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POLITICAL AND SOCIAL THOUGHTS IN HEMACANDRA (1088 - 1172 A.D.)

Satya Ranjan Banerjee

I. Political Thoughts of Hemacandra

Ācārya Hemacandra (1088-1172 A.D.) belonged to the twelfth century A.D. and the period of Ācārya Hemacandra covering eighty years was the most crucial age in the mediaeval history of India. The crucial age was reckoned between 998 and 1292 A.D. In 998, Mahmūd, the Turkish conqueror, captured Ghazni; and this period ended in 1292, when Jalāl-ud-din, the Khalji chief, proclaimed himself the Sultan of Delhi. From the historical point of view, the entire period can be conveniently divided into two: the first period ended in 1193 A.D. (that is the period when Hemacandra actually flourished), and the second ended in 1299 A.D. The first period ended with the defeat of Pṛthvīrāja Chahamāna of Ajmer by Muizz-ud-din Ghūri in the battle of Tarain and opened the gates of Madhya Pradesh to the foreign invaders.

It should be kept in mind that the political and social history of India at the time when Hemacandra flourished was the history of mediaeval India which ended with the defeat of Pṛthvīrāja Chahamāna of Ajmer. So to talk about the political and social history of India at the time of Hemacandra is a difficult task. It is difficult, because we do not have any direct evidence to rely upon; because the literary works of Hemacandra do not give us sufficient material to reconstruct the socio-political picture of India in the twelfth century. In a sense, the primary sources are to be verified by the contemporary literary and other documents. And at the same time, the secondary sources are also consulted for checking the primary documents.

Hemacandra was born in 1088 A.D. at Dhandahukā, a town in the neighbourhood of Ahmedabad, as the son of a merchant. He was

born in the atmosphere of a pious Jaina family and from his childhood, it was observed that he was destined to be monk. As a Jaina teacher he spent most of his life in the capital of Gujarāt which was Aṇahillavāḍa Paṭṭaṇa (modern Patan). At that time, Śiddharāja Jayasimha (1094-1143 A.D.) was the ruler of Gujarāt. Hemacandra's literary activities started at the inspiration of Siddharāja Jayasimha, who after his war with Mālvā, became jealous of the literary glory of Ujjayinī, and asked Hemacandra to write a grammar and some literary works. Hemacandra wrote a book on grammar and dedicated it to the king, and hence the name was Siddha-Hemacandra¹. He also wrote a Mahākāvya, called *Kumārapālacarita*, also called *Dvyāśrayakāvya*, where he celebrated the glory of his two patrons---Siddharāja (1094-1143 A.D.) and Kumārapāla (1143-1174 A.D), in Sanskrit and Prakrit. Somaprabhā-cārya (2nd half of 12th A.D.), a junior contemporary with Hemacandra has nicely described the literary achievements of Hemacandra in the following verse:

*klptaṁ vyākaraṇaṁ navam
viracitaṁ chando navam,
dvyāśrayālaṅkārau prathitau navau
prakaṭitaṁ śrīyogaśāstraṁ navam/
tarkaḥ sañjanito navo
jinavarādīnām caritraṁ navam baddham
yena na kena kena vidhinā mohaḥ kṛto dūrataḥ².*

“He composed a new grammar (i.e. the Siddha-Hemacandra), a new science of metrics (the Chandonuśāsana), the Dvyāśraya-kāvya and the Alaṅkāra-śāstra (i.e. the Kāvyañuśāsana), a new Yogaśāstra, a new logic (i.e. the *Pramāṇa-mīmāṃsā*), and a new biography of the Jinas (i.e. the *Triṣaṣṭīśālākāpuruṣa-caritra* and the *Parīśiṣṭaparvan*). In what way has he not removed our ignorance?”

Hemacandra also wrote several other works, such as, *Abhidhānacintāmaṇi*, *Anekārthasaṁgraha* and others.

Before we enter into the problem, it will be our prime duty to enumerate the available works of Hemacandra upon which this edifice of socio-political history of India is based. Hemacandra was one of

1. B.J. Sandesara. Literary Circle etc. p.11.

2. *Ibid* p 11.

the most versatile and prolific writers who worked in most of the secular branches of learning. These branches include grammar, lexicography, poetry, poetics, metres, philosophy, logic and many others. Below is given the list of the available works of Hemachandra:

I. On grammar;

1. Śabdānuśāsana, also called Siddha-hemacandra, or Haima-śabdānuśāsana,
2. Dhātupāṭha : Dhātupārāyaṇa, Dhātumālā,
3. Uṇādisūtra-vṛtti,
4. Liṅgānuśāsana

II. On Lexicography:

5. Abhidhāna-cintāmaṇi : Nāmamālā, Nāmamālāśeṣa,
6. Anekārtha-saṁgraha : Anekārtha-śeṣa
7. Nighaṇṭu-śeṣa : Śeṣasaṁgraha, Śeṣa-saṁgraha-sāroddhāra,
8. Desīnāmamāla / Deśīśabda-saṁgraha
9. Ekākṣara-nāmamālā

III. On Metre :

10. Chando`nuśāsana

IV. On Poetics :

11. Kāvyaṇuśāsana with Alaṅkāra-cuḍāmaṇi

V. On Philosophy / Logic :

12. Pramāṇa-mīmāṃsā
13. Bālābala-sūtra-bṛhad-vṛtti,

VI. On Yoga :

14. Yogasāstra

VII. On Mahākāvya :

15. Kumārapālacarita, also called Dvyāśraya-kāvya

VIII. On the lives of Great Men :

16. Tri-ṣaṣṭi-śalākā-puṣuṣa-carita
17. Pariśiṣṭaparva or Sthavirāvali-carita

IX. On Miscellaneous topics :

18. Vibhrama-sūtra (?)
19. Jaina Rāmāyana
20. Vītarāga-stotra (on Mahāvīra)
21. Anya-yoga-vyavaccheda-dvātriṅśikā
22. Laghv-arhan-nītiśāstra (?)

