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THE FAMILY OF ANEKĀNTAVĀDA AND ITS SIGNIFICANCE

Prof. Prem Suman Jain, Udaipur

The Jain religion is one of the prominent religions of India. It began as a spiritual discipline of *Samaṇas*, *Arhats*, *Tīrthaṅkaras*, *Niggaṇthas*, and *Jinas*. They were called *Samaṇas* (Monks) because they believed in the equality of all beings and practised non-violence. They were called *Arhats* (worthy of worship) because they lived virtuous lives. As the originators of the spiritual path, they were known as *Tīrthaṅkaras* (Fordmakers). Being free from passions, they were called *Niggaṇthas* (detached). And because they had conquered all of their desires, they were identified as *Jinas* (Victors). Hence, the religion propounded by such conquerors, is fittingly called the Jaina religion¹.

Jaina religion encompasses a threefold path of spiritual practice. It includes right faith, right knowledge and right conduct. The three components are interrelated and interdependent and are known as “The Three Jewels”, because of their value for salvation. *Right knowledge includes the nature of things in this world.* In discussing the qualities of material particles, Jainism finds that they are of infinite number and that some of these are apparently contradictory. Simply stated, the qualities of a thing are not exhausted by our comprehension of it, and there is more than meets the eye. Philosophically, this is known as the theory of non-absolutism (*Anekāntavāda*) and calls for an attitude of openness². Our limitations of knowledge dictate a style of relativity. The linguistic manner of expressing various qualities of matter is called *Syādvāda* (the doctrine of qualified assertion). The style of *Syādvāda* allows no rooms for assertions. This Jaina theory of knowledge, incorporating the two principles of non-absolutisms and relativity, has made an esteemed contribution toward liberalizing the mind of man. It elevates the mystery of life and denigrates dogmatism.

Anekāntavāda is a special contribution of the Jainas to the philosophical world. It is the unique contribution that the Jainas have

made to the logic and epistemology. It is the foundational principle for philosophical position of the Jainas. *Anekānta* is the basic attitude of mind which expresses the fundamental principle that reality is complex and it can be looked at from different points of view. The points of view are the *naya* and the *nayas* is the psychological expression of the basic principle of *Anekānta*. *Syādvāda* is the logical expression of *Nayavāda* in predication form. It has the significance of expression and communication in the logical and predication pattern.

Jainism has presented to the world two significant instruments of understanding and expression : one is the *Nayavāda* and the other *Syādvāda*. The *Nayavāda* enables one to analyse the various points of view and appraise their relative validity. It is a remarkable method for the analytical comprehension of a complex question. *Naya* is a particular approach. It reveals a partial or a particular view of the totality, and it should not be mistaken for the whole. A synthesis of these different viewpoints is an imperative necessity; therein every viewpoint must retain its relative position : and this need is fulfilled by *Syādvāda*. One can say 'yes' or say 'no' or even express one's inability to state anything : these three basic statements, when combined, can give rise to seven predications which are qualified by the term '*Syāt*' or may be indicating the limits of understanding and expression. *Syādvāda*, in course of the process of assertion or denial, curbs down and harmonises the absolute viewpoints of individual *Nayas*.³

According to another classification, the *nayas* are broadly categorised as the *niscaya-naya* and the *vyavahāra-naya*. The first denotes the real, essential and substantial point of view and the other the practical, conventional, popular and relative point of view. The first deals with the pure, essential, real and intrinsic nature of the substance, and the second views the substance through its relationship with other substance, or through the conditions caused in it under extraneous influences; the one is permanent and everlasting and the other ephemeral, transitory and perishable.

In the eyes of Jaina philosophy, everything is multifaceted. It is neither only true nor only false, neither eternal nor transitory. It can be true from some angle and false from some other. According to one notion it may be eternal and according to another it may be transitory. Existence of various shades of one and the same thing amounts to *Anekāntavāda*. *Syādvāda* is an apt synonym for it. While

Anekāntavāda deals with the descriptive aspect, *Syādvāda* refers to the terminological aspect of any given thing. In other words, we can say that *Anekāntavāda*, the theory of non-absolutic standpoint, strives to incorporate the truth of all systems with its two organs that of *Nayavāda*, the doctrine of standpoints, and *Syādvāda*, the dialectic of conditional predication. *Anekāntavāda*, in the shape of *Syādvāda*, is the only remedy to overcome all evil in thought, speech and action. Thus the concept of *Naya* and *Syādvāda* etc, are the family members of the *Anekāntavāda*.

The very foundation of the Jaina system of philosophy is the conception of reality which is manifold, may infinitefold, hence highly complex and pluralistic in character. It is why the Jaina system is also called the philosophy of *Anekānta* or the *Anekāntavāda*, the term being made up of three words - *Aneka* (many), *anta* (aspects or attributes), and *vāda* (ism or theory). It has been described by modern scholars variously as the philosophy of Non-absolutism since it is opposed to unrelenting absolutism or monism (*Ekāntavāda*), as the theory of Relative, Pluralism or of Relativity, the theory of Co-existence, the philosophy of Realism (*Yathārthavāda*), and the Quo-dammodo Doctrine. Closely associated with *Anekāntavāda* is the *Syādvāda* which is the theory of conditional predication and is based on the *Saptabhaṅgi-nyaya*. In fact, *Anekāntavāda* is concerned with the thought process and *Syādvāda* indicates the manner in which that thought process is given expression to⁴.

It is clear that the analytical stand-points refer to partial truths and it is only their synthetic combination that will bring harmony into a coherent scheme of knowledge. That is the synthetical method employed by the doctrine of *Syādvāda*. This is illustrated by many Jaina thinkers by the parable of seven blind men and the elephant. One blind man feels the leg and says that the elephant is like a pillar, the other feels its body and says that it is like a wall ; the third feels its ear and says that it is like a winnowing pan. Thus each feels only one organ of the elephant and regards that it alone presents the whole truth. For a person who can see the whole elephant with his own eyes, it is clear that individual view of each blind man represents only a partial truth and the whole reality can be understood by the logical harmonization of all the view-points. This will further indicate that each view is only relative and expressive of only that which is felt by

the sense of touch. Thus the *Anekāntavāda* is a zig-zag to the peace lovers. It is a world-court which walks the chalk for welfarism. It is a vertoscope and video which stall off staircase illusion about the objects. This view paves the way to establish the world-peace and washes away waspishness of persons and nation.

Anekānta consists in a many aided approach to the study of problems of knowing the real thing or truth. Intellectual tolerance is the foundation of this doctrine. It emphasizes the many-sidedness of truth. Reality can be looked at from various angles. Although *Anekānta* is a special feature of the Jaina point of view, it is possible to say that other schools of thought were aware of the view. In Buddhist Philosophy the phrase '*majjhima magga*' bears the same significance as *Anekānta*. It is suggested that the doctrine of evolution as propounded by the Sāṃkhya school implies the *Anekānta* attitude. The Jains perfected the doctrine and systematized it. In the Bhagavatisūtra, there is a dialogue between Mahāvīra and his disciple Gautama -

“Are the souls, O Lord, eternal or non-eternal” ?

“The souls are eternal in some respect and non-eternal in some other respects” “They are eternal, O Gautama, from the point of view of substance and non-eternal from the point of view of modes.”

Anekāntavāda seeks to find out a solution out of this intellectual chaos in the study of the metaphysical problems. It seeks to find meaning in the diversity of opinions and tries to establish that these diverse views are neither completely false nor completely true. They present partial truths from different points of view. The *Anekānta* seems to determine the extent of reality present different schools of thought and gives a synoptic picture of reality. The eminent Ācāryas, like Samantabhadra, Siddhasena, Akalaṅka and Haribhadra have presented the subtle logical distinctions and the metaphysical thought involving unity and diversity, the oneness and duality and other forms of philosophy on the basis of *Anekānta*. A comprehensive picture of reality is sought to be presented by the theory of *Anekānta*.

Upādhyāya Yaśovijaya says that one who has developed the *Anekānta* outlook does not dislike other view-points. He looks at other view points with understanding and sympathy, just as a father looks at

the activities of his son. One who believes in the *Anekānta* outlook look at the conflicting and diverse theories of realities with equal respect. He does not look at the diverse theories of realities as one superior to the other. He has the spirit of equanimity in approaching for the understanding of the problems of other theories. In the absence of the spirit of equanimity, all knowledge would be fruitless, and any amount of reading the sacred texts would not lead to any fruitful results. *Anekānta* states that the nature of reality should be considered and studies purely from the rational point of view without prejudice or bias. The *Ekānta* attitude is compelling and it drives us to accept its point of view and discourages us to accept the others' point of view. The Jaina logicians have given us a very interesting example in this regard.

A milk-maid churns the butter milk, and while churning the buttermilk, she pulls the string on one side and looses the string on the other. In consequence of that butter is extracted from the buttermilk. Similarly, if we look at the different point of view of knowing reality in their proper perspective, considering the primary points of view as important and the secondary points of view with their due consideration, truth can be understood in a true perspective and in a comprehensive way. The intellectual confusion is created by *Ekānta* while the welter of confusion is cleared by *Anekānta*. The synoptic outlook of *Syādvāda* gives a comprehensive and true picture of reality⁵.

The spring point of the doctrine of multiplicity of viewpoints is that human knowledge cannot be painted in terms of religious colours. Knowledge knows no limitations and boundaries. Religion and philosophy are not limited to a particular country, period, or group. Different points of view are mere additions to the human knowledge. When viewed together, they present the picture of universal reality. Moreover, the knowledge of reality cannot be obtained through the senses. Whatever we perceive through the senses is merely the appearance, it is not the world of reality. If we want to reach reality, we must withdraw from the world of senses into that of inner experience. It is through the combination of proper perception (*samyak darśana*), proper knowledge (*samyak jñāna*) and proper conduct (*samyak cāritra*) that we can attain self-realization and understand the nature of reality.

