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JAIN FOLKSONGS AND LEGENDS OF KARNATAKA

Dr. S. P. Padmaprasad

Folk literature is the unpolished expression of grassroot minds. Culture, beliefs, feelings are expressed there in an innocent manner. It is more so in case of religious matters. That's why folk songs, stories, proverbs, legends need to be analysed from this point of view also.

Karnataka is a state with more than five crores of population in south India. Here Jains count to the numerical strength of about four lakhs. This land is covered with varied geographical features like sea coast, forests, hilly areas, and vast dry plains. The Jains are scattered in all these areas.

This state of Karnataka has rich treasure of folk songs, legends, stories etc. Collection of these oral literary materials started by the end of the 19th century itself. But for a long time, folklore scholars in Karnataka believed that Jains have no folk literature of their own. This opinion created a curiosity in the present researcher and he took deep interest in that and 35 years ago, at the young age of just 20 he started searching for folk songs/legends/stories related to the Jains and fortunately could collect the large quantum material and also produced a Ph. D. thesis on the subject.

Native Jains in Karnataka belong to Digambara sect and have produced very interesting folk songs. There are many legends related to Jaina places and personalities. Present paper tries to present a cross-section of it. It is difficult to express the literary beauty of those songs as it is highly difficult to translate those verses from colloquial Kannada

language into English. But, however, some useful glimpses could be obtained.

Jain folksongs

Jains in Karnataka have compared folksongs of all varieties i.e.,- household work songs, cradle songs, worship songs, long narrative songs, etc.

Some examples of each type could now be given in detail.

1. Cradle songs.

While swinging the child in cradle to make him sleep, songs are sung by the mother. A Jaina shrāvakī then sings like this-

“Swing, Swing, Swing me mummy there
where the Adijina is there”
Toogu Toogammayyā Toogammā.
(Ādijinariddalligé.)

In these lines mother wants her child to be swung to that point where the first Tīrthaṅkara lives. Obviously, it is ‘Siddhashilā’ - the apex of the universe, where the souls stay after getting ‘mukti’ or salvation. Thus, the craving for salvation is induced in the very infant stage itself.

In another cradle song, the birth of Neminātha, 22nd Tīrthaṅkara is described. There it is said-

‘Say jo jo to Jinarāja
Say jo jo to the Lord of All worlds,
Say jo jo to master in salvation, jó jó’
(jó jó énnenī jo Jinarāya
jó jó ennerī Tribhuvannaswāmi,
jó jó ennerī mukti ulló déya - jó jó)

Thus starting, the song proceeds explaining that the Jina came to this earth ascertaining the moment of lack of poverty, making all musical instruments and weapons sound automatically, etc. All these descriptions corroborate with the mythological narrations. They indicate how powerful the Jina is.

2. Work songs

Songs sung while doing work or the other are called-work songs. These are of various types like—household works, agricultural works etc.

While skimming the curds into buttermilk and taking out butter one shrāvakī sings a song recollecting siddha Bhagavān. She sings like this-

‘Recollecting siddha I dipped the skimming rod
And by his grace came up
the fresh butter in the butter milk/’

3. On children

A childless woman prays Jaina Yakshis to bless her with children:

‘Akka Padmāvati, Tangi Sarasvati
makkala tāyi jvalini/kushumāndyammā
makkala phalava kodi namagé/’

It means, ‘oh goddess Padmāvati, Saraswati, Jvalāmālīni, Kuṣmāṇḍīni-mothers of children, give us the boon of children’.

Here, Sarasvatī is the speech of Tīrthan̄kara—according to the Jains. According to Hindus she is the goddess of knowledge. Other three goddesses are the Yakshis worshipped in Jaina tradition. Especially Kuṣmāṇḍīnī or Ambikā Yakshī is depicted as carrying a child on her lap. Hence here the shrāvakī (Jain housewife) prays these goddesses to bless her with a child.

A mother describes the devotion of her son towards Jaina and says he, naughtier than all other children, climbed up the Champak tree, plucked flowers and made a boquet of flowers for Jina.

Ella makkalingintha pundugāra namakanda
kenda sampigeya mara yeri/Hoovane koidu
chendu kattidanū jinarige//

4. Songs related to worships

Performing of pūjās and special worships (Nompis) are there in Jaina folksongs of Karnataka. They beautifully describe the temple atmosphere and the devotional songs sung there. One song says that even the parrots sitting on the coconut tree at the temple also sing the songs in praise of Lord Pāraavanatha-

Basadi bāgila munde hasiru tengina gida
kusūlada yaradu ginigolu / pādidave
parama pāreesana padagolā//

In another song, the 'Anantana Vrata' performed at the temple, its glory are described. It is said that, at the Hārige (a village) temple milky abhiṣeka is performed throughout night, and father of the family has undertaken a new worship there :

Hārige bastheeli halanthā abhiṣekā
Ānanthara nompi / Belathanka
Allaithappaige hosānompi //

Here, when the singer describes it as 'pouring of the milk, 'throughout night' - the milkywhite appearance of the god's statue, and large group of devotees watching the pūjā, appear before our inner eyes.