“The above mentioned works of Hemacandra may not be distinguished by any great originality, but they display a truly

encyclopaedic erudition and an enormous amount of reading, besides a practical sense which makes them very useful.³⁷ Hemacandra has not written any book on historical events, except the *Kumārapālacarita* which describes the history of the Chaulukya of Aṅhīlvāḍ with particular reference to Kumārapāla, his great patron. It is proved by C.R. Jain (the Jaina Gazette, January, 1935, p 9ff) on the authority of the Puran Chand Nahar, that the Arhannīti is a work of the 19th century, and not by Hemacandra himself. It will, therefore, be difficult to elicit the socio-political thoughts of Hemacandra from this work. But while describing the kings and the country, some of the epithets of kings and some of the words used for describing the country give us clue to frame our ideas about the socio-political thoughts of Hemacandra.

It is generally assumed that the historical gleanings which Hemacandra has recorded in his works, mainly in the *Kumārapālacarita*, otherwise known as *Dvyāśraya-kāvya*, is the mediaeval history of Gujarāt. From the description of the capital, Aṅhillapura (=Paṭṭaṇa, modern Patan) found in the *Kumārapālacarita*, it can be assumed that the time when Hemacandra flourished in Gujarāt, the economic condition was fairly reliable. The soil of Gujarāt was fertile; its people were adventurous, hard-working and well-behaved. People had to live on agriculture which yielded bountiful harvests. There is no denying the fact that industries flourished in a successful manner; internal trade and maritime commerce were brisk and profitable. The life of the people of Gujarāt was simple and straightforward; they regulated their sustenance from a rich soil. The upper classes lived in plenty and pomp; the middle classes also lived in comfort. The people of Gujarāt were gay and cheerful.

During the time of Hemacandra, i.e. in the twelfth century, the political theory of India was, primarily guided by the commentators of *Smṛti-śāstras* as well as of *Nīti-śāstras*. The commentators of Yajñavalkya and Manu were the persons whose interpretations on political theory

3. Winternitz, Foreword to Bühler's Life of Hemacandra p. xv.

were generally followed. The famous commentaries of Vijñāneśvara (11th cent. A.D.) and Aparārka (12th cent. A.D.) on Yājñavalkya and of Kulluka (11th/12th cent. A.D.) on Manu were very much operative. Hemacandra's *Laghvarhan-nīti-śāstra* was also composed in this climate; and to this period could also be included the *Śukra-nīti-sāra* of Śukrācārya. The *Rājadharmā*-section (xi) of the *Kṛtya-kalpa-tarṅgu* of Lakṣmīdhara was a Digest which was composed during this time to bridge the link between the above two commentators. Gopala's *Kāmadhenu* is another Digest belonging to this period.

To start with the conception of 'king', Vijñāneśvara, following Medhātithi, writes under Yājñavalkya:

*jñātvā-parādham deśaṅca kālam balam athāpi vā /
vayaḥ karma ca vittaṅca daṇḍam daṇḍeṣu pātayet// (I. 318)*

“Though this aggregate of kingly duties has been laid down with reference to the king, this duty should be understood to apply to one to another caste also who is engaged in the task of protecting the province, the district, and so forth.”

Vijñāneśvara then emphasises the duty of the king. As the king has a system of taxation (*kara*), and as the people pay taxes to the king, it is the duty of the king to protect the people and to look after the welfare of the people of his kingdom. Aparārka also in the commentary of the same verse of Yājñavalkya justifies the same interpretation. In his opinion, all the duties as have been prescribed for a kṣatrīya ruler are also applicable to a non-kṣatriya ruler. This idea is generated by the maxim (*nyāya*) which is applicable to the *Rajadharmā*. Aparārka in the twelfth century was very sceptical about the kṣatriya-origin of kingship. U.N. Ghosal, on this point, comments in his *History of the Hindu Revenue system*, Calcutta, 1929:

“Everyone who contributes wealth expects a benefit accruing to himself, while paying taxes has no other object than self-preservation and therefore one taking the taxes is bound to protect the people. In other words, taxation and protection are the two sides of a bargain between the ruler and his subjects. Thence follows the corollary that

kingship is independent of kṣatriya-birth". (p 270). Gopāla in his *Kāmadhenu* also reiterated the same view.

Lakṣmidhara in his *Kṛtya-kalpa-taru* focuses the idea of the origin and nature of kingship based on Manu and Nārada. While believing in the divine origin of the king, he also upholds that the penal authority of the king is the sign of securing of the social and political order of the country.

Hemacandra in his *Laghv-arhan-nīti* has stated an interesting theory of the origin of *rājanīti*. In his opinion, the creation of Rājanīti goes back as far as to the prophet king Rṣabha. Hemacandra makes the science as of Jain origin.

Administrative Organisations

After the rise and fall of the Imperial Pratihāras of Kanauj (750-850 A.D.), there arose new powers in different parts of North and South India. In the North, Chaulukyas of Gujarāt, the Chandellas of Jeḷākabhukti, the Pāramāras of Mālvā, and the Kalachuris of Chedi became very powerful rulers. In the South, in a similar way, the Chaulukyas of Kalyāṇa, the Cholas, the Yādavas, the Hoysalas, and the Pāṇḍyas became the powerful rulers.