The fundamental philosophical base of Jainism is therefore the comprehensive view of reality. Jain philosophy point out that the

ultimate reality is complex in character and in order to comprehend its nature, we must examine it from various points of view. Attending to a particular aspect of reality to the exclusion of other aspects may serve some specific purpose under certain circumstances, but it is only a partial vision of reality. Overemphasis on a particular aspect of reality not only distorts but it also leads to dogmatic slavery, mutual misunderstanding and conflict of interests. To recognize the nature of reality in all its completeness, one has to review a variety of aspects before arriving at any conclusion.

The doctrines of multiplicity of viewpoints and relativism, as postulated by the Jains, have a unique importance today. The present-day world is too circumscribed and interdependent as never before in the history of mankind. In order to achieve the objectives of world peace, harmonious individuality and integrated personality of the individual, the contributions of different sages, faith, philosophers and thinkers of different nations and periods must not only be fully recognized but should also be given their proper place. This will bring out a common outlook based on justice and equality⁶.

The dogmatism emphasizing only the point of view of one religion, philosophy, nation, period or class of people will not satisfy modern, intelligent men. Multiplicity of viewpoints (*Anekāntavāda*) is an approach to solve the problems of life from a truly integrated point of view. It provides a synoptic view to bring together in one compass the knowledge attained by different peoples at different times. Relativism (*Syādvāda*) is the first step towards human happiness, peaceful prosperity, world civility, coexistence and cooperative universality in this war-torn, fearful and tense situation of the world today.

Jainism is neither the satisfaction of intellectual curiosity (*niscaya*) nor the practical pragmatism (*vyavahāra*) alone. It is a combination of both. Both are essential for an integrated growth of man. Intellect is significant as a means to better practical moral adjustment. However, truth cannot be attained by reason alone without practical moral discipline of the passions and prejudices which warp human judgement. In short, Jainism is applied intelligence rather than pure science. It is a training in modesty rather than twisting the facts for a supposed explanation. Jainism influences life with deepest insight, widest far-sight, synthetic disinterestedness (*vītarāga*) and penetrating

comprehensiveness in man's journey towards salvation—the state of soul having infinite perception, infinite knowledge, infinite bliss and infinite strength.

As compared with the theory of relativity *Syādvāda* is much simpler and less elaborate, and the reasons are quite apparent; the bounds of human knowledge have become much wider and the achievements of since more fruitful than what they were some centuries before. The contribution of *Syādvāda* and Relativity to the ultimate outlook on life and its problems, taking into consideration the conditions under which and the age in which they are propounded is almost the same. *Syādvāda* establishes a perfect harmony between apparently discordant concepts. It is of great importance in the field of philosophy as a science of understanding and synthesising reality. It stands for cosmopolitanism of thought and 'intellectual tolerance' for which Jainism has eminently stood for the last two thousand years or more⁷.

Dr. J. P. Jain rightly concludes that the *Anekānta* philosophy of the Jains, with its two veritable and strong wings, the *Nayavāda* and the *Syādvāda* (based on the *Sapta-bhaṅga* logic), is thoroughly consistent with Jaina ontology and the Jaina theory of knowledge. It is with the help of this powerful instrument in their hands that the Jaina philosophers have steered clear of nihilism on the one hand and absolute monism on the other, as well as of shallow realism of the materialist and the ludicrous stand of the idealists. It fosters a rational outlook and an appropriate attitude of looking at things, conditions and relations, gives breadth of vision and helps a right and proper evaluation of ultimate realities. And, it infuses in those who believe in practice this philosophy, a healthy spirit of sympathetic understanding, reconciliation, tolerance, co-operation and co-existence, in the everyday conduct of their life and in their relations with their fellow beings⁸.

The Non-absolutist philosophy (*Anekānta-darśana*) is an indicator of Prophet (*Tīrthaṅkara*) Mahāvīra's commitment to truth and that of his supreme real knowledge. *Syādvāda*, on the other hand, is a reflection of Bhagavān Mahāvīra's absolute commitment to non-violence. His life's whole commitment and endeavour has been to uphold the view that while the truth must be related in its real sense, its statement must not suffer from the flow of opposing others and,

thereby hurting them, thus causing violence. However, this is possible only when we also keep an eye on the other aspects of an issue while stating one of its aspect. Also, we must take sure that we make our assertions authentically only. The *Syādvāda* style of prediction makes it possible by prefacing *syāt* meaning in a certain context before a statement.

All substances of the universe are multidimensional. The water, which is a giver of life by virtue of its qualities of quenching thirst and irrigation of crops, is also a perpetrator of death by virtue of its being a cause of floods and drowning. Who does not know that the fire is destructive but, at the same time, it also helps us in cooking, warming etc. The food sustains life but the same food is poison for those suffering from Dyspepsia and Enteric fever. The house, the book, the cloth, the union, the association, the country, etc. are all multidimensional or non-absolute. The house is an aggregate of bricks, mortar, etc; the book is an aggregate of book-leaves; the cloth is an aggregate of lateral and vertical threads; no one calls a single person as a union or association. It is when many men get together that they constitute an association or a union. It is the persons that make people and the people that make countries.

We can understand this with the help of another example as well. Rajesh is an individual person. With respect of his father he is a son as well as a father with respect of his son. With respect to his wife he is a husband and a servant with respect to his employer. With respect to his nephew he is an uncle but nephew with respect to his uncle. Similarly, he is a different relation with respect to different individuals. If some disregards his other relationships and regards him as an uncle only, it will not be a real and complete introduction of Rajesh. It will only be a show of ignorance and arrogance. The Jaina thinkers call such arrogance as thought-violence. Such ignorance cannot promote non-violence. That is why they said, first be moderate in your thoughts and then state them in terms of *Syādvāda*. It is not sufficient to state one's own position from one's own point of view, one must permit the other to state his point of view as well. Only then can one see the truth, only then can one be truly and practically non-violent.

In the philosophical arena, it is not new to know and state the truth from different points of view. However, from the *Syādvāda* system of predication, the Jaina philosophers have brought this precept

to the level of practice. This is their speciality. We all know that everything has at least two aspects. Nothing is absolutely good nor is anything absolutely bad---

“dṛṣṭam kim api lokesmin na nirdoṣāṇi na nirguṇāni”

To an ordinary person Margo (*Nima*) is a plant whose every part taste bitter. However, for the ailing its constituents make for invaluable medicines. Therefore, it will be improper to view '*Nima*' from one angle only and to disregard its other qualities. When the position in respect of an ordinary Margo Plant is such, it is well nigh impossible to know and state the infinite qualities of infinite number of things through absolutist statements. The Jaina philosophers deeply realised this and, therefore, they did not limit their concerns upto the human-beings only but extended them to include the sensibilities of the other creatures as well. They realised that like the humans the other creatures, too, enjoy the right to live. They, too, are free to express themselves through the means at their command. This is the outcome of the *Syādvāda* of Jaina philosophy.

Syādvāda is not merely speculative in character, but provides the key to a solution of the ontological problem. It has supplied the philosopher with catholicity of thought, convincing him that Truth is not anybody's monopoly with tariff walls of denominational religion, while furnishing the religious aspirant with the virtue of intellectual toleration which is that part of *Ahimsā* which is one of the fundamental tenets of Jainism⁹.

Prof. Nagin J. Shah rightly emphasizes that it takes care not only to demonstrate that truths of different views, ideas or systems are relative and partial but also to relate and reconcile those truths properly and intelligently in order to arrive at more and more comprehensive, concrete and higher truth. This is the reason why Jaina philosophy considers itself as a synthesis of different systems of philosophy - materialism not excluded. So it becomes imperative on the upholders of *anekāntavāda* to study and understand as many philosophical systems are possible and then to attempt their synthesis. They should not neglect any philosophical system - Indian or otherwise. Their task is stupendous but rewarding.¹⁰

Prof. K.C. Bhattacharyya in his fascinating article "The Jaina Theory of *Anekānta*" opens up new vistas to philosophical

understanding of the theory of *anekānta*. He elucidates the theory with novel concepts and terminology, brings out important implications, raises interesting questions and answers them intelligently, explains Jains Realism in the context of Hegelian and Nyaya standpoints, observes that Jaina Realism not only asserts a plurality of determinate truths but also takes each truth to be an indetermination of alternative truths, explicates the development of the Jaina conception of indetermination into seven alternative modes of truth, reveals philosophical significance of the third and fourth modes which are called *kramārpaṇa* (consecutive presentation) and *samarpaṇa* (co-presentation) respectively, describes the Jaina theory of *Anekānta* as theory of indeterministic truth, but does not consider it to be a form of scepticism, and maintains that it represents toleration of many modes of truth.¹¹

Prof. Ramjee Singh in his article “Relevance of *Anekāntavāda* in Modern Times” explains how the modern world needs the spirit of *anekāntavāda* most. The spirit of *anekāntavāda* can foster world-peace, can keep together the different peoples with their different cultures, outlooks, temperaments, ideas, sets of rituals and philosophies can offer solution to the social political religious and cultural problems. This spirit is essential to the kind of philosophy needed to account for the complexities of the emerging world civilization.¹²

The non-absolutist view is as essential in the day to day practice as it is essential in the field of philosophy and thought. Actually, this view-point gives one an essential flexibility and discriminating insight whereby one can distinguish between the good and the evil. The experience tells us that Absolutism is the root cause of differences and conflict while Non-absolutism that of agreement and friendship. In order to understand it more clearly, let us take the example of traffic signs. Those who follow the traffic signs reach their destinations unhindered. Similarly, the seven ways of predictions that constitute *Syādvāda* can be taken as the seven traffic-signs that regulate the traffic on the intellectual high-way. Following them do not augur any accidental conflict of thoughts and, therefore, *Syādvāda* is the sure remedy for intellectual conflict as well as intellectual exploitation.¹³

From the *Syādvāda* of the Jaina philosophy it is evident that we must also accommodate others' views and thoughts. The doors of our thoughts must always be open for the guest-thoughts. From the

childhood itself we have, generally, been writing on the paper after leaving a margin so that we leave some space for correction as well as expansion and, resultantly, make our writings complete and error-free. The *Syādvāda* gives us a message to leave a margin in every field of our thought and activity. Whether we engage ourselves in gathering knowledge or wealth and fame, the relativity must always be an essential attribute in all our endeavours. We must remember that to share [*samvibhāga*] is to understand non-absolutism and herein lies the key to our character. Non-absolutism makes our things flawless; flawless thought lead to flawless and relative speech and such speech is the vehicle of intellectual non-violence. The non-violent attitude does not permit us unnecessary accumulation and exploitation and our lives become free from binding attachment. Thus the family of the *Anekāntavāda* gives us the formula for spiritual purification and better understanding of day to day behaviour. The Jaina masters have said-our salutation to the revered doctrine of *Anekāntavada*, which is the preceptor of this whole universe and without which the conduct of the very worldly business itself is absolutely impossible.