5. Songs about places of pilgrimage

Karnataka is one of the firm bases of Jainism. There are many places of pilgrimage for Jains in this state. Most important of them is Shraavanabelagola, where the world renowned 57 feet large monolithic idol of Lord Gomāṭeśvara is present. Many folksongs have been collected in Karnataka which express the devotion of Jains to this place and their desire to visit this place and have a darśana of Bhagavān Bāhubali (Gomāṭeśvara). Some of these are long narrative songs which tell about the starting of pilgrimage, their pledging to observe certain limitations till they see the statue of god, calling other villagers to join them, their reaching Shraavanabelagola and conducting big Abhiṣeka ceremony to the lord etc.

In the beginning of one such song the family head announces his desire to go to Shraavanabelagola and asks the willing people to join him.

“O people, Belagola is 61 Haradari (a unit of 3 miles = 4.8 kms) away. Are you coming ? Then his wife asks- “What is the use of going to god, leaving at home wife and children ?” Then the head asks them - can you, with children, walk such a distance ? Can you withhold temptations ? Can you keep yourself physically and mentally pure ? Are you ready to observe all limitations ?” Home people agree. Then he preaches the *vratas* to them. They are forbidden from consuming milk, fruits and sweets till they see the lord’s statue. They accept all those limitations cheerfully and the whole caravan starts. Then the song further describes the reaching of the troupe at the place, their happiness and that they got the wooden logs and tying ropes from different places and getting the high platform constructed, and doing the Mahāmastakābhiṣeka (The great ‘head bath’) and its glory.

Another song of the same theme describes that the pilgrims marched on elephants, horses etc. with neighbourhood friends with all precautions that no quarrel should take place among them till the journey is over.

In the beginning of one of these songs, the leader of the troupe tells the village news announcer like this-

‘O, thou, news declarer with the
pearl in the ring, who beat the drum standing
on the other side of the river, tell all those
willing to see Belagola, to join (us).”

Actual verse is as follows -

“Guttee holeyache nittu dangura saro
mutteenungulada talavara / Belagulava
nodabekendavara Barahelo //”

The very style powerfully expresses the respect which the rich leader gives to even an ordinary village servant.

There are other spare songs which express the wish of Jain folks to visit Shravanabelagola. Two sisters express their wish like this-

‘O, we should go to Belagola, purchase and wear new bangles and saree, and have the darśana of great Bāhubali’.

Another folksong tells that-
 ‘walking road is best for three miles;
 streets are fine at Belagaum; But
 Belagola is best in the whole state
 and Bāhubali statue on the hill there, is very fine’.

In another folkverse, the beauty and environment of Gomateśvara statue is described in a superb manner.

‘To the Jina of Belagola
 Head bath is then when it rains;
 Thunder and lightnings are the tāla in his hands
 And the shining stars are pūjā at his feet/’

Similarly, there are folkverses on other Jaina pilgrimage places like - Humcha (Shimoga District), Sthavanidhi etc. Humcha is the place where Yakshī Padmāvati is settled. This deity has large number of devotees both in south India and north India. There are folksongs which express the feelings and beliefs of these devotees towards this Yakshī. There are stick-play songs on this goddess in which devotees invite this goddess to come and play with them, she plays with them and at the end, honours them also. One folksong says-

“O mother Padmāvati, where are you
 I have brought the silver chained son
 given by you, to fulfil the
 promise made by me towards you.”

Such songs are there on Sthavanidhi Brahma Yakṣa also.

6. Dīkṣā song

Another long narrative song which could be described as- ‘the special contribution of Karnatak Jains to Indian folklore’ is - the *dīkṣā* song. The ceremony conducted when a person receives sainthood giving up the family links is called ‘Dīkṣā’. In this song, the firm decision of a youth to receive *dīkṣā* and his parents’ effort to keep him in the family-are very well-sketched.

When the son says he will renounce the family and will go as a monk, parents try to dissuade him recalling the luxury he has and explaining what they will do for him. Some verses in the song go like this-

‘you have house with upstairs and treasure full of gold
we shall divide it between you and your brother / my son,
Don’t go for meditation’.

To this, he answers-

‘Let the upstairs house and treasure full of gold
Be given to elder brother / O my mother,
I am going to have *dīkṣā* /’

They push forward another temptation—

‘Choose any spinster who pleases your eyes
We shall arrange the marriage, O, my son
Don’t go for meditation!’

