789. The first scholar who wrote an article on Prakrit and Jain sects was Henry Thomas Colebrooke (in 1801 and 1808). The first man who translated the Kalpasūtra of Bhadrabāhu was Rev.

R.L. Stevenson (1848). Since then the scholars like A. Weber, Hermann Jacobi, Richard Pischel, W. Schubrine, H. Glasenapp and many others produced an enormous amount of literature on Jainism.

Jainism is one of the oldest religions of India. It is older than Buddhism. In the Buddhist canonical literature, the name *Nirgrantha-nātaputra*, an epithet of Lord Mahāvīra, is often found. In the Jain hagiology, there were 24 Tīrthaṅkaras of which Ādinātha or Ṛṣabhanātha was the first and Mahāvīra was the last, and in between Pārśvānātha and Ariṣṭanemi were the 23rd and 22nd Tīrthaṅkaras respectively. Though it has a long history in the annals of Indian civilization, its main propagator and preceptor was Lord Mahāvīra (599-527 BC) who in the sixth century B.C. revolutionized the Indian history by his doctrines so embalmed and treasured up in the Jain canonical literature. During the last 2600 years, the Jain literature grew enormously and there was hardly any branch in which the Jains did not contribute anything. It is, therefore, quite in the fitness of things that the Jains of Kolkata are going to celebrate the 2600th Birth Anniversary of Bhagavān Vardhamāna Mahāvīra in a befitting manner.

In this International Seminar on Lord Mahāvīra and the 21st Century, the sermons and exegesis of Bhagavān Mahāvīra, which basically constitute the Jain canonical literature, will be revalued. The doctrines of Jainism are generally meant for the aggrandizement of mental and moral faculties of human beings. It is well-known that Jainism stresses much on the principle of non-violence (*ahiṃsā*), the basic tenet of Jainism, its other properties are in no way inferior to other systems of thought. It is time to say that lots of similarities between Sāṅkhya and Yoga systems of thought to Jainism are found, but the Jains have made their systems more elaborate and minute.

According to the Jains, the Jain religion is eternal, and it has been revealed again and again by the succeeding teachers. All Tīrthaṅkaras got Nirvāṇa at their death. In course of time, lots of temples of Tīrthaṅkaras were erected in almost all over India and their idols were worshipped even till today.

The doctrines of *pañcamahāvratas* (five great vows), the fourteen *guṇasthānas* (existence of 14 qualities), are unique in Jainism. The doctrines of *Syādvāda* and *Nayavāda* as precursors of *Anekāntavāda* occupies a prominent position in the philosophical systems of thoughts.

The elaborate system of *Karma*-theory in Jainism is one of the best ways by which the Jains tried to explain the existence of man in this mundane life. According to the Jains, life in this world is painful; and therefore, it should be the aim of man to put an end to it. The

Cycle of Births will come to a living being, till a man destroys his previous Karmas (deeds/actions) by dint of right knowledge. The Jains believe that unless the Karmas of human beings are not destroyed, the Cycle of Births will continue. The destruction of Karmas is, therefore, the essential feature for getting Mokṣa (liberation).

Mahāvīra taught people the basic idea of tolerance. In different contexts the fundamental principles of tolerance is expressed. For becoming a perfect man in different walks of life Mahāvīra showed the people the way of tolerance. The idea of tolerance can be seen in the principles of *pañcamahāvratas* and *triguṇtis*. The *pañcamahāvratas* are the greatest vows in Jainism. Of the five vows—*satya* (truth), *acaurya* (non-stealing), *brahmacharya* (celibacy), *aparigraha* (non-possession of things)—the *ahiṃsā* (non-violence) is the most fundamental one. Each one of the vows carries a special significance for the upliftment of the moral faculties of human beings. The *triguṇtis* teach people how to restrain in speech, body and mind. As a result of tolerance, after the *pariyuṣaṇaparva*, everybody prays by saying,

“I pardon all the animals and, let all the animals pardon me. I have friendship with all animals and I have no enmity with anybody.”

The motto of this Seminar is to ransack and revalue the amount of literature already produced, and the future plan and programme for Jainistic studies.

I hope all these teachings of Mahāvīra will be discussed in this International Seminar on Lord Mahāvīra and the 21st Century. I believe scholars will unearth new discoveries, and the interpretation of the scriptural quibbles will be done in a new direction. I welcome the participants of the International Seminar who have come from a long distance to make the seminar a grand success.

Before I conclude my introductory speech, I, on behalf of the 2600th Birth Anniversary Committee of Calcutta, must express our deep sense of gratitude to our beloved Governor, Shri Viren J. Shah, who is benign and benevolent in accepting our invitation to inaugurate the International Seminar on Jainism. We shall ever remain grateful to His Excellency the Governor of West Bengal.