*jena vinā loyassa vi vayahāro savvahā no nivvadai I
tassa bhuvanekkaguruṇo ṇamo Anegantavayassa.*"II

In the modern world, the search for relevance or the validity of religious doctrines, cannot be left only to the religious professionals; scientists, philosophers, humanists, sociologists and jurists have to deliberate with them by providing an intellectual content and background to the understanding of theological doctrines and to the practice of ethical codes in the regulation of national and international relationships. The sanctity of life has to be asserted at all costs and the dignity of personality has to be recognized in order to avoid war and racial discrimination. The principles of non-violence, love of truth, absence of greed, self-control, and avoidance of undue attachment form a practical code of conduct for individuals as well as social groups. In their application to International Relationship, they are cumulatively called *Pañcaśīla* requiring each nation (1) to have respect for each other's territorial integrity, (2) to adopt the policy of non-aggression, (3) to desist from interference in each other's internal affairs, (4) to extend the principle of equality for mutual benefit and (5) to understand and observe in conduct the principle of peaceful co-existence¹⁴.

The ethical and spiritual values of Jainism are scientifically valid and would continue to hold good for all ages to come. The daily prayer of a Jaina includes the following verse which constantly reminds him of universal love and brotherhood which are of lasting human value:

“O Lord, grant me ever and anon affection towards all living beings, joyful respect towards the virtuous compassion and sympathy for the afflicted and tolerance towards the perverted and the ill-behaved”.

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POET PAMPA, JINAVALLABHA AND ANDHRA :

A RETROSPECTION

Kamala Hampana

Ādikavi Pampa (902-45), the earliest and greatest poet of Kannada literature, and a court-poet of King Arikesari-II (930-55), has composed the *Vikramārjunavijaya* (= VAV) and the *Ādipurāṇa*, two epics of the War and Peace, respectively.

The VAV is considered as the first complete and abridged vernacular version of the celebrated Sanskrit *Mahābhārta* of Vyāsamuni. The poem was solicited by the courtly literate and paid for by Arikesari, the king himself. In the composite double-narrative of VAV, Pampa explicitly identifies Arikesari, the paramount overlord of the Vemulavāḍa Chālukyas and the epic poem's patron, with Arjuna of the Pāṇḍavas. The stanzas in the beginning and in the last canto of the VAV, eulogizing the outstanding achievements of king Arikesari and his forefathers, their fame, victories in battle, and other virtues are celebrated, defining the illustrious Arikesari's political aspirations as universalist. By identifying Arikesari, the Chālukya overlord, with Arjuna, an historical person with a mythological character, Pampa has immortalised his patron Arikesari (930-55) *alias* Ariga, a Chālukya feudatory of the Rāshtrakūṭas. No other king of *Andhradeśa* is projected so felicitously as a National hero of an epic poem as Arikesari. Further it is worth contemplating that poet Pampa has not described Arikesari as an ardent follower of Jainism. In fact the poem VAV has little to do with Jainism.

King Arikesari, though a *sāmanta*, Duke of a principality of Vemulavāḍa, also known as Lembulapāṭāka, in what is now western Andhra, had the valour and stature of an emperor. He lived and ruled like another *Sāmrāṭa*, a parallel Mahārāja. In the political milieu of Andhra, Arikesari played a prominent and memorable role assuming the mantle of primary vassal amid the fraying structure of the imperial Rāshtrakūṭa power. Virtually he held the actual power of the imperial Rāshtrakūṭa dynasty till Krishṇa-III (939-68) became powerful.

Arikesari figures prominently in the contemporary lithic records and literary texts where he is described with many epithets including the *Guṇārṇava*, 'sea of virturs', *Śaraṇāgata-jalanidhi*, 'sea

of the suppliants', and *Sāmanta-cūḍāmaṇi* 'Crest-jewel of the vassals'. In the VAV, while fusing Arikesari's biographical and historical elements with legendary character of Arjuna, poet Pampa has powerfully portrayed and successfully rendered an account of his benefactor.

Both the patron and the protege had so much in common which brought them nearer and made them dearer to each other. Pampa decried dictatorship and arrogance but cherished and relished human virtues of modesty, honesty and true cordiality. And so was Arikesari who without hesitation condemned dictatorial attitude of Govinda, his sovereign overlord. But Arikesari's loyalty to the imperial monarchy was unquestionable. He was born and bred and spent his childhood in the Royal Residence of the Rāshtrakūṭas at Maḷkhēḍ. Jākavve, his mother, was the sister of Indra-III (914-29). Revakanimmadi, queen consort of Arikesari, was the daughter of Indra-III. Hence Arikesari had a soft corner and allegiance to the Rāshtrakūṭa house. In the course of the poem, the grandeur of Arjuna sharing the throne of Indra, King of gods, is in explicit identification of Arikesari, the poem's royal patron with Indra-III, the Rāshtrakūṭa monarch and maternal uncle of Arikesari.

Poet Pampa and the inscriptions of Andhra recapitulate an historical event that mirror the impeccable and sterling character of Arikesari who did everything to comfort the afflicted. Gojjiga *alias* Govindarāja (930-35), the Rāshtrakūṭa emperor, raged against king Bijja *alias* Vijayāditya, a vassal, for no valid reason. When the latter sought shelter, Arikesari, also being a feudatory, held his ground, shielding and saving the grace of Vijayāditya. But the matter did not end there. The humiliated Govindarāja ordered his battalion of fief to attack and conquer Vijayāditya. Once again Arikesari thwarted the usurping Gojjiga and his battalion.

In the meanwhile, Gojjiga had appropriated the Rāshtrakūṭa throne by dislodging Baddegadeva Amoghavarsha-III (935-39) his own elder brother and rightful ruler. Being unseated, the deprived Baddega reached Tripuri for political asylum. Arikesari, extending refuge and military support, invited Baddega and restored imperial power. However, Arikesari was never overambitious to cease the

Rāshṭrakūṭa throne for himself. With similar acts of valour and justice, Arikesari constituted himself as paramount overlord, not only in Andhra but also in the Deccan. Pampa, a *savyasācin*, at ease with the sword and pen, and as a general of the army of Arikesari, seems to have participated these expeditions. Albeit, Pampa with his first hand knowledge of the battle, has vividly described the above details in his poem the *Vikramārjunavijaya*.

According to Jinavāllabha's Kurkiyal inscription, Pampa belonged to the family of *Jamadagni pañcārṣeya śrīvatsa-gotra* Kamme Brāhmanas of Vengiparra village in Vengiēśa. Abhimānacandra, his grand-father lived at Neḍuṅgoṇḍa in Guṇḍikarra. Bhīmapayya, son of Abhimānacandra, changed his faith from Brahmanism to Jainism and married Abbaṇabbe, grand-daughter of the Astrologer Jōyisasingha, who belonged to Aṇṇigere of Beḷvola in Karṇāṭaka. Pampa, son of Bhīmapayya and Abbaṇabbe, was born at Aṇṇigere and spent his childhood frequently visiting the region of Banavāsi on the bank of river Varadā, and extended his trips to Puligere and Gōkarṇa in Karṇāṭaka.

Later on, Pampa spent the rest of his life and had his higher education in Andhra, land of his elders. He joined the Chālukya army as a soldier but soon won over the affection of Arikesari who quickly recognised the poetic talent of Pampa and shifted him from the army to become his court-poet. The association of Pampa, Jinavāllabha, and other members of the family with Andhra was more intimate and of a longer duration than with Karṇāṭaka. Tradition has it that Pampa spent his last days as a monk and died at the village Munipampa named after him [Nalgoṇḍa Dt.] [Ramaṇṇapeṭ Tk]. But, based on inscriptional evidence, it is believed that Pampa accepted the vow of *sanyāsa* and is identified with Śubhanandi who figures as a disciple of Dēvēndramuni,, in the Bōdhan inscription.

The Jinendrapurāṇa, a Telugu poem of Padmakavi, which is not extant, is said to be the work of Pampa, equating Padmakavi with Pampakavi. But this speculation needs further evidence. Pampa composed the *Ādipurāṇa* of 16 cantos in Kannada based on the Sanskrit *Ādipurāṇa* of Jinasena *ācārya*.

The latter half of the *Ādipurāṇa* recount the saga of Bharata's quest for domination over his numerous younger brothers and his ignominious defeat by Bāhubali, his youngest brother and finally Bāhubali's renunciation of the world he has just won in favour of the traditional Jaina mendicant's life. The issue for poet Pampa is 'Where and how is the truly meaningful battle fought? And no where is this issue more piognantly handled than in the story of Bharata and Bāhubali. The poem in *Champu* style refutes and rebuts the war mongers. Pampa skilfully employs the situation of war, when Bharata and Bāhubali stand face to face on the battle field, to vilify the thirst for power, and finally hoist the flag of non-injury.

It is established that the Jaina litterateurs were the pioneers to write and exploit the sensibilities of the southern languages. Pampa, shifting language preference from Sanskrit to Kannada, opted to author and pave the way for local language of the people. This preference for provincial language for literary works and for the expression of political will, gradually inspired Telugu writers like Nannayya at the court of the Veṅgi Chālukyas, followed by Errapragada and Tikkana.