Son replies thus-

“Then getting into bondage with others children
and quarreling for share with cousins /
O, mother, it is better to go for meditation”.

Then the parents describe the difficult vows to be followed by a Jain saint and tells not to go for that-

‘When the hairs on face and head
are pulled and removed by hand
The womb that delivered you burns! O, son
Don’t go for Dīkṣā’//

‘Food to be taken only once a day and
Sleeping on one side throughout night / O Son
It can’t be sustained by you.
Don’t go for *dikṣā*’.

For all such points the determined youth gives the short but firm reply- “all those are to be tolerated.” He goes to get the sainthood.

The song ends with the sisters of this youth reporting their mother- the process of *dikṣā* ceremony of their brother, his removing of jewels, wearing saffron cloth, rich people bowing to his feet etc. The whole song is heart touching. It also tells the rules to be observed by a Jaina monk.

Many such folksongs are prevailing among the Jains in Karnataka. Even though they are now becoming forgotten materials, the collected material is enough to show the talent and imagination of Jaina folk composers, their devotion etc.

6.

Legends

Legends are the narrations created and perpetuated by folk about a person or a place. These narrations may be in the form of a story or simply a statement. But a legend is always believed to be true. It is a ‘believed history’ though actually it may or not be so.

Many such legends are prevailing among the Jains in Karnataka. These are related to Jaina places of pilgrimage, temples, great kings and saints etc. Some of these legends have some history in them. Some others are rooted in mythology. Some appear to be purely purported. But all these express the devotion, faith and life philosophy of the Jains who believe they are true. Some of these are inscribed in epics also.

Some such legends can now be examined.

I Legends related to places

There are many legends related to Jaina places of pilgrimage like-Humcha (Hombuja), Shravanabelagola etc. These legends mainly tell us about the establishment of that place as the seat of the god/goddess, erection of a temple/ statue which later became most revered, or an incident which leads to a change in place, etc.

1. Legends related to Humcha (Hombuja)

Hombuja is an important place in Karnataka. It is a small town in Shimoga district with less than 10,000 population. But 12 centuries ago it was the capital of a Jaina kingdom ruled by Shanthara dynasty. Now this small town is full of sculptures, temples and epigraphs.

But even now the Jains visit this village like place to offer their devotions to the main deity 'Padmāvati' whose temple is in the centre of this town. There are stories about the establishment of this kingdom, ruin of this capital, the big pond here and the particular tree (*vitex nīrgūndī*) present just behind the Padmāvati temple, about the Padmāvati statue present in the temple etc.

Legend on the establishment of the kingdom narrates the story that the founder king of this capital Jinadatta, unfortunately fell into the fury of his own father Sakara mahārāja who had deviated from the Jaina religious path and had become a cannibal. His father ordered his assassination. Then he left his father's capital north Madhura and rode to south along with the idol of his home goddess-Padmāvati. His father's army chased him, but it could not catch him because of the grace of goddess Padmāvati. When he came to the present place, he was very much tired and wanted to take some rest. He tied the idol to the vitex tree and slept. Then in his dream the goddess appeared and said that she would stay there alone and suggested him to establish a kingdom there which she would protect. She also said that the water

in the well by the side of that vitex tree has alchemic effect and would turn iron into gold. It exactly happened so and Jinadatta established the capital and became the king and ruled for a long time.

The legendary story further takes some more turns and narrates some more fantastic incidents. But the main message of the legend is that goddess Padmāvātī is much graceful, she protects one who believes in her and her power is still protecting the devotees who visit Humcha.

There is another interesting legend related to this Jinadatta's story itself. It is about a big and beautiful pond at Humcha. It is called- 'Pearl Pond' (*muttinakere*). Legend says that after so many years of happy ruling by Jinadatta, goddess created two pearls in this pond to test his mind. One pearl was pure and another had some stain. Someone found these pearls and honestly surrendered them to the king. King Jinadatta got prepared two nosc rings using these pearls. He presented the jewel with the pure pearl to his queen and the stained one to the goddess.

Here lies most symbolic expression of change in the human behaviour. Actually Jinadatta had to present the best one to the goddess and the other one to the queen. But time causes change in human mind and he preferred his queen to the goddess who was all responsible for his upcoming.

Identifying this, the goddess decides to leave the place. She appears in the dream of the king, intimates her decision and says her statue will go down to the well (which had water with alchemic effect) and another statue which will be available at hillack behind the temple should be established in the temple. The king cries; then she assures that she would continue to protect people who come and pray her there. That promise is being kept by the goddess even after 1200 years.

2) Legends related to Shravanabelagola

There are many legends related to this place. These tell us about

the carving of the gigantic statue of Lord Bāhubali Gomaṭeśvara, goddess Kūṣmāṇḍinī Devī, etc..