In course of time, many kings have some titles which show the status of the kings. For example, the famous kings of the Kalachuris of Chedi had the epithets like *gajapati* (king of elephants), *aśvapati* (king of horses), *narapati* (king of men), and *rājatrāyādhipati* (lord of the three grades of kings). All these epithets indicate the status of the kings .

Next in the royal line was *mahārāja-putra* (crown prince) - the sons of the kings.

Next in rank were the officers bearing the titles of the Chief ministers popularly known by the terms *amātya-mukhya*, *mantripradhāna*, or *pradhānāmātya*. A minister who was in charge of religious endowments was known by the term *dharma-karmādhikārī*. The Kalachuris recorded the names of other dignitaries, such as, *mahāmātya*, *dharmapradhāna*, *daśamūlika*, *sandhi-vigrahika*, *pratihāras*, *duṣṭasādhyā* and so on. These titles were used in order to administer a particular locality of a village or of an area.

Incidentally, it can be mentioned that in the 13th century, the Chandellas of Jeḷākabhukti used the titles for the office bearers of

state for a *mantri* (minister) as *mahāmattaraka* and *māṇḍalika*. The minister of foreign affairs was known as *sandhi-vigrahika*, and a *śreṣṭhī* was a banker. For adjudicating upon the disputes of merchants a body was formed in the name of *pañcakula* and *dharmādhikaraṇa* (court of justice). In an inscription dated 1205 A.D., a reference is given to look after the families of deceased soldiers.

The administration of the Paramāra kingdom adopted the same imperial titles with a new one like *daṇḍādhiśa* (Commander-in-chief) and the like. The villages were grouped under *pratijāgaranaka*, *viṣaya* or *bhoga* or *pathaka* and *maṇḍala*. Every village was under the care of a headman known as *paṭṭakila*.

The Gāhaḍavāla dynasty who ruled for more than a century (1090-1193) almost the same period when Hemacandra lived adopted the same usual imperial titles like *narapati*, *gajapati* etc., as mentioned before. Like the kings, the queens also adopted some titles, such as, *paṭṭamahādevī* and *mahārājñī*. The crown prince was often consecrated *Yuvarāja*. In this period, the royal titles like *senāpati*, *bhāṇḍārika*, *akṣapatalika* and *dūta* were introduced.

From the *Kumārapālacarita* (= Ku) we can gather that the king was regarded as a divine person as the word *sva-rāt* (Ku. 1. 119) indicates. The king is considered as an embodiment of a divine being. Manu (VII.8) once said that--

*bālo 'pi nāvamantavyo manuṣya iti bhūmipah /
mahatī devatā hyeṣā nara-rupeṇa tiṣṭhati //*

“Even a king—be he a boy—should not be dishonoured as a man, as he (i.e. king) is an embodiment of a great god in the form of man”.

The word *sahasra-rajñī* (Ku. IV. 40) shows that the king is often surrounded by other subordinate kings or other administrative officers. The *rājasabhā* (court) of Mūlarāja is called *sahasra-rājñī* as his court was surrounded by thousands of kings.

In the court of Kumārapāla there were two *sāmantas* named Vijaya and Kṛṣṇaka (Ku XIX. 98). He had Māṇḍalikas and Mahājanikas also (Ku. VI. 26 and VI. 34). The Māṇḍalikas were the governors of some places known as Maṇḍalas or Deśas. The Mahājanikas were, perhaps, the businessmen and hence rich people.

The word *sva-rāt* (1.69) also indicates that the king was a supreme judge, and perhaps, he used to sit in his court every morning.

In the coronation ceremony of a king, umbrella was regarded as the royal insignia, and the umbrella was made of the feathers of a peacock (Ku. IX. 12). At the time of coronation the king used to ride on an elephant and an umbrella was put over him (Ku. XI. 100).

At the time of coronation many valuable gifts were presented to a king both by the rich and the defeated enemies (Ku. VI. 19; XI. 35). The defeated enemy used to submit some royal insignia to the king. King Bhoja had submitted his golden canopy to Chedīrāja and this was later on presented to Bhīmarāja (Ku. IX. 57).

For administrative purposes, the country was divided into several parts. These are *janapada*, *maṇḍala*, *deśa*, *viṣaya*, *pathaka*, *grāma* and so on. Janapada is a bigger place and the king of a Janapada is considered as an independent king. The Sindhu territory, at that time, was an independent Janapada (Ku. VIII. 116). A Janapada is further divided into Maṇḍalas. Maṇḍalas are administered by governors who are called Māṇḍalikas. H.D.. Sankalia (*Archaeology of Gujarat*, Bombay, 1941, p. 202) thinks Maṇḍala was the largest division of Janapada which corresponds to our modern province. In mediaeval India, Gūrjara was called a Maṇḍala. A.K. Majumdar (*Chaulukyas of Gujarat*, Bombay, 1956, pp. 208-209) has noted that there were fourteen Maṇḍalas in Chaulukyan empire as mentioned in the Chaulukyan inscriptions. Maṇḍalas were further divided into *deśas*, *viṣayas* and *pathakas*. Whether Deśas were less than Maṇḍala in size or not, is not clear from the descriptions, but that Lāṭa and Saurāṣṭra were called deśas shows that deśas were smaller than Maṇḍalas. Viṣaya and Pathaka were, perhaps, smaller than deśas and the head of a village was called grāmaṇī (Ku. I. 181). The mountainous areas and forests were called khalatikas (Ku. III. 84).