Jinavallabha, younger brother of Pampa, also following his elder brother's model, eschewed linguistic chauvinism and chose the middle path of respecting all languages. Therefore, he composed the Kurkiyāla charter in Sanskrit, Kannada and Telugu. By composing three *Kanda* stanzas in Telugu for the first time, as early as in C.E. 945, Jinavallabha prepared an infrastructure for the resurgence of Telugu literature. In brief, both Pampa and Jinavallabha encouraged local genius to produce literary texts in the language of the province.

Let me recapitulate and underscore the linguistic freedom that prevailed in Andhra. The people were free to speak, write and engrave inscriptions in Kannada, though by then Telugu also had come to be used as a major epigraphical medium. The authorization to write is typically related to social and political privileges. Thus, to choose a language for written literature is an extraordinary phenomenon.

Jinavallabha did not bloom to fame in the shadow of his brother Pampa. He had earned it on his merit. He was a pupil of Jayamgonḍa Siddhānta Bhaṭṭāra of Paṇḍarangapalli, and belonged to

Potthageyabali and *Dēśiga-gaṇa* of Koṇḍakunda *Anvaya*, a cohort of Mūlasaṁgha, the original congregation. Pampa was a pupil of Dēvēndramuni of the same lineage. He was honoured with titles such as *sakalakalā-pravīṇa*, 'expert in many arts', *bhavya-ratnākara*, 'sea of eternal bliss' and *guṇapakṣapāti*, 'favourite of virtues'. Versatile in poesy, proficient in music and melodious recitation, Jinavallabha could effortlessly compose poems in various styles. With such extraordinary ability and skill, he could be the master of the goddess of learning! These titles remind us of the epithets that Pampa possessed: *Sarasvatimaṇihāra* 'the rosary of Sarasvati', *Sukavijana-manomānasottasa*, Ornament of good poets, *samsāra-sārodaya*, 'cream of the family' and *kavitāguṇārṇava*, 'the sea of poesy'.

The circumstances under which Jinavallabha wrote the renowned Kurkiyāla inscription are worth pondering:

1. Although the hillock near the village Kurkiyāla, containing the historical inscription, is popular as Bommalaḡuṭṭa, the text of the inscription to it as the *Siddha-śila*, 'the rock of the Siddhas'. Jinavallabha, a devoted lay votary of Jaina faith, solicited the images of the *Ādyanta* (the first and the last) Jinas, (i.e., Ādinātha and Mahāvīra), Chakrēshvari (attendant deity of Ādinātha Jina), and other Jaina divinities, carved on the huge boulder standing on the summit of the hillock.
2. Ādinātha Jina was *kuladaiva*, the egeria of Pampa, and that was the reason for his authoring the *Ādipurāṇa*, biography of Ādinātha. Hence Jinavallabha also caused the image of Ādinātha carved on the *Siddha-śila*.
3. Mahāvīra, the last and the 24th Tīrthaṅkara was *kuladaiva*, the egeria of Bhāgiyabbe of Paiṭhaṇa (Pratiṣṭhānapura, capital of the Sātavāhanas), and consort of Jinavallabha. She had commissioned a Jinālaya named after her but dedicated to lord Mahāvīra, and had set up a *caturvimśatipaṭṭa*. Besides, Bhāgiyabbe had consecrated bronze images of Mahāvīra of which two are extant, preserved in the P.C. Nahar Museum in Kolkata and the Govt. Museum at Chennai, respectively. Paiṭhaṇa and Paṇḍarangapalli were nearer to Bodhana and Vemulavāḍa. The traditions and

legends woven around the ancient city of Pratiṣṭhāna suggest that it was a stronghold of Jaina faith and Jaina friars for centuries. The Sātavāhana king Hāla courted the doctrine of the Jainas and commissioned many Jinālayas at Pratiṣṭhānapura. Hence, it is not surprising that Jinavallabha's wife was from that place.

4. With the carving of the image of Ādinatha on the face of *Siddhaśila*, the hillock earned the name and fame as Vṛṣabhagiri, thus Siddhashile became *prasiddhashile*.
5. Jinavallabha, having regard for his brother Pampa, constructed a Jaina temple named Tribhuvana-tilaka near the hillock, dug a tank called *Kavitā-guṇārṇava*, named after the popular title of his brother, and laid a garden known as *Madanavilāsa*, 'the elegance of Cupid'. Jinavallabha did all this and much more to perpetuate the memory and worldly recognition of Pampa and his poetry, and to proclaim the fame of both Pampa and *Jinadharma*.
6. Jinavallabha selected this hillock for one more reason. It was very near and to the south of Dharmavura village which was granted to Pampa by Arikesari, as a reward for writing the VAV.

The historical importance of this inscription needs no exaggeration. It furnishes valuable information, hitherto unknown, about the native place of Pampa and Jinavallabha, their parentage and family, the habitat of their ancestors, details of their religious teacher, Jinavallabha's acts of his devotion to Pampa and to his Jinadharma.

The bas-relief image of *Aṣṭabhuje Cakreśvarī* Yakshī, seated in *latiāsana* and Jinas carved in the late Rāshṭrakūṭa style are unique contribution to the field of architecture. The seated figure of a male person, with folded hands, near the right foot of the Yakshī, is Garuḍa, the Vāhana, Vehicle of Cakreśvarī.

Another important aspect of consideration in the sequel of carved sculpture is the sacred feet chiselled on the crest of another boulder adjacent to the Siddhaśila. The sculpture of this pair of hollowed feet, in the centre of a full bloomed sixteen petalled lotus flower, is a suggestive souvenir to commemorate the holy death of an

unknown person by observing the vow of *sallekhanā*, casting of one's body by prolonged fast.

The possibility of the pair of sacrosanct feet enshrined on the summit of the boulder before *Siddhasila* being the foot-prints of poet Pampa, is worth pondering. Considering the circumstantial evidence, it is probable that Pampa breathed his last here and the foot-print and the inscriptions along with the reliefs of Jinās and Jina *śāsanadevī* were carved as a fitting memorial to Pampa. In that case the Kurkiyāl inscription deserves to be treated as a *Nīśidhi śāśana*.

The mapping of the unmapped places associated with the life of Pampa and his kith and kin, is a desideratum. It is obvious that Andhra in general, and Vengi and Vemulavāḍa in particular, is the core area of Pampa's creative period. Pampa had acquired intimate knowledge of its surroundings because his ancestors formed part of the Vengināḍu or Bengināḍu between the rivers of Krishnā and Gōdāvarī. The geographic boundary of the Veṅgimaṇḍala stretched up to the modern Guṇṭūr in the coastal Andhra. Vaṅgiparra or Veṅgipaḷu is the modern Peddavēgi or Chinnavegi. The Vengi country was predominantly a pocket where Kannaḍa speaking people had concentrated. Major poets of Kannada literature like Pampa, Ponna and Nāgavarma migrated from this place. Even Nārāyaṇabhaṭṭa, a Kannadiga who assisted poet Nannayya to get acquainted with the VAV, belonged to Vengivishaya that spread to the east and west of the modern Gōdāvari District. Guṇḍaparra may be the modern Guṇḍalakamma river.

The *Kammenāḍu* or *Kammarāshtra* (also *Kamma-Kshiti* and *Kammavishaya*) is also an ancient country to the east of Shrīshaila including the area of Narasarao, Bāpatla and Kurnool. It is mentioned in Prakrit, Sanskrit, Kannada and Telugu inscriptions. The Chālukyas of Bāḍāmi and Kalyāṇa, and the Rāshtrakūṭas ruled Kammenāḍu. The Kamme-Brāhmaṇas (Bobbūru-Kamme and Ulucha-Kamme) originally hail from Kammenāḍu. Niḍumgoṇḍe of Pampa's grand-father is the modern Nidugundi. Bōdhan was the capital city of Arikesari, where Pampa composed his two peerless poems and where he spent momentous years of his life. Arikesari showered unbounded cordiality

on the poet. Pleased by his singular achievement and matchless contribution to literature, king Arikesari sent words, seated him by his side on the throne, granted maid servants, villages, ornaments of *pañca-ratna* for daily use, excellent dresses, cattle etc-all in plenty. Crowning all this, the king allotted to the poet, Dharmavura, the best of *agrahāras*, in *Bacche-sāsira* division, which was glittering like the treasury of the king.

Men of letters and the elite in Andhra extended their regard to Pampa and the fact that his works inspired Telugu authors, is a befitting tribute to a literary luminary for all ages to come. An epigraph of C.E. 946, preserved in the Museum of Karimnagara, has incorporated five verses of Pampa's *Vikramārjunavijaya*, and its authorship is attributed to Pampa. Etymology of the nomen Pampa has posed problem to scholars. But the natural surroundings of Pampa's ancestor's original place throws light on the issue. Villages with the names of 'Pampāvaram' Bhimāvaram, Bhimēśvara, and personal names like Bhimapayya and Pampayya were common in the region of Veṅgimaṇḍala, the local river Pampā is considered sacred in Veṅgināḍu. This reasonably explains the origin of the names of Pampa and his father Bhimapayya. Another important factor to be noted in the context is that Pampa, elder son, was born before his father Bhimapayya changed his faith to Jainism. Bhimapayya named his second son, who was born after his conversion to Jainism, as Jinavallabha, a typical Jaina personal name.

Thus, it is noteworthy that even though the *janmabhūmi*, birth place, of Pampa is in Kaṇṇāṭaka, his entire *karmabhūmi*, field of activity, is in Andhra. It only suggests that a great poet has no jurisdiction and the learned is respected everywhere.

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ĀCĀRYA PŪJYAPĀDA AND HIS WORKS

Dr. M. Jalendiran.

Many Ācaryās of early time did not mention ever their names as the authors of their works. Pūjyapāda Devanandi belongs to this class of Ācāryās. Therefore, to decide the date and authorship of his works, we will have to depend upon the external sources of tradition. Ācārya Pūjyapāda is an eminent scholar of Digambara Jaina sect. The points mentioned below are the authentic information about the great yogi Ācārya Pūjyapāda.