One legend about Gomaṭeśvara statue narrates what circumstances lead the Cāmuṇḍarāya to take up this challenging task of getting the statue carved. It goes as follows :

His mother, Kalaladevī heard the story of Bharata and Bāhubali (two brothers) and latter's going for meditation and attaining salvation (Mokṣa). She also heard from her Guru that Bharata, erected a statue of this Bāhubali, his younger brother at his capital Paudanapura (a part of present Mumbai). She pledged that she would not take food till she gets the 'darśana' of that statue.

On knowing this, Cāmuṇḍarāya, who was the chief minister and commander in chief of Ganga rulers, started on pilgrimage with mother to Pāṇḍavapura. On the way, they halted on a small hillack at present Shravanabelagola site. In his dream goddess (Yakṣī) Kūṣmāṇḍinī appeared and informed that it is not possible to see the statue at Paudanapura, and he can get such an idol there itself on the top of the big hill situated just opposite to the small hill they were resting. She suggested him to shoot an arrow to that hill and the rock to which it hits, could be carved into a statue.

Astonishingly, his mother and Guru also had the same dream in the same night.

Accordingly the next morning, Cāmuṇḍarāya shot up an arrow at the big hill in front. It touched the tall huge rock at the top. Then, with the help of tallented sculptures he got that beautiful image carved out.

This legend expresses the belief that the sacred intentions are fulfilled with the support of gods.

There is another legend related to this Gomaṭeśvara statue. It says that Rāma and Lakṣmaṇa during their forest life came to this area. Then Rāma drew the sketch of this statue on this rock and

worshipped it. When they started moveing, then Hanumanta put another rock across this sketch to protect it from destructors. It is the same rock hit by Cāmuṇḍarāya with an arrow, and later found this figure there.

There is also another version of this legend . According to that Rāvaṇa, the anti-hero in the Rāmāyaṇa, on seeing the Bāhubali statue erected by Bharata at Paudanapura tried to lift it to Sri Lanka. He could not move it. Then he heard a voice from the sky. It told him not to continue that effort as it would be impossible. He followed the advice and went on. When he came to this place which was a thick forest, he saw this huge rock atop the hill. He was attracted by its great size, stood there, and with his sword he drew the sketch of the Bāhubali statue (of Paudanapura) which had firmly impressed him.. Later, the same drawing was worshipped by Rāma and Lakṣmaṇa. And much later, Cāmuṇḍarāya got the statue carved out of that drawing.

These legends express two idealogies nurtured by the Indians:

1. Great ideas geminate in great minds only.
2. If something good is done today, it fruits definitely, no matter how late, it will be.

Such legends also express the well-known psychology of human mind- a person or community tries to create older history to things which it reverts most. And in this process, it creates its connection with great personalities.

II Legends related to persons (Legends on people)

Out of many recorded legends of this catagory, two could be quoted here.

1.) Story of Gulakayajji

This is related to goddess Padmāvati (according to some other versions - it is Kūṣmāṇḍinī). It tells about trimming down the ego of Cāmuṇḍarāya by this goddess.

It is said that after carving the Bāhubali statue, Cāmuṇḍarāya arranged for its first head bath or Mahāmastakābhiṣeka. When it was going on in a grand manner, he felt very proud of himself and thought 'what a great work is done by me ! Suddenly the flow of the liquid (milk) etc.) stopped at the knee of the statue. Everybody was stunned. Cāmuṇḍarāya fell into worries. Then Padmāvati Yakṣī appeared in the disguise of an old woman. She had a hallow brinjal in her hand. It was filled with some milk and curds. She said she would like to pour it on the head of the Lord. Everybody laughed at her and ignored. She was presented before the minister Cāmuṇḍarāya and he in a negligent mood, permitted. The old woman was taken atop the gallery and she poured the liquid contents in the brinjal cup on the head of the statue.

And behold, then occurred the magic. All the milk, ghee, curds etc. poured earlier, which had accumulated at the knee of the statue, suddenly flowed down the feet of the statue, flowed down the slope of the hill and collected as a beautiful pond in between the two hills. Cāmuṇḍarāya's ego vanished. He erected the image of the goddess in that form in front of Lord Gomateśvara.

This legend has a beautiful message. Our work, how much great it may be, should not develop ego in us. If it develops, all further developments will stop. One tree is taller than the other and even the tallest tree cannot reach the heaven.

2) Legend on saint Māghanandī

Ācārya Māghanandī was a Digambar saint who lived many centuries ago. Though he was young, he was a great scholar. There is a legend about him. It states that one potter, on seeing devotees presenting their beloved things to saints, innocently left his grown up daughter with this saint. She, being equally innocent, thought that she would serve the saint and when he was sleeping, started pressing his legs to relieve him from the strain. The saint woke up, knew the reason for her presence there and her action (both are forbidden) and fell in temptation with her. He becomes a householder by marrying

her and starts earning as a potter. They get a son. Father taught him all branches of knowledge including enchanting, magic and multiplication of things (*bahurūpiṇī vidyā*).