In the *Kumārapālacarita*, the names of some official posts are found, but their exact significance is not generally mentioned. These names are Mahāpradhāna (Ku. II. 56), Purohita (III. 80), Māhāmātya (Ku. VI. 26), Māṇḍalika (Ku. VI. 26), Pratihāra (Ku. I. 116), Comūpa (VIII. 90), Āyudhāgārika (XVII. 44). From the secondary sources we come to know that these officers used to perform their duties in the territory. For example, in the *Kumārapālacarita*, it is stated that Jambaka and Jehula were ministers of equal status.

For administrative purposes spies were employed in the country. Apart from *dyūta*, the other term *Nagaraghātas* were also used (Ku.

IX. 48). In order to collect secret news for the king the Nagaraghātas used to dress like a sage and collected information from the people of the road. Besides the spies, the king himself used to go out secretly to collect public opinion about his administration. It is said in the text (XIII. 5) that Jayasimha used to go out for this purpose.

The condition of the country depended on the good administration of the king. The aim and ideal of a good king was to establish the Rāmarājya. The Chaulukya king had that ideal in his mind (VII. 4). In the *Kumārapālacarita* (VIII. 28) it is stated that people were living calmly and happily. The law and order of the country was maintained and there were no thieves in his kingdom. (VII. 28.). This truthful character of the then Indians was also recorded by the Mohammedan conquerors of India. Idrisi in his *Geography* (written in the 11th century) summed up the foreign opinions in the following manner :

“The Indians are naturally inclined to justice, and never depart from it in their actions. Their good faith, honesty, and fidelity to their engagements are well-known, and they are so famous for their qualities that people flock to their country from every side⁴.”

Incidentally, it can be mentioned that this truthful character of the then Indians was also recorded by later foreign writers. Marco Polo, for instance, in the thirteenth century noted as follows : “You must know that these Brahmins (the term used by him was *Abraiaman*) are the best merchants in the world, and the most truthful for they would not tell a lie for anything on earth.⁵” Similarly, in the fourteenth century Friar Jordanus told us that the people of lesser India (South and Western India) “were true in speech and eminent in justice”. Max Müller cites another example. “In the fifteenth century⁶”, says Max Müller, “Kamaleddin Abd-errazak Samarkandī (1413-1482), who went as ambassador of the Khakan to the prince of Kalikut and to the king of Vidyānagara (about 1440-1445), bears testimony to the perfect security which merchants enjoy in that country”. Max Müller further says that from the records of the *Aini Akbari* written by Abul Fazal, the minister of the emperor Akbar, in the sixteenth century this truthfulness of the then Indians was remarkable. “The Hindus”, says

4. Max Müller, *Indian, what can it teach us?* p. 56.

5. Max Müller, *India, what can it teach us?*, p.56

6. *Ibid* p 56.

Abul Fazal, “are religious, affable, cheerful lovers of justice, given to retirement, able in business, admirers of truth, grateful and of unbounded fidelity; and their soldiers know not what it is to fly from the field of battles”.⁷

We can go on quoting from book after book on this truthful character of the then Indians as recorded by the foreign travellers, till the advent of the Englishmen in Indian history. But the fact that Hemacandra recorded this incident in his *Kumārapālacarita* is the most important one.

The personal life of a king as can be gleaned from the personal life of the king Kumārapāla delineated in the *Kumārapālacarita* of Hemacandra is fascinating. Though the duties of a king are enunciated by Manu, Yājñavalkya, and even by Lakṣmīdhara in the *Rājadharmā* section (xi) of his *Kṛtyakalpataru*, the duties of a king as recorded in the *Kumārapālacarita* are practical. It is stated there that after getting up in the morning, the king must pay respect to his favourite deities (Ku. 1. 72-73). The king will also perform other periodical religious rites (II. 9) including his daily morning prayer. The *Śrauta* Brahmins usually performed the morning prayer along with the king (II.55). The king then used to come to the Mātṛgr̥ha (Ku I. 84) to worship *mātṛs*. After performing daily exercises (Ku. I. 90), the king used to attend the people in the morning (Ku. 1. 70) in his council-hall (II. 58) sitting down upon his *Simhāsana* (III. 77). As regards the education of the king, it is mentioned that the king must be educated in the Vedas and the religious scriptures as well as in all the fine arts (VI. 4, 6). The council-hall of the king was adorned by the august presence of poets and writers (XI. 66). Though Hemacandra did not mention how the literary court of a king should be exhibited, we can supply this information from the *Kāvya-mīmāṃsā* of Rājaśekhara who was a senior contemporary with Hemacandra. Rājaśekhara, a poet of the tenth century, says in his *Kāvya-mīmāṃsā* (pp 54-55 of Gaekwad's edition) the position of poets and artists in the literary hall of a king in the following manner :

“The king-poet should have a special chamber for testing literary compositions. The chamber should have sixteen pillars, four doors, and eight turrets. The pleasure-house should be attached to this chamber. In the middle of the chamber there should be an altar one hand high

7. *Ibid* p 57.

with four pillars and jewelled floor. Here the king should have his seat. On its northern side should be seated Sanskrit poets and behind them Vaidikās, logicians (*prāmāṇikās*), Paurāṇikās, Smārtās, physicians (*Bhīṣajas*), astrologers (*Mauhūrttikās*) and such others; on the eastern side the Prakrit poets (*prākṛtā kavayaḥ*), and behind them actors (*naṭa*), dancers (*narttana*), singers (*gāyana*), musicians (*vādaka*), bards and such others; on the Western side the vernacular poets (*apabhraṃśinaḥ kavayaḥ*) and behind them painters (*citrālepyakṛtaḥ*), jewel-setters (*maṇikyabandhakāḥ*), jewellers (*vaikaṭikāḥ*), goldsmiths (*svarna-kārāḥ*), carpenters (*vardhakilohakārāḥ*) and blacksmiths and such others; and on the southern side Pāśācha poets (*bhūtabhāṣākavayaḥ*), and behind them, paramours, courtezans, rope-dancers, jugglers, wrestlers and professional soldiers” (Introduction p. xxxvi - vii).