1. On the basis of Nandi-Āmnāya pattāvali of Digambara Jaina tradition, Digambara Jaina scholars are of the opinion that Ācārya Pūjyapāda was a successor of Ācārya Samantabhadra. Ācārya Samantabhadra is the author of *Ratna-karaṇḍaka-śrāvakācāra*.

2. The same tradition states that he belonged to Nandi-saṃgha, a branch of Mūlasaṃgha in Balātkāragaṇa.

3. A story in *Rājāvalīkathā* states a few things about the great yogi Ācārya Pūjyapāda. It runs as follows.

Śri Pūjyapāda was born in the town named Kollagala in the Karṇāṭakadeśa. His father was Mādhava Bhat, a brahmin by caste and his mother was Śridevī. His maternal uncle was Pāṇini, the famous Sanskrit grammarian. His younger sister was Kamalinī by name and she was married to Guṇabhaṭṭa and their son was Nāgārjuna.

One day Pūjyapāda saw a frog into a serpent mouth. Then he understood the impermanency of worldly life. Immediately he became a Jaina mendicant.

In the meanwhile Guṇabhaṭṭa died. His family was placed into a starving condition. One day Ācārya Pūjyapāda went to Kamalinī's house and saw the poor condition of her family. Then he asked Kamalinī and came to know that she had no other vessel excepting of one iron plate. Pūjyapāda asked her to bring the same.

He took the iron plate and after recitation of certain *mantras* he gave it to Kamalinī with instruction to place it on fire for twenty four hours and afterwards he went away.

Nāgārjuna who had been victim of wicked activities came to the house and demanded his mother to give something to sell and to earn money. Kamalinī told him that there was nothing except the iron plate which was put into fire with the infusion of *mantra* power by his maternal uncle Pūjyapāda and also she told him that the plate should be placed into fire for twentyfour hours according to instruction.

Nāgārjuna very much in fear rushed to the spot of the fire removed the plate and drenched it into the water. For him it is surprise, that the plate is changed into gold but of lesser carat.

Nāgārjuna asked his mother where Pūjyapāda stayed. His mother did not know where exactly Pūjyapāda was staying and so she could not tell him the dwelling place of Ācārya Pūjyapāda. However, with a determination, Nāgārjuna rushed out from the house and wandered. Finally, he reached the dwelling place of Ācārya Pūjyapāda. Pūjyapāda being entreated very much gave Padmāvatī *mantra* to him. Chanting with devotion one could get the power for preparing Siddharasa.

Nāgārjuna got the *siddhi* or supernatural power and with great greediness he tried to turn every piece of metal and it is stated that he wanted to turn the small hill Malayagiri situated nearby Chāmarāja Nagar, Mysore District, into gold and but he could not achieve the same and so he was disappointed. Thereafter he took Buddhist monk's life.

On the basis of the above mentioned story, the following points are worth mentioning here.

1. Ācārya Pūjyapāda is a contemporary of Pāṇini-the most celebrated grammarian who lived in not latter than 6th century A.D.
2. Ācārya Pūjyapāda is the maternal uncle of Nāgārjuna, a great Buddhist logician, who lived in somewhere about 6th or 7th century A.D.
3. The above mentioned story contains the life events of Dēvanandi-Pūjyapāda, but we cannot take it historically as true in its entirety. Usually, life events of most of the Jaina Ācāryās are rarely traced. Therefore, to give the life sketch of Dēvanandi-Pūjyapāda further evidences are very much needed.

4. Late Dr. Jyoti Prasad Jain in his article 'Jaina Gurus of the name of Pūjyapāda' has given the life and date of different Pūjyapādas.¹ In his conclusion he has mentioned as follows.

"Thus we have seen some two dozen references and allusions in literature and epigraphy records to the Jaina gurus known by the name of Pūjyapāda and when boiled down leave us with about sixteen apparently unconnected Pūjyapādas".

Dr. Jyoti Prasad Jain points out that 'the references are concerned only with Dēvanandi-Pūjyapāda who is the author of *Sarvārthasiddhi* and the other texts such as *Iṣṭopadeśa*, *Daśabhakti* and *Samādhitāntra* etc.' Hence, he states that the great Ācārya Pūjyapāda belongs to the 7th century A.D."

5. Ācārya Śubhacandra mentioned in the commencement of *Jñānārṇava* that he bowed to Dēvanandi, whose words to remove the blemishes of the living beings originated from the body, speech and mind.²

Here it is definite that the statement "*kāya-vāk-citta-sambhavam*" refers to his works first on Āyurveda, second on Jyotiṣa and the third on all those works pertaining to *Adhyātma*.²

6. Ācārya Dēvasena mentioned that Devanandi Pūjyapāda happened to be the Pūjyapāda Vajranandi by whom the Dravida Saṁgha was established.³

7. Ācārya Jinasena who lived in the 9th A.D., in his work *Ādipurāṇa* had referred to Pūjyapāda in this following stanza:

"*kavīnām Tīrthakruddevaḥ kimtarām tatra varṇayate/
viduṣām vāṇmaladhvaṁsi tīrthasya vacomayam*/"

8. Dr. Hiralal Jain, in his introduction to the first volume of *Ṣaṭkhaṇḍāgama*, referred that Ācārya Vīrasena, who lived in the 8th century A.D., the famous commentator of 'Dhavalā', referred to Pūjyapāda with a word '*sāra saṁgrahēpyuktam Pūjyapādaiḥ*'.⁵

9. The poet Dhanañjaya who lived in the 8th century A.D. said to Pūjyapāda *lakṣaṇagrantha* in the following couplet.⁶

"*pramāṇamakalaṅkasya Pūjyapādasya lakṣaṇam
Dhanañjayakaveḥ kāvyam Ratna-trayamapaścimam*"

10. Sravanabelagola Inscription number one points out that “the original name of Ācārya Pūjyapāda is Dēvanandi.”⁷

The Digambara Jaina scholars are of the opinion that he had lost his eyesight due to the practice of severe austerities. However, it is believed that he regained his eyesight through the power of his meditation.

The other names of Ācārya Pūjyapāda are Jainendrabuddhi, Yaśaḥkīrti, Yaśonandi, Mahāyati and Guṇanandi.

His well-known works are *Jainendra-vyākaraṇa*—a master piece of Sanskrit grammar. It has earned the name and fame of Ācārya Pūjyapāda.

Tradition also mentions that Ācārya Devanandi had miraculous power. He journeyed to Vidēhakṣetra where ordinary human beings cannot have the chance to visit that kṣetra.

Finally, on the basis of the above mentioned references, it is very clear that the great Ācārya Pūjyapāda belongs to the 6th century A.D. Akalaṅkadeva lived in the 7th century A.D. It is indicated in the Chālukyan records. Therefore giving a margin of about hundred years⁸ it can be said that Devanandi Pūjyapādar lived in the 6th century A.D.

Devanandi-Pūjyapāda has contributed many valuable works to Digambara Jaina literature. He is the author of the texts *Sarvārthasiddhi*, *Samādhi-tantra*, *Iṣṭopadeśa*, *Daśabhakti*, *Śabdāvatāra Kalyāṇakāraka*, *Jainābhiṣeka*, *Śāntiyāṣṭaka* etc.⁹

Sarvārthasiddhi : It is a learned commentary on the *Tattvārthasūtra*. The language of Pūjyapāda is noted for its grandeur, elegance and lucidity. This can be identified throughout *Sarvārthasiddhi*. His explanations about abstruse philosophic ideas are often interesting and clear. He anticipates the opponents and answers them and clears their doubts in the form of *Pūrva-pakṣa* and *Siddhānta*. His illustrations are all drawn from common life. Therefore the reader does not find any difficulty in understanding the contents of the text of Ācārya Pūjyapāda.

The first aphorism of the first chapter is about the way to obtain Omniscience. The very first aphorism is “*samyag-darśana-jñāna- cāritrāṇi mokṣamārgaḥ*”

“Right faith, right knowledge and right conduct constitute the path to liberation.”

The grammatical interpretation of this aphorism by Ācārya Pūjyapāda is as follows.

The word ‘samyak’ is derived from the root *añc*’ with the preposition ‘*sañ*’ by addition of the suffix ‘*kvip*’. Its meaning is ‘right’. It is added to every one of the words in the sūtras i.e. right faith, right knowledge and right conduct. The attribute ‘right’ added to faith is intended to word of uncertainty, doubt and error in knowledge. The attribute ‘right’ is intended to exclude conduct based on ignorance or wrong knowledge.

Further some scholars have raised a question about the formation of above mentioned aphorism. According to them, in the end of this sūtra the word ‘*mārga*’ must be in plural . Actually in this aphorism the word ‘*mṛga*’ is in singular . In which way has the very same author of this work used this word ‘*mārga*’?.

Pūjyapāda’s answer is as follows.

The path to liberation is the method by which it can be attained. The singular ‘path’ is used in order to indicate all the three together constitute the path to Liberation. This controverts the views: “each of these singly constitutes a path”. Hence, it must be understood that these three right faith, right knowledge and right conduct together constitute the direct path to Liberation.

Next the philosophical interpretation of Ācārya Pūjyapāda is to be considered here.

The above mentioned aphorism speaks about the way to attain Liberation. Liberation is altogether the attainment of a soul in its different forms. Removal of all the defilements of karmic matter and the body characterized by the inherent qualities of the soul is Liberation. Right faith, right knowledge and right conduct together constitute the direct path to Liberation.

Further there is a controversy about the formation of the sūtra. Some scholars said that knowledge might precede faith in this sūtra for two reasons. Faith arises on the basis of knowledge and the word

knowledge is composed of less number of letters (in Sanskrit) than faith (*darśana* in Sanskrit). This contention is untenable.

Faith and knowledge arise in the soul simultaneously. For instance, when the cloud disappears, both the heat and the light of the same are manifested simultaneously. Similarly, when right faith attained by soul owing to the subsidence cum destruction or destruction cum subsidence of faith deluding karma right sensory knowlegde and right spiritual knowledge are attained by the soul at the same time by the removal of wrong sensory and wrong spiritual knowledge.