Then one day the chief saint, in whose group Māghanandī stayed earlier, came again by their way. He listened the verses Māghanandī was singing. Realising he hasn't lost his knowledge, even though he lost his character, the chief saint came to him and preached.

Then Māghanandī renounced his family life, again became saint and went back to his group. His son Śalivāhana, later became the famous king in India.

This legend points out to so many aspects of human psychology. It tells that even hard meditating saint may fall a victim to temptations. Secondly, it points out that there can be a rise even after a deep fall. Thirdly, it signals that blind devotion or working with ignorance is of no use.

Thus different legends related to Jains reveal details of history, human psychology, and faiths of the Jains. Folk songs prevailing among the Jains are beautifully composed, express the life experiences and philosophy believed and followed by Jains generally in India and particularly in Karnataka.

JAIN VIEWS ON *SVABHĀVA* : A SURVEY

Ramkrishna Bhattacharya

The doctrine of *svabhāva* is as old as the *Śvetāśvatara Upaniṣad* (*Śv. Up.*), but it seems to have gone out of vogue quite early, or got assimilated to some later doctrine.¹ In course of time *svabhāva* came to suggest two contrary points of view : one suggesting a regulated universe, the other, an unregulated one. Although the doctrine was extinct for a pretty long time, almost all philosophical schools of India cross swords against *svabhāvavāda*, presumably to combat both accidentalism and inactivism.

The canonical texts of the Jains, to the best of my knowledge, do not refer to the doctrine of *svabhāva* by name, nor is there any hint at such a doctrine in the *SKS* and *AS*. But Śīlāṅka (ninth century) mentions the doctrine in his commentary on these two texts.² Some other Jain writers, too, occasionally take note of *svabhāva* in various works.

Unfortunately the Jain philosophical tradition does not offer any uniform view of *svabhāva*. As in the case of other Brahminical and Buddhist writers, the Jains, too, present two diametrically opposite concepts of *svabhāva*, viz. causality and accidentalism. Some of them also associate *svabhāvavāda* with materialism, variously called *bhūtavāda* and *tajjīvataccharīravāda*; some others remain rather non-committal. More interestingly, at least, two Jain authors, instead of rejecting *svabhāvavāda*, propose to proffer a syncretic view, incorporating *svabhāva* as one of the factors constituting the 'first cause'. Thus, the wheel takes a full turn: from the monistic (*ekāntavādin*) position of the *Śv. Up.* to the pluralistic (*anekāntavādin*) acceptance of all doctrines that were projected as the one and only *jagatkāraṇa* (the cause of the world).

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1. See R. Bhattacharya 2002 for a collection of verses relating to *svabhāvavāda*. See also Bhattacharya 1999.
 2. *ASVr.*, p. 12. 9-11; *SKSVr.*, p.14.22.

The following chart gives a synoptic picture of the views of *svabhāva* held by Jain writers from Samantabhadra (sixth century) and Jinabhadragaṇi (sixth/seventh century CE) to Guṇaratna (fifteenth century).

- i) *Svabhāva* = causality
Śīlāṅka, Abhayadevasūri, Guṇaratna
- ii) *Svabhāva* = accident
Jinabhadragaṇi, Maladhārī Hemacandra
- iii) Non-committal view re : *svabhāva*
Nemicandra, Siddharṣi, Somadevasūri, Devendra,
Jñānavimala
- iv) Syncretic view : Samantabhadra,
Haribhadra, Siddhasena Divākara
- v) *Svabhāva* associated with the Cārvāka
Śīlāṅka, Vādirājasūri, (Jinabhadragaṇi ?)

(For sources, etc. see Kulkarni. I have no access to Samantabhadra's *Āptamīmāṃsā* (sixth century), so I have followed Malvania's Introduction to *Gaṇadharavāda* (Hindi translation), p. 128.)

That the Jain writers fail to proffer a unanimous view of *svabhāva* is indicative of the confusion around the doctrine itself. The only interesting aspect, not found in other sources, is the syncretic approach which is an extension of *syādvāda*. As Siddhasena Divākara (eighth century) writes :

*kāle sahāva niyaī puṅvakamma purisakāraṇegamī /
nicchattam taṃ ceva u samasāo huṃti sammattam //*³

Neither time nor *svabhāva*, destiny, previous action or manliness is to be taken as the only cause, but to take the combination of all of them is surely the right view.