We are also grateful to the Honourable Justice K.M. Yusuf who, despite his multifarious busy schedules, has accepted our invitation and has gladdened us by his august presence and thought-provoking speech.

We are also grateful to the Reverend Swami Prabhanandaji Maharaj, the Secretary of the Ramkrishna Mission Institute of Culture at

Golpark, who has been kind enough to allow us to hold the Seminar in collaboration with the Ramkrishna Mission Institute of Culture. We are also grateful to the Reverend Swami Sarvalokanandaji Maharaj, the Secretary of the Ramkrishna Mission Seva Pratisthan, Calcutta, for his help in arranging the ceremony here at Golpark.

We thank Professor K.M. Lodha, the President of the Committee, for giving us time for this seminar.

I shall be failing in my duty if I do not mention the help we have derived from all the Jain communities of Calcutta. In this connection the name of Shri Dilip Singh Nahta, who is a pivot and pilot of the Jain Bhawan of Calcutta, can be particularly mentioned for taking all sorts of troubles to make this International Seminar a grand success. This Seminar would not have been possible had not there been a person like Shri Dilip Singh Nahta. Along with him, the name of Shrimati Lata Bothra, a Joint Secretary of the Organising Committee, can also be equally mentioned. Sm Lata Bothra also organised a filmshow on Lord Mahavir on this occasion, which is, perhaps, the first of its kind. I shall also equally thank Dr Anjana Vaid, a Doctor of the Ramakrishna Mission Seva Pratisthan for helping us in organising this Seminar at Golpark, Calcutta. I shall also thank all the members of the Jain Bhawan for sincerely helping us in this Seminar.

I conclude my introductory speech with the statement of Amitagati (11th cent. A.D.) :

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

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

Thank you

Speech V

Welcome Speech by Sm Lata Bothra

It is our great privilege to welcome His Excellency the Governor of West Bengal, the honourable guests, audience and the scholars. We welcome the scholars from India and outside who have come to participate in this International Seminar held on the occasion of the 2600th Birth Anniversary of Bhagavān Mahāvīra. We get this opportunity to welcome you to our scholarly cultured state of West Bengal by paying homage to the world's foremost teacher Bhagavān Mahāvīra.

From the earliest time these kinds of discourses have been well-established. In the courts of the great emperors like Chandra Gupta the Maurya, Ashoka, Harṣavardhana and Akbar these kinds of intellectual discourses were a normal practice. The scholars were respected and honoured by these Emperors. The importance of these discourses is as relevant today as it was at that time, though the time and conditions have changed to a great extent. In this modern age of industrialization, the coming and sitting together of the scholars and debating issues create healthy atmosphere for a sound mind and sound body. It is their duty to confront the consequences of the present situation. The 2600th Birth Anniversary of Bhagavān Mahāvīra and the dawn of the new Millennium along with it the gathering of the scholars is such a great opportunity that it will perhaps not be possible in the near future. So one should take the full use of the advantages offered in this seminar. Lord Bhagavān Mahāvīra and the 21st Century is a subject which needs deep study and understanding. I hope that your views on this subject will give us inspiration and new outlook to the youth of today and encourage the society to practise and follow Bhagavān Mahāvīra's principles.

JAIN BHAWAN : ITS AIMS AND OBJECTS

The establishment of the Jain Bhawan in 1945 in the Burra Bazar area of Calcutta by eminent members of the Jain Community, the Jain Bhawan has kept the stream of Jain philosophy and religion flowing steadily in eastern India for the last over fifty years. The objectives of this institution are the following :

1. To establish the greatness of Jainism in the world rationally and to spread its glory in the light of new knowledge.
2. To develop intellectual, moral and literary pursuits in the society.
3. To impart lessons on Jainism among the people of the country.
4. To encourage research on Jain Religion and Philosophy.

To achieve these goals, the Jain Bhawan runs the following programmes in various fields.

1. School :

To spread the light of education the Bhawan runs a school, the Jain Shikshalaya, which imparts education in accordance with the syllabi prescribed by the West Bengal Board. Moral education forms a necessary part of the curricula followed by the school. It has on its roll about 550 students and 25 teachers.

2. Vocational and Physical Classes :

Accepting the demands of the modern times and the need to equip the students to face the world suitably it conducts vocational and physical activity classes. Classes on traditional crafts like tailoring, stitching and embroidery and other fine arts along with Judo, Karate and Yoga are run throughout the year, not just for its own students, but for outsiders as well. They are very popular amongst the ladies of Burra Bazar of Calcutta.