There is a controversy about the authorship of *maṅgalā caraṇa* śloka of *Sarvārthasiddhi*. The śloka is given below:

“*mokṣa mārgasya netāraṁ bhēttāraṁ karma-bhūbhṛtām
jñātāraṁ viśvatattvānām vande tadguṇa-labdhaya*”

Depending on the statement made by Ācārya Vidyānanda some of the scholars said: ‘the above *maṅgalaśloka* is *Tattvārthasūtra maṅgalaśloka* by Ācārya Griddhapriccha’

Pandit Siddhāntācārya Phoolchandra Sāstri has denied the above mentioned fact of Ācārya Vidyānanda.

In supporting of his view, Pandit Siddhāntācārya Phoolchandra Sāstri mentioned if the above mentioned *maṅgalācaraṇa* śloka was composed by Ācārya Griddhapriccha in his work *Tattvārthasūtra*, definitely Ācārya Pūjyapāda would have commented on it.

In the same way Akalaṅka in his *Rājavārtika*, Ācārya Vidyānanda in his ‘*Ślokavārtika*’ have not written any commentary on the above mentioned *maṅgalaśloka*. They have directly started their commentary from the first sūtra of *Tattvārthasūtra*-‘*samyag-darśana-jñana-cāritrāṇi mokṣamārgaḥ*’.

If the same work is to be the *maṅgala śloka*, argues Pandit Phoolchandra Sāstri, the Ācārya mentioned above have written a commentary on the above mentioned *maṅgalācaraṇa sūtras*. Therefore, Pandit Phool chandra Sāstri opines that the above mentioned *mangala śloka* is not original to the *Tattvārthasūtra*. It is *maṅgalaśloka* of “*Sarvārthasiddhi*” composed by Ācārya Pūjyapāda. The above mentioned particulars are the evidences to prove the elegance and lucidity of Ācārya Pūjyapāda.

Samādhi-tantra:

It is also known as *Samādhi-śataka*. The subject-matter of *samādhi-śataka* is about the soul. He has described the soul from the point of view of Bahirātman, Antarātman and Paramātman. Scholars are of the opinion that this is the final work of Ācārya Pūjyapāda.

Iṣṭopadeśa:

It consists of fifty one stanzas. It is a mystic works of Ācārya Pūjyapāda. Ācārya Prabhācandra has commented on it.

Daśabhakti:

It is also a work of Ācārya Pūjyapāda which contains the devotional songs in Prakrit and in Sanskrit. It is a popular and widely known work by the Jains.

Kalyāṇakāraka:

It is a masterly work on medicine.

Jainābhīṣeka:

It is a work on prosody.

Śantisataka:

It is a work based on devotional hymns of the great Ācārya Pūjyapāda.

There are some prominent scholars in Digambara Jaina sect who have contributed their master pieces of literature to Digambara sect. All the works attribute the name and fame of the Digambara Ācāryas. For instance, Ācārya Kundakunda, the learned scholar of Digambara Jaina sect, has contributed many authentic works to Digambara Jaina literature.

Pañcāstikāya sāra, *Samayasāra*, *Pravacanasāra* are the very important works which illustrate the proficiency of Ācārya Kundakunda. Ācārya Umāsvāmi's *Tattvārthasūtra* and Ācārya Samandabhadra's *Śrāvakācāra* are also worth mentioning here.

Ācārya Pūjyapāda is one of the most celebrated and renowned ascetic scholar of the Indian literature. I bow the great yogic in order to acquire these qualities.

“A Pūjyapādojani devatā pūjitaṁ padayugam tadīyam”

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kalyāṇakamaṅgināṁ sōyaṁ devanandi namasyate!!*
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3. “*siri puḷḷapādasisō dāviḍasaṅghassa kārgo duṭṭhō
ṇameṇa vajjanandi pāhuḍavedī mahāsattthō
pañcasaye chabbise vikkamarāyassa maraṇa-pattassa
dakkhiṇamhurā jādō dāviḍasaṅghō mahāmōhō*
-- Jaina Sāhitya aur Itihasa by Nathuram Premi p. 117 F.N. 1
4. Sarvārthasiddhi by pt. Phoolchandra Sāstry. p.77
5. Śaṭkhaṇḍāgama, vol. No. 1. prasthāpanā p. 43
6. Jaina saḥitya aur Itihasa, Nathuram Premi P. 97. F. N. 5
7. “*prāgabhyadāyi guruṇā kila devanandī
buddhyā puṇar vipulaya sa Jinendrabuddhir
śirī Pūjyapada iti caīṣa Buddaiḥ pracakṣya
sat pūjitaḥ padayuge vanadevatābhiḥ.*”
Sravanabelagola Inscription No. 105.
“*Śrī pūjyapādoddhṛta dharma rājyastataḥ surādhiśvara pūjyapādaḥ
yadi yavaiduṣya guṇānīdānīm vadanti śāstrāyam tadudvṛttāni
dhrutaviśvabuddhirayamatṛ yōgibhiḥ kṛtya bhavamanuvibhraduccakāiḥ
Jinavad babhūva yadanadgacāpahruṭsa Jinendrabuddhiriti
Sādhuvārhitāḥ*”
8. Jaina Antiquary vol. 16 no..1 p.3
9. “*Jainendraṁ nijaśabdabhāgam atulaṇ Sarvārthasiddhiparā
siddhānte nipuṇatvamuddhakavitāṁjanābhiṣekaḥ sarakata
chandaḥ sūkṣmadhiyaṁ samādhiśatakaṁ svāsthyaṁ yadiyam vidā
mākhyātiha sa pūjyapādamunipahe pūjyō muninām gaṇaiḥ*”
Jaina Sahitya aur Itihasa by Nathuram Premi p.no.96.F.N. 1.

ETHICAL UTILITARIANISM IN THE LIGHT OF MAHĀVĪRA'S PHILOSOPHY*

Smt. Lata Bothra

A child asks his mother --- ‘O mother ! Who is the greatest of all? His mother smiles and says - “My son,

*hatthīsu erāvaṇam āhu ṇāe siho migāṇam, salilāṇam gaṅgā/
pakkhīsu vā garule veṇudevo ṇivvāṇadīṇiha ṇāyapūtte.*

“As the Airāvata is the greatest among elephants, the lion, greatest among all animals and Gaṅgā the purest of all waters; likewise Garuḍa, the son of Venudeva is the greatest among birds. It is none but the Nātaputta, the image of purified entity.”

Yes, there are but a few who tread through the paths of penance, of benevolence and universal brotherhood. They have left everything regarding personal attachments and likewise their very existence blooms forth goodwill and fraternity in a global manner. Among all the ascetics who have treaded through the royal roads of penance and Nirvāṇa, the one born in the *jñātī* or *Nāta* clan (*Nātaputta*) is renowned eternally and he is the greatest of all the greats.

One may ask another pertinent question in this connection. In this age of internet interaction when man is aspiring for its inhabitation in Mars and the globe has already become a village, for what reason should one look at a personality of 2600 years old ? Why from the sources of antiquity should one ponder on the lives of these great Tīrthaṅkaras ?

I feel that somewhere we have lost our path as a civilised unit traversing through the countless ages of mankind. Science has increased the speed but has eliminated compassion from one another. As one writer has truly said—Science has given us *vega* (motion) but has snatched away our *āvega* (emotion). It has violently increased the hunger for lust and power leading to an accumulation of more and more wealth. But while we are moving so fast developing our life style and environment, have we developed ourselves ? Are we worthy of utilising the immense resources of this one and only one earth ? Has our psyche developed to inherit the heavenly peace, tranquility and subsistence of all that this earth has given us? Today for every bit of our development whether psychological, technical, aesthetic, managerial or political---we are bound to look and watch our way according to the guidelines given to us by the Tīrthaṅkaras. The

doctrines reflected through the sayings of these Tīrthaṅkaras are so immanent and ever lasting, because they are all based on hard scientific logic and realistic insight. One can understand clearly that by dint of sheer transmudane penance, the Tīrthaṅkaras have attained the Kevalajñāna or the supreme knowledge. Thuswise, they have shown the path of peace and equanimity. They advised to live a life based on ethical rules and tranquility. The quality of the teachings of these Tīrthaṅkaras is that not only spiritual facades, but the path of day to day life has also been guided by them. They have shown the unique blend of enjoyment and renunciation being coherent within its facade, which cognites self-restraint and use of mundane materials on a life based on moralities, but also, it allows to enjoy the world with a heart of self contentment.

Ācārya Samantabhadra invoking salutations to Lord Mahāvīra says in his *Āptamīmāṃsā* ---

*devāgamaṃ ubhair yadi cāmarādayaḥ vibhutayaḥ.
māyāśvapi dṛśyante nātas tavam api te mahā//*

It means, 'O lord ! celestial gods and beings used to come to you, you had the power to enjoy the auspicious and sacred umbrella (*chatra*) and the *cāmara* which was used to fan you. But you are not worshipped for these mere powers. These powers can be possessed by any cunning high rated magician too. You are adored because your teachings reflected reality. You have shown the pinnacle of human effort (*puruṣārtha*) which man can reach by dint of his own strife and incessant struggle. You have raised the hopes of all mankind.'

As Mahāvīra attained self-realisation, he told and preached the reality to everybody. The extent of his teachings encompassed from temple to market, from home to office, from business concerns to private life. From political arena to jurisdiction, everywhere Mahāvīra's teachings had a practical effect. He preached the theme of universal subsistence and development. 2600 years before, Mahāvīra preached the five main vows of *pañca mahāvratā* and *Anekāntavāda* to reach the solutions of life on a practical scale. The themes are so great in themselves that even Plato and Aristotle could touch a part of it by propagating political philosophy. The 'Republic' is the testimony of the two great doctrines. Plato emphasises on the Republic that the ruling council would consist of people who would be dedicated to the last drop of their blood. The

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two basic qualities of these people would be non-acceptance and non-accumulation namely *aparigraha* and the second would be to be absolutely non-attached to the chair which they are holding at present. For this, the honourable path of celibacy or *brahmacarya* should be observed by them. Hence, the two famous doctrines are seen absolutely reflected in Plato's Republic. The later philosophers had inclined towards social philosophy and those same doctrines were being explained differently as per sectarian differences. The papacy and clergymen belonging to the Church hailed them to prove and expand their effect and Karl Marx directed them towards the freedom of the have nots. As Jean Jacques Rousseau exclaimed about the inherent concept of liberty in man when he had said that--- "Man is born free, but everywhere he is seen in shackles." By uttering these, Rousseau has reverberated Lord Mahāvīra's mellifluity and teachings once again.