Whether this was the prevalent practice of the king or not, was not clear from Rājaśekhara, but it was a picture of how a king in the mediaeval India used to organise a poetic assembly in his kingdom. And we can gauge at the moment that that was the practice of the Indians at that time and this picture was reflected by Rājaśekhara in his *Kāvya-mīmāṃsā*.

From the *Kumārapālacarita*, we can also infer that Hemacandra says that the kings must be religious-minded and he must go to pilgrimages after defeating his enemies (V. 132). In their old age, the kings should live in pilgrimages by observing asceticism (VIII. 15).

II. Social Thoughts of Hemacandra

As I have said in my earlier part of this article that it was difficult for me to elicit the political thoughts of Hemacandra from his works, so also in the case of social thoughts, it is equally difficult to find out the social gleanings of Hemacandra from his writings. We must remember that Hemacandra has not written any book on social order of the country, but from some of the words used by him relating to social structure, we can build the edifice of sociology to some extent at the time of Hemacandra counterchecked by contemporary evidence. We must also know at the same time that the sources for studying the social history of the time are indeed very meagre. Yet we will have to collect some valuable information from his writings as well as from the accounts of the contemporary authors.

Structure of Society :

From Hemacandra’s *Kumārapālacarita* it appears that society looked like a feudal organisation with the king at its head. The other officials were next in rank to the king. These noble officials used to

enjoy some special honours and privileges. As a result, we can imagine there was a difference in the standard of living between the common people and the privileged officials. The rich people, because of their abundant wealth, indulged in luxury. The food and dress of the wealthy people were rich and gaudy. The rich people lived in highly decorated palatial buildings and probably amused themselves with outdoor and indoor games. Besides the rich people, there was a “middle class” also who used to live on a standard suited to their professions.

From a perusal of the *Kumārapālacarita*, it appears that there were four castes (*caturvarṇa*) in his time. The names of the castes were, as usual Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra (I. 183. II.2). But Hemacandra used different terms to signify these four castes. His names were *dvija* for *brāhmin*, *kṣatra* for *kṣatriya*, *viṭ* for *vaiśya* and *śūdra* for *śūdra* (V. 116).

It seems that the main duty of the brahmins was to study the Vedas and to perform sacrifices (I.75) as the term *śrotriya* (V. 91) indicated. In his time, the brahmins used to get immense power and prestige. From his reference to XVIII. 19, it seems that a brahmin should not be killed by a *kṣatriya*. From H.D. Sankalia (*Archaeology of Gujarat*, p 209), we come to know that the brāhmins were given grants for performing the five great sacrifices (*pañca mahāyajñas*) which are —

*adhyāpanam brahmayajñam pitryajñastu tarpaṇam/
homo daivo balir bhāuto nryajño ' tithipūjanam//*

(Manu. III. 70)

“The five Mahāyajñas are (i) *brahmayajña* or the study of the Vedas, (ii) *pitryajña*, or libations given unto the Father, (iii) *devayajña* or sacrificial ceremonies, (iv) *bhūtajajña* or offerings into the creatures, and (v) *nryajña* or hospitality.”

Sankalia further adds that for the sacrifices of Darśa, Pūṇamāsa, Agnihotra, Vājapeya and Rājasūya, grants were usually made. From the pages of history, it is seen that in the time of Chaulukyas Brāhmins used to enjoy lots of privileges.

The Kṣatriyas were the ruling class and the king must belong to the Kṣatriya family. In the *Kumārapālacarita* two types of *Kṣatriyas* are mentioned. These are *śuddha-kṣatriya* and the *brāhmaṇakas*. The *śuddha-kṣatriyas* are pure kṣatriyas, born of kṣatriya parents (cf - XIX. 115), whereas, the brāhmaṇakas are those whose livelihood was thrown out of the society and as a result, adopted warfare as their livelihood.

As usual, the Vaiśyas were the merchants. Hemacandra used the terms *arya* (XI. 15), *vaṇika* or *dhānyamāya* to denote them. These terms show that the main occupation of the vaiśyas was to measure grains (XI. 43).

Hemacandra did not mention the status of the Śūdras. It can be assumed then that the life-style of the Śūdras was not something different from the previous centuries.

Apart from these four castes, the names of some tribes are also mentioned. These are Ābhīra (XV. 85), Kirāta (XIV. 23.), Cāṇḍāla (IV. 38), Jāṅgala (XVIII. 71), Niṣāda (V. 50), Bhilla (I. 179), Takka (I. 54), Māheya (XVI. 6) and Khasa (VI. 26). Besides, some tribes which seem to be foreign are also mentioned. These are Cina (VIII. 58), Barbara (VIII. 58), Mleccha (IV. 33), Turuṣka (Ku. VI. 96), Yavana (XV. 26), Śaka (XV. 26) and Huṇas (VII. 102). Some of the foreign names also occurred in earlier Sanskrit literature. The mention of these tribes shows that at the time of Hemacandra Indian society was heterogeneous, and each one has a part to play in the society.