3. Library :

"Education and knowledge are at the core of all round development of an individual. Hence the pursuit of these should be the sole aim of life". Keeping this philosophy in mind a library was established on the premises of the Bhawan. With more than 10,000 books on Jainism, its literature and philosophy and about 3,000 rare manuscripts, the library is truly a treasure trove. A list of such books and manuscripts can be obtained from the library.

4. Periodicals and Journals :

To keep the members abreast of contemporary thinking in the field of religion the library subscribes to about 100 (hundred) quarterly, monthly and weekly periodicals from different parts of the world. These can be issued to members interested in the study of Jainism.

5. Journals :

Realising that there is a need for research on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out three periodicals : *Jain Journal* in English, '*Titthayara*' in Hindi and '*Śramaṇa*' in Bengali. In 35 years of its publication, the Jain Journal has carved out a niche for itself in the field and has received universal acclaim. *Śramaṇa*, the Bengali journal, which is celebrating its twentyseventh anniversary this year, has become a prominent channel for the spread of

Jain philosophy in Bengal. Both the Journals are edited by a renowned scholar Professor Dr Satya Ranjan Banerjee of Calcutta University. The Jain Journal and *Śramaṇa* for over twentyseven years have proved that these journals are in great demand for its quality and contents. The Jain Journal is highly acclaimed by foreign scholars. The same can be said about the Hindi journal "Titthayara" which is edited by Mrs Lata Bothra. In April this year it entered its 25th year of publication. Needless to say that these journals have played a key-role in propagating Jain literature and philosophy. Progressive in nature, these have crossed many milestones and are poised to cross many more.

6. Seminars and Symposia :

The Bhawan organises seminars and symposia on Jain philosophy, literature and the Jain way of life, from time to time. Eminent scholars, laureates, professors etc. are invited to enlighten the audience with their discourse. Exchange of ideas, news and views are the integral parts of such programmes.

7. Scholarships to researchers :

The Bhawan also grants scholarships to the researchers of Jain philosophy apart from the above mentioned academic and scholastic activities.

8. Publications :

The Bhawan also publishes books and papers on Jainism and Jain philosophy. Some of its prestigious publications are :

The *Bhagavati Sūtra* [in English] Parts 1 to 4

Barsat ki Rat (A Rainy Night) [in Hindi], *Panchadarshī* [in Hindi]

Baṅgāl ka Ādi Dharma (Pre-historic religion of Bengal)

Praṇottare Jaina-dharma (in Bengali) (Jain religion in questions and answers).

Weber's Sacred Literature of the Jains.

9. A Computer Centre :

To achieve a self reliance in the field of education, a Computer training centre was opened at the Jain Bhawan in February 1998. This important and welcome step will enable us to establish links with the best educational and cultural organisations of the world. With the help of E-mail, internet and website, we can help propagate Jainism throughout the world. Communications with other similar organisations will enrich our own knowledge. Besides the knowledge of programming and graphics, this computer training will equip our students to shape their tomorrows.

10. Research :

It is, in fact, a premiere institution for research in Prakrit and Jainism, and it satisfies the thirst of many researchers. To promote the study of Jainism in this country, the Jain Bhawan runs a research centre and encourages students to do research on any aspects of Jainism.

In a society infested with contradictions and violence, the Jain Bhawan acts as a philosopher and guide and shows the right path.

Friends, you are now aware of the functions of this prestigious institution and its noble intentions. We, therefore, request you to encourage us heartily in our creative and scholastic endeavours. We hope that you will continue to lend us your generous support as you have done in the past.

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1. *Bhagavati-sūtra*—Text edited with English translation by K.C. Lalwani in 4 volumes;
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Vol-III (śatakas 7-8) 150.00
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2. James Burges—*The Temples of Śatruñjaya*, Jain Bhawan, Calcutta, 1977, pp. x+82 with 45 plates Price :Rs. 100.00
[It is the glorification of the sacred mountain Śatruñjaya.]
3. P.C. Samsukha—*Essence of Jainism* translated by Ganesh Lalwani, Price :Rs. 10.00
4. Ganesh Lawani—*Thus Sayeth Our Lord*, Price :Rs. 10.00

Hindi

5. Ganesh Lalwani—*Atimukta* (2nd edn) translated by Shrimati Rajkumari Begani Price :Rs. 40.00
6. Ganesh Lalwani—*Śramaṇ Saṃskṛti kī Kavītā*, translated by Shrimati Rajkumari Begani Price :Rs. 20.00
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A Quarterly research Journal on Jainism yearly Rs. 60.00

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Śramaṇa

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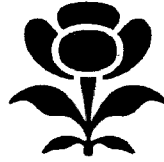
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