V.M. Kulkarni includes Haribhadra among the Jain writers who advanced this syncretic view but does not mention where Haribhadra

3. Quoted in Kulkarni, p.16 n22.

said so.⁴ Kulkarni seems to have Haribhadra's *SVS* in his mind. Haribhadra first refutes *svabhāvavāda* as follows :

*svo bhāvaśca svabhāvo 'pi svasattaiva hi bhāvataḥ /
tasyāpi bhedakābhāve vaicitryam nopapadyate //
tatastasyaviśiṣṭatvād yugapad viśvasambhavaḥ /
na cāsāviti sadyuktyā tadvādo ' pi na saṅgataḥ //
tattatkālādisāpekṣo viśvahetuḥ sa cennanu /
muktaḥ svabhāvavādaḥ syāt kālavādaparigrahāt //*⁵

But even then the variety of objects cannot be attributed to *svabhāva*. If *svabhāva* is accepted as the source of all things on earth then everything should have been produced at a time, because *svabhāva* is uniform. Yet it is not so and the doctrine is not (logically) consistent. If (*svabhāva*) is accepted as the cause of the world not irrespective of Time, etc. (viz. *svabhāva*, *niyati*, and *karman*), it will not do, for it would entail the end of *svabhāvavāda*, for (thereby) it adopts *kālavāda*.

Yet Haribhadra does not reject *svabhāva* out of hand. His only objection is that neither *svabhāva* nor *kāla*, etc. is to be taken as the sole cause : for together they inhere in the doctrine of *karman*:

*ataḥ kālādayaḥ sarve samudāyena kāraṇam /
garbhādeḥ kāryajātasya vijñeyā nyāyavādibhiḥ //
na caikaikata eveha kvacit kiñcid apīkṣyate /
tasmāt sarvasya kāryasya sāmāgrī janikā matā //
svabhāvo niyatiścaiva karmaṇo 'nye pracakṣate /
dharmāvanye tu sarvasya sāmānyenaiva vastunaḥ //*⁶

Therefore logicians should know that Time, etc. [viz. *svabhāva*, *niyati*, *karman*] all combine to cause (the world),

4. *Ibid.* pp. 16-17.

5. *SVS*, ch.2, vv. 186-88, pp. 51-52. Trans. mine.

6. *Ibid.*, vv. 191-93, pp. 52-53.

[but not any one of them alone]. Since all these [*tattvas*] cannot produce anything independently, it should be admitted that in their combined form they can produce the effect. Some believe that *svabhāva* and *niyati* are the property of *karman*; and some say that all matters have the same property.

K.K. Dixit is of the opinion that Haribhadra seems to agree with *kālādisāmagrīvāda*, the syncretic doctrine. If the first three doctrines claiming Time, *svabhāva* and *niyati* be called by the general name, *kārya-kāraṇatāvāda*, Haribhadra seeks to synthesize *kārya-kāraṇatāvāda* and *karmavāda*. The last verse appears to suggest that some philosophers admitted *karmavāda* within the frame of *niyati* and *svabhāva*, while some others admitted *karmavāda* under all circumstances.⁷

In *LTN* Haribhadra refers to many more claimants to the title of *jagatkāraṇa* (1.47ff, 2.16ff.) but does not offer such a syncretic view.⁸ Earlier authors like Jinabhadragaṇi (sixth / seventh century) too refute *svabhāvavāda* (taking it to be a namesake for accidentalism) but refrain from advocating syncretism. On the other hand, Samantabhadra (sixth century), Siddhasena Divākara and Śīlāṅka follow the syncretic tradition current among the Jain philosophers regarding *svabhāva*.

There is a hint in the *Gaṇadharaṇavāda* to show that Jinabhadragaṇi associated *svabhāvavāda* with materialism:

*ahava sahāvaṃ mannasi viṇṇāṇa ghanāiveyavuttāo /
taha bahudosam goyama ! tāṇaṃ ca payanamamayamattho //*⁹

7. *Ibid.*, pp. 45, 53, “Ṭippanī”. Dixit also notes that the difference between *svabhāvavāda* and *niyatīvāda* is of a minor nature (*ibid.*, p. 8). See also Basham, p. 226. However, Basham’s view that “*svabhāvavāda* was a small sub-sect of Ājīvikism” (p.226) is, in my opinion, quite unfounded. The doctrine was not associated with any of the religious or philosophical schools known to us.

8. For a detailed exposition of Haribhadra’s view, see Bhattacharya 2001.

9. *GV*, 2.25 (1643), p. 131. The verse is followed by a refutation of *svabhāvavāda*. *Svabhāvavāda* is again mentioned in 5.237-45 (1785-93).

Again, O Gautama : if you think *svabhāvam* (to be the *kartā* of *śarīra* etc.), from the sentences of the Vedas such as “*Vijñāna ghana*” etc. a number of difficulties will arise. But (ca) the real interpretation of those sentences is this.