Education

It goes without saying that there was nothing like modern system of education. But we can believe that some sort of primary and secondary education existed. The kings used to encourage such education by granting lands or money to different monasteries, individual saints and *āśramas*. The usual name of the educational institution is *Vidyā-maṭha* (I.7). The students, both boys and girls, used to reside in *Gurukulas* and studied various branches of learning (XV. 37). These *Vidyāmaṭhas* were patronized by the kings (XV. 120-121). The *gurus* or *sādhus* (sages) were the teachers. The students were normally asked to learn a subject by heart (I. 66). There were discourses among students (I. 43). The teachers were highly respected. (I. 33).

It will not be unwise to presume that at the time of Hemacandra, at least, four principal languages were prevalent and these were Sanskrit, Prakrit, Apabhraṁśa and Pāli. It was the time of the birth of modern Northern Indian languages---like Mārāthī, Gujarātī, Bengali and others. But from the subjects of study it can be inferred that Sanskrit studies were mainly in vogue. So I believe that Sanskrit schools continued to function for the benefit of the students. It can also be surmised that the Prakrit language was also studied mainly by the Jain Sādhus and Sādhvīs. As it was the time of Apabhraṁśa, lots of Jain scholars composed their treatises in Apabhraṁśa. The Pali was studied only by the Buddhists.

Subjects of Study :

From the study of the *Kumārāpālacarita*, we can frame our ideas about the subjects of study. The four Vedas and the Brāhmaṇas and Upaniṣads were studied seriously. Then the *śaḍaṅgas* were equally studied. The Purāṇas, Grammar and Philosophy got prominence in the Vidyāmāṭhas. From the mention of some Classical Sanskrit literature it is assumed that Classical Sanskrit was also studied. The *arthaśāstra*, Poetics and Medicine were also in their curriculum.

The Ṛgveda was studied with various *pāṭhas*. There are eight Vedic *pāṭhas* which are--

*jaṭā-mālā-śikhā-lekhā dhvajo daṇḍo ratho ghanah /
aṣṭāu vikṛtayah proktāḥ krama-pūrvāḥ maṇiṣibhiḥ //*

“Jaṭā, Mālā, Śikhā, Lekhā, Dhvaja, Daṇḍa, Ratha and Ghana are eight kinds of Vikṛtipāṭhas each headed by krama”.

Of these eight types of *pāṭhas*, the *padapāṭha* and *kramapāṭha* were generally taught (XV. 124). Two recensions of the Ṛgveda - Sākala (XVI. 85) and Ṛgayana (XVI. 75) -- were taught. Among the Yajurvedas, the Kaṭha (XVI. 88) recension was also read. Other recensions of the Vedas are also mentioned.

Among the Brāhmaṇas, the Śatapatha and the Śaṣṭhīpatha are mentioned (XV. 122). As the Brāhmaṇa literature is mainly meant for the sacrifice, it is believed that the practice of sacrifice was also in vogue.

The study of the Upaniṣad as a *jñānagūhya vidyā* (XI. 23) was very much prevalent.

As the dictum *svādhyāyo` dhyetavyah* “The Vedas are to be studied along with the Vedāṅgas”, the study of *śaḍaṅgas*, was also current at that time. Hemacandra mentions the name *śaḍaṅga* in several places of his Kāvya (XV. 120-21, I. 108; XVI. 75). The six Vedāṅgas are-

(i) Śikṣā, (ii) Kalpa, (iii) Vyākaraṇa, (iv) Nirukta, (v) Chandaḥ, and (vi) Jyotiṣa.

i) Śikṣā :- The śikṣās including the Prātiśākhya are science of phonetics. It deals with letters (vowels and consonants), accents (acute, grave and circumflex), moras (short, long and prolated), efforts (*yatnas*) and euphonic combination. But Hemacandra did not categorically mention the name *śikṣā* as a separate subject of study. It is included in the word *śaḍaṅga*.

2) Kalpa :- The Kalpasūtras are the ritualistic texts. It is a collection of the texts of the Saṁhitās which are to be applied to a

particular ceremony. Hemacandra mentions Kalpasūtras (XV. 120-21). He also mentions *kalpa* by Paiṅgi (XVI. 90). Kāśyapin (XVI. 90) and Kauśika (XVI. 90). Hemacandra calls the ritualistic education as Yājñika Vidyā (XV. 120-25).

3) Vyākaraṇa (Grammar) :- Grammar is taught for the regulation of a language. In ancient times, there were nine authoritative grammarians and these are-Pāṇini, Aindra, Cāndra, Kāsakṛtsna, Kaumāra, Śākatāyans, Sārasvata, Āpiśala and Śākala. Of these grammars Hemacandra has only mentioned the grammars of Pāṇini, Vārttikas of Vararuci (XVI. 92, XVI. 88, XVI. 1). The sūtras of Vārttika are called *Vārttikasūtrikā* (XV. 120-21). From this term, it seems that both the sūtras of Pāṇini and Vārttikakāra were taught simultaneously. Hemacandra calls the grammarians as *Padakāras* (XV. 67), or *Padikas* (V. 122), or *Lakṣaṇikas* (XV. 118).

4) Nirukta :- The Nirukta is nothing but the explanatory text of the Vedic verses. It is sometimes called the supplement to the grammar. Hemacandra calls the Nirukta as *Anupadika* (XV. 118).

5) Chandaḥ (Metre) :- This is a book on prosody. The *Chandaḥ śāstras* are mentioned by Hemacandra (XIII. 46).

6) Jyotiṣa :- This is a science of astronomy. This science of astronomy is also mentioned by Hemacandra (XVI. 94).