Mahāvīra during his mellifluous speeches has said that the soul is pure, free and equanimous. Hence it is the freedom personified. But as the layer of the mundane level continues to enshackle humans, they are bonded by the pandemonium of worldly affairs. Although being free in its basic format, the soul becomes entwined with its *karma* or deeds.

Mahāvīra has also said that the true religion is the basic faculty within a human being. But the living entity or *Jīva* is responsible for its deeds. These deeds are the bindings for which the soul is unable to be free. While reflecting Mahāvīra's philosophy on facades of modern metaphysics, the global consciousness reverberates through the pros and cons of ethics and ethical formulative functions. Ethics according to Mahāvīra should be based on utilitarian and practical lines. Hence it would not be considered as outdated and prehistoric babble. Its importance would be reflected in this contemporary age.

Every doctrine of Jainism is related with human freedom and dignity. Abraham Lincoln has emphasized on the specificity of democracy, by giving all power in the hands of the common people. He wholeheartedly strived to erase slavery and thereby practically established the fact of oneness among all. Regarding the importance of equality he had once said "I won't like to be a slave of someone nor do I want to become somebody's lord." Lincoln maintained these self-imposed rules and strictly adhered to them all through his life.

True religion not only paves the path for the human being towards betterment but the momentum of its speed is given by the

culture itself. True religion also forms the language of social liaison. The different traits and types of liaison is based on their respective cultures. Logical and shining ever after, these cultures have given an open space regarding testing social liaison. The cleaning up of this whole work began from the dawn of civilisation. It was Ṛṣabhadeva, the first Tīrthaṅkara, who maintained and propagated the paths of social harmony and ethical rules. He taught seventy two ways of enrichment of arts to men and sixty two to women. Truth, non-violence and likewise other qualities were being spread by this saint. The Tīrthaṅkaras, who came after him in succession, helped to develop the same theory. All the traits and paths which are described as the divine way are built for the betterment of the human society.

In this pollution-ridden modern society where everyone is being engrossed by troubles, we expect some air of relief from our fellow people. As the social relations degrade so, as a result, people do not reciprocate, hence, it is absolutely depressing. Alfred Adler, the famous psychologist, has emphasised on the rewarding aspect which can thwart away the very existence of depression. According to him, if anyone can be responsible for causing happiness in another's mind then his depression will gradually but surely be evaded. Mahāvīra had given the immortal behavioural ethics for all times to come, when he said --- "Do and behave with people in such a way as you would yourself expect from any person." One cannot ignore the environment and live happily for long. It is the sheer humane feeling which makes a difference between a creator and a destructor. Every bit of the creation should not be put into tension by any living being. If the very sense of compassion is absent from human mind, then violence will automatically break loose. The global feeling of oneness and humanity will surely be at stake. From today's terrorism-ridden earth, where bullet and blood is the only language, Mahāvīra's benevolent path of non-violence is the only pathway.

Even in the field of industry and business one has to always pay heed and ample attention to the choice and taste of the customers. One who cares and acts accordingly receives full profit. It can happen that by sheer immoral ways, one has obtained quite a bit of profit, but it won't last much long. The path of truth is obviously tough but the facade it constructs remains immortal. From politics to industrialisation wherever falsehood has been the go of the day, its fall down to the earth, has become an inevitable truth.

Mahāvīra emphasised on the best use of time for the best development of the human life and society. He says---

*dūmapattaye paṁḍuyae jahā, nivaḍai rāiganāṇa accaye/
evaṁ maṇuyāṇa jīviyaṁ samayaṁ goyama mā paṁāyae//*

“As after the night passes, resulting in the fall of the dead and dry yellowish leaf and “*kusage jaha osabindue thobam ciṭṭhai* as the dewdrop rests for a few seconds at the tip of the kusha leaf, such futile and destructible is the life of man. Hence, O Gautama, don’t you lose your precious moments of life.”

It seems that these words became the motto of human emancipation, because, the relentless toil of our global family has resulted in such high development of our civilisation. When the great intellectuals like Peter F. Druckes, and Napoleon Hill suggest not to waste a precious minute of our life. they in fact reiterate the same idea propagated by Mahāvīra. It has been observed that successful people in life have always obeyed the rules regarding wise use of time. Their routine has been duly maintained by time tables and thereby they have well-managed their hours to get a fruitful result out of it. The present pillar of united Germany, Prince Bismarck, would not allow a single moment to be wasted. He would maintain in his Bible a piece of paper in which he would jot down his routine procedures. Jamshedji Tata, Ghanashyamadas Birla have successfully built and organized their business empires by utilizing their times to full capacity proving how surprisingly true are the echoes of this sūtra.

Mahāvīra had directed everyone to start their day 48 minutes before sunrise. The time auspiciously known as *Brahma-Muhūrta* injects new power and ecstasy into one’s mind and body. Dr. Leward, has reached the same conclusion regarding the efficiency of power. According to Dr. Leward “The same time format of *Brahma- Muhūrta* has been adjudged for the best. Almost all the persons rising up early in the morning and starting the whole day’s work are successful in their lives.”

It has to be seen that all the teachings of Mahāvīra point towards self development. It is by developing the self, that one can achieve glory and success in life. In the Ācārāṅgasūtra, Mahāvīra says “*purisā tumam evāṁ itaṁ hi bahiyāmitam icchaṁ*” i.e. ‘O humans! why wander outside? The friend and foe are all in yourself.’

Mahāvīra has also emphasised on meditation. The Tīrthaṅkara has advised on the positivity of meditation thousands of years ago. The

purification of the body, imposition of self-restraint regarding lust and revelry blended with penance are the most important facades for self-development. Today modern thinkers agree on this very principle. Napoleon Hill says that to attain healthy psyche, one must attain a healthy physique. Meditation classes like Vipāssanā and Prekṣā meditation are going on all over the world to enhance the tranquility of the mind on a global scale. The basic scientific logic implicated today through these modes were already being told by Mahāvīra 2600 years ago.

The process of meditation was amply modified by Mahāvīra and its positive output was being explained by him. Equanimity or *samatā* is the focal point of all Meditation that are being practised throughout the world. Mahāvīra himself went through the psychic struggle and by strict penance and continuous tranquil meditation he attained remarkable magnitude of tremendous power within himself. He was like a magnet, drawing such extraordinary, astral aura power, that the authority of an accomplished challenger like Gosāla became ineffective in his presence. A poisonous snake like Caṇḍakaśika bit him and in spite of vehement strike, the snake went through a feeling of milk blended with its inherent taste, in place of the taste of blood. It reflects the sheer compassionate zeal that was reverberating all through Mahāvīra's body, which tended to change the very physical entity of his mundane existence. These effects were the result of his self-discipline.

Have you ever heard of a noble successful leader being a victim of greed? A wholesome meal gives proper stimulation to the stomach, an indispensable advice proclaimed by all leading health scientists. A Jain disciple follows a strictly regulated diet and does not break this rule. He consumes his evening meal before the sunset. This ancient tradition has been observed in Jainism since ages and even today, after thousands of years, this religion holds true.

By dint of meditation, today's hectic life and work schedules can be managed in a very simple way. A turbulent mind cannot concentrate and hence its total format becomes topsyturvy resulting in the degradation of its responsibility. Today, companies are carrying out meditation classes to enhance the mental energy so that by attaining a tranquil mind and body, the officers can work more efficiently in their respective fields. It is an amazing fact that meditation being dualistic in nature helps to enhance the spiritual and psychic upliftment, but, on the other hand, it helps to attain the pinnacle of worldly success and to give satisfaction in both the mundane and transmundane realms of existence.

Mahāvīra has categorised the level of personalities responsible for their own deed. Gaṇadhara, Śrutakevalī, Ācārya, Upādhyaya and Sādhū were the stages of humans likewise. Mahāvīra's thoughts proved equally important whereby the democratic facade had to be oriented in a similar view. The mastermind group behind the selection committee and the paraphernalia of industries and business concerns ought to be in such an ethical manner. Mahāvīra himself showed the best path to rule, how to attain success ethically as an entrepreneur and his ways proved fruitful till now. Although in the Jaina religious conferences of early ages, amendments were being made by monks so that these immortal rules can become more global and more acceptable.

The political philosophy of the world and its related history verify that the five great vows or *Pañca Mahāvratas* along with *Anekāntavāda* is the basic way to develop the goodwill amongst one another and thereby enhance non-violence and tolerance at all cost. Mahāvīra's doctrines have proved to be the royal road for the development of every single human facade, whenever and however it may come. The doctrine of *Aparigraha* or non-acceptance is the key to the contemporary economic problems raging through the world. Ānanda *grhapati*, a staunch follower of Mahāvīra, was so wise that established businessmen and people from all walks of life, used to come and receive his counselling. This man accepted the five *mahāvratas*, three *guṇāvratas* and four *śikṣāvratas* from Mahāvīra not by anybody's persuasion but by the inherent cause and effectual reaction of divine ethics. Now he had to distribute his resources and money to the people of the land for social development and welfare.