The reference is obviously to Yājñavalkya’s words to Maitreyī in *Br. Up.* 2.4.12 (also 4.5.13). Both Jayantabhaṭṭa and Sāyaṇa-mādhava quote and refer to this passage in their exposition of the Cārvāka/Lokāyata view.¹⁰ Jayantabhaṭṭa in his subsequent refutation explained the passage merely as representing the exponent’s view (*pūrvapakṣavacana*).¹¹

To sum up then : because of their pluralistic approach, the Jain philosophers were disinclined to reject any of the *jagatkāraṇa* (first cause)-s proposed by others but would oppose every doctrine other than *karman*, if taken alone, as the sole claimant, for each of them would prove to be inadequate. However, it seems that even the earliest Jain philosophers had no specific ideas about the basic doctrine of *svabhāva*. If we are to go by Haribhadra, Śīlāṅka and the like, *svabhāva* would mean strict causality, whereas Jinabhadraṅgaṇi and Maladhārī Hemacandra take *svabhāva* to mean just the opposite. Although it is not possible at the present stage of our knowledge to determine the true nature of the doctrine of *svabhāva* from the Jain sources, it is worth nothing that the pluralistic approach, peculiar to the Jains, is reflected in their deliberations on *svabhāva*. It is intriguing that the *Śv. Up.* rejects this syncretic view outright (*saṃyoga eṣāṃ na . . . 1. 2e*). Did the author of the *Śv. Up.* have the Jains in mind, or some other sect or school advocating a similar syncretic view?

10. NM, ch. 3, pp. 387-88. The passage from the *Br. Up.* runs as follows : “The one of pure knowledge (*vijñānaghana*), appearing out of these forms of matter, gets dissolved again only into them; there no awareness (*saṃjñā*) after death” (4.5.13).

I have quoted from M.K. Gangopadhyay’s trans. in *C/L*, p. 157. Other translators of *Br. Up.*, following Śaṅkara’s commentary, mostly offer a garbled version, presumably to dilute the materialist content of the passage. See also *C/L*, p. 114 where Gangopadhyay writes ‘consciousness’ for *vijñānaghana*. For *SDS* see the Joshi edition p.4.

11. NM, ch.3, p.388.

Abbreviations

- ĀSVr.* Śīlāṅka. *Ācārāṅgasūtravṛtti* and *Sūtrakṛtāṅgasūtravṛtti*; re-ed. Muni Jambūvijayaji. Delhi : MLBD Indological Trust, 1978.
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- Br. Up. Brhadāranyaka Upaniṣad*, Gorakhpur : Gita Press, 2014 Saṁvat.
- C/L* Chattopadhyaya, Debiprasad and Mrinalkanti Gangopadhyaya (ed.), *Cārvāka/Lokāyata*. Calcutta : Rddhi India, 1990.
- GV* Jinabhadragaṇi. *Gaṇadharavāda*, comm. by Maladhārī Hemacandra, ed. Muni Ratnaprabha Vijaya. Ahmedabad : Sri Jaina Grantha Prakasaka Sabha, 1942.
- Ed. D. Malvania (in Gujarati), trans. into Hindi by Prithviraj Jain, Jaipur : Rajasthan Prakṛta Bharati Samsthan and Samyakjnan Pracarak Mandal, 1982.
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- LTN* Haribhadra, *Sri Lokatattvaṇirṇayagranthaḥ*. Amadavada (Ahmedabad) : Sri Hamsavijayaji Jaina Free Library, 1978 VS (Vikrama Saṁvat).

- NM* Jayantabhaṭṭa, *Nyāyamañjarī*, Parts 1-3, Ed. Gaurinatha Sastri. Varanasi : Sampurnanand Sanskrit Visvavidyalaya, 1982-84 (with Cakradhara's *Granthibhaṅga*).
- SVS* Haribhadra, *Śāstra-vārtā-samuccaya*. ed. Krishnakumara Dixit. Ahmedabad : L.D. Institute of Indology, 1969.
- SDS* *Sarva-darśana-saṁgraha* by Sāyaṇa-Mādhava. Ed, Vasudev Shastri Abhyankar. Poona: Bhandarkar Oriental Research Institute, 1978. Trans. E.B. Cowell and A.E. Gough, ed. K.L. Joshi. Ahmedabad-Delhi : Parimal Publications, 1981.
- SKSVr* *Sūtra-kṛtāṅga-sūtravṛtti* by Śīlāṅka. See *ASVr*.