The mentioning of the different branches of six Vedāṅgas shows that the Vedic studies including ritualist education was prevalent at the time of Hemacandra. In fact, Hemacandra has mentioned Agniṣṭoma (XV.119) and Puroḍāśa (XVI.74) in the *Kumārāpālacarita*.

Apart from these above mentioned subjects, the Purāṇas were also studied (XV. 118). From Hemacandra's reference to the Purāṇas, it appears that at the time of Hemacandra, the Purāṇas were very much popular in the mountaneous area (XVI. 46) and it is also mentioned that the Purāṇas were sung at the Arbuda mountain (XVI. 46).

Similarly, from his reference to verse XVI. 1, we can come to the conclusion that all systems of philosophy were taught at the time of Hemacandra. Logic (XIII. 46) is also mentioned. The Cārvāka philosophy was called *Laukāyita* (XV. 120-21). The Mīmāṃsā philosophy was also taught (XV. 124).

This short survey describes in a nutshell the political and social systems of India at the time of Hemacandra⁸.

8. For this article I have freely used Dr. S.P. Narang's book, A Study of the Dvyāśrayakāvya.

JAIN RELIGION AND SOCIETY (YESTERDAY, TODAY & TOMORROW)

Dr. V. P. Jain

Yesterday

Jainism is one of the oldest living religions of the world. In the context of our own country, no page of Indian history and culture in any way and at any age for the past 3000 years, if not more, can be well-written without making reference to the Jain tradition and its contribution to them.

Right from the beginnings of the Indus Valley culture, remnants of the Shramanic-tradition, numerous references to Bh. Ṛṣabhadeva in the Ṛgveda, other Vedic literature, later Hindu religious tradition, the Upaniṣadic thought and Vedānta, the Vaiṣṇava Bhagavat Dharma, and the acceptance of non-violence as the universal-dharma, can best be understood in the light of the Jain religious tradition.

Buddha and Mahāvīra were foremost in their condemnation of the ancient Indian caste-system. They were also the leaders in imparting equal social and religious status to women in the later Vedic period, and also in making efforts to eradicate the system of slavery and social discriminations of high and low etc.

The development of Indian languages from the Vedic to the modern Indian national languages and regional dialects can never be understood, but for the study of the Prakrits and Apabhraṁśas so well used, preserved and developed by the Jain Ācāryas and other Jain authors through Jain literature in Prakrits, Apabhraṁśas and almost all regional languages and dialects of the country. Southern languages of the Dravidian family, especially Kannaḍa and Tamil owe the deepest debt to the Jainācāryas for their excellent preservation and development and the richness of their literature through the centuries.

No study of any branch, any aspect or any wing of the Indian literary tradition can be complete without looking at the contribution

of the Jains and Jainācāryas. They have immensely contributed to the origin and development of Indian Art and Architecture, Epigraphy, manuscript writing, preservation of manuscripts and libraries, music and painting, Indian system of education, building of exceptionally beautiful temples, caves, statues and images; works on grammar, linguistics, lexicography, poetics and prosody, all branches and varieties of Indian literature, and the ancient Indian sciences of Physics, Chemistry and Mathematics, Botany, Zoology and Cosmology and the concepts of relative time and space, and energy, motion and matter.

Now come back to the pre-Mahāvīra age of ancient Indian Republics and come down to the enslavement of the country by the British, when Indian Princely States still had some *de-jure* and *de-facto* authority over them.

Go back to the Nandas, Mauyas, Kharavela, other dynasties, the Guptas, Maukharis, Pratihārs and Chauhāns; Rajputs and other royal dynasties ruling over the North and West and Central states of India upto Marathwada; Ganga, Kadamba, Pallava, Chaulukya, Rashtrakuta, Chola, Ratta, Kalchuri and Hoysal dynasties, which were ruling the southern states, upto the period of the establishment of the Mughal-Sultanate in the country, you will find that many of the dynasties patronised Jainism. A number of kings and emperors were already Jains or they had adopted Jainism as their religion. They appointed many, in fact, numerous, Jains as their Ministers, Generals, Commanders, Treasurers, Revenue Officers, City-Merchant-Chiefs, Bankers and in other important positions because of their heroism and bravery, absolute honesty, truthfulness and loyalty, intelligence⁴ and administrative and managerial skills; and never in the past 3 milleniums they were found wanting in human virtues upto sacrificing their life and property for the sake of the State, the king and the country; and never did they misuse the power and position for inflicting any injustice of any sort, on any of the other religious communities of the state or elsewhere; or terrorise them in anyway; because the Jain religion had ennobled and liberalized their total outlook on life and living. Proselytization or conversion of people of other faiths to Jainism was never, not once in the whole history, adopted as a policy.

The Jains as a community not only protected and preserved the environment, in every possible way, and everywhere, but have also

to be given the credit of vegetarianism in the country and especially in the south.

Jainism spread in the country because of the social, cultural, religious and benevolent activities of the Jain-teachers and also because of the establishment of the institutions of four-fold-charity i.e. food, piety and justice, centres for importing knowledge and medicines for the benefit of the less fortunate, poor sections of society in the whole country.

Such is the rich, rare and incomparable heritage, which we belong to.

That was yesterday.

Today

The Jains in the post-independence period have, true to the history and spirit of their noble tradition, immensely contributed, collectively and individually to the struggle for national independence and building-up of the country anew in the diverse fields of business, industry, banking and mercantile, etc., in the spread of mass education, education and upliftment of women and control of population within the community (vide latest census Reports), personell in all the 3 wings of the services i.e. Army, Air Force and the Navy, plus the I.A.S., I.P.S., I.R.S. Indian Foreign Services, Medical, Legal, Engineering and other technical professions; teachers in universities and colleges etc., administrators, politicians, journalists, publishers and authors of high repute; hospitals, and general educational and higher research institutions. There would scarcely be a popular area of life and activity where the Jains have not made their mark.