The global welfare is based on the platform of economic growth. The accumulation of more and more money in fewer hands have widened the gap between the haves and have nots. Everytime history remained witness to the plundering and massacring of the state whenever the economic state broke up. If only we follow the path of *Aparigraha* and act as Ananda did, we can stabilise the dwindling economy by ourselves. Live and let live has been Mahāvīra's primary teaching. The joyful existence of living beings side by side (*parasparopagraho jīvānām*) is the motto of today's world. Whenever this doctrine has been disobeyed the world has to pay a high price for it. The Industrial Revolution culminated the selfishness within one self which resulted in the tendency of accumulating more and more money. This unfortunate condition not only adversely affected the

nations, but also the general situation of law and order was dragged into chaos and in the 1938 fallout thousands of companies had to close down for good. Colonists exploited people in the name of Socialism against the coded law. When the League of Nations was unable to take control of this situation, they had to bow down to dubious agreements, and Chamberlain, the Prime Minister of England, at that time also supported the Munich agreement and thus paved the way of the 2nd World War. The manipulation of arms race created by mankind, has drained the coffers of public money. Only one doctrine could have evaded from this periphery. That is the doctrine of *Aparigraha*. Mahāvīra has told that the root cause of all sorrows lies in the incessant want for lust, power and accumulation. The president of America, Bill Clinton, went through the turmoil of self decadence when his affairs were reflected in front of everybody. But being the head of the state he apologised in front of his countrymen for what he had done. Thuswise, the universal theme of Jaina revival towards ethics, worked within him and likewise we are thankful to him. Self-restraint is needed to check this unrest of mind. The soul is aggraded and degraded by the deed. By self-restraint this energy can be aggraded within the soul. The degradation of the energy causes disdainment to the soul. The desecrated sins which are caused by lust and desire too, degrade the very standard of the soul. Today it is due to this moral degradation incurable diseases like AIDS have sprung up. Jainism in its lineage has maintained the policy of self-restraint. The fourth *Anuvrata* of Jainism says---

*cothe aṇuvvayammi niccam paradāraga-maṇa-viraiyo
āyariyamappasatthe, ittha pamāyappa-saṁgeṇam/
apariggahiyā ittara anaṅga-vivāha-tivva-anurāge
cauttha-vayassa-iyāre paḍikkame desiam savvam/*

To be satisfied with one's own wife and maintaining a healthy relationship regarding physical and mental traits—has been mainly emphasised by the fourth *Anuvrata*.

The doctrine of non-violence reached its zenith during Mahāvīra's time. His teachings basically revolved round the theory of *Ahimsā* or non-violence. He said -- "Nobody in this world wants to die, hence don't jeopardise any living entity by dint of your evil and desecrated deeds. Don't be a cause to anybody's excruciating pain. It is your own identity which is being put into danger. Never cognite yourself in such evil deeds, because even negative ways of

psychic disdain the tranquility within. Not even your thoughts should be negative so as to harm anybody. Violence psychically done is also a type of violence. In the level of consciousness everyone is equal, be it an organism like an *amoeba* or a human being. The true democracy enhances the concept of security to every nook and corner of the mundane creation. The freedom is for everybody.

Bhagavān Mahāvīra's philosophy on Ahimsā was mistaken as a foundation of weakness by some ignorant scholars who, by pretending to do further research on the subject, kept the scriptures away and as a result, the true meaning of *Ahimsā* was erased from the world. The real meaning of *Ahimsā* reflects the fathomless depth of humane compassion above and beyond not harming anyone by thoughts, words or deeds. It is also very important that the world too should be free from any kind of maladies. If the world bows down to the likes of Hitlers and Mussolinis by reconciling with them through appeasements, we can never find long lasting peace. In future we will have to face the consequences. If the commercial world dedicate their souls in the betterment of the people they will have to restrain themselves to certain regulatory postulates. Unethical conduct and dealing with unethical people, will lead to such a situation where the world will lose forever the charm of healthy business and trading. Discipline, Truth, Non-Violence, Equanimity, Equality, Restraint, these are the qualities taught by Bhagavān Mahāvīra's philosophy, which have proved to be invaluable, and if and whenever these have been uprooted, our globe and its inhabitants have to pay dearly for it. Today, by dint of Mahāvīra's non-violence and peace a ray of hope always glistens green in the minds of the people of the world. When president Roos Woodr Wilean Velt helped to create the 'League of Nations', the theme of equality, fraternity and liberty reverberated within him. He tried to ease the random process of global violence by uniting different nations under one roof. It was at this period when Mohandas Karamchand Gandhi practically implicated the doctrines of Mahāvīra in the form of Non-violence, *Satyāgraha* and so on. Gandhiji said-- "No religion of the world has explained the principle of *Ahimsā* so deeply and scientifically as it is discussed in Jainism." As and when the benevolent principle of *Ahimsā* or non violence will be utilised for practice by the people of the world, Jainism is sure to have the uppermost status and Lord Mahāvīra is sure to be respected as the greatest authority on *Ahimsā*". Those people who define non-violence

as cowardice do not know the inherent faculty of immense knowledge and power blended with psychic energy that lies beneath it. It is only through this way that global peace can be maintained. If only people like Hitler and Mussolini could have been stopped from becoming a tyrant -- such a holocaust would not have been created. Whenever, Mahāvīra's doctrines were ignored, demons were let loose leading to mass destruction of the world.

Today, the tussle of minds that are prevailing in the facades of home, society, country and the global form, Mahāvīra's *Anekāntavāda* is the only way to an eternal relief regarding these problems. The theory of the multi-ending facade is basically based on tolerance from every bit of the creative world. The formulation of *Anekāntavāda* thereby helps to look through ingrate view points which someone it is better to be awake than to be asleep and someone the other way. Likewise for everybody there are different ways to be taken. The multi-ending theme or *Anekāntavāda* respects each and every value of life and its multifarious ways of attainment. It seems true that in this global concept of Mahāvīra which is an ocean in itself, all the different ideas and thoughts merge as rivers. The sense of equality and fraternity which is the focal theme of Mahāvīra brings globality into one concept itself.

Mahāvīra never persuaded anybody to act according to his sayings. He has always emphasised on the logical insight which has played a pivotal role regarding the choosing of his ethical path. Mahāvīra wanted that his followers should not be mesmerised by divinity, personality craze and accept everything whether logical or illogical, moral or immoral. Through *Anekāntavāda* (theory of non-onesidedness) it has been the absolute success of Mahāvīra to traverse the different ideas of the world. An open mind is the *prima face* condition to know Mahāvīra.

In every age a radical belief brings about a change in the system, which in turn is revolted. But when these ground-breaking ideas are tried and tested successfully, suddenly there are hoards of claimants. In the last 2600 years we have seen the rise and fall of such revolutionary views. These principles of Lord Mahāvīra have proved to be so true even today, not only politically and culturally, but also in the corporate world of business and management. It is the duty of today's generation to carry out further research with dedication to overcome worldly problems. 'satyam' (truth), 'śivam' (excellence), 'sundaram' (beauty)' are not just idealistic words. For the management

of business, trade and also nations, this is an excellent quality to learn, for besides achieving acknowledgment in this life it is even beneficial for the soul eternally, by observing the same principles. With determination and honesty and the help of the same principles anyone who is in charge of business and trade can also achieve liberty through the soul. This is one objective, indicated by Mahāvīra, which is undoubtedly not taught anywhere else.

The main value of this philosophy is that the fruits gained, are the results of one's own efforts, and not of any external help. Simply by observing the discipline of these five great vows, success is achieved in every walk of life.

Have we ever thought that besides having a peaceful existence, this philosophy of Lord Mahāvīra could also bring us untold wealth? There is no other condition, which suddenly causes the removal of material happiness and instead replaces it with a peaceful liberation of the soul. Chakravarti king Bharata, had reached the heights of his power by following the footsteps of this philosophy. A piece of ornament fell from his body when he suddenly realized the shortcoming of his existence. His attachment for beauty broke off when he recognized that beneath his handsome body there was nothing but blood, bones and flesh. Instantly disenchantment for worldly things overtook him and at that moment he attained liberation. Many such instances are described in the pages of Indian History. To achieve liberation or material wealth, both have the same path, and the moment one gives up the attachment for materialism, the door for liberation opens up. This is an invaluable contribution of Lord Mahāvīra to the world.

Hence, it is the very sense of globalizational peace that has been the want of the day. Lord Mahāvīra's *Anekāntavāda* and Non-violence should be opted in every field of human existence. Our present deeds will make our future. So one must not waste the precious periods of life in a leisurly mood. For everyone, the path of Mahāvīra should be the path of life. Let us all say together---

*ñāṇaṃ saraṇaṃ me, daṃsaṇaṃ ca saraṇaṃ ca, cariyāṃ saraṇaṃ ca/
tava saṃjamaṃ ca saraṇaṃ, bhagavaṃ saraṇo Mahāvīro//*

“Let true knowledge be my refuge, let true vision be my refuge, let true character be my refuge, let your restraint (forbearance) be my refuge, and may Lord Mahāvīra be my refuge.”

JAIN BHAWAN : ITS AIMS AND OBJECTS

Since the establishment of the Jain Bhawan in 1945 in the Burra Bazar area of Calcutta by eminent members of Jain Community, the Jain Bhawan has kept the stream of Jain philosophy and religion flowing steadily in eastern India for the last over fiftyeight 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 to students 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 the 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 (one 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 reasearch 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 37 years of its publication, the Jain Journal has carved out a *niche* for itself in the field and has received universal acclaim. The Bengali journal *Śramaṇa*, which is being published for thirty year, has become a prominent channel for the sbvgftr54pread of Jain philosophy in West Bengal. This is the only Journal in Bengali which deals exclusively with matters concerning any aspects of Jainism. Both the Journals are edited by a renowned scholar Professor Dr Satya Ranjan Banerjee of Calcutta University.

The *Jain Journal* and *Śramaṇa* for over thirty seven and thirty years respectively have proved beyond doubt 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 Bhagavatī Sūtra [in English] Parts 1 to 4
- Barsat ki Rat (A Rainy Night) [in Hindi], Panchadarshi [in Hindi]
- Baṅgāl ka Adi Dharma (Pre-historic religion of Bengal)
- Prasnottare Jaina-dharma (in Bengali) (Jain religion by questions and answers).
- Weber's Sacred Literature of the Jains.
- Jainism in Different States of India.
- Introducing Jainism.

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 in the name of *Jainology and Prakrit Research Institute* 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 do hope that you will continue to lend us your generous support as you have been doing for a long time.

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