COMMUNICATION :

AWAKENING AMONG THE JAINS DURING 19TH - 20TH CENTURIES

Dr. Shashi Kant

After the British administration was established and the people from different communities started joining the government services in the later half of the 19th century, there was a sort of awakening among different sections of the Indian population to take education in government schools or other institutions imparting modern education and equip themselves for taking up jobs under the new set-up. The entrants to these services were posted in places which were far off from their normal place of residence and were thus scattered all over India. In such circumstances they needed a sort of social association with the local inhabitants as well as with other service people coming from different parts of the country. Thus the question of identity emerged. This identity could be within the same caste or with the co-religionists.

The members of the society professing Jain religion were not so numerous and they needed to protect their identity. First of all, it was a question of Jains joining together irrespective of their sectarian affiliations. But later on, the associations became sect based as the Digambar Jain Mahāsabhā, Śvetāmbar Jain Mahāsabhā and Sthānakvāsī Jain Mahāsabhā etc.

Towards the close of the 19th century among the educated Jains who had taken modern education, a consciousness developed that they should suffix 'Jain' or 'Jaini' to their names so that their identity would be apparent. This was more in evidence in Delhi, Western U.P. (United Provinces of Agra and Oudh), Central Provinces and parts of Rajasthan. In other parts of the country the people continued to suffix caste or *gotra* name to their personal names, but they also joined the efforts for forming social organizations.

Early in the 20th century, there was also a growing awareness among the educated Jain youth that Jainism should be properly presented. Thus began the modernist study of the Jain scriptures and religious treatises and other literature. It was also felt that Jainism as a system should be taken due notice by the Western scholars, and translations or explanatory literature should also be published in English so that its merit may be evaluated at par with other systems of Indian religion and philosophy. A series of the Sacred Books of the Jains was published in 1920's-30's. The English Jain Gazette was also brought out during 1904-51.

Side by side reformist movements also emerged and a concerted effort was made to bring out Jain works in print. The social customs were also reviewed and social reforms were introduced by some enlightened men and women in the society. Whoever put up a reformist line of action, was snubbed by the reactionary conservatives who would not look out of their limited horizon.

Among the social organizations may be mentioned the Jain Young Men's Association which was formed towards the close of the 19th century and which wanted to bring all the educated Jains on one platform. A Jain Political Conference was also held in the 2nd decade of the 20th century. The purpose of this conference was to project the importance of the Jain community in the social, economic and political life of India and to impress upon the government to give due weightage to the Jains in services and other official outfits. Local Jain groups were organized under the name of Jain Mitra Mandal in the 1920's-30's and of them the Jain Mitra Mandal of Delhi was quite prominent. The major reformist organization among the Digambar Jains was the All India Digambar Jain Parishad which was founded in early 1920's. With a view to acquaint the western world about Jainism and also to provide a sort of social organization for the Jains living abroad, an attempt was made in the form of World Jain Mission in the 1950's.

For systematic study of the Jain scriptures the Syādvāda Vidyālaya was founded in Varanasi early in the 20th century. A Central Jain Oriental Library was established in Arrah for collecting and

cataloguing Jain manuscripts, and a research Journal in English under the name of Jaina Antiquary was also published from there. There were, however, a number of periodicals in Hindi, Gujarati and other regional languages, belonging to different sects, some of which were also devoted to furthering studies and research in Jainology, while most of them devoted themselves to the organizational problems of the concerning sects or groups.

During the later half of the 20th century, a number of Research Institutes, as also educational institutions, were founded in different parts of the country by members of the Jain community. Whereas there has been an effort to create social awareness and educate the community about the drawbacks and backwardness of some of the social customs and religious practices, there has also been, unfortunately, an upsurge in retrogressive trends with the blessings of some of the religious pontiffs, as is with other sectorial or denominational religions. The tragedy is that the community at large is unable to take a stand against these trends, and the progressive and enlightened are shy of expressing their opinion.

All through the 20th century, the Jain youth was drawn to the nationalist movement. Some fire-brands joined the revolutionary groups against the British Government and some of them also spearheaded popular uprising in the Indian States against the autocratic rule of local rulers. Some of them faced bullets and were sentenced to capital punishment and transportation to the Cellular Jail in the Andmans. Great many took part in the freedom movement under the Indian National Congress, and suffered imprisonment and privations. Thus the Jain community though numerically small, was always in the mainstream of national life. Its enterprising members also soon got over the taboos against oversea journeys and went abroad in pursuit of trade and studies.

Since independence the Jain community has been active in the social, economic and political life of the country, as well as in making India proud abroad, in a greater measure in proportion to its numerical strength.

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 *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 *Tiṭṭhayara* 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 :

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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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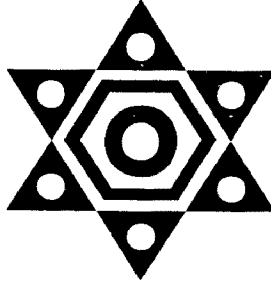
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