The important fact worthy of note being that it is one of the smallest elite minorities, which has achieved what it has, and which is what it is, on the basis of shere individual and collective merits and the religious and spiritual values they have been inspired and guided by.

And again, over the past 100 years or so, the Jains have spread to most parts of the globe in search for new pastures in business and better career opportunities. They are mostly well-settled either in business as Jewellers and other trades, and as doctors, engineers,

technocrats, educators and other respectable professions. In general, they belong to the upper middle class strata of the society. Largest number of them have settled in the U.S.A. and then Britain, African countries, Germany, Japan, France, Australia and other countries. Many of the countries, I hope, are represented here at this world Conference. By and large they are treated as a respectable, peace-loving, non-interfering, law-abiding, vegetarian and tolerant community. They have constructed Jain centres and Temples at many places in the countries of their life and career.

This is today.

Tomorrow

Now I am coming to the last part of my talk : i. e. the Jain Religion and society in the 21st century.

This is a very fast changing world. It is becoming difficult by each day that passes, to keep pace with the changes. Materialistic-culture has to have its undeniable imprint on the individual and society, whosever they be.

The Jains all over the world, and more so within the country, are being deeply influenced by the onslaughts of the intensely aggressive modern culture of unbridled sensual-pleasures, whatever the cost. They are found in professions and businesses never heard of just 50 years ago. They are found involved in such criminal and sinful activities un-imaginable for the Jains, who were held in such high esteem everywhere and by everyone in the society for their truthfulness, absolute honesty, sincerity, reliability, integrity and above all, irreproachable individual character, and a non-violent, friendly, sympathetic, tolerant, benevolent and vegearian way and style of life. Now suddenly all these virtues seem to be slipping away right through our fingers and the younger generations seem to be uncontrollably drifting away.

We celebrated the 25th Mahāvīra Nirvāṇa centenary but also without many everlasting achievements.

The Jain community continues to be divided and further subdivided into sects and sub-sects.

There is no central organisation of the community which could be approached for solution of problems of the community or the nation; or could guide and direct on big or small policy matters.

A Central-Academy, where everything from A to Z published on or about Jain religion, philosophy, history, tradition, & community etc., is not to be found.

Authentic Jain literature, published or not yet published, with Hindi-English and other language-translations is not available or has never been prepared.

Small-authentic books in correct, simple, readable style in the national and foreign languages for common citizenry both Jain and non-Jains, and especially for children of impressionable age, some such books may be there, but are generally difficult to find, and seem not to have been thought, prepared and published in a planned way, like the late and revered Shri Hanuman Prasad Poddar, did for Hinduism, at the Gītā Press Gorakhpur.

I am here to appeal to the world Jain-community to think over, take decisions and start moving fast, because the time at our disposal is too short and we can't afford to take rest, or wait, or go slow.

LATEST BOOKS ON JAINISM

Narendra Nath Bhattacharya—*Jain Philosophy: Historical Outline*, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, [1st edn 1975], second edition, 1999, pp xxi+259, price Rs. 425.00.

Williem B. Bollec - *The Nijjuttis on the Seniors of the Śvetāmbara Siddhānta: Āyāraṅga, Dasaveyālia, Uttarajjhāyā and Sūyagaḍa. Text and Selective glossary*, Franz Steiner Verlag Stuttgart, 1995, pp ix+197.

Muni Śrīcandra Kamal - *Jaina Āgama: Vanaspatikośa*, Jaina Vishva Bharati, Ladnun, 1996.

Ram Sajiwan Shukla - *India as known to Haribhadra Sūri*, Kusumanjali Prakashan, Meerut, 250 001, 1989.

Jñātā dharma kathāṅga sūtra (illustrated) original text with Hindi and English translation, ed Upa-pravartak Shri Amar Muni, editor Srichand Suranā, Padma Prakashan Padmadham, Delhi - 110 040. p I+II, 1996 - 1997.

K.C. Sogani — *Ethical Doctrines in Jainism*, Lalchand Hirachand Doshi, Jaina Sanskriti Saṁrakṣaka Sangha, Sholapur, 1967, pp xvi+301.

Pranabananda Jash - *Some Aspects of Jainism in Eastern India*, Munshiram Manoharlal Publishers Pvt. Ltd. 1989, pp xi+140.

Sinclair Stevenson - *The Heart of Jainism*, Munshiram Manoharlal Publishers Pvt. Ltd, [1st edn 1915 by Oxford University], 3rd edn 1995. pp xxiv + 336.

Asim Kumar Chatterjee - *A Comprehensive History of Jainism*, vol - I and II, Firma K.L.M. Pvt. Ltd. Calcutta, 1984.

Hiralal Rasikdas Kapadia - *The Jaina Religion and Literature, Vol -I, Part I* Motilal Banarsidass Publishers Lahore, 1st edn 1944, pp xiv + 197.

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, *Tithayara* in Hindi and *Śramana* 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 *Śramana*, 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 Bhagavati 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)
- Praśnottare 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.

JAIN BHAWAN PUBLICATIONS

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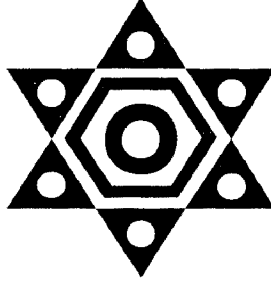
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